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## A D V E R T I S E M E N T .

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THE thirteenth volume of the American Quarterly Register closes with the present number. Among the reasons for the continuance, and for the increased extension of the work, are the following :

1. The general subject of Statistics is occupying the attention of many minds both at home and abroad. The augmented interest, which is felt in this department of science, may be regarded as one of the fruits of an extending civilization, and of the general peace which has prevailed for many years. Men are wisely studying the methods by which they can best understand, develop, classify and use the resources of a country, instead of wasting them in unnatural wars. In our humble way, we wish to co-operate with such laborers.

2. Our efforts have, in many respects, a direct bearing on the great objects for which the American Education Society was founded. The facts which are preserved in the pages of this work constitute, in an important sense, a history of the Christian ministry. They describe its usages, the reasons of its success, the causes of its deficiencies, and the ways in which its good influence may be perpetuated and made universal. Many biographical incidents are recorded from which valuable lessons may be learned by every succeeding generation. Many striking and profitable inferences and reflections might be drawn from the numerous tabular views respecting the successive generations of ministers, which might, at first view, seem to be mere dry and uninteresting lists of names.

3. Whatever is done to illustrate the early ecclesiastical features of our country should be done quickly. Original documents are liable to a thousand accidents. Many inevitably disappear in the lapse of time. He does no unimportant service to the church who rescues them from decay, combines them into order, and presents them in a manner not unattractive.

4. Not a few of the topics which have come before us are yet but partially handled. We wish to finish, in as complete a manner as may be, what has been commenced. While our own country is peculiarly the field of our investigations, we shall take pains to collect, translate, or condense, as the case may be, whatever may appear valuable, and fitted to our object, in foreign countries. This is becoming more and more feasible by the increased facilities for intercommunication between the new and old worlds.

In addition to matters which are strictly statistical, we shall devote, as heretofore, prominent attention to discussions, essays, etc., pertaining to the ministry and ministerial and charitable education.

BOSTON, MAY 1, 1841.



## INDEX

## TO THE PRINCIPAL MATTERS CONTAINED IN

## VOL. XIII.

	<i>Page.</i>		<i>Page.</i>
Abbot, Hull, of Charlestown, . . . . .	46	Bancroft, Geo., Hist. of U. States by, Vol. III.	335
Aborigines Protection Society formed, . . . . .	206	Baptists, History of, in the United States, by Dr. Babcock, . . . . .	57, 182, 307
Academies, English Dissenting, History of, . . . . .	195	Baptist Northern Ed. Society, . . . . .	121
Academy, Connecticut, of Arts and Sciences, . . . . .	23	Barfoote, Walter, Memoir of, . . . . .	277
Academy of Natural Sciences, Philadelphia, . . . . .	433	Barnard, Henry, 2d, Account of Connecticut Hist. Society, . . . . .	284
Account of the Connecticut Hist. Society, . . . . .	284	Barnes, Rev. Albert, History of First Presb. Church, Philadelphia, . . . . .	303, 306
Account of the Mass. Med. Soc. by Dr. Alden, . . . . .	75	Barnstable Co., Ms., Centennial Celebration, . . . . .	208
Acton, Me., Churches and Ministers in, . . . . .	144, 151	Bartlett, Josiah, Notice of, . . . . .	278
Adams, Aaron C., . . . . .	256, 266	Bates, Chandler, . . . . .	30, 33
Adams, Charles S., . . . . .	146, 154, 156	Bath, Me., Chhs. and Ministers in, . . . . .	253
Adams, George E., . . . . .	147, 157	Baylies, William, M. D., Account of, . . . . .	77
Adams, George W., . . . . .	255, 262	Beckwith, Baruch B., . . . . .	255, 262
Adams, John Quincy, Address at Braintree, . . . . .	98	Beckwith, George C., . . . . .	150, 161
Adams, Jonathan, . . . . .	254, 261	Belcher, Gov. Jonathan, Memoir of, . . . . .	441
Adams, Nehemiah, Letter to Mr. Gannett, . . . . .	99	Belden, Jonathan, . . . . .	253, 256, 259, 268
Report Boston Ed. Society, . . . . .	227	Beman, N. S. S., D. D., . . . . .	149, 161
Injuries done to Christ, . . . . .	457	Sermon before A. B. C. F. M., . . . . .	457
Adams, Samuel, Memoir of, . . . . .	269	Benedict, Prof. G. W., History of Univ. Vt., . . . . .	391
Adams, Thomas, . . . . .	256, 267	Beneficiaries Am. Ed. Soc., Letters from, . . . . .	125, 479
Alabama, Baptists in, . . . . .	310, 314	Berkshire County Ed. Society, . . . . .	123
Aikin, John, . . . . .	36	Bernard, Sir Thomas, . . . . .	414
Albion, Me., Chhs. and Ministers in, . . . . .	256, 265	Berwick, Me., Chhs. and Ministers in, . . . . .	144, 157
Alden, Ebenezer, M. D., Hist. Mass. Med. Soc., . . . . .	75	Bible Society, British and Foreign, . . . . .	100
Alfred, Me., Chhs. and Ministers in, . . . . .	144, 151	Bible Society, Massachusetts, . . . . .	97
Alison, Francis, D. D., . . . . .	305	Biddeford, Me., Chhs. and Ministers in, . . . . .	144, 151
Allen, Samuel, Memoir of, . . . . .	272	Bigelow, Jonathan, . . . . .	255, 263
Allen, Thomas, of Charlestown, . . . . .	44	Birkbeck, Dr. Geo., on Mechanics' Institutions, . . . . .	18
Almanac, American, . . . . .	337	Birmingham, Spring Hill College at, . . . . .	101
Alna, Me., Chhs. and Ministers in, . . . . .	253	Bishop, Nelson, . . . . .	256, 266
American Ed. Society, Annual Meeting, . . . . .	105	Blake, J. L., D. D., General Biographical Dictionary, . . . . .	335
Annual Report, . . . . .	106	Blanchard, Amos, . . . . .	280, 283
Funds, . . . . .	126, 234, 363, 482	Blood, Daniel C., Report Western Reserve Branch Am. Ed. Soc., . . . . .	359
Quart. Meetings of Directors, 125, 232, 358, 478	478	Blood, Mighill, . . . . .	255, 262
American Philosophical Society, . . . . .	337	Bliss, Daniel, . . . . .	411
American Statistical Association, Account of, . . . . .	451	Bliss, Hon. Jonathan, . . . . .	413
Amherst College, Triennial Catalogue, . . . . .	221	Blowers, Samson Salter, . . . . .	413
Anderson, Rufus, D. D., Sermon noticed, . . . . .	208	Bluehill, Me., Chhs. and Ministers in, . . . . .	255, 261
Anderson, Rufus, . . . . .	147, 158	Boardman, Elderkin J., . . . . .	280, 282
Andover, Phillips Academy in, . . . . .	481	Boothbay, Me., Chhs. and Ministers in, . . . . .	253
Andros, Sir Edmund, Memoir of, . . . . .	273	Borland, Dr. Francis, . . . . .	416
Anti-Revolutionist Graduates at Harvard Coll., . . . . .	403	Borland, John L., . . . . .	415
Appendix to Survey of Chhs. and Ministers in Middlesex Co., Ms., . . . . .	37	Boston Education Society, . . . . .	227
Appleton, Nathaniel W., M. D., Sketch of, . . . . .	76	Boston Thursday Lecture, . . . . .	51
Assembly, General, Board of Education, . . . . .	119	Boyle, Isaac, D. D., History of Episcopal Charitable Society, . . . . .	336
Atkinson, Jonathan, . . . . .	145, 154	Bourne, George W., . . . . .	146, 155
Atkinson, Theodore, . . . . .	404	Bowdoin College, Triennial Catalogue of, . . . . .	222
Attorneys at Law in Franklin and Somerset Counties, Me., . . . . .	293	Bradford, Alden, L. L. D., . . . . .	254, 261
Augusta, Me., Chhs. and Ministers in, . . . . .	256, 265	Account of Juridical Statistics of Suffolk, by, . . . . .	417
Aurora, Me., Chhs. and Ministers in, . . . . .	255, 261	Bradford Academy, Ms., History of, . . . . .	70
Auchmuty, Samuel, D. D., . . . . .	407	Bradford Baptist Academy, in Yorkshire, Eng., History of, . . . . .	196
Babcock, Elisha G., . . . . .	254, 261	Bradford, Ebenezer G., . . . . .	30, 34
Babcock, Rufus, Jr., D. D., Account of the Baptists in the U. States, . . . . .	57, 182, 307	Bradford, James, Centennial Address, . . . . .	335
Bachelor, Gilman, . . . . .	255, 265	Bradford, Moses B., . . . . .	29, 32
Bacon, Elisha, . . . . .	145, 146, 152, 155	Bradford, Williams, . . . . .	411
Bacon, Leonard, Historical Discourses by, . . . . .	94	Bradish, Ebenezer, . . . . .	415
Badger Family, Account of, . . . . .	317	Bradley, Caleb, . . . . .	150, 161
Badger, Rev. Joseph, Autobiography of, . . . . .	317	Braman, Rev. M. P., Dedication Sermon, . . . . .	95
Badger, Moses, . . . . .	412	Brattle, Thomas, . . . . .	411
Bailey, John, Minister in the Old South Ch. in Boston, . . . . .	55, 56		
Bailey, Winthrop, . . . . .	147, 157		
Baldwin, Me., Chhs. and Ministers in, . . . . .	147, 157		

	<i>Page.</i>		<i>Page.</i>
Brattle, William, . . . . .	404	Congregational Ministers and Churches in	
Brattleboro', Vt., Chhs. and Ministers in,	29, 31	Windham County, Vt. . . . .	29
Bridgeton, Me., Chhs. and Ministers in,	147, 157	In Essex County, Vt. . . . .	448
Briggs, Isaac, . . . . .	147, 156	Congregational Ministers and Churches in	
Briggs, William, . . . . .	145, 153	Maine, List of, . . . . .	144, 253
Brinley, Thomas, . . . . .	407	Congregational Ministers and Churches in	
Bristol, Me., Chhs. and Ministers in, . . . . .	253	Caledonia County, Vt. . . . .	280
Brookline, Vt., Chhs. and Ministers in, . . . . .	29, 32	Congregational Union of England and Wales,	
Brooks, Edward, . . . . .	149, 159	Of Scotland, . . . . .	100
Brooks, J. W., on Advent of Christ, . . . . .	337	Connecticut Academy of Arts and Sciences,	
Brooksville, Me., Chhs. and Ministers in, . . . . .	255, 261	History of, . . . . .	23
Brown, Clark, . . . . .	255, 264	Connecticut Historical Society, Account of,	
Brown, Pres. Francis, D. D. . . . .	149, 160	by H. Barnard, 2d, . . . . .	284
Brown, Joseph, . . . . .	144, 149, 151, 155, 255, 262	Connecticut, Baptists in, . . . . .	59, 66
Brown, Thomas, . . . . .	150, 161	Connecticut Branch Am. Ed. Soc. . . . .	123, 224
Browne, William, . . . . .	409	Connecticut Common Schools, . . . . .	336
Brunswick, Me., Chhs. and Ministers in, . . . . .	147, 158	Consoaction, Evangelical, of Rhode Island,	
Bucksport, Me., Chhs. and Ministers in, . . . . .	255, 262	History of, . . . . .	87
Buel, Hon. Jesse, Farmer's Companion, . . . . .	97	Convention Sermon, before Cong. Ministers	
Burge, Caleb, . . . . .	29, 31, 448, 449	in Mass., History of its origin, . . . . .	54
Burke, Vt., Chhs. and Ministers in, . . . . .	280, 281	Cotton, John, . . . . .	408
Burr Seminary, Manchester, Vt., Hist. of, . . . . .	34	Coward College, London, History of, . . . . .	201
Buxton, Me., Chhs. and Ministers in, . . . . .	144, 151	Crosby, John, . . . . .	255, 262
Byles, Mather, D. D. . . . .	404	Crossett, Robert, . . . . .	255, 263
Byles, Mather, Jr. . . . .	409	Cumberland Co., Me., Chhs. and Ministers in, . . . . .	147, 156
		Cumberland, (town,) Me., Chhs. and Min. in, . . . . .	147, 158
		Cummings, Asa, . . . . .	149, 160
Cabot, Vt., Chhs. and Ministers in, . . . . .	280, 281	On the Concert of Prayer for Colleges, . . . . .	352
Calais, Me., Chhs. and Ministers in, . . . . .	255, 263	Cummings, Isaac, . . . . .	29, 32
Caledonia Co., Vt., Chhs. and Ministers in, . . . . .	286	Curtis, Benjamin, M. D., Account of, . . . . .	77
Call for Ministers, . . . . .	232	Curtis, Charles, . . . . .	414
Campbell, Daniel, . . . . .	145, 152	Cutter, Ammi R. . . . .	149, 159
Cape Elizabeth, Me., Chhs. and Ministers in, . . . . .	147, 157	Cutter, Edward F., . . . . .	254, 260
Carpenter, Asa, . . . . .	280, 284	Cutting, John R., . . . . .	254, 260
Carpenter, Eber, . . . . .	147, 156		
Castine, Me., Chhs. and Ministers in, . . . . .	255, 262	Dana, Daniel, D. D., on Seriousness in the	
Chadwick, Benjamin, . . . . .	150, 161	Ministry, . . . . .	296
Chamberlain, Jason, . . . . .	29, 32	Dana, Hon. Samuel, . . . . .	410
Chandler, Nathaniel, . . . . .	414	Danforth, Dr. Samuel, . . . . .	78, 410
Chandler, Rufus, . . . . .	414	Danforth, Samuel, . . . . .	403
Chandler, Samuel, Eliot, Me. . . . .	148, 152	Danforth, Thomas 2d, . . . . .	412
Chandler, Samuel, York, Me. . . . .	147, 156	Danville, Me., Churches and Ministers in, . . . . .	148, 158
Chandler, William, . . . . .	415	Danville, Vt., Cong. Chhs. and Ministers in, . . . . .	280, 281
Chapin, Horace B. . . . .	148, 158	Dartmouth College, Triennial Catalogue of, . . . . .	119
Chapin, Perez, . . . . .	150, 161	Davis, Emerson, Teacher Taught, . . . . .	96
Chapman, Benjamin, . . . . .	254, 259	Day Family, Genealogy of, . . . . .	328
Chapman, Jonathan, . . . . .	253, 259	Day, Hon. Thos., Appendix to Conn. Report, . . . . .	456
Charlestown, Ms., Church usages in, . . . . .	37	Dedham Pulpit, Collection of Sermons, . . . . .	94
Burning of Town of in 1775, . . . . .	46	Deane, Samuel, D. D., . . . . .	149, 160
Charitie, Christian, by Gov. Winthrop, . . . . .	213	Deaths of Ministers, Quart. List of, 104, 212, 340, 460	
Chase, Josiah, Kittery, . . . . .	144, 153	Deer Isle, Me., Churches and Ministers in, . . . . .	255, 262
Cherryfield, Me., Chhs. and Ministers in, . . . . .	255, 263	Delaware, History of Baptists in, . . . . .	184, 192
Cheshunt College, History of, . . . . .	196	Dennis, R. I., two sermons noticed, . . . . .	207
Chickering, John, . . . . .	150, 161	Dennysville, Me., Churches and Ministers in, . . . . .	255, 263
Chipman, Ward, . . . . .	415	Dexter, Aaron, M. D., Sketch of, . . . . .	78
Church, John H., D. D., Funeral Sermon for, . . . . .	211	Dickinson College, Triennial Catalogue, . . . . .	222
Church, Nathan, . . . . .	147, 157	Dissenting Academies, History of, . . . . .	195
Church Usages, Ancient, in Massachusetts, . . . . .	37	Douglas, Nathan, . . . . .	144, 151
Churches in Windham County, Vt. . . . .	29	Drake, Samuel G., Indian Captivities, . . . . .	337
York County, Me. . . . .	144	Dresden, Me., Churches and Ministers in, . . . . .	254
Cumberland County, Me. . . . .	147	Duration of Human Life, . . . . .	234
Lincoln County, Me. . . . .	253	Durham, Me., Churches and Ministers in, . . . . .	148, 158
Kennebec County, Me. . . . .	256	Dutton, John, . . . . .	149, 160
Essex County, Vt. . . . .	448	Dwight, William T., . . . . .	140, 161
Chute, Ariel P. . . . .	150, 161		
Clapp, Sylvester, . . . . .	255, 261	Eastport, Me., . . . . .	255, 263
Clark, Ephraim, . . . . .	147, 157	Eaton, Elisha, . . . . .	148, 159
Clark, Philetus, . . . . .	30, 33	Eaton, Samuel, . . . . .	148, 159
Clark, William, . . . . .	146, 155	Edgecomb, Me., Churches and Ministers in, . . . . .	254
Coates, Dr., Work on Physiology, . . . . .	336	Edson, Jesse, . . . . .	29, 32
Coffin, Nathaniel, . . . . .	407	Edinburgh, History of the University of, . . . . .	328
Coffin, Paul, D. D. . . . .	144, 152	Education, Board of, of Pres. Gen. Assembly, . . . . .	119
Cogswell, Jonathan, D. D. . . . .	146, 154	Elders, Ruling, in the First Chhs. of N. England, . . . . .	37
Cogswell, William, D. D., Resignation of		Election of a Minister in New England Cong.	
Secretaryship Am. Ed. Soc. . . . .	478	Chhs. followed at once by ordinations, . . . . .	42
Colburn, Jonas, . . . . .	146, 155	Eliot, Me., Churches and Ministers in, . . . . .	144, 152
Coleman, Lyman, . . . . .	36	Ellingwood, John W., . . . . .	253, 258
Coleman, Henry, Agricultural Addresses, . . . . .	458	Ellis, Jonathan, . . . . .	254, 260
Colleges, Prayer for, . . . . .	352	Ellis, Manning, . . . . .	255, 261
Colleges, Statistics of, . . . . .	110, 357	Ellsworth, Me., Churches and Ministers in, . . . . .	255, 262
Colonial Missionary Society, . . . . .	100	Emerson, Ezekiel, . . . . .	254, 260
Columbia, S. C., Theological Seminary, . . . . .	224	Emerson, Noah, . . . . .	147, 156
Columbian College, Triennial Catalogue, . . . . .	223	Emerson, Reuben, . . . . .	30, 34
Concord, Vt., Chhs. and Ministers in, . . . . .	448	Emerson, Richard, . . . . .	150, 161
Condit, Jonathan B. . . . .	149, 160	Emmons, Rev. Dr. Nathaniel, . . . . .	458
Congregational Chhs., Survey of, in Middle-		Episcopal Church in United States, . . . . .	481
sex County, Ms. . . . .	37		

INDEX.

V

	<i>Page.</i>		<i>Page.</i>
Erving, George, . . . . .	410	Hanover, N. H., Ministers natives of that town, . . . . .	232
Erving, John, . . . . .	408	Hardwick, Vt., Churches and Ministers in, . . . . .	280, 282
Erving, Dr. Shirley, Sketch of, . . . . .	78	Harlow, William, . . . . .	148, 159
Erving, William, . . . . .	409	Harpwell, Me., Churches and Ministers in, . . . . .	148, 159
Essex Co., Vt., Churches and Ministers in, . . . . .	448	Harrington, Timothy, . . . . .	406
Essex North Auxiliary Education Society, Ms., . . . . .	228	Harrison, Me., Churches and Ministers in, . . . . .	148, 159
Esty, Isaac, Cape Elizabeth, . . . . .	147, 157	Hartwell, Jonas, . . . . .	145, 153
Evangelical Consociation of Rhode Island, . . . . .	87	Harvard, Rev. John, Notice of, . . . . .	43
Evangelists, not originally employed in N. Eng., . . . . .	46	Harvard University, List of Loyalist Graduates, . . . . .	403
Everett, Hon. M., account of Ms. Senate, 1841, . . . . .	475	Haven, John, . . . . .	147, 156
Ewing, John, D. D., . . . . .	305	Haverford School, Pa., . . . . .	480
Fairfield, John, . . . . .	146, 154	Hawes, Prince, . . . . .	256, 266
Falmouth, Me., Churches and Ministers in, . . . . .	148, 158	Hayward, John, Notice of Family Visitor, . . . . .	456
Farrar, Thomas, . . . . .	29, 32	Hedge, Lemuel, . . . . .	411
Fayette, Me., Churches and Ministers in, . . . . .	256, 266	Hemmenway, Moses, D. D., . . . . .	146, 155
Fessenden, Joseph P., . . . . .	145, 147, 152, 157	Hemphill, Samuel, . . . . .	304
Fessenden, Samuel C., . . . . .	254, 260	Herrick, Edward C., Account of the Connecticut Academy of Arts and Sciences, by, . . . . .	23
Field, Timothy, . . . . .	30, 34	Herrick, Jacob, . . . . .	148, 158
First Presbyterian Chh. in Philadel., Account of, . . . . .	303	Hicks, Dr. Jonathan, . . . . .	415
Fisher, Jabez P., . . . . .	253, 259	Hilliard Joseph, . . . . .	144, 151
Fisher, Jabez, . . . . .	255, 261	Historical Soc. of Conn., Account of, . . . . .	284
Fisk, Wilbur, D. D., Tribute to the Memory of, . . . . .	338	Hist. of Baptists in U. S., by Dr. Babcock, . . . . .	57, 182, 307
Fletcher, Nathaniel H., . . . . .	145, 152	History of Conn. Academy of Arts and Sciences, . . . . .	23
Flint, Jeremiah, . . . . .	280, 282	History of English Dissenting Academies, . . . . .	195
Fobes, Ephraim, . . . . .	254, 259	History of Evangelical Consociation of R. I., . . . . .	87
Folsom's Edition of Meadow's Dictionary, . . . . .	454	History of Newspapers in New Hampshire, . . . . .	170
Foxcroft, John, . . . . .	410	History of the University of Edinburgh, . . . . .	328
Foxcroft, Samuel, . . . . .	149, 159	History of the University of Vermont, . . . . .	391
Franklin County, Me., List of Attornies in, . . . . .	293	Hitchcock, Urbane, . . . . .	29, 32
Freeman, Charles, . . . . .	145, 153	Hobart, Leander S., on importance of Piety in Ministers, . . . . .	67
Freeport, Me., Churches and Ministers in, . . . . .	148, 158	Holten, Hon. S., M. D., Account of, . . . . .	79
Frink, Dr. John, Account of, . . . . .	408	Holyoke, Edward A., M. D., LL. D., Sketch of, . . . . .	79
Frye, Peter, . . . . .	408	Homerton College, Eng., History of, . . . . .	202
Fuller, Joseph, . . . . .	145, 152	Hooker, E. W., D. D., Life of Mrs. Smith, . . . . .	209
Fuller, Timothy, . . . . .	411	Hooper, Joseph, . . . . .	412
Gage, Thomas, History of Rowley by, . . . . .	335	Hopkins, Albert, Prof. on Revivals in Williams College, . . . . .	341, 461
Gale, Wakefield, . . . . .	255, 263	Hopkins, Mark, D. D., Address at S. Hadley, . . . . .	338
Gardner, Me., Churches and Ministers in, . . . . .	256, 266	Hopkins, Samuel, . . . . .	146, 155
Gardner, Dr. Joseph, Account of, . . . . .	79	Howe, Luke, M. D., Notice of pamphlet, . . . . .	207
Gay, Ebenezer, D. D., . . . . .	403	Humphrey, Rev. Dr., Sermon on the Death of President Harrison, . . . . .	455
General Theological Seminary, New York City, . . . . .	223	Hunt, Ebenezer, M. D., Notice of, . . . . .	80
Georgia, Baptists in, . . . . .	309, 313	Hutchinson, Eliakim, . . . . .	405
Georgia Historical Society, . . . . .	101	Hutchinson, Elihu 2d, . . . . .	412
German Universities, Expenses at, . . . . .	202	Hutchinson, Foster, . . . . .	407
Students at, . . . . .	234	Hutchinson, Francis, . . . . .	406
Gerrish, Robert E., . . . . .	406	Hutchinson, Thomas, Governor, . . . . .	405
Gilbert, Solomon B., . . . . .	146, 154	Hutchinson, Thomas, Jr., . . . . .	410
Gillet, Rev. E., D. D., List of Congregational Ministers in Maine, by, . . . . .	144, 253, 256, 266	Hutchinson, William, . . . . .	412
Gilman, Tristram, . . . . .	149, 159	Hutchinson, William S., . . . . .	415
Glasgow Theological Academy, History of, . . . . .	205	Hyde, George C., . . . . .	256, 257
Goodall, David, . . . . .	29, 32	Importance of Seriousness in a Chr. Minister, . . . . .	296
Glines, Rev. J., List of Chhs. in Essex Co., Vt., . . . . .	448, 450	Inman, George, . . . . .	415
Goodell, William, . . . . .	29, 32	Installations of Ministers in early Congregational Churches in New England, . . . . .	56
Goodhue, Josiah, . . . . .	30, 33	Installation of Ministers, Quarterly Lists of, . . . . .	103, 211, 339, 459
Goss, Jacob C., . . . . .	254, 260, 261	Institutions, Mechanics', Origin of, . . . . .	17
Gorham, Me., Churches and Ministers in, . . . . .	148, 158	Irving, Washington, Life of Columbus, . . . . .	97
Governors of New England, Sketches of, . . . . .	269, 441	Jamaica, Vt., Churches and Ministers in, . . . . .	30, 32
Gould, Jonathan, . . . . .	150, 161	Jameson, Thomas, . . . . .	150, 161
Gould, Samuel L., . . . . .	253, 259	Jarvis, Charles, M. D., Sketch of, . . . . .	80
Govan, Andrew, . . . . .	280, 281	Jeffries, Dr. John, . . . . .	413
Gragg, William, . . . . .	150, 162	Jenkins, Charles, . . . . .	149, 161
Granby, Vt., Churches and Ministers in, . . . . .	448, 450	Jenks, William, D. D., . . . . .	253, 258
Graves, Horatio N., . . . . .	30, 33	Johnson, Alfred, . . . . .	148, 158
Gray, Me., Churches and Ministers in, . . . . .	148, 159	Johnson, Samuel, . . . . .	146, 155, 253, 257
Greenleaf, Jonathan, . . . . .	146, 155	Judson, Mrs. Ann H., . . . . .	71
Grece, Education in, . . . . .	360	Juridical Statistics of Suffolk County, Ms., . . . . .	417
Green, Beriah, . . . . .	145, 152	Kennebec Co. Me., Chhs. and Ministers in, . . . . .	256, 265
Green, Francis, . . . . .	411	Kent, Cephas, . . . . .	148, 158
Green, Joseph, . . . . .	404	Kellogg, Gardiner, . . . . .	150, 162
Gregg, William, . . . . .	147, 157	Kast, Dr. Thomas, Sketch of, . . . . .	80
Gridley, Benjamin, . . . . .	409	Kellogg, Dr. Giles C., . . . . .	81
Griffin, Rev. Dr. E. D., Life of, . . . . .	365	Kennebunk, Me., Chhs. and Ministers in, . . . . .	145, 152
Groton, Vt., Churches and Ministers in, . . . . .	280, 282	Kennebunkport, Me., Chhs. and Ministers in, . . . . .	145, 152
Guildhall, Vt., Churches and Ministers in, . . . . .	448, 449	Kent, Benjamin, . . . . .	405
Gurley, Ebenezer, . . . . .	29, 32	Kimball, David T., Report Essex Ed. Soc. . . . .	228
Hague, William, Sermon by, . . . . .	458	Kimball, James, . . . . .	30, 33
Hale, Benjamin, D. D., Inaugural, . . . . .	99	King, Jonas, D. D., Account of, . . . . .	476
Hale, Jonathan L., . . . . .	150, 162		
Hale, Sir Matthew, . . . . .	252		
Hall, Samuel R., . . . . .	448, 449		
Hallowell, Me., Churches and Ministers in, . . . . .	256, 266		
Hancock Co. Me., Chhs. and Ministers in, . . . . .	255, 261		



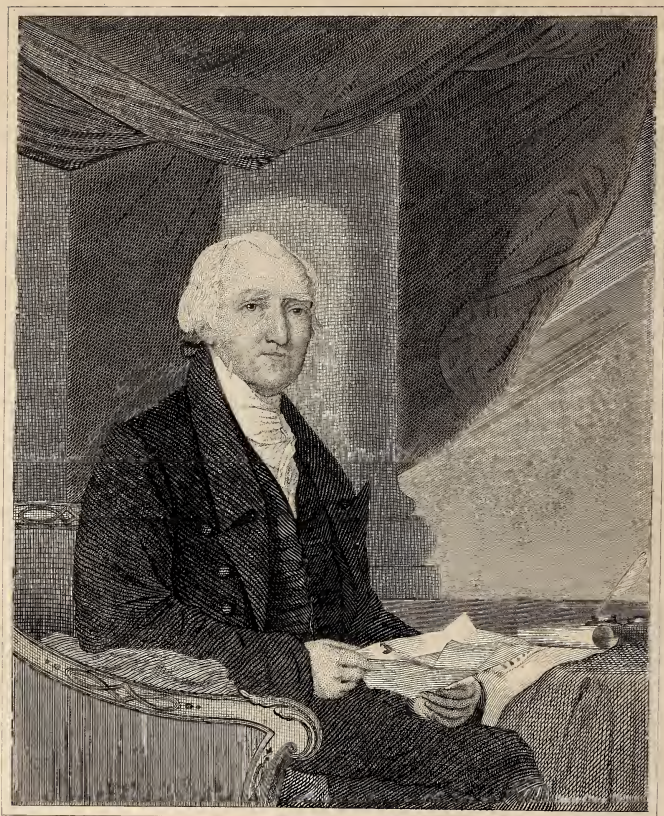
	<i>Page.</i>		<i>Page.</i>
Kirby, Vt., Cong. Chhs. and Ministers in,	280, 282	M'Neile on the Advent of our Lord,	337
Kingsbury, Samuel,	30, 33	Middlesex Co., Ms., Survey of Cong. Chhs.	37
Kirkland, John T., D. D., LL. D., Eulogies on, noticed,	209	Middle States, History of Baptists in,	182
Kittery, Me., Chhs. and Ministers in,	145, 153	Miller, John,	147, 157
Knowles, Rev. Mr., of Watertown,	49	Military Men, Weight of,	447
Labaree, Pres. Benjamin,	232	Miller, Tobias H.,	145, 153
Lancaster, Thomas,	150, 161	Miltimore, William,	148, 158
Lebanon, Me., Chhs. and Ministers in,	145, 153	Ministers, Cong., in Maine, List of,	144, 253
Lecture, Boston Thursday, History of,	51	Ministers, Cong., List of, in Vermont,	29, 280, 448
Lecturers, employment of in early times,	49	Ministers, Cong., in New England, formerly Members of the Churches of which they were Pastors,	42
Leland, Aaron, D. D., Discourse at Columbia,	98	Ministers, Quarterly List of Ordinations, Deaths, etc.,	103, 211, 339, 459
Leonard, Daniel,	411	Ministers wanted at the West,	362
Lewis, Wales,	255, 265	Ministry, importance of eminent piety in,	67
Limerick, Me., Chhs. and Ministers in,	145, 153	Ministry, seriousness in,	296
Limington, Me., Chhs. and Ministers in,	145, 153	Minot, Me., Chhs. and Ministers in,	148, 159
Linn, John Blair, D. D.,	305	Missions, encouraging to the friends of,	202
Lincoln Co., Me., Chhs. and Ministers in,	253	Mitchell, David M.,	254, 260
List, Quarterly, of Deaths, Ordinations, etc. of Clergymen,	103, 211, 339, 459	Model of Christian Charity, by Gov. Winthrop,	213
Litchfield, Joseph,	145, 153	Moody, Joseph,	147, 155
Litchfield, Me., Chhs. and Ministers in,	256, 267	Moody, Samuel,	147, 155
Little, Daniel,	145, 152	Moody, Silas,	145, 153
Lloyd, James, M. D., Sketch of,	81	Moore, Jacob B., History of Newspapers in New Hampshire,	170
Lombard, Solomon,	148, 158	Lives of the Governors of New Eng- land,	269, 441
London Missionary Society,	100	Essay on Laws of Trade	457
Londonderry, Vt., Chhs. and Ministers in,	30, 33	Moore, Thomas,	254, 261
Loomis, Jacob H.,	280, 282	Morrill, Moses,	144, 152
Lord, John,	254, 260	Morrison, J. H., Address at Peterboro', N. H.	336
Lord, Rev. Dr. Nathan, on Emulation,	456	Morse, Jedediah, D. D., ordainnd an Evan- gelist,	46
Loring, Joseph,	145, 153	Morton, Charles,	44
Loring, Benjamin,	415	Morton, Samuel G., M. D., History of Acad. of Nat. Sciences in Philadelphia,	433
Lovell, Rev. Benjamin	416	Moseley, Elisha,	149, 159
Lovejoy, Daniel,	254, 256, 257, 261, 265, 267	Murdock, Thomas J.,	150, 161
Lovell, John,	405	Murray, Daniel,	415
Loyalist Graduates at Harvard University	403	Murray, John,	253, 258
Lubec, Me., Chhs. and Ministers in,	255, 263	Murray, Samuel,	415
Lunenburg, Vt., Chhs. and Ministers in,	448, 450	Nash, Rev. Ansel, Life of Dr. Griffin,	365
Lutherans in Waldoborough, Me., History of,	162	Newcastle, Me., Chhs. and Ministers in,	254
Lyman, Asa,	150, 162, 253, 258	Newell, Mrs. Harriet,	71
Lyman, Me., Chhs. and Ministers in,	145, 154	New England Governors, Sketches of,	269, 441
Lyman, Gershom C.,	30, 33	Newfane, Vt., Chhs. and Ministers in,	30, 33
Lyman, Isaac,	147, 155	Newfield, Me., Chhs. and Ministers in,	146, 154
Lyndon, Vt., Chhs. and Ministers in,	280, 283	New Gloucester, Me., Chhs. and Ministers in,	149, 159
Lynn, Dr. John, Sketch of,	81	New Hampshire, Baptists in, Account of,	58, 62
Lyon, James,	255, 263	New Hampshire Branch of American Edu- cation Society,	231
Macauley, T. B., Miscellaneous Essays,	99	New Hampshire, History of Newspapers in, by Moore,	170
Machias, Me., Chhs. and Ministers in,	255, 263	New Hampton, N. H., Young Ladies' Assoc.	336
Machiasport, Me., Chhs. and Ministers in,	265, 266	New Jersey College, Triennial Catalogue,	221
Maine, Baptists in, Account of,	58, 60	New Jersey, History of Baptists in,	183, 188
Maine Branch, American Education Society,	226	Newport Pagnel, History of the Institution at,	200
Maine, List of Congregational Ministers in,	144, 253	Newspapers in New Hampshire, History of, by J. B. Moore	170
Marlboro', Vt., Chhs. and Ministers in,	30, 33	Newton, Ephraim H.,	30, 33
Marsh, Christopher,	144, 146, 152, 155	New York City University,	222
Martin, Solon,	448, 449	New York State, History of Baptists in,	182, 187
Maryland, History of Baptists in,	181, 192	Nichols, Ichabod, D. D.,	149, 160
Mason, William,	255, 262	North Carolina, Baptists in,	307, 311
Massachusetts Senate, Account of, 1840-41,	475	Noel, Gerard T., Advent of Christ,	337
Massachusetts, Baptists in, History of,	58, 64	Northern Baptist Education Society,	121
Massachusetts School Return,	457	North Yarmouth, Me., Chhs. and Ministers,	149, 159
Massachusetts Medical Society, History of,	75	Norton, Rev. John, of Boston, Sketch of one of his expositions,	37
Massachusetts Bible Society,	97	Of his Thursday Lecture,	53
Massachusetts Sabbath School Society,	97	Norfolk County Auxiliary Education Society,	232
Mather, William L.,	254, 261	Old South Church, Boston, Form of Covenant, etc.,	455
May, William,	256, 267	Oliphant, David,	146, 155
McGee, Jonathan,	29, 32	Oliver, Andrew,	404
McLean, Alexander,	253, 259	Oliver, Andrew,	408
Mead, Asa,	147, 157	Oliver, Brinley S.,	416
Meadows's French Dictionary,	454	Oliver, Daniel,	412
Mechesses, Me., Chhs. and Ministers in,	255, 265	Oliver, Peter,	405
Mechanics' Institutions, Origin of,	17	Oliver, Peter, 2d,	411
Medical Schools in United States,	357	Oliver, Peter, 3d,	415
Medical Society of Ms., Dr. Alden's History of,	75	Oliver, Thomas,	409
Mellen's Book of United States,	455		
Mellen, Prentiss, LL. D., Life of, by W. Willis,	438		
Merriam, Mather,	144, 151		
Merrill, Henry A.,	144, 146, 151, 155		
Merrill, Enos,	148, 158, 253, 257		
Merrill, Josiah G.,	145, 147, 149, 152, 157, 160, 254, 261		
Merrill, Rev. Samuel, History of Bradford Academy,	70		
Miami University, Ohio, Statistics of,	119		
Michigan Branch American Education Society,	122		

	Page.		Page.
Ordination of Evangelists not formerly practised in New England, . . . . .	46	Readfield, Me., Chhs. and Ministers in, . . . . .	256, 267
Ordination of Ministers, Quarterly List of, . . . . .	103, 211, 339, 459	Reddington, Hon. Asa, List of Attornies, etc., . . . . .	293
Origin of Mechanics' Institutions, . . . . .	17	Revivals of Religion in Williams College, . . . . .	341, 461
Origin of names of the States of the Union, . . . . .	232	Rhode Island, History of the Baptists in, . . . . .	59, 65
Orne, Dr. Joseph, Sketch of, . . . . .	82	Rhode Island, History of the Evangelical Consoaiation of, . . . . .	87
Orne, Timothy, . . . . .	414	Richardson, Henry, . . . . .	256, 267
Otisfield, Me., Chhs. and Ministers in, . . . . .	149, 160	Richardson, Gideon, . . . . .	146, 155
Oxnard, Edward, . . . . .	414	Richardson, James P., . . . . .	148, 149, 159, 160
Packard, Hezekiah, D. D., . . . . .	254, 162	Rice, Benjamin, . . . . .	144, 149, 152, 159
Paine, Dr. William, . . . . .	414	Riddel, Samuel H., Memoir of Dr. Strong, Report of Connecticut Education Soc. . . . .	129 224
Paine, Samuel, . . . . .	415	Elected Secretary American Ed. Soc. . . . .	479
Paine, Timothy, . . . . .	408	Riddel, William, . . . . .	31, 34, 253, 259
Palfrey, John G., D. D., LL. D., Barnstable Address, noticed, . . . . .	208	Robbinston, Me., Chhs. and Ministers in, . . . . .	256, 265
Eulogy on Dr. Kirkland, . . . . .	209	Rockingham, Vt., Chhs. and Ministers in, . . . . .	30, 33
Palmer, Ray, . . . . .	253, 258	Rogers, John, . . . . .	145, 152
Palmer, Thomas, . . . . .	411	Rogers, Samuel, . . . . .	414
Park, Calvin E., . . . . .	256, 267, 141	Rolfe, Benjamin, . . . . .	146, 154
Parker, Clement, . . . . .	144, 151, 155	Ropes, Nathaniel, . . . . .	408
Parsonsfield, Me., Chhs. and Ministers in, . . . . .	146, 154	Rowland, Henry A., Sermon, noticed, . . . . .	207
Parkman, Francis, D. D., Eulogy on Dr. Kirkland, . . . . .	209	Rowley, History of, . . . . .	335
Pastors and Teachers, Usages respecting, in early New England Churches, . . . . .	37	Ruggles, Timothy, . . . . .	406
Payson, Edward, D. D., . . . . .	149, 160	Ruling Elders, Usages respecting, in the early New England Churches, . . . . .	40
Payson, George, . . . . .	145, 153	Russell, Chambers, . . . . .	406
Peacham, Vt., Chhs. and Ministers in, . . . . .	280, 283	Russell, Dr. Charles, . . . . .	410
Pecker, Dr. James, Sketch of, . . . . .	82	Saco, Me., Churches and Ministers in, . . . . .	146, 154
Pennsylvania, History of Baptists in, . . . . .	183, 189	Saltonstall, Col. Richard, . . . . .	408
Penobscot Co., Me., Chhs. and Ministers in, . . . . .	255, 262	Sanford, Me., Churches and Ministers in, . . . . .	146, 155
Pepperell, Sir William, . . . . .	414	Sawyer, Micaiah, M. D., Sketch of, . . . . .	83
Pericaris, G. A., Letter from, . . . . .	310	Saxton's River, Vt., Chhs. and Ministers in, . . . . .	30, 33
Perry, Me., Chhs. and Ministers in, . . . . .	255, 265	Scales, William, . . . . .	280, 283
Pesth, University of, . . . . .	102	Scarborough, Me., Chhs. and Ministers in, . . . . .	150, 161
Philadelphia, First Presbyterian Church in, . . . . .	303	Sciences, Am. Academy, at Philadel., His. of, . . . . .	433
Phipsburg, Me., Chhs. and Ministers in, . . . . .	254	Scotland, Congregational Union of, . . . . .	100
Physicians, Average age of, . . . . .	490, 75	Searle, Joseph, . . . . .	147, 148, 150, 157, 159, 162
Pitman, Benjamin H., . . . . .	30, 33	Sedgwick, Me., Churches and Ministers in, . . . . .	255, 262
Pittston, Me., Chhs. and Ministers in, . . . . .	256, 267	Seriousness in Christian Ministers, by Dr. Dana, . . . . .	296
Poland, Me., Chhs. and Ministers in, . . . . .	149, 160	Seminaries, Theological, in U. S., Statistics of, . . . . .	116
Portland, Me., Chhs. and Ministers in, . . . . .	149, 160	Sewall Family, Account of, by Rev. Sam. Sewall, . . . . .	237
Phillips, George, of Watertown, Notice of, . . . . .	9, 48	Sewall, Jonathan, . . . . .	150, 161
Phillips, John, son of Samuel, of Salem, . . . . .	12	Sewall, Jotham, Jr., . . . . .	254, 259
Phillips, John, of Exeter, . . . . .	10	Sewall, Samuel, Edgecomb, Me., . . . . .	254, 259
Phillips, Samuel, of Rowley, . . . . .	10	Sewall, Samuel, . . . . .	412
Phillips, Samuel, of Salem, . . . . .	10	Sewall, Samuel, Rev. of Burlington, Ms., Survey of Churches in Middlesex County, Ms., 37, Life of Chief Justice Sam. Sewall, . . . . .	237
Phillips, Samuel, Rev. of Andover, . . . . .	11	Sheldon, Anson, . . . . .	148, 158
Phillips, Samuel, Hon., of Andover, . . . . .	11	Sheldon, Nathan W., . . . . .	148, 159
Phillips, Samuel, Lt. Gov., of Andover, . . . . .	11	Shapleigh, Me., Churches and Ministers in, . . . . .	146, 155
Phillips, Wm., son of Rev. Samuel, of Andover, . . . . .	12	Shepard, George, . . . . .	256, 261
Phillips, Wm., Lt. Gov. of Ms., Memoir of, . . . . .	12	Shepard, Thomas, of Bristol, History of Evan- gelical Consoaiation of Rhode Island, . . . . .	87
Phips, David, . . . . .	407	Shepard, Thomas, Jr., of Charlestown, . . . . .	44
Pickman, Col. Benjamin, . . . . .	410	Instructions to his Son, . . . . .	475
Pierce, Thomas, . . . . .	150, 161	Shepley, David, . . . . .	149, 160
Piety, Eminent, necessary, for the Ministry, . . . . .	67	Sherburne, Henry, . . . . .	405
Pontypool, Academy in Wales, . . . . .	195	Sidney, Me., Churches and Ministers in, . . . . .	256, 267
Pond, Rev. Dr. E., on Perfection, . . . . .	458	Simpson, Jonathan, . . . . .	416
Porter, Samuel, . . . . .	413	Sketch of the Conn. Acad. of Arts and Sciences, . . . . .	23
Pownal, Me., Chhs. and Ministers, . . . . .	150, 161	Sketches of N. E. Governors, by J. B. Moore, 269, 411	269, 411
Prentice, Rev. J., of Charlestown, Ms., . . . . .	46	Slave Trade, . . . . .	102
Prentice, Thomas, . . . . .	145, 152	Small-pox, Ravages of in Boston and vicinity in 1677 and 1721, . . . . .	45
Presbyterian Church in Philadelphia, First, . . . . .	303	Smith, Mrs. S. L., Memoir noticed, . . . . .	209
Prescott, Oliver, M. D., Sketch of, . . . . .	82	Somerset Co., Me., List of Attornies in, . . . . .	294
Prince, Rev. Thomas, extract from his Sermon for Judge Sewall, . . . . .	247	South Berwick, Me., Chhs. and Ministers in, . . . . .	146, 155
Punchard, George, View of Congregational- ism, noticed, . . . . .	206	South Carolina, Baptists in, . . . . .	308, 312
Putnam, James, . . . . .	408	Southern States, Baptists in, . . . . .	317
Putnam, James, Jr., . . . . .	416	Sparhawk, Samuel H., . . . . .	415
Putney, Vt., Chhs. and Ministers in, . . . . .	30, 33	Sparrow, Rev. P. J., two Addresses noticed, . . . . .	96
Pynchon, Dr. Charles, Sketch of, . . . . .	82	Sparhawk, Nathaniel, . . . . .	413
Pynchon, William, . . . . .	407	Spaulding, Ephraim, Funeral Sermon on, . . . . .	208
Quarterly Lists of Ordinations, etc. 103, 211, 339, 459	103, 211, 339, 459	Spaulding, Philip, . . . . .	30, 32, 255, 262
Quincy, Josiah, Jr., . . . . .	12	Sprague, John, M. D., Newburyport, . . . . .	83
Quincy, Samuel, . . . . .	409	Sprague, John, M. D., Boston, . . . . .	84
Rand, Asa, . . . . .	148, 158	Spring, Alpheus, . . . . .	145, 152
Rand, Dr. Isaac, of Charlestown, Sketch of, of Boston, . . . . .	83	Spring, Marshall, M. D., . . . . .	412
Rawson, Nathaniel, . . . . .	280, 282	Staffordshire, Congregational Association, Eng., . . . . .	100
Reed, Andrew, D. D., Narrative of the state of religion, . . . . .	99	Standish, Me., Churches and Ministers in, . . . . .	150, 161

	<i>Page.</i>		<i>Page.</i>
Stetson, Caleb, Sermons at Medford, . . . . .	98	Washington, (town,) Me., Chhs. and Min. in, . . . . .	254, 261
Stevens, Benjamin, D. D., . . . . .	145, 153, 407	Washington Co., Vt., Auxiliary Ed. Soc. . . . .	360
Stevens, Joseph, . . . . .	45	Watertown, Ms., Usages in Church, . . . . .	48
Stevens, Joseph B., . . . . .	148, 153	Waterford, Vt., Chhs. and Ministers in, . . . . .	280, 284
St. Johnsbury, Vt., Chhs. and Ministers in, . . . . .	280, 282	Wells, George W. . . . .	145, 152
Stockbridge, Charles, M. D., . . . . .	84	Wells, Me., Chhs. and Ministers in, . . . . .	146, 155
Stoddard, John, . . . . .	30, 32	Wells, William, D. D. . . . .	29, 31, 32
Stoddard, Samson, . . . . .	406	Welsh, Thomas, M. D. . . . .	86
Stoddard, Samson 2d, . . . . .	413	Wentworth, Sir John, . . . . .	409
Stoddard, Vryling, . . . . .	414	Westbrook, Me., Chhs. and Ministers in, . . . . .	150, 161
Stow, William B., . . . . .	31, 34	Western Reserve Branch Am. Ed. Soc. . . . .	359
Strickland, Micah W., . . . . .	255, 262	Western Reserve College, . . . . .	223
Strong, Nathan, D. D., Memoir of by S. H. Riddel, . . . . .	129	Western States, Ministers wanted in, . . . . .	362
Stratford Co. Branch Am. Education Society, . . . . .	231	West India Planters, . . . . .	102
Stratton, Vt., Churches and Ministers in, . . . . .	30, 33	Westminster, Vt., Chhs. and Ministers in, . . . . .	30, 34
Sturgeon, Robert, . . . . .	48	Whipple, Joseph, M. D. . . . .	85
Suffolk Co., Ms., Juridical Statistics of, . . . . .	417	Whitcomb, Elisha, . . . . .	146, 154
Survey of Chhs., etc. in Middlesex Co., Ms. . . . .	37	Whitcomb, Luke, . . . . .	30, 33
Sweat, Samuel, . . . . .	146, 155	Whitworth, Dr. M. . . . .	415
Sweets, Seth, . . . . .	256, 266	White, Judge, D. A. . . . .	338
Swett, Dr. John B., Sketch of, . . . . .	84	White, Calvin, . . . . .	148, 159, 256, 265
Symmes, Rev. Zachariah, Charlestown, Death of, . . . . .	42	White, Seneca, . . . . .	253, 254, 256, 261
Tappan, Benjamin, D. D., Report Maine Branch Education Society, . . . . .	226, 256, 266	Whiting, Samuel, . . . . .	30, 33
Tappan, Daniel D., . . . . .	144, 151	Whiting, William, M. D. . . . .	85
Taylor, Hezekiah, . . . . .	30, 33	Whiting, Thurston, . . . . .	254, 259
Taylor, Preston, . . . . .	31, 34	Whittingham, Vt., Chhs. and Ministers in, . . . . .	31, 34
Teachers and Pastors in Old New Eng. Chhs., . . . . .	37	Willard, John, . . . . .	448, 450
Thatcher, B. B., on Mechanics' Institutions, . . . . .	17	Willard, Samuel, . . . . .	144, 152
Thatcher, Josiah, . . . . .	148, 156	Williams College, Revivals in, . . . . .	341, 461
Theological Seminaries, Statistics of, . . . . .	116	Williams, Ebenezer, . . . . .	148, 158
Thomas, John, . . . . .	414	Williams, Elijah, . . . . .	413
Thomaston, Me., Chhs. and Ministers in, . . . . .	254, 260	Williams, Israel, . . . . .	405
Thompson, William, . . . . .	150, 161	Williams, Roger, . . . . .	65
Thursday Lecture in Boston, Origin of, . . . . .	51	Williams, Seth, . . . . .	414
Thurston, David, . . . . .	256, 268	Williams, Thomas, . . . . .	149, 160, 458
Thurston, Eli, . . . . .	256, 266	Williams, William, . . . . .	405
Thurston, Pearson, . . . . .	280, 283	Williamson, Hon. William D. . . . .	162
Thursday, Last, of February, . . . . .	352	Willis, William, Biog. notice of Ch. J. Mellen, . . . . .	438
Thomas, Nathaniel R., . . . . .	408	Wilmington, Vt., Chhs. and Ministers in, . . . . .	31, 34
Tohey, Alvan, . . . . .	31, 34	Wilson, S. F., on American Revolution, . . . . .	338
Topsham, Me., Churches and Ministers in, . . . . .	254, 260	Windham Co., Vt., List of Cong. Churches and Ministers in, . . . . .	29
Townshend, Vt., Churches and Ministers in, . . . . .	30, 33	Windham, (town,) Vt., Chhs. and Ministers in, . . . . .	31, 34
Trowbridge, Edmund, . . . . .	405	Windham, Me., Chhs. and Ministers in, . . . . .	150, 161
True, Henry, . . . . .	254, 260	Windsor, East, Theological Institute, . . . . .	224
Tufts, Hon. Cotton, M. D., Sketch of, . . . . .	84	Windsor, Me., Chhs. and Ministers in, . . . . .	256, 267
Tyler, Bennett, D. D., . . . . .	149, 160	Winslow, Rev. Edward, . . . . .	407
United States, Origin of names of different States, . . . . .	233	Winslow, Edward, Jr., . . . . .	413
University of Edinburgh, History of, . . . . .	328	Winslow, Isaac, . . . . .	412
University of Vermont, History of, . . . . .	391	Winslow, Pelham, . . . . .	409
Upham, Prof. T. C., Outlines of Disordered Mental Action, . . . . .	95	Winslow, Me., Chhs. and Ministers in, . . . . .	256, 267
Upham, Hon. Joshua, . . . . .	413	Winter, Francis, . . . . .	253, 257
Upsal University, . . . . .	102	Winship, Josiah, . . . . .	254, 261
Urquhart, John, . . . . .	254, 260	Winthrop Family, Notices of, . . . . .	386
Vaill, Joseph, . . . . .	149, 160	Winthrop, John, first Governor of Mass. Model of Christian Charity, . . . . .	213
Vassall, John, . . . . .	410	Winthrop, John, first Governor of Conn. . . . .	387
Vassall, Lewis, . . . . .	411	Winthrop, Fitz John, Governor of Conn. . . . .	387
Vassall, William, . . . . .	406	Winthrop, Wait Still, brother of Fitz John, . . . . .	388
Vassall, William, . . . . .	415	Winthrop, John, son of preceding, . . . . .	388
Vassalboro', Me., Chhs. and Ministers in, . . . . .	256, 267	Winthrop, John Still, son of preceding, . . . . .	389
Vermont, Baptists in, History of, . . . . .	58, 62	Winthrop, Thomas Lindall, LL. D., [Lieut. Gov. of Mass., Notice of, . . . . .	389
Vermont Branch American Education Society, . . . . .	231	Winthrop, John, LL. D., F. R. S., Prof. at Harvard, . . . . .	300
Vermont, University of, History of, by Prof. G. W. Benedict, . . . . .	391	Winthrop, James, LL. D., Judge, son of preceding, . . . . .	300
View of the Baptists in the Unit. States, 57, 182, 307		Winthrop, Me., Chhs. and Ministers in, . . . . .	256, 267
Virginia, History of Baptists in, . . . . .	184, 194	Wiscasset, Me., Chhs. and Ministers in, . . . . .	254, 261
Virginia Episcopal Theological Seminary, . . . . .	223	Wisner, Dr. B. B., Extract from his Sermon, . . . . .	13, 15
Walden, Vt., Chhs. and Ministers in, . . . . .	284	Wood, Thomas H. . . . .	29, 32
Waldo, Francis, 2d, . . . . .	408	Woodbury, Samuel, . . . . .	149, 160
Waldo, Samuel, . . . . .	407	Woodhull, Richard, . . . . .	254, 260
Waldoboro', Me., Chhs. and Ministers in, . . . . .	284	Woods, L., D. D., Sermon at Funeral of Dr. Church, . . . . .	211
Walker, Charles, List of Chhs. in Windham County, Vt. . . . .	29, 31, 147, 155	Woodward, Henry, on the Millennium, . . . . .	337
Wallis, Hugh, . . . . .	253, 258	Woodwich, Me., Chhs. and Ministers in, . . . . .	254, 261
Walter, William, D. D. . . . .	410	Worcester Co., North, Ms., Aux. Ed. Soc. . . . .	124, 360
Wanton, Joseph, . . . . .	409	Worcester, John H. . . . .	280, 283
Wardsboro', Vt., Chhs. and Ministers in, . . . . .	254, 260	Worcester, Leonard, List of Cong. Chhs. and Ministers in Caledonia Co., Vt. . . . .	280, 283
Warren, John, M. D. . . . .	85	Wright, Chester, . . . . .	280, 282
Warren, Me., Chhs. and Ministers in, . . . . .	254, 260	York County, Me., List of Ministers in, . . . . .	144
Wars, Miseries of, . . . . .	101	York, (town,) Me., Chhs. and Ministers in, . . . . .	147, 156
Washington Co., Me., Chhs. and Ministers in, . . . . .	255, 263	Young, Alexander, Eulogy on Dr. Kirkland, . . . . .	209







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J. Pelton.

HON. WILLIAM PHILLIPS.

*Vice President of the Massachusetts General Court.*

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## MEMOIR OF THE HON. WILLIAM PHILLIPS,

LIEUTENANT GOVERNOR OF MASSACHUSETTS.

BEFORE we proceed to give some account of the life and of the beneficent deeds of the late Lieutenant Governor PHILLIPS, we shall present details somewhat minute, in relation to some of his distinguished ancestors. The family of Phillips has been among the most honorable and useful in the annals of New England from its first settlement. In the amount of property which various members of this family have bestowed in charity, it doubtless takes the highest rank.

The first minister of Watertown, Ms., was the Rev. GEORGE PHILLIPS. He was born at Raymond, in the County of Norfolk, England. Having given early indications of deep piety, uncommon talents and love of learning, his parents sent him to the University of Cambridge, where he distinguished himself by remarkable progress in his studies, especially in theology, to which he manifested an early partiality. He was settled in the ministry in Boxsted, in the County of Suffolk, about 60 miles N. N. E. from London. His strong attachment to the principles of the Non-Conformists soon occasioned him trouble. As the storm of persecution grew more threatening, he resolved to take his lot with the Puritans, who were about to depart for New England. He joined the company who arrived in 1630. On board the vessel, as Gov. Winthrop testifies, he "gave very good content to all the company, as he did in all his exercises, so as they had much cause to bless God for him." Soon after his arrival, he was afflicted by the loss of his wife; who though an only daughter, had left her parents, to share cheerfully and affectionately the sufferings of her husband. She died at Salem, and was buried by the side of the lady Arbella Johnson, "who," as Cotton Mather says, "also took New England in her way to Heaven"\* The greater part of the emigrants who came with Winthrop, lived at Charlestown; "many of them," says Capt. Roger Clap, "in tents and wigwams, their meeting place being abroad under a tree, where I have heard Mr. Wilson and Mr. Phillips preach many a good sermon." Mr. Phillips was minister at Watertown about fourteen years. He died July 1, 1644, "much desired and lamented by his church at Watertown, who testified their affection to their deceased pastor by a special care to promote

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\* Mr. Phillips arrived in this country June 2, 1630. The date of the death of his wife does not appear. His eldest child by his second wife was born April 5, 1632. "It is said that Lady Arbella Johnson was buried near where the present church of England now stands."—*Judge Lynde, quoted in Fell's Annals of Salem*, p. 522.



and perfect the education of his eldest son, whereof all the country, but especially the town of Rowley, have since reaped the benefit." Mr Phillips is said to have been an able controversial writer. One of his hearers obtained from him a written copy of arguments, which he had used in conversation concerning the baptism of infants and church discipline, and sent it to England, where it was printed, accompanied with an answer. Mr. Phillips thought it necessary to take notice of this book, and he published a "Reply to a Confutation of some grounds of Infant Baptism; as also concerning the form of a church, put forth against me by one Thomas Lamb." A preface to this work was written by the Rev. Thomas Shepard of Cambridge. Mr. Phillips also engaged in a controversy, by letter, with his neighbor Mr. Shepard, on some points of church discipline. The discussion is said to have been characterized by candor and urbanity on both sides, but it was never published. This subject was one in which Mr. Phillips was peculiarly versed. He was the earliest advocate in Massachusetts for the Congregational order and discipline; and his views were for a time regarded as novel and extreme.\* Mr. Phillips was evidently a man of firmness and independence, conscientious in forming, and fearless in maintaining his opinions. He was noted for his learning in the original languages of the Bible, which he is said to have read through six times every year, and to have remarked that he always found something new in them. It is recorded of him by Gov. Winthrop, that he was "a godly man, specially gifted, and very peaceful in his place, much lamented of his own people and others."† By his second wife, who died Jan. 27, 1681, he had children, Zorobabel, born April 5, 1632; Jonathan, born Nov. 16, 1633; Theophilus, born June 28, 1636; Awbett [?] who died 1638; and Obadiah, born 1642.‡ Mr. Phillips's children continued to reside in Watertown, except his eldest son, Samuel.

SAMUEL PHILLIPS was born in Boxsted, in England, in 1625, and accompanied his parents to this country, at the age of five years. He was educated at Harvard University,§ of which his father had been a benefactor and overseer. He graduated in 1650. He settled in the ministry in Rowley in 1651, as an assistant of the Rev. Ezekiel Rogers, who ranked among the most eminent ministers of New England. Forty-five years Mr. Phillips remained the minister of Rowley, and was highly esteemed for his piety and talents. In 1675, he preached before the Ancient and Honorable Artillery Company, and in 1678, before the General Court. Neither of these sermons, it is believed, was published. Mr. Phillips expired "greatly beloved and lamented," April 22, 1696. He married in 1651, Sarah, daughter of Samuel Appleton, a descendant from John Appleton, who died in Great Waldingfield, Suffolk, England, in 1436. She died July 15, 1714, aged 86. Their children were Sarah; Samuel; George, born 1664, graduated at Harvard 1686, was the minister of Brookhaven, Long Island; Elizabeth, born, 1665, who married Rev. Edward Payson, her father's successor, and died in 1724, aged 60; Dorcas, born 1667; Mary, born 1668; and John, born Oct. 1670.

SAMUEL PHILLIPS, the eldest son of the Rev. Samuel Phillips of Rowley, and grandson of the Rev. George Phillips of Watertown, was born March

\* Francis's History of Watertown, pp. 34, 35.

† The tradition is, that Mr. Phillips lived in the house, (which is now, or was lately standing,) opposite the Old Watertown burying ground. On repairing the house, a few years since, the sills and timber were sound and good.—*Holmes's Annals*, I. 277.

‡ Farmer's Genealogical Register, p. 225.

§ Among his class-mates were President Urian Oakes, Rev. John Collins, a popular minister of London, Chief Justice and Lieutenant Governor William Stoughton, Leonard Hoar, M. D., President of Harvard College, and Rev. Messrs. Joshua and Jeremiah Hobart.



23, 1658, was a goldsmith, and resided in Salem. In 1687, he married Mary, daughter of the Rev. John Emerson of Gloucester, and granddaughter of deputy Governor Symonds of Ipswich. She died Oct. 4, 1703. They had six children, two of whom were sons, viz : Samuel and John.\* Samuel Phillips, the goldsmith of Salem, died Oct. 13, 1722. His second wife was Sarah Mayfield, to whom he was married in 1704. He was highly respected as a man of sincere piety. †

SAMUEL PHILLIPS, the eldest son of Samuel Phillips of Salem, and the great grandson of the minister of Watertown, was born at Salem, Feb. 28, N. S., 1690. He "was prepared for college by the famous Master Emerson, nephew of the above named Mr. Emerson of Gloucester; and was admitted into Harvard College in July 1704, and took his first degree, in July 1708, aged 18. From Cambridge, he removed to Chebacco, and kept the school in that place one year; and from thence he removed in order to pursue his studies, to his father's house in Salem." He began to preach in Andover, South Parish, April 1710, but, on account of his youth, was not ordained till Oct. 11, 1711. Rev. Thomas Barnard, Andover, North Parish, Rev. Edward Payson, Rowley, Rev. Joseph Green, Salem Village, and Rev. Thomas Symmes, Bradford, officiated on the occasion. He died June 5, 1771, in the 82d year of his age, and the 62d of his ministry. He was endued with good powers of mind, and was a diligent, faithful and laborious minister. He early acquired habits of order, industry and economy. Though his salary was small, and he sacredly devoted a tenth part of his income to pious and charitable purposes, yet he educated his family liberally, and accumulated a large estate. In his religious opinions, he was strictly Calvinistic. His labors in the pulpit were protracted beyond what is usual at the present day. It was his practice to call at every house in his parish at least once in a year. The people, during his ministry, were remarkably united. He was highly respected by his brethren in the ministry, and was frequently invited to preach on public occasions. ‡ Mr. Phillips married Miss Hannah White, a daughter of John White, Esq. of Haverhill, Jan. 12, 1712. She died Jan. 11, 1773, in the 82d year of her age. Their children were Mary, born Dec. 11, 1712, N. S., married to J. Appleton of Haverhill, died Dec. 5, 1737; Samuel; §

\* John Phillips was born June 23, 1701, settled in Boston, was a colonel of the militia, representative in the General Court, and deacon of the church. He died April 19, 1763, having had by Mary his wife, who was a daughter of Nicholas Buttolph, three sons and three daughters. William, the youngest son, born Aug. 29, 1737, married Margaret, daughter of Hon. Jacob Wendell. They had two sons and two daughters. The eldest son, William, was born Dec. 23, 1766, and died June 10, 1783. The youngest son, John, who was the first Mayor of Boston, was born Nov. 26, 1770, and died May 29, 1823.

† See Felt's Annals of Salem, p. 338, American Quart. Reg. vol. viii. p. 340.

‡ A list of his publications, 19 in number, may be seen in Abbot's History of Andover, p. 107. Among them are the Election Sermon, 1750, the Artillery Election Sermon, 1741, and the Convention Sermon, 1753.

§ This was the Hon. Samuel Phillips of Andover, who was born Feb. 13, 1715, and graduated at Harvard in 1734. He was a member of the House of Representatives, and of the Council of the Commonwealth. Phillips Academy in Andover was founded in 1778 by him and his brother John. They bestowed on the institution several valuable tracts of land, and £1,614 in money. In the constitution of the academy, the founders declare that "the first and principal object of their institution is the promotion of true piety and virtue." Their well directed beneficence will deservedly perpetuate their memory for many generations. Hon. Samuel Phillips was more than 40 years a deacon of the North Church, and was a firm supporter of religious order. He married, July 11, 1738, Elizabeth, granddaughter of Rev. Thomas Barnard, of Andover. All their children died young, except the Hon. Samuel Phillips, LL. D., A. A. S., Lieutenant Governor of the State, who was born Feb. 16, 1752, and died Feb. 10, 1802, aged 50. His studies preparatory for college were pursued under the direction of Mr. Moody at Dummer Academy. He entered college with habits of application and order, with a love of learning, and with fixed religious principles. In 1775, in his 24th year, he was elected a member of the provincial Congress. He was employed on the most important committees during the revolutionary war. He was a member of the Convention in 1779, by which the Constitution of Massachusetts was formed, and of the Committee by which it was drawn up. After it was adopted, he was immediately chosen a member of the Senate, and, except one year, in which he was employed by the State on a public mission, continued a senator till 1801. Fifteen of these years, he was, with great unanimity, elected president of the Senate. In 1801, he was elected Lieutenant Governor of the State, and continued in that office till his death. He was the projector of the Academy in Andover, founded by his father and uncle, and also of the Academy in Exeter, founded by his uncle alone. He bequeathed \$5,000 to the trustees of Phillips Academy, five sixths of the income of which are devoted to various

Lydia, born June 21, 1717, married Dr. Parker Clark, died Nov. 15, 1749; John ;\* and William.

WILLIAM PHILLIPS, the third son and youngest child of the Rev. Samuel Phillips of Andover, was born June 25, O. S., 1722. After receiving a good school education, he removed to Boston, and became an apprentice to Edward Bromfield, Esq. an eminent merchant of that town, son of the Hon. Edward Bromfield, for many years one of his Britannic Majesty's Council in the Province of Massachusetts Bay, and great-grandson of the Rev. John Wilson, the first minister of Boston. "His apprenticeship being finished, Mr. Phillips married, on the 13th June, O. S., his late master's eldest daughter, Miss Abigail Bromfield, a lady eminent for virtue and piety. By this marriage, the families of the Rev. George Phillips and the Rev. John Wilson, who came over from England together, and officiated as colleagues under a large tree in Charlestown, until the first removed to Watertown and the other to Boston, were united by the wedlock of the great-great-grandchild of each." Mr. Phillips was, at different times, a member of the House of Representatives and of the Senate of this Commonwealth, of the Convention which drafted the State Constitution, and of that which adopted the Constitution of the United States; and sustained almost thirty years the office of deacon in the Old South Church. He was greatly "prospered in his business as a merchant, was much esteemed by his fellow townsmen, and often reached forth his hand to the needy, and was given to hospitality." He took a decided and active part in the proceedings which hastened and attended the Revolution, was on many of the committees appointed by the town of Boston, in those trying times, and often contributed liberally of his money to carry forward the measures which resulted in the establishment of our independence. At his death, he bequeathed five thousand dollars to Phillips Academy, Andover. He had eight children, only four of whom survived the period of childhood, viz: Abigail, born April 14, 1745; William; and Hannah and Sarah, born Nov. 29, 1756. The first of these was married to that distinguished patriot, Josiah Quincy, Jun., whom she survived several years, and died March 25, 1798.†

Lieutenant Governor WILLIAM PHILLIPS, the only son of the preceding, and the subject of this memoir, was born in Boston, March 30, 1750. In childhood and youth, his health was extremely feeble. On this account, he did not receive a public education. His infirm health did not permit him fully to enjoy the advantages of the public schools of his native town. His character in early life was that of an affectionate, modest and dutiful son. In 1773, he visited Great Britain, Holland and France, and returned to Boston, in one of the tea-ships, in 1774. Soon afterwards, he was married to Miss Miriam Mason, daughter of the Hon. Jonathan Mason, then one of

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charitable and most laudable objects. He was one of the original members of the American Academy of Arts and Sciences. Harvard College conferred on him in 1793 the degree of LL. D. In 1773 he married Phæbe, daughter of the Hon. Francis Foxcroft, of Cambridge, a lady of highly cultivated mind and of an excellent religious character. They had two children, John and Samuel. The latter died while a member of Phillips Academy. The other son, together with his mother, manifested a munificent liberality in founding the Theological Seminary in Andover.

\* This was the Hon. John Phillips, LL. D., of Exeter, N. H., the sole founder of the Academy in that place. By industry, economy, and close attention to business, he accumulated a very large estate. He gave liberally to various public institutions. He founded a professorship of divinity in Dartmouth College. The College of New Jersey was aided by his munificence. Phillips Exeter Academy has always held rank among the first institutions of the kind in the country. He was a ruling elder in a church in Exeter. He was much esteemed as a man eminent for piety and virtue. He was twice married, but had no children.

† Her husband, Josiah Quincy, Jr., died on his return from a voyage to England, in sight of the New England shore, April 26, 1775, aged 31. His wife, with her child, (President Quincy of Harvard College,) and her parents, were at that time at their place of refuge at Norwich, Ct.

the deacons of the Old South Church, Boston.\* She was a lady eminent for intelligence and discretion, piety and active benevolence, and died greatly lamented, May 7, 1823. They had seven children. Two only are now living, the Hon. Jonathan Phillips of Boston, and Mrs. Abigail Bromfield, wife of the Rev. Ebenezer Burgess, D. D. of Dedham. Miriam Phillips, wife of Samuel H. Walley, Esq., was born June 9, 1779, and died March 26, 1827.† Edward Phillips was born June 24, 1782, and died Nov. 3, 1826. His occupation was that of a merchant. He was greatly respected and beloved in all the relations of life.‡

During the occupancy of Boston by the British troops, after the commencement of the revolutionary war, Lieutenant Governor Phillips resided at Norwich, Ct. Previously to the revolution and subsequently, he was engaged in mercantile pursuits in connection with his father. On the death of his father, in January, 1804, he came into the possession of a large estate. To its management, and to the duties of his family, to the service of the public, and to a life of enlarged and Christian philanthropy, he was, thenceforth, mainly devoted.

Lt. Gov. Phillips, though very fond of retirement, and eminently happy in the society of his family and intimate friends, was yet willing to discharge the important public trusts to which he was repeatedly called. For many years, he performed the services of a representative in the State Legislature, to the entire satisfaction of his constituents. He was repeatedly chosen an elector at large of president of the United States. For several years, he filled the office of lieutenant governor of Massachusetts, with credit to himself and honor to the community, enjoying the sincere friendship and the entire confidence of governors Strong and Brooks. He was never a partizan or what is termed a politician. Yet he had fixed political opinions, which were the result, not of prejudice, but of careful examination. In his office, as the second magistrate of the State, he was an eminent example of Christian hospitality. From his earliest years, he was a decided friend to the liberties of his country. And in the most critical periods of our political history, his public course was characterized by firmness of purpose, and an undeviating boldness and perseverance in the course which his good sense and judgment had marked out.§

In all general improvements of his native city, and in the progressive advancement of society, he took a lively interest, being often among the foremost in promoting them, and never second to any in contributing of his wealth for their support.

In his habits, he was remarkably systematic. He was attentive and exact in the performance of all his duties. To render to every man his due; so to shape his life, as that there should be an entire consistency between the outward appearance and the real motives by which he was governed, and not to gain confidence or credit by false colors or pretences, were uniformly regarded by him as binding duties. He looked upon all management, chicanery and double-dealing, with abhorrence. A nice sense of justice and propriety actuated him in all the details of business.

\* Mr. Mason was elected deacon Aug 20, 1770, and died May 5, 1798. His second wife was a daughter of Mr. Hugh Vans, and was greatly distinguished for intelligent, consistent and devoted piety.—See Dr. Wisner's *History of the Old South Church, Boston*, p 115.

† In the seventeenth year of her age, she gave satisfactory evidence of piety, and was admitted to membership in the Old South Church, May 1, 1796.

‡ His prominent traits of character were judiciousness, integrity, amiableness of temper, and unobtrusive, but decided and consistent piety. The religious sentiments which he embraced, and to which he continued firmly attached during life, were those of the fathers of New England. He was chosen deacon of the Old South Church, May 8, 1817.—See Dr. Wisner's *Funeral Sermon*, p. 47.

§ Dr. Wisner's *Funeral Sermon*, pp. 24, 25.



His natural disposition was generous, confiding and affectionate. Sometimes there was an appearance of severity, but it was oftener in appearance than in reality. He was the object of the warm affection of his relatives and friends, as well as of their esteem and reverence. The main feature in his intellectual character was a sound judgment. On important questions, he formed his opinion with much care and considerateness. Of course his judgment proved, in almost all cases, correct. It is reported that the late governor Brooks said, that in all their mutual inquiries and deliberations he had never known him to give an erroneous opinion. He was not accustomed to take any part in public debate, yet in private intercourse, his remarks showed much depth of reflection, as well as acute observation of men and things.

He had not, as before mentioned, a learned education, yet he was a diligent reader of history, biography, and theological works, especially those of a practical character.

His religious sentiments were thoroughly orthodox. These sentiments were not taken upon trust or by proxy. He firmly believed them after devout and long-continued personal reading of the Scriptures. He greatly lamented the prevalence of opposite opinions, particularly a denial of the atonement of Christ, which he conscientiously believed to be the only ground of hope for sinful men. All his religious opinions were practical and operative. While he believed in the entire moral depravity of all men, he had a deep and increasing sense of his own sinfulness, his entire destitution of any thing, independently of the special grace of the Holy Spirit, that could be acceptable to God. He believed that men are saved, not on account of works of righteousness which they have done, but solely on account of the sufferings and mediation of Christ. On the merits of an Almighty Saviour, he relied firmly and habitually, as the sole foundation of his hope of pardon and eternal life. Nothing, apparently, gave him sincerer joy than to see the Saviour of men honored. He was ever ready to say, "By the grace of God, I am what I am." To the grace of the Holy Spirit he constantly looked for the completion of the work of sanctification, which he hoped had been begun in his soul. His last will commences as follows, the terms having been dictated by himself. "First, My immortal Spirit, I commit into the hands of its Almighty Author, the God of my fathers, 'which hath fed me all my life long unto this day,' and hath surrounded me with mercies, and distinguished me by his favor; humbly hoping, and solely trusting, for future and eternal happiness, in the mercy of God, through the infinite merits and all-perfect righteousness of the Divine Redeemer, the Rock of ages." His last words to his pastor, the Rev. Dr. Wisner, spoken the day before his death, when he did not apprehend himself to be in a dangerous state, were these: "I want but one thing, to be washed in the blood of Christ, clothed with his righteousness, and sanctified by his Spirit; that is all." He had an habitual and strong desire of conformity to Christ. He loved to converse about Heaven as a holy place, whose inhabitants never sin. Often he said, "what will it be, how blessed will it be, to be like Christ, to be completely holy." He had a firm belief in the general and in the particular providence of God. For his numerous blessings he cherished a deep and sincere gratitude. In the severe afflictions, which he was called to experience, he was resigned, confiding in the wisdom and goodness of Him, who doeth his pleasure among the inhabitants of the earth, and who causeth all things, even the heaviest trials, to work together for the good of those who love him. A regard to the will and honor of God seemed ever to actuate him. How will my fellow-men look upon this



or that course of life, was not the inquiry which controlled him. Few men were more habitually actuated by the fear of God; few have aimed more uniformly to do all things to the glory of God. One of the best proofs of his sincere piety, was his conscientious observance of the Sabbath day. Known extensively as he was, remarkable for the most liberal hospitality, filling offices, especially the office of lieutenant governor, which necessarily exposed him to numerous calls, frequently from distinguished strangers, he was yet exact in his observance of the day of sacred rest, preferring to obey God, at the risque, if compelled, of displeasing men.

In the progress of vital religion he took a decided interest. To his own church and religious society, he was strongly attached. He gave much thought and time, and offered fervent prayers, for its enlargement and prosperity. For many years he sustained the office of deacon, with great dignity and usefulness. The encroachments of error and sin, he diligently and firmly withstood. He was a cordial friend to revivals of religion. No one took a more heartfelt interest in the extension of the Redeemer's kingdom in our own, and in other lands. He was particularly distinguished for his respect and affection for clergymen. He belonged himself to a clerical race. He saw with great clearness how vitally their reputation and efficiency were connected with the spread of the gospel and the happiness of mankind. He was in the habit of entertaining them liberally at his own dwelling. He also contributed frequently and largely to the relief and comfort of those who were in embarrassed pecuniary circumstances. Many instances of this kind will, doubtless, remain unknown till the day of the revelation of all things.

His charities were not, however, confined to one class of his fellow creatures. His beneficence was long continued, munificent, widely extended, and applied to every variety of suffering and want. His streams of charity flowed at home, around his own dwelling, and in his native city. They also watered the desert places of our own land, and carried joy and fertility to the most distant regions of the globe. The poor lived on his bounty, and he caused the widow's heart to sing for joy. Many were the widows and orphan children whom he rescued from suffering. Many are the souls that his beneficence was the means of enlightening and saving. "No man of wealth, I believe," says Dr. Wisner, who was, for many years, intimately acquainted with him, "has lived and died in this country, who has, in proportion to his ability, done so much for the cause of charity. It is to be remembered, also, that he was educated, and his habits formed, when, in this country, liberal benefactions were almost unknown. With him, it may almost be said, began that spirit of liberality, which has sprung up, and spread so rapidly in our community. It is also to be recollected, that most of the measures and associations now in operation for extending the blessings of education, of civilization, and of religion, were formed after he had passed the meridian of life; and that, from his habits of feeling and thinking, he was rather averse to new and untried expedients. Yet scarcely a measure was adopted, or an association formed in Boston and its vicinity, for the improvement of the physical, intellectual, moral and spiritual condition of men, which did not receive his coöperation and liberal support. Nor did this proceed from an ostentation of charity, or a blind impulse of generosity. No man was ever more averse from ostentation and parade in his charities. In reference to all new applications to his bounty, he always took time for deliberation, consultation and prayer."\*

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\* Rev. Dr. Wisner's Sermon, pp. 31, 32.

At the time of his decease, lieutenant governor Phillips was president of the American Education Society, of the Massachusetts Bible Society, of the Society for Propagating the Gospel, of the Foreign Mission Society of Boston and vicinity, of the Congregational Charitable Society, of the General Hospital Corporation, of the Boston Dispensary, and of the Board of Trustees of Phillips Academy at Andover; and honorary vice-president of several other benevolent associations in Boston, and in other parts of the country.

Of the American Education Society, governor Phillips was a warm and efficient friend from its first establishment. He watched over its interests with paternal solicitude, and was ever ready to extend to it his munificent benefactions.\* The Directors of the Society in the Report which was presented at the annual meeting that occurred in the week following his decease, remark: "The venerable man, whose benevolence has so long flowed in a thousand streams among the poor, in the seats of education, and through the wide-spreading valley of moral desolation in our own country, and in distant lands, has gone to his rest. He has ceased from his labors and his works do follow him. To this Society, over which he has presided from its first formation, and whose treasury he often replenished by his liberality, the loss is great, and is one which will long be felt. The name of Phillips will ever have a distinguished place among the friends and benefactors of the Society, and will always be cherished with deep and tender emotion. The monuments of his beneficence are many; but none are more durable, nor more honorable to his memory, than the *minds* which his benevolence has assisted to form for usefulness. Hundreds there are who might go to the place where he lies, and as they behold his pale form, exclaim, O my Father, my Father! These will remember him when the places which have known him, shall know him no more; and their zeal and efforts for the good of their fellow men will perpetuate his influence, when every other monument has crumbled into ruin."

The Executive Committee of the Foreign Mission Society of Boston and vicinity, in their Report of May 31, 1827, observe, "Lieutenant governor Phillips was one of the founders of our Society; and, for fifteen years, the whole time since its formation, he has presided over its interests. But he did not merely lend the influence of his respected name to commend the missionary enterprize to the confidence of his fellow citizens. Its prosperity was an object dear to his heart, and for its advancement he contributed liberally of the abundance wherewith God had blessed him." "He has left behind him a precious memorial; and while his name stands prominent among the public benefactors of the age, it is also deeply engraven on the hearts, and will be embalmed in the memory, of many a child of affliction from whose eye the tear of sorrow has been wiped away by his kindly charity."

The Managers of the Prison Discipline Society say: "Before this association was formed, when it was generally supposed that there could be no necessity for such a Society in this country, he was first to give his name and patronage, that an examination might be made. After it had been ascertained that great evils existed in Prisons, and that combined effort must be made to correct them, he was among the first to sanction the

\* His donations to this Society, of which he was the first President, exclusive of his annual contributions, which probably amounted to more than one thousand dollars, were as follows:—

In the year 1818, a donation of . . . . .	\$1,000
" " 1826, to constitute a scholarship, . . . . .	1,000
" " 1827, a legacy, . . . . .	5,000

existence of a Society, and to give his name and liberal patronage to aid in the prosecution of its object."

We may well look with wonder, and with gratitude to the great Giver of every blessing, at the variety and the amount of his charities. They were, for a *series* of years, from eight to eleven thousand dollars a year. His benefactions by his will to various public charities were as follows :

Phillips Academy, Andover, . . . . .	\$15,000
Theological Seminary, Andover, . . . . .	10,000
American Education Society, . . . . .	5,000
Society for Propagating the Gospel, . . . . .	5,000
Massachusetts Bible Society, . . . . .	5,000
American Board of Commissioners, . . . . .	5,000
Massachusetts Congregational Charitable Society, . . . . .	5,000
Boston Medical Dispensary, . . . . .	3,000
Massachusetts General Hospital, . . . . .	5,000
Boston Female Asylum, . . . . .	2,000
Asylum for Indigent Boys, . . . . .	2,000
Total, . . . . .	\$62,000

Of most of these institutions, as well as of others of a similar character, he had for many years, been a liberal and efficient member. To the Massachusetts Bible Society, to the Society for Propagating the Gospel, and to the Congregational Charitable Society, he contributed to each annually, for a series of years, \$500. To several other societies, he gave \$100 annually, besides liberal donations whenever they were specially needed. During the last three weeks of his life, he gave to different charitable objects above \$5,000; an amount which would have been, doubtless, nearly doubled had he lived a few days longer, and been permitted to attend the religious anniversaries held on the week of the General Election in Massachusetts.

Thus useful and honored he descended to the grave, on the 26th of May, 1827, in the 78th year of his age. Truly he went to his grave in a full age, like as a shock of corn cometh in his season. His days were filled up with deeds of usefulness. As a benefactor of his race, he illustrated the already thrice honored name of PHILLIPS. By his instrumentality, having turned many to righteousness, he will, doubtless, shine as the brightness of the firmament and as the stars forever and ever.\*

## ORIGIN OF MECHANICS' INSTITUTIONS.

By B. B. THATCHER, Esq.

THESE institutions are essentially a characteristic of the present age, as distinguished from any which has preceded it. They belong, as we shall have occasion to show, to the generation on the stage. For the most part, indeed,

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\* Those who have read the excellent sermon of the Rev. Dr. Wisner, preached the Sabbath following the funeral of Lt. Gov. Phillips, will perceive that we are largely indebted to it, in our compilation of the preceding sketch, both in respect to the language, and the sentiments and facts. Our other authorities in this article, are, Mather's Magnalia, Farmer's Genealogical Register, Francis's History of Watertown, Abbot's History of Andover, Baldwin's and Tappan's Sermons at the funeral of Lt. Gov. Samuel Phillips, Pearson's Sermon at the funeral of Madame Phœbe Phillips, Felt's Annals of Salem, Allen's Biographical Dictionary, etc.



they have sprung up within about fifteen years. And yet,—it is not a little remarkable,—circumstances would seem to render it peculiarly incumbent upon us who live within memory of their beginning, to commence already the work of gathering up their history—the “fragments” of their history, we are compelled to say—as well as we now can, “that nothing be lost” to those who shall follow us. On this subject much has been said and written by various parties, chiefly abroad. We have endeavored to collect and compare all these statements, and to extract the truth out of them, rejecting the errors by which almost all of them are marked. And moreover, with the view of contributing something for the settlement of the question while there was yet time, we have availed ourselves of what we considered some fortunate opportunities during the last year or two of going to the living fountain-heads of correct information. Our object in these researches was truth merely, and “honor to whom honor is due.”

As to the question, then, who originated “Mechanics’ Institutions,” we do not understand it need be shown that this precise *name* was used in the first instance. The inquiry is about things, not names. We wish to know who began the *movement*—the modern system of diffusing useful knowledge among the class in question; or who did *most* towards starting or sustaining it; in other words, who may be called on the whole, if *any* one man may, the *father* of that system?

The writer believes it may be made to appear, that this distinction belongs to Dr. George Birkbeck, the present President of the London Mechanics’ Institution, to which we shall have occasion hereafter to refer. We are aware that some writers have slurred over the credit due this distinguished individual, and that others have sought to distribute that honor, in fragments not worth owning by any body, among persons whom the public knows or cares little or nothing about. Nor are these writers to be too much blamed. They want information. Take, for example, an account in the first volume of the publications of the Central Society of Education, the production of an eminent friend of popular education, who could have no motive to injure any party. The “early history,” as he calls it, begins thus:

“The earliest indication which has come to our knowledge of the desire of those engaged in mechanical employments to receive instruction, and the first attempt known to us to gratify that desire, was at Birmingham, previous to the year 1790. A society was there established called ‘The Sunday Society.’ This society arose into being soon after the establishment of Sunday-schools: its object was to watch over the mental and moral improvement of youth, to give them useful instruction, to exercise their minds and feelings, and to impart consistency and permanence to their moral character. A society for mutual improvement had existed some years previous to this, in which lectures were delivered by its members on several branches of natural philosophy; and many of them being actively engaged in the ingenious trades of Birmingham, had constructed apparatus to illustrate the principles of mechanics, hydrostatics, pneumatics, optics, electricity, and astronomy.

“The lectures were not always confined to themselves; they were made gratuitously accessible to young persons employed in the manufactories of the town. Both these societies were in 1796 merged in ‘The Brotherly Society;’ the operations were more satisfactorily and systematically carried on than before. Lectures were delivered at certain intervals, classes were formed for drawing, geography, and for the pursuit of those scientific inquiries, in the application of which many of the members were constantly engaged.

“In 1797, a library for the use of the working classes was established, and called the ‘Artisans’ Library,’ by which all persons who chose to avail themselves of its advantages were supplied with useful reading at the expense of a penny a week. With very few exceptions, the individuals who took the lead in these varied plans for the amelioration of the class of mechanics, were themselves employed in trades, and chiefly dependent on their personal exertions for a livelihood; they had but little leisure for purposes thus beneficent in their tendency, their means were circumscribed, yet they labored for many years, and witnessed the good effects which followed their exertions. Many of them, including the instructors and those who have reaped benefit from their instruc-



tions, have risen to eminence in wealth, and honor, and in intellectual acquirements. Some of the more active of those unostentatious patriots are still living, and residing within the sphere of their early exertions; we might name them, but they would shrink from such publicity: they have lived to witness the ameliorating results of their early labors; they have contributed to the wealth, the honor, and the morality of the town; and their "children arise up and call them blessed."

The writer then adds:—"The exertions of Dr. Birkbeck, while engaged as Professor in the Anderson College, at Glasgow, are very generally known to those familiar with the early history of Mechanics' Institutions. Similar efforts, but on a very limited scale, had been used by Professor Anderson previous to 1796. The more extended views of Dr. Birkbeck were carried into operation at the commencement of the present century, and he had the satisfaction of frequently lecturing to an audience of seven hundred persons anxious to receive his instructions. The plan was still further developed by Dr. Ure, the successor of Dr. Birkbeck, who added a library to the original design," &c.

Now this writer, as we have hinted, could mean nothing but justice, and yet the impression he leaves is hardly calculated to do justice to Dr. Birkbeck. In the first place, while so much space is devoted to other efforts highly meritorious, but limited and transient, and by no means followed up, it would seem, in such a sense as to have established *a system for general use*, or even to have suggested the notion of such a thing, "the more extended views" of the learned Doctor are passed over in this "history" with the bare remark that they are "generally known." Surely, it would have been well, were it possible, to state the case somewhat more fully in a history of Mechanics' Institutions; and we should like to have seen the question we have referred to above, fairly grappled with, and decided. As it has not been so treated, however, let us see as well as we can what the facts are. Taking for *proved* those which are stated concerning Birmingham—for it is immaterial to the argument in hand whether they be proved or not—we come to the Andersonian Institute at Glasgow. In 1799, Dr. Garnett, Professor of Natural Philosophy in that institution, having resigned his office, Dr. Birkbeck was elected his successor. The Institution had been a few years in existence, and owed its origin to the benevolent gentleman whose name it bore, and who, dying in 1796 in the situation of Professor of Natural Philosophy in the University of Glasgow, had by his will bequeathed a valuable library, and some imperfect apparatus\* towards the foundation of the establishment in question; having in view, in his own words, "the good of mankind, and the improvement of science."

In November Dr. Birkbeck began lecturing, and it was soon evident that he intended materially to deviate from the usual college routine. His province was natural and experimental philosophy, and the more interesting parts of chemistry. To follow out his views, which were without doubt the more extended already from the circumstance of his having early in life taken great interest in mechanical pursuits and studies, he found at once that apparatus was wanting, and strenuous exertions were made to supply this defect; but from the want of an efficient philosophical instrument-maker, the greater part was prepared under the superintendence of the lecturer, in the best-conducted workshops which he could discover.

Being thus introduced to a direct intercourse with the artisans of Glasgow, many of whom exhibited a degree of eager curiosity which they had no means of gratifying, and a vigor of intellect for the cultivation of which no provision had been made, Dr. Birkbeck very soon formed a plan for delivering a series of elementary philosophical lectures, adapted, as far as possible, to the untutored minds for which they were designed, and to be afforded to them free of all expense. The time which he selected for this purpose was a part of the evenings of Saturday, his idea being that it would at least be an admirable substitute for the ordinary mode in which that portion of their time was generally employed; and that if the attempt should not otherwise prove ultimately beneficial, the experi-

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\* The present institution in Birmingham was not formed till 1825, and many other towns were in the field before that time.

ment would at least be a safe one. Having matured this plan, Dr. Birkbeck, at their meeting in March, 1800, communicated his project to the Trustees, in whom the management had been vested by the will of Professor Anderson. This was a source, however, from which no encouragement was to be derived, and no assistance obtained. So far as the motive was concerned, the scheme procured commendation; but in other respects the clear tradition is, that, as might indeed have been expected—and so the Doctor probably *did* expect—it excited smiles, as the delusive vision of youthful enthusiasm; and in fact it was even derided, when considered in reference to the individuals for whose benefit it had been introduced. Of all these Trustees, many were intimately acquainted with the wants, the habits, and the capabilities of the artisans, yet not one was disposed to express even a favorable opinion of the proposition.

The session being concluded, Dr. Birkbeck returned to Yorkshire; and in a short prospectus, sent thence for publication, of the several courses to be delivered during the next session, he introduced a notice of the objects of his new scheme, which commences thus:

“In the prosecution of the design, I shall deliver a series of lectures upon the *Mechanical Affections of Solid and Fluid Bodies*, abounding with experiments, and conducted with the greatest simplicity of expression and familiarity of illustration, solely for persons engaged in the practical exercise of the mechanic arts; men, whose situation in early life has precluded even the possibility of acquiring the smallest portion of scientific knowledge, and whose subsequent pursuits, not always affording more than is necessary for their own support and that of their dependent connections, have not enabled them to *purchase* that information, which curiosity, too active for penury wholly to repress, or the prevailing bias of their natural genius, might prompt them to obtain.” The notice closes with the following:—“Whatever the arrogance of learning may have advanced in condemnation of superficial knowledge, and however firmly I may be persuaded that the people cannot be profound, I have no hesitation in predicting, that vast benefit will accrue to the community by every successful endeavor to diffuse the substance of great works, which cannot be perused by the people at large: thereby making them reach the shop and the hamlet, and converting them from unproductive splendor, to useful, though unobserved activity.”

The proper business of the institution having fully commenced, a printed invitation was sent to the various manufactories in Glasgow, for lists of the most sober and intelligent workmen which each contained, with an offer of tickets, admitting them to the mechanics' class. In consequence of these notices, a few lists were sent in, and tickets having been delivered to the individuals mentioned, the course opened with seventy-five pupils. The impression made upon their minds may, in some measure, be estimated from the next lecture being attended by two hundred. At the third, upwards of three hundred were present; and at the fourth, the number amounted to five hundred. These the theatre could with difficulty contain, and many others had been refused tickets, exclusively on this account. Nothing, it is said, could exceed the attention and interest with which these lectures were received, and no audience ever assembled, on any occasion, could exceed in propriety of behavior this body of artisans and mechanics. This circumstance *then* took many persons by surprise. The reputation of the mechanics was by no means exalted above either ridicule or suspicion.

Still matters went regularly on. During the progress of these lectures, various letters were received from the hearers; one contained a new plan for an air-pump; another for a steam-engine; and one even for determining the sun's distance by a new method, from an individual who, previous to his hearing the few lectures on astronomy—which made a part of the first, as well as the succeeding courses—had never thought upon such a subject. The strong attachment of the hearers to these lectures, was further evinced by the very handsome present of a silver cup, with an appropriate inscription and devices, which was, on the termination of the course, delivered to the lecturer, on the part of the subscribers, by Mr. Robertson, an eminent mechanic.

The lectures were continued by Dr. Birkbeck for two sessions more, accompanied with similar manifestations of the approbation of his hearers, from their commencement to their termination. These testimonials of respect and interest embraced his extensive mathematical and chemical course, as well as that which was popular and experimental. In this situation he continued until the summer of 1804, when he finally relinquished the professorship in the Andersonian Institution, and was succeeded by Dr. Ure, who continued his labors till 1829.

The preceding account is gathered substantially from a memoir in Dr. Tilloch's 'Mechanics' Oracle.' We have taken it for convenience' sake, knowing no error in it, if we except the statement that the Doctor's lectures were "continued for *two sessions more*," which we understand, from good authority, should have been *three*. We may here remark, that one of the tokens of respect spoken of as given him, was presented by Robert Thom, since so much distinguished by his inventions in the waterworks at Rothesay; and also that one of the persons by whom the "notices" were principally distributed, is a well-known gentleman of Glasgow, author of valuable statistical works, and at this time president of the Clydesdale Statistical Society—we mean Dr. Cleland, who mentions with great satisfaction, in his large work, the part he took in the beginning of the movement we speak of.

As almost any of the particulars connected with such a subject must have some interest, we should not forget that one of the articles required to illustrate the lectures at the commencement of the Doctor's career, was a model of the *centrifugal pump*. As this was to be mostly composed of tin plate, he employed a Mr. Drew to make the article. *It was in this shop*, as we have been told, *that the idea of presenting a course of scientific instruction to the workmen of Glasgow, occurred to Dr. Birkbeck. Drew's shop was the birth-place of Mechanics' Institutions.*

In order to show clearly our meaning, details and diagrams should be here introduced, but these we think must be dispensed with. The sum of it is, difficulty was experienced in getting the model of the centrifugal pump to act properly. This excited the curiosity of the men, and several trials and alterations were made from time to time, before the object was effected.

All at length was completed. When finally the machine was about to be put in motion, the men collected about the Doctor to witness the operation, and he was able to read a lesson in their countenances which sank deep into his heart. He determined at this moment to do something, which never yet had been done, towards instructing them and their fellow-workmen in the principles of science.

In this connection it may not be considered too trifling to mention—as showing at least how much in earnest the Doctor was—that he printed his own tickets spoken of above, the press used on this occasion being a sufficiently rude and simple machine, according to all accounts, though it *answered the purpose*. We should observe that the institution was then without funds; and the expense of providing apparatus had been necessarily great.

Such we believe to be a fair account of what we consider substantially the origin of Mechanics' Institutions; for, be it observed, all parties acknowledge that Dr. Birkbeck originated this Mechanics' Class in the Andersonian Institution; that it has been continued ever since, as every one must be aware; and that from this example, as no one denies, have sprung the various institutions of like principle, under whatever name, which now exist in other parts of the world. If this is not strictly originating the system on the part of Dr. Birkbeck, it certainly comes very near to it. Our object has been, however, not to prove that he did a certain thing, but to show *just what he did*, leaving our readers to judge of its importance for themselves.

For ourselves, it is evident, we think, that he was the leading mover of the system; that he started it first into full and fair operation, and placed its operation before the eyes of the world. Other men did something of the same sort here and there, no doubt. We do not deny them the credit of what they did. In his address, delivered thirteen years since, at the foundation of the Spitalfields Mechanics' Institution, Dr. Birkbeck himself says, "I may also add, for



the scientific credit of this district, that it has contained for more than a century a Mathematical Society, the only one in the kingdom, which has generally flourished; and which has, by its annual courses of experimental lectures, conveyed to the surrounding inhabitants a great deal of useful information."

But this is nothing to the question. If it were, we should have to give up to old *Ramus*; for there is no doubt the idea, the conception, and, to a limited extent, (as at Birmingham,) the execution also of the plan we speak of, belonged to his age. The book we now quote from was printed at London in 1648, and is said to be among the very first in our "vulgar tongue" on the science of mechanics. It is by Bishop Wilkins, and entitled "Mathematical Magic; or, The Wonders that may be performed by Mechanical Geometry." In the address to his readers he says, "*Ramus hath observed, that the reason why Germany hath been so eminent for mechanical inventions is, because there have been public lectures of this kind instituted amongst them, and those not only in the learned languages, but also in the vulgar tongue, for the capacity of every unlettered, ingenious artificer.*"

Just so might it be said of *steam*. Who would think of taking from Fulton the honor of establishing steam navigation, in fact, because the subject had been experimentally and scientifically understood so well and so long as it had been before Fulton was born? Or who denies to the companies who have sent out the "*Sirius*" and the "*Great Western*" to the United States, and brought them back again, the credit of *establishing the steam navigation of the Atlantic as a matter of trade, and in a permanent sense?* The Atlantic had been crossed by American steamers twenty years ago; but that does not alter the case. We Americans ourselves do not pretend that it does. The question is not, who thought of a thing, or who showed it might be done, or who did a little; but who was chiefly instrumental in putting such principles into regular, permanent, notorious operation? And in this sense we call Dr. Birkbeck the father of Mechanics' Institutions.

Of course, we render to Professor Anderson the great credit he deserves. But what is that credit? What the precise ideas of that individual might have been, we cannot tell; and those who assert his claims do not give the clauses in his will touching this matter; but we can come at the point by making a comparison between the two classes taught by these gentlemen. Professor Anderson's "*Antitoga*," or gownless class, dwelt upon by the writer of the article on Mechanics' Institutions in the *Encyclopedia Britannica* lately published, was very different from the one proposed by Dr. Birkbeck; or else how are we to account for the conduct of the Trustees of the Andersonian Institution, when this new scheme, as it was called, was communicated to them?

There is one consideration, however, which may serve in some degree to extenuate their conduct in this matter; for, if we are rightly informed, although Professor Anderson had left his valuable library and apparatus in their charge, yet they had but little or no funds at their disposal at that time, notwithstanding the "ample fortune," mentioned in the article in the *Encyclopedia* before alluded to. The facts of the case are simply these:

Previous to this time they had a class at the Institution very similar to the *Antitoga* class. But the one Dr. Birkbeck proposed was essentially different. A guinea was paid by those who attended the former class, whereas the artisans were admitted to the latter place free of all expense. Moreover, the new class was intended for a different set of men altogether from those who had been in the habit of attending the old one; and it is somewhat remarkable that several of these attendants on Professor Anderson's *antitogal* class, were among those who spoke most strongly against the utility and practicability of the new attempt. Of these, the few practical men who attended were principally *masters*—persons who had some taste for the sciences, and to whom the expense was no object;—but the new class was composed of sober and intelligent workmen, those who labored with their hands, and whose tastes it was necessary to cultivate before they could feel they were devoting their time and money to the acquisitions of science. To be successful in this, it was necessary for the teacher, let us observe, to exhibit that kind of sympathy for them which is so natural with the benevolent individual we refer to, and which, by the



way,—to his and her praise be it said,—he attributes to the early teachings of a kind-hearted mother.

So little assistance did Dr. Birkbeck at this time receive from the Trustees, that the greatest economy on his part was, as we have hinted, necessary to carry his plans into execution.

But though we go thus far in asserting Dr. Birkbeck's claim, we do not lose sight of those favorable circumstances without which his exertions would not probably have been turned that way; or, after having been made, might have been lost to posterity, for want of a successor able and willing to carry forward so noble an undertaking. We cannot too highly value the benevolence of the founder of the Andersonian Institution, or the perseverance and energy displayed for so long a period by Dr. Birkbeck's successor, the talented Dr. Ure, who was the teacher of the mechanics' class so long, that, at one period, it was almost forgotten who formed it.

To finish the history of this somewhat celebrated class, it should be remarked, that for the several courses of Dr. Birkbeck no fee or charge of any kind was made; but after the first season, the members made an offer to pay one shilling on each ticket to assist in meeting the expenses. This was received by Mr. James Kissen, the operator, who issuing five hundred tickets received £25, of which, by the direction of Dr. Birkbeck, he retained £20,\* and handed £5 to Mr. W. Anderson, a surgeon in Glasgow, and Treasurer to the Institution at that time, in payment for fuel, lights, &c. The payments of the members were afterwards increased, and amounted at length to ten shillings; a library and other facilities were added by degrees; but in process of time a number of the members got dissatisfied with the management, and finally left the class. These, with others, established the present Glasgow Mechanics' Institution in the spring of 1823.

The London Institution was formed in December of the same year; and many others rapidly followed. A notice of these does not belong to the present connection.

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## HISTORICAL SKETCH OF THE CONNECTICUT ACADEMY OF ARTS AND SCIENCES.

Prepared by EDWARD C. HERRICK, M. A., Recording Secretary of the Connecticut Academy.

As early as the year 1779, some movement was made towards the formation of a Scientific Society in the State of Connecticut. In the ninth volume of the "*Literary Diary*," left by the learned and reverend Dr. Ezra Stiles, President of Yale College; under date of November 1, 1779, occurs the following statement concerning this subject. "Mr. Guild,† Tutor of Harvard College, visited us this day. He has been to Philadelphia, and is planning an Academy of Sciences for Massachusetts. I had much conversation with him upon this, as well as upon an Academy of Sciences I am meditating for Connecticut." Numerous subsequent entries in this *Diary*, indicate that Dr. Stiles zealously endeavored, and not without success, to excite in various parts of the State, an interest in this enterprise. The following extract from a letter dated November 25, 1780, written to Dr. Stiles, by Rev. Nathan Strong of Hartford, shows in part the progress of the undertaking. "Mr. Prudden mentioned your desire that I would converse with the gentlemen of the Assembly upon establishing

\* Dr. Birkbeck arranged this for the benefit of the ingenious man Kissen, who had been taken by him from the workshop of Mr. Cleland, and was very inadequately paid by the institution.

† This was Mr. Benjamin Guild, who graduated at Harvard College in 1769. The *American Academy of Arts and Sciences*, (at Boston,) was incorporated by the Legislature of Massachusetts, May 4, 1780. The *American Philosophical Society* was formed January 2, 1769, at Philadelphia, (by the union of two societies previously existing there;) and was incorporated by the Legislature of Pennsylvania, March 5, 1780.

by law a Philosophical Society for the advancement of Arts and Sciences. I have been for a year past urging the design, and have conversed with many gentlemen, and hope soon to bring it forward. A question which hath been moved in several of these conversations, is, whether or not such a Society shall have a constitutional connection with College:—for my part, I could wish it might, but still apprehend as things are circumstanced at present, such a proposal would frustrate the design. Could a Society of this kind be established by law, though not constitutionally with College, I think it would naturally in the course of a few years produce a union between the civil and academic powers in the State, an event which I most sacredly wish.\* As you, Sir, are unquestionably better acquainted with the nature, constitution and laws of the several Literary Societies in Europe and in this country, than any other gentleman in the State can be supposed to be; I pray you, Sir, to draw up a plan which I may communicate, and to make every observation upon the subject which your wisdom and learning will suggest. I am certain, Sir, that your opinion will have the greatest weight in the affair. The Assembly are coming together next Wednesday, and if your avocations permit, earnestly desire your observations upon the subject soon." In accordance with this request, a plan for the proposed Society was forwarded by Dr. Stiles; and with it, a copy of the Act of the Legislature of Massachusetts incorporating the American Academy. These efforts resulted in the passing, December 6, 1780, of the following resolve by both Houses of the Assembly of Connecticut:

"*Resolved*, by this Assembly, that Oliver Ellsworth, John Treadwell, and James Hillhouse, Esqrs., be and they are hereby appointed a Committee, to draw up a plan for forming and incorporating a Literary Society in this State, for the promotion of Arts and Sciences, and lay the same for consideration before this Assembly in May next."

It does not appear that any thing further in regard to this matter was done by the Legislature; and there is reason to believe, that for five or six years the prosecution of the undertaking was suspended.

In May, 1786, the General Assembly of the State being then in session at Hartford, the Society was formed and established by the name of THE CONNECTICUT SOCIETY OF ARTS AND SCIENCES; but I find no evidence that it was ever favored with a Charter of incorporation. The officers of the Society were, a President, a Vice-President, a Recording Secretary, and three Corresponding Secretaries. The number of residing members was not to exceed sixty, and they were to be inhabitants of the State of Connecticut. Honorary and corresponding members might be chosen from any other State or nation. Two stated meetings were to be held annually; one in May, at Hartford, and the other in October, at New Haven.† At the meeting of the Society in New Haven, October 25, 1786, it was voted, "that the Corresponding Secretaries be directed to publish in the several newspapers of this State, a summary abstract of the Constitution of this Society, and request from the public, communications relative to the objects of the institution." This vote was promptly obeyed; and from their address to the public, the following passages are quoted as indicative of the objects of the Society.—"To assist their design, the Society request the communication of the ingenious in every profession. Curious observations and discoveries in natural or astronomical Philosophy,—materials that will assist in forming a Natural History of the country,—Botanical descriptions and discoveries,—Medical and Chemical essays and experiments,—new Mechanical inventions,—the most direct means of introducing and perfecting Manufactures, will be proper matter for communication. As the advancement of Agricultural knowledge is a principal object with the Society; communications on this subject are earnestly requested. Experiments in the various courses of husbandry,

\* In several parts of the State, a singular jealousy of the College existed for many years, but it was quieted, in 1792, by the admission of civilians as members of the Corporation. It may be presumed that in consequence of this state of feeling, it was considered impolitic at the organization of the Society, a few years after, to confer an elevated office on Dr. Stiles, notwithstanding he was so conspicuous for his labors in the promotion of literature, science and the mechanic arts.

† The Legislature of the State then assembled twice a year, at the times and places above-mentioned, and the meetings of the Society were, for the convenience of its members, arranged in accordance with the sessions of the Legislature.

and on the soil best adapted to particular plants and grasses:—The history and description of destructive insects, with the best means of preventing and destroying them, are subjects which deserve particular attention.”\*

In May, 1787, the officers of the Society were as follows:—Hon. Lieut. Gov. Wolcott, *President*; Col. Jeremiah Wadsworth, *Vice President*; Chauncey Goodrich, Esq., *Recording Secretary*; Rev. Ezra Stiles, D. D., John Trumbull, Esq., Pierpont Edwards, Esq., *Corresponding Secretaries*. There were then forty *resident*, and four *honorary* members.†

Notwithstanding much inquiry, I have failed in my efforts to find the Records of the Society, and can therefore say but little of its doings. From the character of the men who were its chief supporters, it may, however, be fairly presumed, that the institution did much to diffuse throughout the State, a love of useful knowledge, and a generous regard for the pursuits of science. The only paper in the shape of *Transactions*, which, so far as I can learn, was ever published by the Society, is a communication made October 23, 1787, by Rev. JONATHAN EDWARDS, D. D. on the Language of the Muhhekaneew or Mohegan Indians;—an essay which would do credit to the Memoirs of any learned society of the present time. The title in full is as follows:—“Observations on the Language of the Muhhekaneew Indians; in which the extent of that Language in North America is shewn; its Genius is grammatically traced: some of its peculiarities, and some instances of Analogy between that and the Hebrew are pointed out.—Communicated to the Connecticut Society of Arts and Sciences, and published at the request of the Society.—By JONATHAN EDWARDS, D. D. Pastor of a Church in New-Haven, and Member of the Connecticut Society of Arts and Sciences.—New-Haven, Printed by Josiah Meigs, M,DCC,LXXXVIII.” Svo. pp. 17. This paper was copied into Carey’s *American Museum*, (Philadelphia,) vol. v. (1789,) pp. 21–25, and 141–144. In 1823, it was republished with extensive and very valuable annotations, by John Pickering, Esq., in the tenth volume of the second series of the Collections of the Massachusetts Historical Society; and this republication was also issued as a separate pamphlet of 82 pages. By means of the edition last mentioned, and of the extracts from the original work given by VATER, in the third Division of the third Part of the *Mithridates* of ADELUNG, Dr. Edwards’s treatise has long been known and appreciated among philologists.‡ Its author was a man of uncommon discrimination; and his acquaintance with the language in question was probably more extensive than was ever possessed by any other Anglo-American. It will always be lamented that his treatise is so brief, and that so much important knowledge concerning our Indian languages, died with him.§

I have no materials for any further account of the Connecticut Society. In the absence of positive information, it is not unreasonable to presume, that after some years of prosperity, the Society gradually declined; and that it was at length decided to establish a new institution, rather than to attempt the revival of one which had at the time probably little more than a nominal existence.

\* New Haven Gazette and Conn. Mag. vol. i. p. 354, Dec. 28, 1786; and also the other newspapers in the State.

† Stiles’s Literary Diary, MS., vol. xiii. p. 64.

‡ It would appear that Dr. Edwards’s Tract was also copied in whole or in part in the *Columbian Magazine* (of Philadelphia,) yet it is not to be found in the volume for 1787, to which VATER refers. The date, indeed, shows that the reference is erroneous. It is not contained in the subsequent volume (the 2d) of this Magazine, but may probably be comprised in some later one. A reprint of the Tract at New York in 1801, is registered in the Catalogue of the Library of the New York Historical Society, (1813, p. 41.) but I have not succeeded in finding a copy of this edition.

§ To show the advantages he had enjoyed for learning the language of the Muhhekaneews, Dr. Edwards gives in his Preface, the following narration. “When I was but six years of age, my father removed with his family to *Stockbridge*, which at that time, was inhabited by Indians almost solely; as there were in the town but twelve families of whites or Anglo-Americans, and perhaps one hundred and fifty families of Indians. The Indians being the nearest neighbours, I constantly associated with them; their boys were my daily school-mates and play-fellows. Out of my father’s house, I seldom heard any language spoken, beside the Indian. By these means I acquired the knowledge of that language, and a great facility in speaking it. It became more familiar to me than my mother tongue. I knew the names of some things in Indian, which I did not know in English; even all my thoughts ran in Indian: and though the true pronunciation of the language is extremely difficult to all but themselves, they acknowledged, that I had acquired it perfectly. \* \* \* This skill in their language I have in a good measure retained to this day.”



*The Connecticut Academy of Arts and Sciences.*

This Academy was formed at New Haven, on the 4th of March, 1799, by an association of twenty-two gentlemen. Its object was to concentrate the efforts of literary men in Connecticut in the promotion of useful knowledge. "At its commencement a scheme was drawn up, reported and approved, in which the attention of its members was invited to every method of improving the science, arts and happiness of their country, so far as the general state of its concerns, and their own leisure, would permit." According to the provisions of the Constitution and By-Laws still in force, the officers of the Academy are, a President, a Vice-President, five Councilors, a Recording Secretary, four Corresponding Secretaries, of whom the Recording Secretary must be one; a Committee of Publication; a Keeper of the Cabinet and Library, and a Treasurer. The number of members resident in the State is limited to 200: each is required to pay on admittance, two dollars, and afterward an annual tax of one dollar. The stated meetings are six in the year, in addition to which adjourned meetings are often held. The general meeting for the election of officers is held on the fourth Tuesday of October, in connection with which it was customary for one of the members, previously appointed, to deliver a public oration; but the practice has been obsolete for many years.

At the first meeting, Timothy Dwight, D. D., President of Yale College, was elected President of the Academy, and he was annually rechosen to this office until his death in 1817. Dr. Dwight took a very active part in the establishment of the institution, and was one of its most efficient members.

In October, 1799,\* the Academy was incorporated by the Legislature of Connecticut. At this time the number of its members (voluntary and elected) was sixty-seven, residing in various parts of the State.

In addition to the ordinary business of receiving communications on scientific subjects, the Academy soon after its organization, engaged with great zeal in the enterprise of preparing a full statistical history of the cities, towns and parishes in the State of Connecticut. About the same time, (December, 1799,) they endeavored, with the concurrence of the American Academy, and the American Philosophical Society, to procure an enlargement of the objects, and a greater particularity in the details of the National Census of 1800. The attempt was unsuccessful. The Academy prepared, however, a form for the census of New Haven, and appointed eleven of its members to execute the work in accordance thereto. The census was thus taken, but it does not appear that it was ever published.

A circular letter on the subject of the Statistical History of Connecticut, indicating under thirty-two divisions, the various kinds of information desired, was printed and thoroughly distributed throughout the State. The letter was drawn up with much care, and if completely answered, would have resulted in a most comprehensive history of Connecticut. The efforts to obtain satisfactory returns to these inquiries were several times repeated, and with some success. In the course of several years, statistical accounts from more than thirty towns were received. In 1811, it was resolved to commence the publication of these accounts, and accordingly, during this year, the Academy issued the first number of the first volume of *A Statistical Account of the Towns and Parishes in the State of Connecticut*, 8vo. pp. 84. It consists of the account of the city of New Haven, by Rev. Timothy Dwight, and is prefaced with a brief history of the Academy, and a copy of the circular letter of January 1, 1800. This work contains a sketch of the mineralogy and geology of the vicinity of the town, by Prof. Silliman; and a catalogue, by Dr. Eli Ives, of the plants found in the neighborhood. In continuation of this, the Academy published, in 1815, *A Statistical Account of several Towns in the County of Litchfield, Ct.* This was prepared by James Morris, Esq. of Litchfield, and comprises 40 pages, 8vo.

These were, of course, but a small portion of the town histories which had

\* In both editions of Holmes's *Annals of America*, (a work in general of great accuracy,) the date of this incorporation is erroneously stated to be 1801.

been received and arranged for the press. So little interest in the matter, was however at that period, manifested by the public, that the number of copies sold was very limited, and it was deemed necessary to suspend their further publication. Most of these histories are still preserved in manuscript in the archives of the Academy, and may prove useful to future explorers.

In April, 1819, was published, under the patronage of the Academy, *A Statistical Account of the County of Middlesex, in Connecticut*, by Rev. David D. Field, a member of the Academy. It was printed at Middletown, Ct. in 154 pages, 8vo. This, although considered as a continuation of the work above-mentioned, was paged separately.\*

Several scientific papers having been, from time to time, communicated to the Academy, it was decided, in 1809, to publish a selection from them. Accordingly, in 1810, there appeared at New Haven, the first part of the first volume of the *Memoirs of the Connecticut Academy of Arts and Sciences*, 8vo. pp. 216. Part second followed in 1811, and part third, in 1813. In 1816, was published part fourth, which extends to the 412th page of the work. The volume thus constituted, contains twenty-five articles on various topics of science and literature, many of which are contributions of permanent value.

On the establishment of the American Journal of Science and Arts, by Professor Silliman, the Academy discontinued the further issue of their Memoirs in a separate form, and adopted this work as their medium of publication. This Journal, which, since April, 1838, has been under the editorship of Professor Silliman and Mr. B. Silliman, Jr., was commenced in July, 1818, and has been maintained through many difficulties, until it has reached its 38th volume, and may be considered as established on a permanent basis. In thus availing itself of this Journal, the Academy has lost the independent existence of its transactions, but it has gained much advantage, in the fact that the scientific contributions which it receives are now published more speedily and abundantly than they would be in the ordinary manner. It is to be regretted, that in numerous instances, due care has not been taken by the writers, to designate in this work, their communications to the Academy.

It is unnecessary to enumerate in this place the various papers read before the Academy, which are on the pages of the American Journal of Science. Many of them are well known and valued; among which may be named the elaborate *Essay on Musical Temperament*, by Prof. A. M. Fisher.† It may, however, be well to point out some of the papers there printed, which were either first communicated to the Academy, or were furnished by its members, and are not thus indicated. Among these may be included several of the papers on subjects of meteorology, and especially upon the *courses of our Atlantic gales*, written by Mr. W. C. Redfield, now of New York. The interest and value of Mr. Redfield's discoveries in this department, are widely known both among scientific and practical men. In this class may also be included many of the numerous papers on *Meteoric Showers*. The communications of Prof. Olmsted and of Mr. A. C. Twining, called forth by the magnificent display of the 13th of November, 1833, have attracted great attention among men of science and the public generally. The discussion of the subject by these gentlemen has resulted in the very important discovery of the periodicity of these meteoric appearances, and has thus opened a new era in this department of science. As belonging to this class ought also to be named the important paper by Prof. Elias Loomis, on the *Magnetic Variation and Dip in the United States*, with the accompanying magnetic chart.‡

In 1817, Pres. Jeremiah Day was chosen President of the Academy, and was annually re-elected until 1836, when he declined a further continuance in the office. Prof. Silliman was elected to the vacant chair, and has ever since continued to preside over the institution.

It was at one period, a favorite object with the Academy, to cause to be made

\* A Society wholly devoted to historical inquiry, now exists in this State. Its seat is at Hartford. It was incorporated in 1825, and was revived in 1839 under favorable auspices. It has already made collections of considerable value, and there is every reason to expect that it will become an active and useful institution.

† American Journal, vol. i. 1819.

‡ American Journal, vol. xxxiv.

a Geological Survey of the State of Connecticut. After some unavailing efforts to obtain the aid of others, they appropriated, in 1818, a sum of money for the purpose of commencing the work. The resources of the Academy, were, however, inadequate to the completion of so expensive an undertaking, and the project was at length given up. This important labor has been recently accomplished, at the cost of the State, by Dr. James G. Percival and Prof. Charles U. Shepard, both members of the Academy. It was commenced in 1835, at the recommendation of Gov. Henry W. Edwards, and has been executed at an expense of \$4,500, exclusive of the printing of the Reports.\*

The Meteorological Register of the Academy commences in 1799, and comprises a series of nearly thirty successive years. No considerable part of this Register has been published, except what is contained in the papers below mentioned. In the Memoirs of the Academy, (pp. 125-127,) Prof. J. Day, who kept the Register for many years, published a paper containing *A statement of the quantity of Rain which falls on different days of the Moon*, deduced from his own observations during the years 1804-1807. In the American Journal of Science, (vol. xiv. pp. 176-182.) Prof. D. Olmsted communicated a report of the results of the observations, (made by himself,) during the year 1827. In vol. xvi. (pp. 70-78.) of the same work, Prof. Olmsted published a similar report for 1828.

On the 27th of December, 1836, the Academy passed a resolution that they would appoint one of their number to deliver, at some future meeting, a discourse in commemoration of the two hundredth anniversary (in 1838) of the settlement of the colony of New Haven. At the next meeting, Prof. James L. Kingsley was appointed to perform this duty. The Academy subsequently determined that, (allowing ten days only for difference of style,) the 25th day of April, 1838, would be the appropriate day for the proposed commemoration. At a meeting on the 27th of February, 1838, as it appeared desirable that there should be on this interesting anniversary, a general celebration by all the inhabitants of the place, a committee was appointed to confer on the subject with the authorities of the town and the city. They entered into the proposal with great spirit, and severally appointed committees to be united with the committee of the Academy in conducting the ceremonies. The joint committees decided that the celebration should be held on the 25th day of April, 1838. On the 20th of March following, they invited Prof. Kingsley to prepare and deliver, on the appointed day, before the inhabitants at large, a discourse commemorative of the occasion. The discourse delivered at that time, by Prof. Kingsley, was soon after published at New Haven, and constitutes, with copious illustrative notes, a work of 115 pages, 8vo. During the course of the same year, the Rev. Leonard Bacon, one of the committee of the Academy, delivered a series of historical discourses relating to the church and society of which he is pastor;—the origin of which may be considered as coeval with the colonial settlement. These discourses, with extensive notes and documents, were published at New Haven, in 1839, in a volume of 408 pages, 8vo. Concerning these two works, it is sufficient here to say, that they are important additions to the historical literature of the country. It may not be improper to add, as resulting from the interest excited here by the celebration, that in commemoration of this event, the committees above-mentioned caused to be struck, in bronze and in silver, a medal representing on one side, Quinnipiac in 1638, and on the reverse, New Haven in 1838.†

The present number of members of the Academy is not far from 170, of whom about half reside in the city of New Haven.

*The following is a Catalogue of the Officers for the year 1839-1840.*

Prof. Benjamin Silliman, *President*.—Dr. Noah Webster, *Vice-President*.—Hon. Roger M. Sherman, Prof. William Tully, Prof. Denison Olmsted, Prof. Josiah W. Gibbs, Prof. Eleazar T. Fitch, *Council*.—Edward C. Herrick, *Recording Secretary*.—Prof. Jonathan Knight, Prof. Charles Hooker, Mr. Francis B. Winthrop, Edward C. Herrick, *Corresponding Secretaries*.—Doct. John H. Kain, Prof. Anthony D. Stanley, Mr. Aaron N. Skinner, *Publishing Committee*.—Rev. Wyllys Warner, *Treasurer*.

\* The Report, by Prof. Shepard, on the Economical Geology, and the Mineralogy of the State, was published at New Haven, in 1837, 8vo. pp. 188. The Report by Dr. Percival has not yet been printed.

† A description of this medal may be found in the American Journal of Science, vol. xxxvii.











The church in the East Village was formed in 1816, and Dr. Wells continued his ministry with them about four years.—During the ministry of Mr. McGee, there was a large increase in the population of the village and in the number connected with the church. In the revival of 1831, 92 were added to the church, and in that of 1833, 90 were added. Mr. McGee is now settled at Nashua, N. H. He studied divinity at Andover.—Mr. Walker had previously been settled at Rutland, Vt. Since his settlement here there have been two seasons of revivals, one in 1836, the fruits of which were about 20 added to the church; and one in 1838, which added 47.

The Unitarian church was formed in 1826, by individuals who withdrew from the Orthodox church and society. Mr. Brown has been their only settled minister.

**BROOKLINE.**—This is a small township, and the church, always feeble and enjoying but very little ministerial labor, has now ceased to have any visible existence.

**DOVER.**—The church was formed in 1802. It has always been feeble. Their first pastor, Mr. Hitchcock, remained less than five years. Their second pastor, Mr. Cummings, died in a little more than three years from his settlement. During the long interval between the dismissal of their first pastor and the settlement of the second, and also since the death of the latter, they have had occasional supplies, generally by the assistance of the Vermont Domestic Missionary Society. But a large part of the time they have been wholly destitute.

**DUMMERSTON.**—Of Mr. Farrar very little information can now be obtained. He is remembered by a very few aged persons as a man of great eccentricities, deeply afflicted with hypochondria. His ministry was short in this place.—Mr. Crosby had been a very laborious missionary among the Indians about the head waters of the Susquehanna. He was interrupted in his labors among them by the war of the Revolution. While engaged in his missionary work he was patronized by a Society in Scotland. His ministry in Dummerston was useful.—During Mr. Beckley's ministry the church was much enlarged, particularly in the revival of 1831, when 43 were added, and in 1833, when 30 were added. Since his dismissal, the pulpit has been supplied by different ministers, and there is now a prospect of settling one as pastor.

**GRAFTON.**—The church was organized June 23, 1785. After the death of Mr. Hall, the first minister, and the dismissal of Mr. Goodell, the church, having for various reasons become weak, united with the neighboring church of Windham in settling Mr. Arms, and he divided his labors between the two places for about six years. Then, in the year 1831, they had an interesting revival of religion, which added 38 to the church, and gave them ability to sustain the institutions of religion by their own efforts, and Mr. Arms took a dismission from them and confined his labors to Windham.—Mr. Bradford, their present pastor, was settled soon after, and in 1834-5, they enjoyed another revival, the fruits of which were 116 added to the church. Of the whole number, 358, who have united with the church since its formation in the year 1785, 200 have united since 1831.

**GUILFORD.**—The history of this church is calamitous. There is, however, very little record of its troubles and decline. Their first minister, Mr. Gurley, concerning whom tradition gives a good account, died suddenly after a ministry of six years. Their second minister, Mr. Williams, by becoming identified with one of the political parties in the contest between New York and the inhabitants of the "New Hampshire grants," was obliged suddenly to abandon the place. The influence of the third minister, Mr. Wollage, was probably not useful at all. And their fourth pastor embraced the sentiments of Unitarianism, and resigned his charge on being appointed Professor of languages in the University of Vermont. Other men have preached in the place at different times, as supplies. But the tendency was downwards, till the church, as an organized body, has ceased to exist. A very few members still live in the place.

**HALIFAX.**—Church organized 1778. Mr. Goodall lived the last 30 years of his life at Littleton, N. H., and died there.—Mr. Edson's ministry was short but useful.—The present pastor, Mr. Wood, after a long season of active service, is now too infirm for public labors. A supply has been obtained for the pulpit. The years 1799, 1800, 1817, and 1831, were seasons of especial revivals. The church has suffered much by the emigration of its members, and is at present rather feeble.

**JAMAICA.**—Of the first pastor, Mr. Stoddard, little is known. He resided in the place but a short time. The church was destitute of a pastor for 17 years, but had occasional supplies of preaching.—Mr. Spaulding's ministry was useful. Since his dismission, in 1829, with the exception of the short pastoral relation of Mr. Kingsbury,

they have had no settled minister; but during most of the time have had their pulpit supplied. Rev. Justice Parsons, father of the Palestine missionary Parsons, has labored with them during the last four or five years. Seasons of revival were enjoyed in 1812 and 1831. The church is quite feeble, having lost much strength by emigration.

**LONDONDERRY.**—This feeble church has had *pastoral* services only six or seven years. It has at other times had occasional supplies of preaching.

**MARLBORO'.**—This church was organized in 1776. The ministry of Rev. Dr. Lyman was long and useful, and during his ministry and that of his successor, Mr. Newton, the church was regarded as one of the strongest and most prosperous in the County. Special seasons of revival were enjoyed in 1801, 2, and 3; in 1808 and 9, and also in 1815 and 1831. Since the dismissal of Mr. Newton, the church from various causes, principally, however, from emigration, has become weak. Though they have generally been supplied with preaching, yet it is five years since they had a pastor, and present appearances are discouraging. Mr. Pitman is now settled in the village of Esperance, Schoharie County, N. Y.

**NEWFANE.**—Church formed in 1774. There were then but six families in town. The church at its organization consisted of nine members, and Mr. Taylor was at the same time ordained as its pastor. Of the influence of his ministry and that of his successor we say little. Mr. Nye, after leaving Newfane, preached a while in Claremont, N. H. He then engaged in politics and is now post-master in that town. During the ministry of Mr. Bates, the County buildings, Court House, Jail, &c., were removed from the centre of the town to a village on the eastern border, called Fayetteville. The effect of this was to remove the place of worship and to scatter the church. For several years after commencing worship at Fayetteville the church was weak. Of late, however, it has gained strength, and is now prosperous. Mr. Griswold is now settled at Hartland, Vt. He and Mr. Coburn studied divinity at Andover.

**PUTNEY.**—Church organized in 1776. Mr. Goodhue's ministry of twenty years was useful. He had been previously settled at Dunstable, Ms.—In the year 1816, during Mr. Andrews's ministry, there was a remarkable revival of religion which added 150 to the church. In 1831, while Mr. Pitman was minister, there was another revival, the fruits were about 30 added to the church. Since the settlement of the present minister, Mr. Foster, two seasons of refreshing have been enjoyed in 1833 and 5. Mr. Foster had previously been settled in Canaan, N. H. He studied divinity with Dr. Tyler, at that time President of Dartmouth College, and Mr. Andrews with Dr. Lathrop of West Springfield, Ms.

**ROCKINGHAM.**—Church organized about 1770. Of the influence and results of Mr. Whiting's long ministry, it is perhaps sufficient to say, that at the close of it there was no visible church in the place! And when Mr. Wollage was installed, a new church was organized. The ministry of the latter was probably no more useful than it had previously been in Guilford. He remained only a short time. The church declined, and for a long time remained desolate. An attempt was made, with the aid of the Domestic Missionary Society, to raise it, and Mr. Mason was settled. But very little success attended the effort. They have now a temporary supply in the labors of an aged, worthy minister, Rev. Broughton White. But their situation is dreary, and their prospects dark.

**SAXTON'S RIVER.**—This is a village in the south part of Rockingham. A church was gathered here in 1836. Mr. Barber obtained his theological education at Andover. Mr. Benton, their present minister, studied divinity with Rev. Mr. Buckham of Chelsea, Vt.

**STRATTON.**—A feeble church in a mountain town, containing but few inhabitants. With only occasional supplies, at distant intervals, it has merely continued to exist.

**TOWNSHEND.**—Of Mr. Dudley's short ministry, there is almost no record; and in the long season which elapsed before another minister was settled, the church became extinct. The present church was organized in 1792. They were supplied with occasional preaching, but had no pastor till the settlement of Mr. Whitcomb, in 1815. He died at Savannah, Ga., whither he had gone for the benefit of his declining health.—Mr. Clark went from this place to Londonderry and is now settled in Windsor, Ms.—Mr. Kimball is now settled in Oakham, Ms. He received his theological education at Andover.—Mr. Graves studied divinity at New Haven. Several seasons of revival have been experienced, one especially of great extent in 1837-8.

**WARDSBORO'.**—Church organized in 1793, consisting of 12 members, 8 males and 4 females. The ministry of Mr Tufts was long and useful. He discharged the duties of pastor 41 years, and though now retired in a great measure from active labors, he still holds the relation of pastor. A succession of revivals of religion have been enjoyed. In the revival of 1800, 82 were added to the church; in that of 1807, 24; in that of 1817, 20; in that of 1825, 42; in 1832, 59; in 1837, 30.—Mr. Bradford had previously been settled in Colebrook, N. H. He studied divinity with Rev. John M. Whiton, of Antrim, N. H.

**WESTMINSTER EAST.**—The organization of the church and the settlement of the first minister took place June 11, 1767. Mr. Goodell left his people abruptly in less than three years, without dismissal or council.—Mr. Bullen's ministry was not long.—Mr. Sage continued his labors—with the exception of an absence of two years—for 48 years. He still lives in the place, too infirm for active service. During his ministry, though there was no very remarkable seasons of revival, there were added to the church 261 persons. Since his dismissal, the church has been regularly supplied with preaching by Rev. S. S. Arnold. In the winter of 1838-9 there was an extensive revival of religion; and it is expected that they will soon again have a pastor.

**WESTMINSTER WEST.**—Church organized in 1799, being at that time separated from the East parish. Mr. Emerson went from here to Reading, Ms.—Mr. Field had previously been settled in Canandaigua, N. Y. He still resides in this place. During his ministry of 28 years, there were several revivals of religion.—There was also a revival in 1835 under the ministry of Mr. Taylor, who is now settled in Waitsfield, Vt.—Mr. Wellman had previously been settled in Warner, N. H. The people in this parish are mostly connected with the Congregational society, there being fewer, in proportion to their numbers, connected with other denominations than in any other place in the County.

**WHITINGHAM.**—Church extinct. Mr. Riddel had been settled in Bristol, Me. His settlement here was on experiment, to see if a church could be built up, but did not succeed.

**WILMINGTON.**—Church organized 1780. For many years it was prosperous, though three of its early ministers died young. There was an extensive revival of religion under Mr. Packard's ministry in which about 50 were added to the church.—During Mr. Tobey's ministry, who is spoken of as a very valuable man, there was another revival which brought 60 into the church.—After Mr. Stow's short ministry, a man by the name of Samson, who had been settled in Ashford, Conn., and who had been censured or deposed by the Council that dismissed him, came to this place, preached irregularly for several years, drew a large party after him, embraced the sentiments of Universalism, and almost ruined the church. For several years the church remained desolate. During this time, about 1820, Rev. Pliny Fisk, the Palestine missionary, preached here a while, and an extensive revival of religion was enjoyed. The church, however, is still weak and has had assistance from the Domestic Missionary Society in its supplies, and in the settlement of its last two pastors.—Mr. Wright is now settled in Sullivan, N. H.—Mr. Butterfield has recently been settled. He studied divinity at East Windsor, Conn.

**WINDHAM.**—This church is rather feeble. In the settlement of their present pastor, they united with the church in Grafton. At present, however, they have no aid from abroad in sustaining their religious institutions. Mr. Lawton after leaving this place settled in Hillsboro', N. H.—Mr. Adams studied divinity at Andover.

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## HISTORY OF BURR SEMINARY, VERMONT.

PROMINENT among those who in the final disposition of their property, have had remembrance of our leading benevolent institutions, stands the name of *Joseph Burr*. This gentleman was for many years a resident of Manchester, Vt. By patient industry, and an upright course of business, he became pos-



essed of property estimated at the time of his death to amount to *one hundred and fifty thousand dollars*. A large portion of this he distributed by will to the American Bible Society, the American Board of Commissioners for Foreign Missions, the Home Missionary Society, and the American Education Society; besides appropriating an adequate sum for the endowment of a professorship in one college, and essentially aiding the same object in another.

Other bequests of the same general character were also made by him. Among these was one of \$10,000 to his executors, "in trust, the interest thereof annually to be appropriated and expended in educating, in the village of Manchester, needy and pious youth preparatory to their entering on theological studies." He further directed, that in case a Corporation should be established in said village for this purpose within five years from his decease, this sum should be paid over to them, "to be held as a *permanent fund*, the annual interest thereof to be appropriated as aforesaid."

To this grant, the following condition was appended: that within the period above specified, "suitable buildings should be erected, apparatus and other things provided for the furtherance and accomplishment of the object, the expense of which should be at least equal to the further sum of *ten thousand dollars*."

This bequest gave rise to the *Burr Seminary*. An Act of Incorporation for an institution of this name was passed by the State Legislature, October 28, 1829. The *fifteen* gentlemen named in the act, as constituting the Board of trust, held their first meeting December 16, 1829. Proceeding with energy and efficiency to carry out the benevolent intention of Mr. Burr, they obtained by subscription the requisite amount of funds. Land was purchased, a spacious and convenient edifice of stone erected, and all other necessary preparations made for the accommodation of students who might resort to the institution.

In the accomplishment of this object, the Trustees were doubtless aided by the fact, that *education for the ministry as a work of Christian Charity*, was an enterprise which had long been familiar to the churches in the neighborhood of the projected Seminary; the first Education Society established in this country having been organized among them as early as March, 1804. It was styled, "The Evangelical Society." Some account of its operations may be found in the *American Quarterly Register*, vol. ix., pages 225-6. Assistance was rendered to its beneficiaries in the form of *loans* on notes without interest for a certain period, or at the discretion of its directors; and, in the language of its Constitution, was restricted to "such as appear pious and Calvinistic in their religious sentiments, and are members of regular Congregational or Presbyterian churches."

This Society was well sustained; and before the American Education Society extended its fostering arms, was instrumental in bringing forward to the ministry several who have shone as lights in the churches. The contributions received into its treasury, though gathered principally in the region where it originated, were derived in part from abroad. In the summer of 1806, during the second year of its existence, its first and only president, Rev. William Jackson, D. D., of Dorset, obtained by personal solicitation from friends of religion in the vicinity of Boston about *fifteen hundred dollars*. On the original subscription, still in the possession of this venerable father in the ministry, we recognize the autographs of such men as William Phillips, John Norris, Isaac Thorndike, William Gray, Jeremiah Evarts, Jedediah Morse, (each of whom gave from fifty to one hundred dollars,) with others familiar in the records of benevolence, and among the originators or earliest benefactors of the American Education Society.

When, in consequence of the more matured and systematic action of this truly national institution, and the establishment of the Northwestern Branch, comprehending the State of Vermont, it was thought expedient to dissolve the Evangelical Society, a vote was unanimously passed, directing its Treasurer to pay over the notes and funds in his hands, toward the subscription for the *Burr Seminary*. Although from peculiar circumstances the object of this resolution has never yet been attained, yet its adoption shows what views were entertained with respect to the character which this institution was to assume, and its relation to the work of the preparation of young men for the ministry.

As it was the evident and appropriate design of its founder, to aid pious and

indigent youth having this object in view, the Trustees considered themselves under sacred obligations to regard that design as paramount, in every thing relating to its organization and management. Yet wisely judging, that with their limited means any thing like an attempt to engraft upon their system a course of biblical literature and theology, would be fatal to its usefulness, they steadfastly rejected such suggestions from their counsels, and aimed strictly at making it a *preparatory school*, yet a school of a high order, possessing advantages for the first instruction, and the most accurate course of preparation for our colleges and theological seminaries.

The necessary accommodations having been provided, the school was opened May 15, 1833, with public exercises in the Chapel of the institution. Addresses were delivered by Rev. John Proudfit, D. D., (then of Salem, N. Y.,) President of the Board of Trustees, and by Rev. Lyman Coleman, who had been appointed *Principal*. With him was associated John Aiken, Esq., whose indefatigable efforts had contributed greatly to the completion of the enterprise.

Under the conduct of these gentlemen, whose experience and ability inspired the fullest confidence, the Burr Seminary assumed at once, a high place among the literary institutions of New England. The number of students the first term amounted to *one hundred and forty-six*; of whom a large proportion were pious, and commencing a course of study with a view to the ministry. To those of this description, whose circumstances required it, the charge for *tuition* was remitted, by virtue of the provision in the will of Mr. Burr. The number entitled to the benefit of this provision at *one time* was at first forty, but has since been limited to *thirty*.

At the time the institution went into operation, an effort was made to establish a *manual labor department*. The *self-supporting system* was then in vogue; and both the state of public sentiment on this subject and the professed design of the seminary, as a place of instruction for those in *needy circumstances* having the ministry in view, imposed upon the Trustees an obligation to incorporate with their plan some provision for manual labor. In addition, therefore, to a small farm of about *thirty* acres connected with the seminary, water-privileges were secured, workshops erected, and tools and other implements provided for profitable mechanical labor. But it was very soon found, that however promising in theory, the prosecution of operations of this sort must eventually prove disastrous to the interests of the institution. The only *profitable* result was the wisdom of *experience*, and the conviction in the minds of every member of the Board of Trustees, that this part of the system should be abandoned. It accordingly speedily went into disuse, except as conducted by individuals themselves. And for this, at least the ordinary advantages enjoyed in other places, are possessed by young men of resolution and energy, disposed or necessitated to make their *personal labor* available in part to their support. Several of this description are now in a course of study in different colleges and theological seminaries, whose thorough preparatory discipline was acquired at this institution, at little cost, either to their friends or the charities of the benevolent, by reason of their own industry, and the habits of economy and self-denial fostered by the arrangement of the seminary.

Hitherto the influence of the *pious* portion of the students has been decidedly predominant. A much larger proportion, it is believed, are of this character, than is common in the higher academies and preparatory schools; and for this obvious reason, that the institution was reared with special reference to young men commencing a course of study preparatory to the ministry. Of those who occupy rooms in the seminary building, a majority are usually professors of religion; and most of them having in view a preparation for the sacred office, their *mutual* influence in reference to this object is perceptibly happy. From this, results the peculiar claim of the *Burr Seminary* to the prayerful regard of those who feel the importance of commencing early and under the most favorable auspices, the training of young men destined to fill the pulpits at home, or to bear the message of salvation to the benighted and destitute abroad.

The present instructors of the Seminary are, Rev. Joseph D. Wickham, *Principal*, Mr. S. J. M. Merwin, Classical Assistant, and Mr. William A. Burnham, *Principal* of the English Department. Board is furnished by the steward *at cost*,



varying of course with the price of provisions. It may be stated at an average of \$1.50 per week. The charge for tuition to those who are not beneficiaries is from *three to five* dollars a quarter. In a retired and healthful situation among the Green Mountains, and in the midst of a virtuous community, where are almost no temptations to extravagance and vice, it is to be hoped that the Burr Seminary, with the literary and religious advantages which it possesses, will continue to exert a salutary influence, and bear her part in the speedy renovation of a ruined world.

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## APPENDIX

TO

BRIEF SURVEY OF THE CONGREGATIONAL CHURCHES AND MINISTERS

IN THE

COUNTY OF MIDDLESEX, AND IN CHELSEA, COUNTY OF SUFFOLK, MS.,

PUBLISHED IN THE ELEVENTH VOLUME :

CONTAINING ADDITIONAL NOTICES OF CHURCHES AND MINISTERS ; FACTS  
ILLUSTRATIVE OF ANCIENT ECCLESIASTICAL USAGES ; WITH  
COPIOUS REFERENCES TO AUTHORITIES.

[By SAMUEL SEWALL, M. A., Pastor of the Church in Burlington, Ms.]

[Continued.]

### CHARLESTOWN.

9. (K)

#### *Pastors and Teachers.*

FOR many years, these two offices in the churches among us have been united in that of pastor. But our ancestors pleaded Scripture for making distinction between them (as Eph. iv. 11 ; Rom. xii. 7, 8, &c.) ; and for their being held by different men. The distinction which they asserted between Pastors and Teachers, is defined in the Platform, and more largely by Mr. Thomas Hooker in his "Survey of the Summe of Church Discipline," &c. According to the former authority, "The Pastor's special Work is, to attend to *Exhortation*, and therein to administer a word of *Wisdom* ; the Teacher is to attend to *Doctrine*, and therein to administer a word of *Knowledge*," &c. &c.<sup>1</sup> And agreeably to this definition of the Platform, Hooker declares the scope of the Pastor's office to be, "to work upon the will and the affections ;" that of the "Doctor" or Teacher, "to informe the judgment, and to help forward the work of illumination, in the minde and understanding, and thereby to make way for the truth, that it may be settled and fastned upon the heart." The main business of the Pastor, he maintains, is "to attend upon exhortation ;" and thereby "to woove and win the soul to the love and liking, the approbation and practise of the doctrine which is according to godlinesse." Whereas that of the Teacher is, to dispense "a word of knowledge ;" dwelling upon the interpreting of the text, so far as necessary to make it plain to all ; stating and defending the fundamental points of the Christian faith ; managing controversies, &c. And yet, as both these descriptions of officers were Teaching Elders in the Church, and dispensers of the Word and Sacraments, the Pastor, he allows, might occasionally explain Scripture "so farre as he may make way for the truth to work more kindly, and prevail more effectually with the affections ;" and the Teacher might "administer a word of exhortation, as it were by the way."<sup>2</sup>

This distinction of church officers, our fathers had learnt in England. In a treatise published there about 1603, in the beginning of the reign of King James I., entitled, "*English Puritanism*," and setting forth the principles of the Puritans of the day, it was maintained, in the chapter "concerning the Ministers of the Word," after speaking of Pastors, their duty, &c. "That in every church there should also be a *doctor to instruct and catechise the ignorant* in the main principles of religion."<sup>3</sup> This principle was carried into practice very extensively in the early churches of New England. The



churches of Salem, Roxbury, Dorchester, Newbury, Hartford, Ct., and many others, all had, at their foundation, a pastor and a teacher. In the First Church of Ipswich, gathered 1634, this distinction of ministers was continued 110 years;<sup>4</sup> and in the First Church, Boston, till the death of Mr. Allen, its teacher,<sup>5</sup> in 1710. And so important was it originally thought to be in the church last named, that although Mr. Wilson was ordained its teacher, 1630, yet ordination was repeated Nov. 22, 1632, at his being chosen its pastor.<sup>6</sup> In some of the ancient churches of Massachusetts, however, (as the Third, or Old South, Boston, gathered 1669,) this distinction of ministers was never observed; several, which chose a pastor and a teacher at first, did not repeat the choice; and for nearly a century past, it is presumed, that in every instance in which there have been two ministers at a time in any church in Massachusetts, they have both been colleague pastors.

In the County of Middlesex, the distinction of pastor and teacher never extensively obtained. The church of Watertown, gathered 1630, ordained Mr. Knowles in 1640; not however as a teacher, but as a colleague pastor with Mr. Phillips. And for this then anomalous proceeding, as also for not giving due notice of its choice and ordination to the magistrates and neighboring churches, it was deemed worthy of censure.<sup>7</sup> The church first gathered at Cambridge, 1633, ordained Mr. Stone its pastor, and Mr. Hooker its teacher: but being removed to Hartford, Ct. the church which succeeded it in Cambridge, 1636, has never recognized any other distinction in its ministers, than that of pastor and colleague pastor in 1783. The like may be said of First Church, Concord. This had a pastor and teacher at its foundation; but never since. In the present First Church, Charlestown, Mr. James was ordained its pastor in 1632, and Mr. Symmes its teacher, 1634. After the dismissal of Mr. James, 1636, Mr. Symmes appears to have been chosen and ordained its pastor (as Mr. Wilson had been of Boston, First Church, of which he was originally the teacher); and in connection with him, Mr. Allen and Mr. Shepard were successively ordained its teachers, the former in 1640, and the latter in 1659. Since then, there has been in this church no ordination of a teacher, as distinguished from a pastor.

The long disuse of this distinction, once held sacred by a majority of our Puritan fathers, has sometimes been attributed to the difficulty of practically preserving it. This cause doubtless had its influence in dropping it. And yet it appears to have been successfully maintained in First Church, Boston, till the death of Mr. Wilson the pastor in 1667. Of this good man it is recorded, that "In his younger time, he had been used unto a more *methodical* way of preaching, and was therefore admired above many —: but after he became a *pastor*, joined with such illuminating *teachers*, he gave himself a liberty to preach more after the primitive manner; without any distinct *propositions*, but chiefly in *exhortations* and *admonitions*, and good wholesome *councils*, tending to excite good motions in the minds of his hearers; (but upon the same texts that were *doctrinally* handled by his colleague instantly before)" &c &c.<sup>8</sup> But the discourses of Mr. Norton, one of the teachers of First Church, in connexion with Mr. Wilson, were of a very different cast. There are now in the hands of the author of this article, several manuscript volumes in 12mo., containing above two hundred sketches of sermons and Thursday lectures, delivered at First Church, Boston, between 1655 and 1661. The sketches are written partly in short hand, and partly at full length: and were drawn up by John Hull, Esq., then a member of that church, afterwards a principal founder of the Old South Church, Boston, and a magistrate of the colony. Both the sermons and the lectures which they briefly exhibit, were delivered almost all of them by Mr. Norton. Not one of them was by the pastor, Mr. Wilson. And they are all on continuous texts of Scripture, or successively on the same text; and were of a doctrinal or expository character; presenting with great uniformity 1 the occasion and meaning of the text; 2. "doctrine;" 3. "reasons;" 4. "instructions," or practical uses; and closing, generally, (as the teacher is allowed to do by Hooker.) with a brief exhortation.

As a further illustration not only of the pious diligence of the author of these Sketches, but also of the laborious constancy and devotedness of his teacher, and of the mode of sermonizing at that day, it may be remarked, that in two of these volumes are sketches of at least one, and in many instances of two sermons, delivered on the Sabbath, for every Sabbath but one, from April 1, 1655 to March 9, 1655-6 inclusively, viz. 49 Sabbaths. They are in all 70 in number; two of sermons by Rev. Mr. Wheelwright of Exeter; one of a sermon by Rev. Seaborn Cotton of Hampton, N. H., and the rest of sermons by Mr. Norton. Of Mr. Norton's sermons, 49 are a regular series of expository discourses upon a portion of St John's Gospel, one for each of the Sabbaths above referred to: beginning with John iii 29, taking a verse or more at a time for a text, and proceeding as far as John iv 51, 52. The remaining 18 were delivered probably on particular occasions, in addition to the Exposition. Ten of them are from Canticles i. 4-14: and from their occurring almost uniformly once in four weeks, as well as from allusions to the Lord's Supper now and then in the sermons themselves, appear to have been preached on Communion days. In these two volumes, there are also sketches of 48 Thursday Lectures,

all of which but two (one by Mr. Seaborn Cotton, and the other by Mr. Thomas Mayhew) were expository and doctrinal discourses from Ephesians ii. 5, to iii. 15, by the teacher of First Church, Mr. Norton. In another of these volumes, there are sketches of 35 sermons on the Sabbath, one for every Sabbath from May 29, 1659 to January 22, 1659-1660; all of them by Mr. Norton, and all upon another portion of John's Gospel; (viz. from John viii. 23, 24, to John ix. 8, 9,) and of 28 Thursday Lectures, all of which, except one by Mr. Higginson of Salem, were delivered by Mr. Norton; viz. ten upon Isaiah liii. 10; and 17 from Heb. i. 1, to Heb. i. 13.

Once, it is certain, there were other volumes of these Sketches by the same hand, which are now lost. Were they all now in existence, it would probably appear from them, that from the commencement of his services in First Church, Boston, in 1653, as a candidate for settlement there till his death in 1663, Mr. Norton expounded the first thirteen chapters of John on the Sabbath; and all the Epistle to the Ephesians and the first seven chapters of that to the Hebrews, at the Thursday Lecture. According to Mather, his last discourse on the Sabbath was from John xiv. 3, and his last at the Thursday Lecture was from Heb. viii. 5, both which were published.<sup>5</sup> The volumes of Sketches which remain, however, abundantly evince the successful care of the teacher not to encroach on the province of the pastor, Mr. Wilson: and render it highly probable,

1. That in churches furnished both with pastors and teachers, it was considered as the part of the teacher rather than of the pastor, to preach lectures in the week time.

2. That expounding the Scriptures in course, both on Sabbath days and at lectures, was formerly esteemed as an appropriate work of teachers, as distinguished from pastors. See further under Watertown, D. E. [<sup>1</sup>Platform, VI. 5. <sup>2</sup>Hooker's Survey, Pt. II. ch. 1. <sup>3</sup>Neal's Hist. of Pur. Vol. II. p. 87. <sup>4</sup>Felt's Hist. of Ipsw. p. 215. <sup>5</sup>Emerson's Hist. of First Chh. p. 132, 153, 154, notes. <sup>6</sup>Winthrop's Hist. <sup>7</sup>Francis's Hist. p. 28. <sup>8</sup>Mather's Magn. B. III]

The following copy of one of these Sketches, taken by Mr. Hull, may not be uninteresting. It is of a discourse of Mr. Norton from John iv. 13, 14. "Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life."

"12 of 6th. 1655. MR. NORTON.

"4 John, 13, 14.

The Lord Jesus goes one to relate the excellency of that water he was about to give, and commends it by two properties: first, he that drinks of it shall never thirst, but it shall be in him &c; that is the second, the permanency of it (6 Jo. 35.) By water Christ means spiritually, the grace of the gospel. It is Christ with the fruit of his obedience. He that believeth on me shall never thirst. It shall satisfy their thirst. Only it may be said, (5. Matt. 6.) Blessed are they that hunger, &c. (1 Pet. 2. 2.) As new borne babes, &c. (42 Psa. 1) My soul thirsteth for God. How is it said

*They shall never thirst?* We are to distinguish between an absolute want of water, and a desire after water (it?) Now Christ doth not deny a desire after water, but a total deficiency of water.—The hunger and thirst in a believer is such as there is a satisfaction in part by faith in the promise. There is an evangelicall thirst and a hellish thirst. The later of these shall not befall them.

(Doct.) The excellency of the water of life doth consist in this, that all other things being insufficient, that is altogether sufficient to satisfy a thirsty soul.

Hence were those figures concerning Christ: *the rock in the wilderness.* (17 Exo. 6) Smite the Rock, &c: noe water to quench our thirst but comes from Jesus Christ, as smitten of God. (21 Numb. 6.) The Lord sent fire serpents. They did but bite and kill: there was noe cure but by the brazen serpent, which was a type of Christ: this lets us know, Christ must heale. *The poole of Bethesda* pointed to Christ. Now that Christ is all sufficient to heale a thirsty soul, many scriptures testify. (40 Esa:) Comfort ye, Comfort ye my people &c. There is a full satisfaction tendred by Christ Jesus. This saing, ses (Bilney?) that 'Jesus Christ is come to save sinners,' that did quench his thirst, and nothing but that. See the prodigall: In my father's house is bread enough and to spare. Where sin abounds, grace &c. 7 Rev. The garments of believers are compared to robes, they are rich and larg garments 13. Ro: 15<sup>14</sup> Put ye on the Lord Jesus Christ; to shew Jesus Christ is fitted for the soull. He is a fit Saviour for all sinners, and as fit for one as the other. Why is the grace of the gospel thus all sufficient to quench thirst?

(1. Reas) It is from the excellency of the fountaine which is Jesus Christ. He that believeth in me shall never thirst. My blood is drink indeed. With thee is the fountaine of life, (36 Psa:) and in thy light &c. It is such a fountaine as gives both light and life.



(2. *Reas.*) From the triumph of grace. God will have grace to reigne 5. Rom. 21. Thirst did reigne; sin, Satan did reigne: but now grace shall reigne, and reigne forever unto eternall life.—*Mercy*, and soe *grace*, rejoyces over *justice*.

(3. *Reas.*) Taken frō the love of God. Those that God loves, they shall be thirsty, but they shall not dye for thirst. Blessed is the man whom thou chooshest &c: he shall be satisfied with the goodness of thy house.

(1. *Instruction.*) Every sinner first or last suffers a great thirst. If you speake of the Elect before they beleive, they are thirsty. Ho every one that thirsteth. Our thirst is an afflicting and prevailing passion of the Conscience: and *naturall* thirst is also (a) very afflicting thing. Samson, a mighty man; but, *Shall I dye for thirst?* (Exod. 17. 3.) Shall we all dye for thirst? Soe the Eregenerate have their thirst. Judas perished with that thirst: and they in hell are continually athirst. (16 Luk. 24.) Send Lazarus to dip &c. This thirst then we must all looke for first or last. Christ on the cross ses, I thirst: his soul is peirced with the wrath of God.

(2. *Instr.*) There is nothing but the grace of Jesus Christ, that is able to quench the thirst of a wounded and awakened Conscience. If you know what sin is, know there is noe pardon for sin but in Christ.

The Lord has more names than one. (37 Exod.) Proclaime my name, *gracious, mercifull*, &c. but he will by noe meanes cleare the guilty. The sinner cannot escape the wrath of God but by Christ. 41 Esa. 17. The poore and needy seek water, and their tongue faileth for thirst. Sin must become exeeding sinfull, we otherwise have excuses. But it must become exeeding sinfull without any excuse. The heathen, they gave their children to Molech, because the divell perswaded them, that would satisfy for sin, and nothing but the dearest of them. Shall we (1) give the first borne of my body? Nothing will quiet conscience indeed but the blood of Christ.

(3. *Instr.*) Jesus Christ he is a full satisfaction of the thirst to the soull that receiveth him. We being justified by faith, we have peace. 5 Rom. 1. Jesus Christ satisfies the soull. (8 Rom. 32, 33.) Who is he that condemns? it is Christ that dyed. Ther? he oposes Christ to all transgression. Who shall lay any thing to the charge of God's elect? This quenches the thirst: it is God that Justifies.

(4. *Instr.*) The application of this water of grace to the thirsty soull, it is a meer gift. The water that I will give, you must buy without mony. We must part with o' owne worth and all things in o'selves. Christ is not applied *without* such qualifications; but God gives Christ *for* none of these. In o' vocation, God proceeds as a lord; in o' salvation, he proceeds as a Judge; he will reward not *for* worke, but *acording* to workes. But o' regeneration is the meer gift of God, as in relation to us. A thirsty sinner lies at Christs meer good pleasure for water.

(*for exhortation.*) First to those that are sinners. Se your sin and guilt. You will never be thirsty till you are guilty. It is the heat of God's justice for sin that makes us thirsty. God will by noe meanes cleare the guilty. Our God is a consuming fire. (12 Heb.) The Lord hath sworne concerning every soull without Christ Jesus, he will never forget any of their sins. (8 Amos.) Let us know we are guilty: 'that all the world may become guilty.' (3 Rom.) 2? Consider the water that is prepared for this thirst. Never such thirst and never such water. Joseph laid in before hand. There is water enough and to spare. (5 Cant. 16.) Speaking of Christ, his mouth is most sweet, he is altogether lovely. The curse is most bitter, but the promise is most sweet. He is altogether lovely, take him in point of Justification or sanctification &c. Then comfort ye, speake comfortably. 3? Know all this is of gift. Be sure you come without mony. There is noe grace, if you have any mony. This is that we preach, to make you debtors, and to let you see you have nothing to pay.

(*lastly.*) Waite for this gift in the sanctuarie, for Christ and his grace. Ask of Christ his grace: in this way he doth give it.

In the above specimen, the spelling of the original has been preserved, but the punctuation has been altered, there being but little or no attention whatever paid to that in the original.

## 10. (L)

*Ruling Elders.*

A large proportion at least, of the first settlers of New England regarded the office of Ruling Elders, as of Divine institution, and appealed to 1 Cor. xii 28, and 1 Tim. v. 17, as warranting this persuasion.<sup>1</sup> The title of these officers is descriptive of their rank and work in the church. They were *Elders*, in common with the Pastor and Teacher: and as it was their duty to assist the teaching officers or officer in *ruling* or conducting the spiritual affairs of the church, (in admitting, for instance, or excluding members, inspecting their lives and conversations, preventing or healing offences, visiting the sick, and administering occasionally a word of admonition or exhortation to the congregation) they obtained the name of *Ruling Elders*. Whereas Pastors and Teachers, by way of



distinction, were sometimes called *Teaching Elders*, because it was eminently their duty to *teach*, or minister the word.<sup>2</sup>

Ruling Elders were anciently ordained (See *Notes, Cambridge, First Chh. Gookin*); and were sometimes addressed by the appellation of *Reverend*. In a letter, for instance, of Rev. Solomon Stoddard, communicating his acceptance of the call of the church at Northampton to be their pastor, their ruling elder to whom it was addressed, was styled, "*Rev. John Strong,*" &c.<sup>3</sup> The place of the Ruling Elders in the congregation was an elevated seat between the Deacons' seat and the pulpit. They seem to have been more generally employed, and longer retained in the churches of New England, than Teachers were, as distinct from Pastors. The Old South Church, Boston, for example, had never a teacher, in the distinctive sense of the term; but at its foundation had its ruling elder, Mr. Rainsford, ordained at the same time with its first pastor, Mr. Thacher.<sup>4</sup> In First Church, Boston, ruling elders were continued, at least till the death of Elder Copp in 1713;<sup>5</sup> in York, Me., till the death of Elder Sewall in 1769,<sup>6</sup> and perhaps longer; in First Church, Ipswich, till after 1727; and in the Second Church of that town, Chebacco Parish, now Essex, till the death of Elder Crafts in 1790.<sup>7</sup> In Salem, the office was sustained for a great length of time; and can hardly be said to have yet become extinct. In the First Church in that city, which had ruling elders at its foundation in 1629, choice was made of one to fill that office in 1782. In the Third Church, there was an election to the same office, then recently vacated by death, in 1783. And in the North Church, which had had ruling elders from its beginning, the late venerable Dr. Holyoke was appointed one in 1783, and Hon. Jacob Ashton in 1826.<sup>8</sup>

In the County of Middlesex, eight churches appear to have had ruling elders; and of these eight, two afterwards removed beyond it. In the meeting-house in South Reading, built about 1754, there was an elders' seat, till removed in 1837: but it is not known to have been ever occupied by the appropriate officer. In August, 1630, the Church of Charlestown, now First Church, Boston, chose Mr. Increase Nowell as its ruling elder; but he resigned in 1632, after he had been elected Secretary of the Colony: it being decided incompatible to hold both offices at the same time.<sup>9</sup> In the present First Church, Charlestown, there was, according to Johnson, one ruling elder at the time he wrote, 1651.<sup>10</sup> This was doubtless elder Green, who kept the Church Records till his death, about 1658; and he seems to have had no successor in office. Elder Brown of Watertown Church, gathered 1630, and Elder Goodwin of the church gathered at Cambridge, 1633, and removed to Hartford, Ct., 1636, were both prominent characters in some of the theological questions and controversies of their day. The present First Church, Cambridge, gathered 1636, chose ruling elders at its beginning, and retained them above 60 years. The ruling elder of First Church, Concord, gathered 1636, is noted for "the unhappy discord" which he occasioned in that church, and the trouble which he caused the teacher, Mr. Bulkeley:<sup>11</sup> which may be the reason, why, after the elder's "abdication," no successor appears to have been appointed. In First Church, Newton, Thomas Wiswall (styled in Cambridge Town Records, Rev. Thomas Wiswall) was ordained a ruling elder in 1664, at the ordination of its first pastor.<sup>12</sup> And finally, in the church of Hopkinton, gathered 1724, two ruling elders were ordained in 1732.<sup>13</sup> But in this church, it is believed, and in all the above churches in this County, the office has long been extinct. The following is a notice of the death of a ruling elder, who was probably the last to sustain the office in the church of Cambridge. "Lord's day, Jan<sup>y</sup> 14, 1699-1700. Elder Jonas Clark of Cambridge dies; a good Man in a good old Age, and one of my first and best Cambridge friends. He quickly follows the great Patron of Ruling Elders, Tho. Danforth Esq."<sup>14</sup>

Proposals were made in 1727, but without success, to revive the office of Ruling Elders in the Old South Church, Boston. "1727, March 31.—Propos'd to the Chh. to take it into y<sup>r</sup> Consideration whether the Scripture did not direct to the choice of Ruling Elders.—nam'd y<sup>t</sup> text, 1 Tim. 5. 17. Ld. shew us y<sup>r</sup> mind and will in y<sup>e</sup> matter."<sup>15</sup> A like attempt for the same purpose was made shortly after in the New Brick Church, now Second Church, Boston. "In 1735, after much debate, it was determined to have two Ruling Elders in the church; an office which had become almost obsolete, and which, after this attempt to revive it, sunk forever." . . . "This matter of the Ruling Elders was debated at numerous church meetings from March 17, 1735, to November 11, 1736; at which time only one person (Dea. James Halsy) had been found to accept the office, and the church at last voted not to choose another."<sup>16</sup> [*Hooker's Survey, Pt. II. ch. 1.* <sup>2</sup>*Platform, VI. 4. and VII.* <sup>3</sup>*Am. Quar. Reg., May, 1838. List of Min. Hampshire County.* <sup>4</sup>*Mem. in Rec. First Chh. Roxbury.* <sup>5</sup>*Sewall's Journal.* <sup>6</sup>*Alden's Epitaphs, Vol. II. No. 335.* <sup>7</sup>*Felt's Hist. of Ipsw. pp. 215, 267.* <sup>8</sup>*Felt's Annals, pp. 518, 521.* <sup>9</sup>*Emerson's Hist. p. 15.* <sup>10</sup>*W. W. Prov. B. I. ch. 18.* <sup>11</sup>*Mather's Magn. B. III.* <sup>12</sup>*Homer's Hist. p. 14.* <sup>13</sup>*Howe's Cent. Serm. p. 6.* <sup>14</sup>*Rev. Dr. Sewall's Journ.* <sup>15</sup>*Ware's Cent. Disc. p. 29 and note.*]

11. (M) *Ministers, Members of the Churches, over which they preside.*

It seems to have been formerly an acknowledged principle of Congregationalism, (though sometimes of late overlooked or disregarded,) that ministers should be members of the churches over which they are settled. This principle is implicitly recognized in the Platform, ch. x. 6: and confirmed by uniform practice in New England for many years. Trumbull, speaking of the ecclesiastical affairs of Connecticut from its settlement to the year 1665, observes, "None were ordained, or installed over any church, until after they had been admitted to its full communion and fellowship."<sup>1</sup> And the same was the custom during that period in Massachusetts, and continued to be so, it is believed, till since the commencement of the present century. At least no instances to the contrary are known. In First Church, Boston, for instance, all its teaching officers from its foundation in July, 1630, to the present day, have been enrolled among its members. Mr. Wilson, ordained in August, 1630, was one of its founders: and his fellow laborers and successors in "the teaching office," thirteen in number, and beside Rev. Messrs. Moody and Bailey, who preached in this church several years, as assistant ministers, but were not settled, all united with the church as members, before their induction into office. And this was done, on the part of one of them, Mr. Wadsworth, in compliance with a vote of the church, proposing it beforehand as a matter of course, in expectation of his becoming their pastor. Having previously invited him "to come to the town, and live among them," they voted at a meeting May 5, 1696.—that their teacher, (Mr. Allen) in their name, "advise Mr. Wadsworth to take out his dismission from the church he belongs to, and join with this church:" which he accordingly did, June 21, sometime before they proceeded to their final call of him "to teaching office," and almost three months before his ordination as their pastor.<sup>2</sup> Of First Church, Charlestown, gathered 1632, Mr. James, the first pastor, was a member at its foundation. Nine ministers were subsequently inducted into office in this church, as pastors or teachers, prior to the year 1787. Of these, it appears from the ancient Book of Records, that Messrs Symmes, Allen and Shepard, sen. were received into the church as members. The names of the four next in order, Messrs. Shepard, Jr., Morton, Bradstreet and Stevens, are not on the List of Admissions. But the omission of Mr. Shepard's name (and perhaps of the other three) must have been accidental: for according to Mather,<sup>3</sup> he united himself with the church in the interval of his father's death and his own ordination. Messrs. Abbot and Prentice, the only other pastors of this church who are noticed in the ancient Records, were both admitted as members before their induction into office.<sup>4</sup> And the practice alleged, which prevailed in the two ancient churches just named, was continued in others of much later date. In the church of Lexington, for instance, gathered 1696, Mr. Estabrook, its first pastor, was among its founders. His three immediate successors in the pastoral office, Messrs. J. Hancock, E. Hancock and J. Clark, were all members of the church before ordination. The name of Mr. Williams, who succeeded Mr. Clark in 1807, is not on the List of Admissions in the Church Records. But his successor, Mr. Briggs, was admitted on the day of his ordination.<sup>5</sup>

When a church was to be embodied, and a pastor ordained over it, on the same day, it was formerly customary for the candidate for ordination to be first gathered with the other brethren into a church state, and to subscribe with them the church covenant. Then the church made choice of him for their pastor; and ordination followed. This was the order and method of proceeding for instance at the gathering of First Church, Portsmouth, N. H., and ordination of its first pastor, Rev. Joshua Moody, in 1671;<sup>6</sup> at the gathering of South Church, Andover, and ordination of its first pastor, Rev. Samuel Phillips, in 1711;<sup>7</sup> and at the gathering of the South Church in Dedham, and ordination of its first pastor, the Rev. Thomas Balch, June, 1736; the names of the pastors ordained appearing affixed to the covenants of their respective churches in their Records. [*Trumbull's Hist. Vol. I. Ch. XIII. p. 313.* <sup>2</sup>*Rec. of First Chh., Boston.* <sup>3</sup>*Mather's Magn. B. IV.* <sup>4</sup>*Records of First Chh. Charlestown, Vol. I.* <sup>5</sup>*Records of Chh. Lexington.* <sup>6</sup>*Allen's Account of Rel. Societies, Portsmouth.* See also *Charlestown, E.* <sup>7</sup>*Records of S. Chh. Andover.*]

MR. SYMMES.

12. (N) *Election, anciently followed immediately by Ordination.*

The time of Mr. Symmes's ordination was doubtless intended to be intimated in the following notice of his election. "1634 December 22. A fast was kept by the church of Charlton, and Mr. Symmes chosen their teacher."<sup>1</sup> Here there is nothing said of ordination. And yet, in view of sentiments then prevalent on this subject, (E. G.) we can hardly question, that the church of Charlestown felt itself in this instance entirely competent to ordain one whom it had chosen to office; or that it actually did ordain



Mr. Symmes on the spot (he being already one of its members (H) and probably present on this occasion), as soon as its choice was declared, and he had manifested his acceptance of the call it gave him. This was certainly the way of proceeding at two other instances of election to office in the church at that period; and there is scarce room to doubt that it was so in a third; although, in the accounts of these transactions, copied below, it will be observed, that nothing is said expressly of *ordination*, in the first and last. "1630 Friday 27 (August). We of the congregation" (Church of Charlestown, now of Boston) "kept a fast, and chose Mr. Wilson our teacher, and Mr. Nowell an elder, and Mr. Gager and Mr. Aspinwall, deacons. We used *imposition of hands*," &c. &c.<sup>1</sup>—"1633 Oct. 10. A fast was kept at Boston,—and Mr. Cotton was then *chosen* teacher of the congregation at Boston, and *ordained* by imposition of the hands of the *presbytery*, in this manner: First he was chosen by all the congregation testifying their consent by erection of hands. Then Mr. Wilson, the pastor, demanded of him, if he did accept of that call. He paused, and then spake to this effect," &c. &c. signifying his acceptance. "Then the pastor and *the two elders* laid their hands upon his head, and the pastor prayed," &c. &c. "Then the neighboring *ministers* which were present, did (at the pastor's motion) give him the right *hands* of fellowship," &c. &c.<sup>1</sup>—"Oct. 11, 1633," (the day after Mr. Cotton's ordination) "A fast at Newtown," (Cambridge) "where Mr. Hooker was *chosen* pastor, and Mr. Stone teacher, *in such a manner as before at Boston.*"<sup>1</sup> [*Winthrop's History, by Savage.*]

### 13. (O) *Date of Mr. Symmes's Death.*

According to Mather, Mr. Symmes died "Feb. 4, 1670."<sup>1</sup> But here, as in some other instances, he is liable to be misunderstood by modern readers; dating the year, as commencing, according to the ancient method of computing it, from March 25th, without affording any means of discovering his intention. The true date of this occurrence was Feb. 4, 1671;<sup>2</sup> or as it may otherwise be expressed without danger of mistake, Feb. 4, 1670-1; or 12 mo: 4: 1670: or 1670: 4 of 12. (See Cambridge, A.) "1670-71. Feb. 4. Mr. Zachery Symes pastor of the Church at Charlestowne dyed."<sup>1</sup> [*Mather's Magn. B. III.* <sup>2</sup>*Wm. Gibbs, Esq., from Hobart's Journal.*]

### MR. HARVARD:

### 14. (P) *Additional notices of.*

The following notices of this venerated man, gleaned from Charlestown Town Records, in addition to those given in the Notes, may not be uninteresting.

"1637. The 1st. day of the VI month." (August 1st.)

Mr. John Harvard is admitted A Townsman with promise of such accommodations as wee best can."<sup>1</sup>

Agreeably to the above vote, in a list of persons to whom land was granted in the year 1637, there is set against the name of "John Harvard, 5½ acres."<sup>2</sup> And another grant was made to him the next year, as follows. "Lands Laid out by Lot on Mistick side and above the Ponds the three and twentieth day of y<sup>e</sup> second month 1638.

"No: 34. Mr. Jn <sup>r</sup> . Harvard	60—120—0."	(60. Acres.	Poles.
			120 ?). <sup>2</sup>

"1637. 27th. day of the 6th. month." "Mr. John Harvard is granted 3½ foot of ground for A Portall."<sup>3</sup>

"1638. The 26 of the II<sup>d</sup> month" (April 26th). "Mr. Increase Nowell, Mr. Zacha<sup>h</sup> Sims, Mr. Jno. Greene, Mr. Jno. Harvard, Leift. Ralph Sprague, and W<sup>m</sup> Learned were desired to consid<sup>r</sup> of some things tending towards a body of Lawes."<sup>4</sup>

The "portall," for which the necessary ground was granted, as above, was doubtless attached to a house built by Mr. Harvard, that was standing in 1697. As a friend to the memory of Harvard, and to the institution which bears his name, was lodging one night in this house, the thought of the builder led him to a pious meditation, that is happily illustrative of the thoroughness with which our ancestors received the doctrine of a Particular Providence. "Jan<sup>y</sup> 26, 1696-7. I lodged at Charlestown at Mrs. Shepard's, who tells me Mr. Harvard built that house. I lay in y<sup>e</sup> Chamber next y<sup>e</sup> Street. As I lay awake past midnight, In my Meditation, I was affected to consider how long agoe God had made provision for my comfortable Lodging y<sup>e</sup> night; seeing that was Mr. Harvard's house: And that led me to think of Heaven y<sup>e</sup> House not made with hands, which God for many Thousands of years has been storing with y<sup>e</sup> richest furniture (Saints y<sup>e</sup> are from time to time placed there) and that I had some hopes of being entertained in this Magnificent Convenient Palace, every way fitted and furnished. These thoughts were very refreshing to me."<sup>5</sup> [*Charlestown Town Records, p. 16, according to old paging.* <sup>2</sup>p. 17, 19. <sup>3</sup>p. 17. <sup>4</sup>p. 20. <sup>5</sup>*Sewall's Journ.*]



## MR. ALLEN :

15. (Q)

*Teacher ; when ordained, &c.*

Mr. Allen, it has been stated, was settled at Charlestown in 1638.<sup>1</sup> But this is a year at least too soon, if, as is presumed, the following extracts from the Records of First Church, Charlestown, relate to him.—“1639: 10 mo: day 22. Thomas Allen, and Jane Smith were Admitted.” A copy of a sale of land by him Oct. 17, 1651, preserved in the Town Records,<sup>2</sup> shows that he did not quit Charlestown for England till about 1652. Rev. Dr. Eliot calls him the *pastor* of the church at Charlestown.<sup>3</sup> But this was Mr. Symmes's office from about the time that Mr. James was dismissed. He was more properly its *teacher*. So he is called in the subjoined Booksellers' Advertisement of one of his publications. “The Call of Christ unto Thirsty Sinners,—as it was Preached by that Holy Man of God, and Faithful Servant of Christ, Mr. Thomas Allen, late Pastor of a Church in the City of Norwich, and sometimes *Teacher* of the Church of Christ in Charlestown, New England.”<sup>4</sup> [*Allen's Biog.* <sup>2</sup>*Vol. II. p. 128.* <sup>3</sup>*Eliot's Biog.* <sup>4</sup>*Clough's Almanac, 1706, Appendix.*]

## MR. THOMAS SHEPARD, JR.

16. (R)

*His Death, Burial, &c.*

Mr. Shepard is called by Mather, an “only son,” &c.<sup>1</sup> He had a brother William, younger than he, baptized June 24, 1660,<sup>2</sup> who probably died before his father, and therefore Mr. Shepard is called an only son, there being no other living at the time. A sister, Anna, baptized Sept. 13, 1663,<sup>2</sup> was married Nov. 9, 1682, to Mr. Daniel Quincy,<sup>3</sup> son of Edmund Quincy, Esq. of Braintree, by his first wife, and father of John Quincy, Esq., who was for many years Speaker of the House of Representatives of Massachusetts, and great grandfather of Hon. John Quincy Adams, late President of the United States. Mr. Shepard died suddenly, greatly lamented: and having been ex officio an Overseer of the College, his funeral was attended by the students. “1685. Monday June 8th. —Asaph Eliot comes in, and tells me a Rumor in the Town of y<sup>e</sup> new Gov<sup>r</sup>. being come to New York: And y<sup>e</sup> certain News, dolefull News of Mr. Shepard of Charlestown, his being dead; of whoes illness I heard nothing at all: Saw him very well y<sup>s</sup> day Sen-night. Was much smitten w<sup>th</sup> y<sup>e</sup> News. Was taken on Friday night; yet being to preach, and administer y<sup>e</sup> Lord's Sup<sup>r</sup> on Sabbath-day, forbore Physick, at least at first. —The Reverend Mr. Tho. Shepard was ordained May 5, 1680 by Mr. Sherman: Mr. Oakes giving y<sup>e</sup> Right Hand of Fellowship. Mr. Sh. (Mr. Shepard's? See Cambridge, B.) Text, Heb. 13. 20. *That great Shepherd of y<sup>e</sup> Sheep.*

“On y<sup>e</sup> Sabbath June 7<sup>th</sup> 85. Cous. Quinsey had his Daughter Anne baptized.

“Tuesday. June 9<sup>th</sup> The Rev. Mr. Tho<sup>s</sup> Shepard buried: Gov<sup>r</sup>. Dep<sup>t</sup>. Gov<sup>r</sup>. and Magistrates there. Mr. Bulkely din'd w<sup>th</sup> us and was there. Bearers Mr. Mather, Mr. Simes, Mr. Willard, Mr. Hubbard of Cambridge (Hobart of Newton) Mr. Nath<sup>l</sup>. Gookin, Mr. Cotton Mather: y<sup>e</sup> 2 last preach'd at Charlestown y<sup>e</sup> last Sabbath day. It seems *there were some verses; but none pin'd on y<sup>e</sup> Herse.* Scholars went before y<sup>e</sup> Herse.” &c. &c.<sup>4</sup> [*Mather's Magn. B. IV.* <sup>2</sup>*Charlestown First Ch. Rec.* <sup>3</sup>*Sewall's Com. Place Book.* <sup>4</sup>*Sewall's Journ.*]

## MR. MORTON :

17. (S)

*His Installation.*

Mr. Morton's is one of the earliest instances of installation, it is believed, in New England. He calls it himself, an *Induction*. “The names of such as were Baptized in the Church of Christ at Charles Town, since the Induction of me Charles Morton, wh. was November 5th. 1686.”<sup>1</sup> From the following account of it by a spectator, it is evident, that the practice of installation was then but recently introduced; and though endured, was not agreeable to those, who had been brought up in the rigid Congregationalism of the first settlers. “1686 Friday, Nov. 5. Mr. Morton is *ordain'd* y<sup>e</sup> Pastor of y<sup>e</sup> Ch. at Charlestown; Propounded to y<sup>e</sup> Chh and to all if any had to object; then the Church's Vote was had. Mr. Mather gave him his Charge, Mr. Allen, Moodey, Willard pray'd. Mr. Morton's Text was out of Rom. i. 16. Took occasion to speak of y<sup>e</sup> 5th of Nov<sup>r</sup> very pithily, and s<sup>d</sup> y<sup>e</sup> just contrary to that Epistle was taught and practis'd at Rome. Mr. Mather spoke in *praise of y<sup>e</sup> Congregational way, and sd. were (he) as Mr. Morton, he would have Hands laid on him.* Mr. Moodey in 's prayer s<sup>d</sup> *tho' that w<sup>ch</sup> would have been gratefull to many,*” (viz. laying on of hands) “*was omitted, or to that purpose.* I din'd abt 3. or 4. o'clock at Mr. Russel's.”<sup>2</sup> See further, Watertown, H. [*Charlestown Chh. Rec. Vol. I. p. 251.* <sup>2</sup>*Sewall's Journ.*]

## MR. MORTON :

18. (T)

*His Death and Burial.*

Rev. Dr. Eliot assigns April, 1697, as the time of Mr. Morton's death.<sup>1</sup> This is a year too soon. "1698 Second-day Apr. 11. Mr. Willard and I having appointed it before, went to see Mr. Morton. He was in his Agonies, but Mr. Willard prayd with him, and he seemed to be sensible by y<sup>e</sup> motion of his Eye. He died between two and three of y<sup>e</sup> Clock." &c. &c.<sup>2</sup> By the author of the above, we have the following notice of his burial. "1698 Apr. 14. Go to y<sup>e</sup> funeral of Mr. Morton. President, Mr. Allen, Willard, Brattle, Bradstreet, Wadsworth Bearers. Lt. Gov<sup>r</sup>; and abt 12 of y<sup>e</sup> Council there. Had Gloves, and so had y<sup>e</sup> Ministers. Scholars went before the Herse."<sup>2</sup> [*Eliot's Biog.* <sup>2</sup>*Sewall's Journ.*]

## MR. STEVENS :

19. (U)

*His Ordination.*

"Octob<sup>r</sup> 13. 1713. Feria tertia. Last night was very Tempestuous with Lightning, Thunder, Rain. Morning Cloudy: A Council was warnd, which made us too late to Charlestown. Mr. Stephens was in his Sermon from Dan<sup>l</sup> 12. 3. The *Seats* were so fill'd that I went into Col. Phillips's *Pue*, and Mr. Secretary followd, where had good Hearing and View. Mr. Bradstreet Prayd; and declar'd that Dr. Increase Mather was desired to Ordain, and be Moderator in y<sup>e</sup> Affair: which he performd. He, Dr. Cotton Mather, Mr. Bradstreet, Mr. Brattle, Mr. Barnard of Andover laid on Hands. Dr. Incr. Mather prayd, ordaind, chargd, prayd; Declar'd Mr. Stephens to be a Minister of Christ, and a pastor of the Church in that place. Dr. Cotton Mather made an August Speech shewing that the Congregational Chs early *declar'd ag<sup>t</sup> Independency*, that all y<sup>e</sup> Reformation of y<sup>e</sup> Continent of Europe *ordaind as N. E. did*; shewd y<sup>t</sup> their Ordination had no other Foundation. Declar'd what was expected of the ordained person, what of the Ch. and then gave the Right Hand of Fellowship. 3 last Staves of the 32<sup>d</sup> Ps. sung. Capt. Phips set the Tune, and read it. Col. Hutchinson and Townsend sat in the *Pue* next Col. Phillips. Capt. Belchar, and Mr. Bromfield in the Deacon's Seat. Gov<sup>r</sup> came over afterward, He and Gen<sup>l</sup> Nicholson went into y<sup>e</sup> Fore Seat. Lt. Gov<sup>r</sup> Taylor into the Fore Seat."<sup>1</sup> [*Sewall's Journ.*]

## MR. STEVENS :

20. (V)

*Obituary Notice of: Small Pox in 1721.*

The following obituary notice of Mr. Stevens, written probably by his senior colleague, Rev. Mr. Bradstreet, is extracted from the Boston Weekly News-Letter, No. 929. from Monday Nov. 13. to Nov. 20. 1721.

"Charlestown, Nov. 18. On Thursday the 16th. in the Evening, Died here of the Small Pox, after 8 Days Eruption, and in the 39th. Year of his Age, the Revd. and Excellent Mr. *Joseph Stevens*, M. A. a Pastor of this Church, a Fellow of the Corporation, and sometimes a Tutor of *Harvard College in Cambridge*; and was Buried here this Evening, together with his only Daughter and Mrs *Eliza. Foye* his Wife's Sister, Deceased of the same Distemper, and laid in the same Tomb. It is a most Deplorable and Publick Loss; and especially to this Town, and at such a sorrowful and awful Conjunction. He was a Gentleman of very bright Abilities; acute and ready apprehension, easy Expression, Ingenious and Learned, Modest and Cheerful, Sincere and Free; of an excellent good Temper. He was ordained here October 13. 1713. In the Pulpit he was to us as a very lovely Song; and in his Life an amiable Example of the Doctrines he sweetly Recommended. He was universally and greatly Belov'd; and now he is as Dearly miss'd and lamented among us."

The small pox was a terrible scourge to Boston and its vicinity before the practice of inoculation was introduced about the time of Mr. Stevens's death. This distemper had bereaved Charlestown of one of its ministers before Mr. Stevens, viz. of Rev. Mr. Thomas Shepard sen. in 1677; when more than 800 in all are said to have fallen victims to its ravages. "1677 July 10. The Ship Infected with the Small Pox (whereof more than 800 died) came to Nantasket."<sup>1</sup> But in 1721, when Mr. Stevens died, the mortality by it was still greater; there being above 800 deaths of it in Boston alone; as appears by the following statement from the Boston Weekly News-Letter of Feb. 19-26, 1721-2.

"*Boston, Feb. 24, 1721-2.* By the Selectmen.

"The Number of Persons visited with the Small Pox, since its coming into Town in April last past, having been enquired into by Direction from the Select-men, amounts to five thousand eight hundred eighty nine; Eight hundred forty four of whom died; and

were buried," &c. &c. From a statement in the same newspaper, March 5-12, 1721-2, it appears that the whole number of burials in Boston during the year commencing with March 1, 1720-21, was 1,102, viz. 968 whites, and 134 Indians and blacks; a greater number than had been during any *two years* for twenty years previous. But after deducting from this sum total the 844 persons that had died of the small pox, the remainder, 258, that had died of all other diseases, was less by 71 than the sum total of deaths and burials in the year preceding. The whole number of inhabitants of Boston in 1721, was, it is believed, about 10,000. [*Extracts from Hobart's Journal, by Wm. Gibbs, Esq.*]

MR. ABBOT:

21. (W)

*Ordination of.*

"Feb. 5. 1723-4. Mr. Hull Abbot was ordain'd Pastor of the Chh in Charlestown. Mr. Broadstreet began with Pray<sup>r</sup>. Mr. Abbot preach'd fr. Matt. 28.—*Lo, I am w<sup>th</sup> you.*—Y<sup>n</sup> Mr. Thacher Pray'd. Dr. Mather" (Cotton<sup>2</sup>) gave the Charge: Mr. Wadsworth, Mr. Thacher and myself assisted in laying on of Hands. (Mr. Broadstreet declar'd y<sup>t</sup> *he doubted whether he shou'd be able to continue in y<sup>e</sup> pulpit thro out that Exercise, and so came down, and I went up &c.*) Ld. pour out y<sup>r</sup> Spirit and Blessing upon y<sup>r</sup> Serv<sup>t</sup> and upon the whole Flock. Let the Presence of X be w<sup>th</sup> Pastors and People."<sup>1</sup> On this occasion, Mr. Wadsworth gave the Right Hand of Fellowship.<sup>2</sup> [*Rev. Dr. Sewall's Journ.* <sup>2</sup>*Chh. Rec. Vol. I. p. 356.*]

MR. PRENTICE:

22. (X)

*His Installation.*

"1739 Oct<sup>r</sup> 3. The Rev. Mr. T. Prentice (dismiss'd frō y<sup>e</sup> Chh in Arundel) receiv'd the Charge of y<sup>e</sup> Chh at Charlestown as a Colleg<sup>e</sup> Pastor w<sup>th</sup> y<sup>e</sup> Rev. Mr. Abbot. Mr. Abbot began w<sup>th</sup> Pray<sup>r</sup>. Mr. Prentice preach'd fr. 2 Cor. 6. 1. I gave the Charge; (*Hands were not impos'd*). R<sup>d</sup> Mr. Appleton the R. Hand of Fellowship. *I had a difficulty in my own mind about this affair; however I engag'd in it. O Ld. govern it in mercy! Make y<sup>r</sup> Servant a Blessing to this Flock.*"<sup>1</sup> [*Rev. Dr. Sewall's Journ.*]

23. (Y) *Burning of Charlestown by the British, 1775; Notices by Mr. Prentice, respecting.*

The firing of Charlestown by the British in 1775, destroyed the meeting-house, dispersed the pastor (Mr. Prentice) and his flock, and caused the regular administration of the Word and Ordinances in the place to cease for several years. The following memoranda respecting this transaction, (from the hand of Mr. Prentice, it is presumed,) are preserved in the Church Records, Vol II.

1775. "June 17<sup>th</sup> of this year Charlestown was burnt by the British troops, and the people were dispersed into the Country. At this time upwards of 380 dwelling houses and other buildings valued at £156,960:18:8. were consumed, and 2,000 persons reduced from affluence and mediocrity to the most aggravated exile."

"1778. The first Administration of the Lords Supper in Charlestown since the destruction by the cruellest British enemies, was Nov. 8. 1778, with great solemnity and fulness of Members beyond expectation."

DR. MORSE.

24. (Z) *Evangelists; but recently employed in New England; ordination of, at first, by Councils of Churches.*

The office of an Evangelist, to which Rev. Dr. Morse was ordained nearly three years before he was permanently established at Charlestown, was almost if not wholly unknown in New England, for a century from the commencement of its settlement. Our fathers who first came here from England, regarded it as an office, which, like that of the Apostles, had expired with the primitive age of the church. "The *Apostles, Prophets and Evangelists*, as they were called extraordinarily by Christ, so *their office ended with themselves*. Whence it is that Paul directing Timothy how to carry along Church Administrations, giveth no direction about the choice or course of Apostles, Prophets or *Evangelists*, but only of Elders and Deacons," &c. &c.<sup>1</sup> Hence our early ancestors in this country ordained no Evangelists. They allowed ordained ministers to quit their people occasionally for a short season, and to do the work of Evangelists by preaching to the aborigines: as in the cases of Rev. Messrs. Eliot and Thomas Mayhew.<sup>2</sup> A person too that had not received ordination, might, with their approbation, preach to Indians or other infidels, gather his converts into a church, and then, being chosen by them, be ordained as their pastor; as in the instance of Rev. Richard Bourne.<sup>2</sup> But, it is believed, they neither approved nor practised ordaining preachers, as Evangelists, to



go among unconverted Indians; and much less to go among their own remote, destitute churches, without a call from them to the pastoral office, for the sake of empowering them to administer the ordinances of the Gospel, when occasion should offer; as the custom now is.

This course they were constrained to take, not only by their views of the office of an Evangelist, as one that had ceased in the church; but also by regard to consistency in other respects. They maintained, that before ordination, "Officers are to be called by such Churches whereunto they are to Minister:" and that "Church Officers are officers to one Church, even that particular over which the Holy Ghost hath made them Overseers."<sup>3</sup> And while they remained in England, they had doubtless joined their Puritan brethren there in complaining of *pluralists, non-residents*, and "*ministers having no pastoral charge*;"<sup>4</sup> and in manifesting dislike that any one should "take upon him an *uncertain and vague ministry*;" that is, a ministry without any particular flock to minister unto.<sup>5</sup> And for assuming this ground, they had been argued against by their opponents there, the friends of the establishment. "And from hence," saith *judicious R. Hooker*: "And from hence hath grown their Errour, who, as oft as they read of the Duty which Ecclesiastical Persons are now to perform towards the Church, their manner is always to understand by that Church, some particular Congregation, or Parish Church. They suppose that there should now be no man of Ecclesiastical Order, which is *not tyed to some certain Parish*. Because the names of all Church Officers are words of relation; because a Shepherd must have his Flock, a Teacher his Scholars, a Minister his Company which he ministrerth unto, therefore it seemeth a thing in their Eyes absurd and unreasonable, that any man should be ordained a Minister, otherwise than only for some *particular Congregation*. Perceive they not, how by this mean they make it unlawful for the Church to imploy men at all, in *converting Nations*? For if so be the Church may not lawfully admit to an Ecclesiastical Function, unless it tye the party admitted unto some particular Parish, then surely a thankless labour it is, whereby men seek the Conversion of Infidels, which know not Christ, and therefore cannot be as yet divided into their special Congregations and Flocks.—Presbyters and Deacons are not by Ordination consecrated unto *Places*, but unto *Functions*," &c. &c. &c.<sup>6</sup>

In the above extract, it is objected to the Puritans, that their principles respecting ordinations of ministers at large (among whom Evangelists are to be reckoned) tended to prevent all efforts for the conversion of the heathen. This objection was felt by the descendants of those Puritans who first came to this country, to have weight. Accordingly, an Ecclesiastical Council assembled on the occasion, having given their consent and approbation, Mr. Stephen Parker, Mr. Ebenezer Hinsdell and Mr. Joseph Seecombe were ordained as Evangelists at Boston, Dec. 12, 1733, "to carry the Gospel to the Aboriginal Natives on the Borders of New England."<sup>7</sup> These gentlemen had been chosen for this purpose by "the Commissioners to the Honourable Society for Propagating Christian Knowledge, at Edinburgh;" and had been already "Ministring in the Places assigned them more than a Year."<sup>7</sup> This is the first known instance of ordination of Evangelists in New England. Rev. Dr. Cohnan, in his Address to the audience on the occasion, before he proceeded to remind the Missionaries elect of their Instructions, to offer the Prayer of Consecration, and to give the Charge, calls it "*a rare and singular Occurrence in the Providence of God*."<sup>7</sup> And Rev. Mr. Prince, who gave the Right Hand of Fellowship, observed previously to performing this duty, "Inasmuch as the Ordination of this kind of Officers has been *very rare*, and may therefore seem to be *new* among us; It may be requisite to prevent Objections, and convince you of the Warrantableness of these Proceedings, that I First lay before you the Scripture Grounds upon which we go."<sup>7</sup> He then enters at some length into an examination of the Scriptures respecting the origin of Evangelists, the nature and design of their office, &c. &c.: from which he infers, "1. That 'tis therefore a great Mistake which the Generality of Learned Men have inadvertently fallen into, in supposing that Evangelists, or Ministers to Preach the Gospel and gather Churches among the Heathen, were an extraordinary sort of Officers, peculiar to the Primitive Ages. They were extraordinary Men indeed in those ancient Times, and had extraordinary Gifts: and so had the Deacons also. as those Times required. But as *meer Evangelists*, They were no otherwise extraordinary than the Occasions of their Office. That is, so long as there are *Heathens* to be Evangelized, to be Converted to the Christian Faith, to be Baptized and gathered into Churches; so long do both the Kingdom of Christ and Necessities of Man require the Office, as well as in the Primitive Times.—And the contrary narrow Conception, laying aside those Evangelical Officers, and confining the Christian Ministry to the Pastors or Elders of Particular Churches, has not only a plain natural Tendency to hinder; but has also doubtless been a principal Mean of hindering the Propagation of the Gospel thro' the World.—Nor can I imagine, that the Reformed and famous Churches either of France or Scotland ever intended to militate this sort of Officers thus described: For tho' They discountenance a *Vagous Ministry*; I presume they only mean in *those Parts of the World, where the People are Christianized and Churches gathered*."<sup>7</sup>

The principles here laid down by Mr. Prince respecting the ordination of Evangelists to preach the Gospel to the heathen, seem from this time to have become generally current. Agreeably to them, Rev. John Sergeant, who had gone, Oct. 1734, to Houssattonoc, an Indian village in the Western part of Massachusetts to preach to the Indians there, was ordained at Deerfield, Aug. 31, 1735, "that he might be enabled to administer to them the Christian ordinances."<sup>2</sup> Rev. Zechariah Mayhew likewise was ordained at Martha's Vineyard, Dec. 10, 1767, for the same service among the Indians of that island.<sup>2</sup> In process of time, the principle of ordaining Evangelists to the heathen was extended to gentlemen, who expected to settle over distant churches and congregations in our own land, or to labor among them constantly for an indefinite period of time. Thus the late Rev. Dr. Holmes of Cambridge was, at his own request, ordained at New Haven, Ct., Sept. 15, 1785, a minister of the Gospel at large, with a special view to his taking on him the pastoral care of the Congregational Church at Midway, Georgia, to which he had been invited, because there were no Congregational ministers in that neighborhood to ordain him.<sup>3</sup> And in the following year, the late Rev. Dr. Morse of Charlestown was ordained an Evangelist at New Haven, to supply the place of Rev. Dr. Holmes in his absence from Midway on account of the failure of his health. (See Notes.) But it is believed, that till the commencement of the present century, ordinations of Evangelists and ministers without a particular charge were very rare in New England, except of such as were engaged to labor at some Missionary station, or in Christian congregations under such circumstances as that just named.

The ordination of Rev. Dr. Holmes as an Evangelist, was by a Council of *Ministers*.<sup>3</sup> And this has been a very frequent practice of late on similar occasions. But the ordination of the three Evangelists at Boston, 1733, was by an Ecclesiastical Council, composed of the Elders and Messengers of several churches.<sup>7</sup> And this latter mode seems most agreeable to the principles of Congregationalism; according to which the power of ordaining is properly vested in the church, and is exercised by ministers, only by delegation from the church. (E) [<sup>1</sup>*Platform, Ch. VI. 3.* <sup>2</sup>*Allen's Biog.* <sup>3</sup>*Platform, VIII. 5; IX. 6.* <sup>4</sup>*Neal's Hist. of Puritans, Boston, 1817, Vol. I. pp. 258, 306.* <sup>5</sup>*Neal's Hist. Vol. I. p. 351.* <sup>6</sup>*Hooker's Eccl. Polity, B. V. sect. 80.* <sup>7</sup>*Ord. Sermon by J. Sewall, with Consecr. Prayer, Charge, &c. by Colman & Prince.* <sup>8</sup>*Hart's Ord. Sermon. &c. &c.]*

## WATERTOWN.

### MR. ANGIER'S CHURCH,

25. (A) *Now, First Church, Wallham. See Notes, Wallham, First Church, &c.*

### MR. STURGEON;

26. (B) *Councils respecting, 1722: Notices of.*

This Mr. Robert Sturgeon, who was the occasion of so much trouble at Watertown in his day, was probably a foreigner; as his name does not occur on the List of Graduates in the New England Colleges.<sup>1</sup> Concerning the Councils which were called in his case, there are found the following notices.

"25. Febr. 1722. chose y<sup>e</sup> 3 Deacons Messengers for Council at Watertown."<sup>2</sup>

"29 April 1722. Chose the Deacons for another Council at Watertown to *depose* Mr Robert Sturgeon."<sup>2</sup>

"May 1. 1722. A Council of about 14 Chhes (of w<sup>ch</sup> our's was one) met at Watertown. Condemn'd y<sup>e</sup> Proceedings of Mr. Sturgeon and his Party. I got home safe about 3 a clock A. M. w<sup>th</sup> Col. Fitch. O Ld, give Peace w<sup>th</sup> truth and holiness to y<sup>e</sup> divided Town! Let not thine Anger burn ag<sup>st</sup> y<sup>m</sup> forever. Incline all concern'd to Comply w<sup>th</sup> y<sup>e</sup> Council given, as far as it is agreeable to y<sup>e</sup> mind and will."<sup>3</sup> [*Am. Quar. Reg. May, 1835.* <sup>2</sup>*Lexington Chh. Records, p. 52.* <sup>3</sup>*Rev. Dr. Sewall's Journ.]*

### MR. PHILLIPS:

27. (C) *A seeming Inconsistency in, reconciled.*

Mr. Phillips was one of the subscribers to the celebrated "Humble Request of his Majesty's loyal subjects—to the *rest of their brethren* in and of the Church of England," dated "aboard the Arbella April 7. 1630."<sup>1</sup> And yet, upon his arrival here, he is said to have declared, that "if they would have him stand minister *by that calling*, which he received from the *prelates* in England, he would leave them."<sup>2</sup> This declaration may seem inconsistent with his previous profession of fellowship with the Church of England. But both are easily reconciled by adverting to the principles of the Puritans, of whom Mr. Phillips, when he left the mother country, was one. He had there



been ordained, at the mere *call of the prelates*; as the *public notice by the bishops* of certain set days (appointed by the Church) for conferring Holy Orders seems to have been termed. He had repaired, as others did, to the bishop of his diocese at the stated season of the Ember Weeks, and by the imposition of his hands had had the powers of a Christian minister granted him, without a *call* from any church in which to exercise them. But afterwards this was a matter of grief to him, when he adopted the favorite principle of the Puritans, that *election to office* should go before *ordination*. Without disputing the authority of the bishop to confer ordination (which appears to have been generally conceded by the Puritans); he blamed himself for applying to him, under such circumstances, for it. And hence he determined, upon coming to this country, that he would not take on himself the pastoral care of the people who accompanied him, on the ground of the ministry which he had received *by-call of the prelates* in England, but solely in right of a previous *call* from the church to which he was to minister. See more on this subject under Concord, A. [<sup>1</sup>Hubbard's *Hist. of N. E.* p. 126. <sup>2</sup>Francis's *Hist. Watertown*, p. 35.]

## MR. KNOWLES.

## 28. (D)

*Lecturers.*

Beside Mr. Knowles, many of the first ministers of New England had been Lecturers in the mother country: as Mr. Cotton, Mr. Symmes, Mr. Hooker, Mr. Stone, Mr. Shepard, &c. &c.<sup>1</sup>

These Lecturers were, generally speaking, not beneficed clergymen, but preachers without cure of souls, chosen by their respective employers, and ordained and licensed to preach by the bishop of the diocese in which they were severally to serve. Some Lecturers however (as Mr. Cotton) were incumbents of churches, and preached lectures within their own cures.

Their office, if it did not originate during the latter half of the sixteenth century, seems to have owed its extensive use in England at that period, to the exigencies of the times.

At the accession of Queen Elizabeth to the throne in 1558, there was manifest among the people a very general and growing desire for instruction in the Scriptures; and especially for attending upon the preaching of the Word. And as many of the conforming parochial clergy were not competent to preach, numerous Lectures were gradually set up to supply the deficiency. Lectures too were doubtless multiplied during this and the two succeeding reigns, in consequence of the differences between the Conformists and the Nonconformists.

These Lectures were chiefly in the cities and market towns. Some of them were stationary; as Mr. Hooker's, at Chelmsford: while others were removed from place to place at certain intervals of time; and were hence called by the bishops, *Running Lectures*.<sup>2</sup> Many were held on Sabbath afternoons (at which time it was not usual to have sermons in the Parish Churches) either by the incumbents of churches themselves, or by others with their consent. In numerous instances, however, they were held on week days, and at different intervals of time; some weekly, some once a month, &c. Mr. Cotton, for example, had a stated Lecture in his parish church at Boston, Lincolnshire, on Thursday of each week:<sup>1</sup> and the associated conformist ministers at Northampton (referred to, Charlestown, A.) agreed to have Lectures every Tuesday and Thursday in their principal church.<sup>3</sup>

Lecturers were *readers*, as their name indicates. But they read *their own* compositions; whereas the *Readers*, distinctively so called, in the parish churches, read Homilies prepared by *others*. Moreover, as their office was apparently instituted for the promotion of Biblical knowledge, their Lectures were probably, according to their *original design* at least, if not in their *execution*, expository discourses, intended chiefly to explain and illustrate some portion of Holy Scripture, or some doctrine or duty implied in it, with inferences or "uses" annexed, by way of application; written with great care and regard to method, and gravely read in the delivery. Whereas, sermons were expected to be addressed to the *affections* as well as the understandings of the hearers, pronounced with much earnestness of voice and gesture, and, it might be, extempore or memoriter. Some such distinction as this between Lectures and Sermons was certainly maintained by the early Puritans. Saith the learned R. Hooker, in his defence of reading the Scriptures in Divine Service, as practised in the Church of England, against the unreasonable slight that was conceived to be thrown upon it by Cartwright and other Puritans: "— First therefore, because whatsoever is spoken concerning the efficacy or necessity of God's Word, the same they tie and restrain only unto Sermons, howbeit not Sermons read neither (for such they also abhor in the Church) but *Sermons without Book*, Sermons which *spend* their life in their *birth*, and may have public audience but once," &c. &c.<sup>4</sup> "— Understand they, how or in what respect there is that force or vertue in Preaching? We have reason wherefore to make these Demands: for that, although their Pens run all upon Preaching and Sermons, yet when themselves do practise that



whereof they write, they change their Dialect—It is not their phrase to say, they *Preach*, or to give to their own instructions and exhortations the name of *Sermons*; the pain they take themselves in this kind is either *opening*, *Lecturing*, or *Reading*, or *Exercising*, but in no case *Preaching*.”—“Whereupon it must of necessity follow, that the vigour and vital efficacy of Sermons doth grow from certain accidents, which are not in them, but in their Maker: his *vertue*, his *gesture*, his *countenance*, his *zeal*, the *motion* of his body, and the inflexion of his *voice* who first uttereth them as his own, is that which giveth them the form, the nature, the very essence of instruments available to Eternal life.”<sup>4</sup> Hooker wrote the above about 1596. How extensively the distinction which he here obviously suggests, as made in his day, between Lectures and Sermons, was regarded in practice, and how long it continued to be made in England, is not known. There is reason to believe, that at the commencement of the seventeenth century, it existed very generally only in theory; that most Puritans preached their Lectures, and wrote as well as preached their sermons. In this country it was attempted by the first settlers to preserve it between the Sermons of Pastors, and the Sermons and Lectures of Teachers, whose office nearly resembled that of beneficed Lecturers in the mother country. But in the Sketches or Abstracts (referred to under *Charlestown, K.*) of the Sermons and Thursday Lectures of Mr. Norton, Teacher of First Church, Boston, preached between 1655 and 1661, no difference in the style of their composition can be perceived. And although in the annual Bampton Lectures at Oxford, Eng. and Dudleian Lectures in our own University, the distinction originally contemplated between Lectures and Sermons, on the same subjects, is doubtless in some measure still kept up; yet the Lectures and Sermons delivered in our pulpits on ordinary occasions at the present day differ only in name.

Lecturers, except the few who were beneficed clergymen, derived their compensation from sources purely voluntary. Some depended on a free contribution of their hearers: as Mr. Higginson, after he was deprived for nonconformity.<sup>1</sup> Some were maintained by the generosity of pious individuals; and others received a fixed annual stipend from the founders of their Lectures, or from the Societies which employed them, as well as occasional gratuities from the towns or cities where their labors were bestowed. Thus Mr. Shepard was paid from the provision made by the founder of his Lecture:<sup>5</sup> and we read, in the “History of the Puritans,” of “many private gentlemen in Suffolk, (who) maintained lecturers at their own expense;” and of Rev. Mr. John Workman, for fifteen years Lecturer of St. Stephen’s, Gloucester, to whom, in consideration of his long continued services and his numerous family, that city at length granted an annuity of £20 under their common seal.<sup>6</sup>

Lecturers, being in most instances clergymen without cure of souls, and whose only or main business was to preach, subscription, it seems, except to the doctrinal articles, was not at first so rigorously enforced upon them, as upon the parochial clergy. Hence Lectureships were coveted by the Puritans, rather than parochial cures; and were principally in their hands. Speaking of them, Neal observes, “These Lecturers were chiefly puritans, who not being satisfied with a full conformity, so as to take upon them a cure of souls, only preached in the afternoons, being chosen and maintained by the people. They were strict Calvinists, warm and affectionate preachers, and distinguished themselves by a religious observance of the Lord’s day, by a bold opposition to popery and the new ceremonies, and by an uncommon severity of life.”—“The lecturers had very popular talents, and drew great numbers of people after them. Bishop Laud would often say, They were the most dangerous enemies of the state, because by their prayers and sermons they awakened the people’s disaffection, and therefore must be suppressed.”<sup>7</sup> They doubtless took occasion of their office to speak at times in public, in a manner derogatory to the ceremonies and other requirements of the establishment. And hence, years before Archbishop Laud came into power, they had excited the jealousy both of the ecclesiastical and civil authorities, and moved them to attempt restraining them and putting them down. In the Book of Canons, published 1603, it was ordained by the 36th and 37th, that no person should be ordained, or suffered to preach, or to catechize in any place, as a *lecturer*, or otherwise, unless he first subscribe, willingly and ex animo, to three articles, owning the king’s supremacy in matters ecclesiastical; acknowledging the lawfulness of the Book of Common Prayer, and agreeing to use it and no other; and confessing all and each of the Thirty-nine Articles of Religion to be agreeable to the Word of God.<sup>8</sup> By these Canons, the liberty which Lecturers seem to have hitherto enjoyed in the matter of subscription, was taken away: and this measure was followed up by a succession of others in the reigns of James I. and Charles I. which proved effectual eventually to drive many of the Puritan Lecturers (Mr. Hooker among others) from their ministry, and to prevent without doubt the ordination of many more.<sup>9</sup> [*Mather’s Magn. B. III.* <sup>2</sup>*Neal’s Hist. of Puritans, Vol. II.* 275. <sup>3</sup>*Neal’s Hist. I.* 290. <sup>4</sup>*Eccl. Polity, B. V. sect. 21, 22.* <sup>5</sup>*Shepard’s Autobiog. p.* 28, 29. <sup>6</sup>*Neal’s Hist. II.* 311, 252. <sup>7</sup>*Neal’s Hist. II. p.* 226. <sup>8</sup>*Neal’s Hist. II.* 61, 153, 225, 227, 274, 275.]

## WATERTOWN, (E.)

29 *Lectures; Preparatory Lectures; Boston Thursday Lecture.*

Rev. Dr. Francis conjectures, that the Lectures of Mr. Sherman, which the students at Cambridge walked to Watertown once a fortnight to hear, "were connected with the studies to which he was so partial, and in which he became so distinguished:" viz. of "the mathematical and astronomical sciences."<sup>1</sup> But it seems far more probable, that they were religious lectures; such as were then common in the vicinity, and which it was customary for people from abroad to attend. A lecture of this description it is certain there was at Watertown, in the days of Mr. Bailey, and Mr. Gibbs, Mr. Sherman's two immediate successors. "Friday June 1. 1688. Went to *Watertown Lecture* in company of Mr. Moodey & Capt. Townsend. Text, 1 Cor. 11. 31. *If we would judg.* Mr. Dudley, Blackwell, Mr. Danforth, Councillor Usher, Mr. Russel, Graves, and many more there," &c. &c.<sup>2</sup> "1705. Aug. 15. I carry Mrs. Willard to Watertown Lecture, and hear Mr. Gibbs preach excellently from John 9. 4. *While it is day.* Din'd at Mr. Gibbs's," &c. &c.<sup>2</sup>

As many of the first settlers of Massachusetts had been preachers or hearers of Lectures in England, they quickly introduced them upon their arrival in this country. In 1634, weekly lectures had been established in Boston, Roxbury, Dorchester and Newtown (Cambridge), each of which the inhabitants of those towns were then in the habit of attending.<sup>3</sup> In 1639, they had so multiplied in the country, and so many were the inconveniences accruing from the zeal of the people to attend them, (especially to the poor who would resort to two or three in a week), and also from the lateness of the hour, to which some of them used to be prolonged; that the General Court requested the ministers to meet in divers places with the magistrates and deputies, "to consider about the *length and frequency* of church assemblies, and to make return to the court of their determinations."<sup>3</sup>

In the manuscript journals of Judge Sewall, extending from 1685 to 1730, the lectures in the five towns named above are recognized, as still in existence. He also speaks more or less frequently of lectures in other places, as Salem, Ipswich, Charlestown, Lynn, Dedham, Rowley, Newton, Milton, Weymouth; and in the Indian church at Natick (See Sherburne, A). The Salem Lecture had existed from the beginning of the town; and a fine had been imposed, 1649, for neglect to attend it.<sup>4</sup> That at Ipswich had been established in 1641, was held weekly on Thursday, and continued till 1753, when it was superseded by a Monthly Lecture.<sup>5</sup> The lectures both at Salem and Ipswich, the Judges of the Superior Court of the Province were formerly wont to attend, when in session in those towns at the time.<sup>6</sup> The lecture at Cambridge, originally held weekly, was afterwards changed into a monthly lecture; at which "matchless Mitchell" "largely handled man's misery by sin, and salvation by Christ, and entered on the doctrine of obedience due thereupon; and vast assemblies of people from all the neighboring towns reckoned it highly worth their pains to repair unto that lecture."<sup>7</sup> There were also lectures at Beverly and Reading (See Notes, South Reading, Pierpont) in 1700; and at Woburn in 1679:<sup>8</sup> and at a town meeting in Woburn, March 4, 1717, an addition of £20 was voted to the stated salary of their minister, Rev. John Fox, provided he would hold a lecture once in six weeks. Whether Mr. Fox preached the proposed lecture, does not appear.<sup>8</sup>

These lectures, it is evident, were not the same as those, which it is still the custom of many churches to have, shortly before the administration of the Lord's Supper, and which are now almost exclusively understood by the name; but were designed for the more general purpose of instructing the people in the knowledge of the Bible, and in the leading articles of Christian faith and practice. Sacramental, or Preparatory Lectures, it is believed, are of much later date; and when first introduced into Boston, were held on a different day of the week, and at different intervals of time from its celebrated Thursday Lecture. The earliest notice that has been observed, of a Sacramental Lecture in Boston, is a vote of First Church, Feb. 14, 1719-20, to comply with an invitation of the Church in Brattle Street to hold such a lecture unitedly with them; the communion in each church being on the first Lord's day in each month. This lecture was to be on the Friday afternoon before the communion; and to be preached at the meeting-house in Brattle Street by the minister of each church alternately.<sup>9</sup> About this time, or not long after, a Sacramental Lecture on Friday appears to have been set up at the New North Church. "1730 July 24. I preach'd the Friday Lecture for Mr. Thacher at the N. North, his Mother being buried in the Evening, fr. 1 John 1. 7." &c. &c.<sup>10</sup> An Evening Lecture before the communion, was established in the New Brick Church March 15, 1741.<sup>11</sup> The Old South Church appears to have been destitute of a lecture of this description till about the same period. In the Journals of Judge Sewall, a member, and of Rev. Dr. Sewall, a pastor of this church, no mention is made that has been perceived, of



any such lecture in it previous to 1741: although the former gentleman speaks repeatedly of attending the Sacramental Lecture in Brattle Street Church on the Friday before communion in his own church; and although the latter frequently records his meeting in private with Rev. Mr. Prince his colleague a day or two before their communion, according to "*their custom*," for prayer. The earliest notice that has been seen of a Sacramental Lecture in the Old South Church is on the title page of a published sermon of Dr. Sewall's, from Rev. xxii. 17. "preached on the *Friday Evening Lecture* at the South Meeting House in Boston, March 5. 1741-2."

Of all the religious lectures planted by the first settlers of New England, and watered by their posterity for several generations, the Boston "Thursday," or "Fifth Day Lecture," has been the most noted. This lecture is spoken of by Gov. Winthrop in his History, March 4, 1633-4, as being then established. Originally, and for several years after other churches were gathered in the town, it was under the control and management of First Church alone; and among the ministers of this church, it seems to have been regarded as the province of the *teacher*, rather than of the *pastor*, to conduct its exercises. (See Charlestown, K.) During this time, Mr. Cotton, the teacher at its establishment, went through in course at this Lecture, "the whole first and second Epistles of John; the whole Book of Solomon's Song; the Parables of our Saviour to the seventeenth chapter of Matthew."<sup>12</sup> And Mr. Norton, his successor, lectured in like manner upon the whole of the Epistle to the Ephesians, and upon a large part of that to the Hebrews. (Charlestown, K.) But, Aug. 5, 1679, it was voted by First Church, "upon an *order and advice* of the magistrates, that *all* the elders of this town might jointly carry on the 5th. day lecture."<sup>9</sup> Henceforth, in pursuance of this vote, all the Congregational ministers of Boston officiated at the Lecture in turn, and preaching from the Scriptures in course now ceased in it, if it had not before. From the instance just quoted, and from others that might be adduced, of the interference of the magistrates in the regulation of the Lecture, it is plain that they considered it as an institution of public concern. And great was the interest which the public took in it at that time, and for many years afterward. The inhabitants of Boston resorted to it in great numbers; and pious people seem to have made it a matter of conscience to attend it, when in their power. Magistrates, ministers and gentlemen in the vicinity were in the habit of repairing to it weekly; and some came to it not infrequently even from distant towns. And in one instance upon record, the governor went to it with great pomp and display, as it would now be considered on any common occasion. "1721 April 6. The Govr (Shute) goes to Lecture with *Halberts* before him. Mr. Colman preaches from Ephes. 6. 2. *Honour. Vast Assembly.*"<sup>2</sup> In consequence of the popularity of the Lecture, and the habit of public men from abroad as well as in town of attending it, it became common to make Thursday in Boston a day for the transaction of public business. If State affairs required the Council to be summoned, or if ministers were to be convened to debate any question of moment to the churches, numerous were the instances, in which the time appointed for their meeting was *immediately after Thursday Lecture.*<sup>2</sup> The Lecture furnished also an inviting opportunity for devotions and preaching adapted to special occasions, which was not often overlooked. If drought, or excessive wet, or any mortal sickness prevailed, the Thursday Lecture was many times happily improved, as a season of fasting and prayer to God for the removal of the calamity, and of ministering timely admonition to the people.<sup>2</sup> When persons of distinguished piety and usefulness in society, whether in town or country, were removed by death, their virtues were frequently commemorated, and their loss deplored in a funeral discourse at the Thursday Lecture.<sup>2</sup> And finally, if a convict was to be executed in Boston, the day appointed for the awful transaction was in many instances Thursday, that the criminal himself might be brought to the Lecture, and have opportunity of listening to the earnest seasonable prayers and exhortations of the preacher, before he left the world; and that a deeper salutary impression might be made on the minds of the community. "1713. 7. 24. Very vast assembly. Mr. Colman preaches excellently. Ps. 51. *Deliver me from blood guiltiness.* Condemned Wallis *present.*—About 3 or 4 p. m. Wallis is executed."<sup>2</sup> This venerated Lecture alone, of all its numerous kindred, yet survives; but in a languishing condition. Even while it continued outwardly to flourish and to be honored by the attendance of listening multitudes, there were causes at work (observed and lamented by many at the time) which were preying on its vitals. That ardent piety of the Puritan settlers which breathed life and vigor into their numerous public religious meetings, was on the decay; and as that gradually declined, it left this cherished institution to which it had given birth and distinction, to become but the shadow of what it once was. [Francis's Hist. p. 47, 48, note. <sup>2</sup>Sewall's Journ. <sup>3</sup>Winthrop's Hist. I. 144, 324. <sup>4</sup>Fell's Annals, p. 180, 400. <sup>5</sup>Fell's Hist. p. 212. <sup>6</sup>Fell's Hist. Ipsw. p. 212, and Sewall's Journ. Nov. 17, 1697. <sup>7</sup>Mather's Magn. Vol. II. B. IV. <sup>8</sup>Woburn T. Rec. July 16, 1679, &c. &c. <sup>9</sup>Emerson's Hist. <sup>10</sup>Rev. Dr. Sewall's Journ. <sup>11</sup>Ware's Hist. Disc. p. 29. <sup>12</sup>Mather's Magn. Vol I. B. III.]

Subjoined is a Sketch, taken by Mr. Hull, of a Thursday Lecture by Mr. Norton, copied from the manuscript volumes referred to under Charlestown, K. A few sentences



which the author wrote in short hand, are necessarily omitted in the copy. The text was from the words, Eph. ii. 5. "By grace ye are saved."

"5 of 2<sup>d</sup> (April 2) 1655. Mr. NORTON.

Ephe. 2. 5.

———"We may enquire Who are the persons heere spoken of? 2<sup>y</sup> What he means by grace? 3<sup>y</sup> What to be saved? By the persons, he means the Ephesians, such as were dead in sins and trespasses. 2<sup>y</sup> By salvation, it means first that the person saved was under the curse, and therefore in a condition of perishing. It is the bringing of them from the evill of the curse to the good of the promise. The state under the curse was inexcusable, soe the state under the promise is undeserved; the state under the curse was unavoidable, and their state under the promise is unalterable; their state under the curse was intolerable, soe under the promise it is happy. Now by grace heere we are to understand the free favour of God, whereby, as of himselfe he *willed*, soe for the sake of Jesus Christ he doth effectually *aply*, all things that apertaine to life godlyness and blessedness upon the Elect. You may consider it under these 3 acts. 1<sup>st</sup> is an eternall act before all tyme. 11 Rom. 5. the election of grace, that is, his increated will concerning these Ephesians before they had any being. 2 Tim. 1. 9. according to his owne purpose and grace given us in Christ Jesus before the world began. It was provided for us before there was any sin. 2<sup>y</sup> it is an act in tyme, I meane the gift of Christ. 5 Rom. 17. the obedience of Christ is called the gift of grace: for notwithstanding all the good that God willed us, yet it doth not reach us unless Christ Jesus purchase it. The law was given by Moses, but grace came by Jesus Christ: he hath purchased the application of it. 3<sup>y</sup> it is to be considered in regard of the Application of this good to the elect. 1 Cor. 15. 10. by the grace of God I am what I am. Just soe much as God hath *willed*, hath Christ *purchased*; and just soe much as God hath willed and Christ purchased, is *applied*. Grace meaneth all good and all utterly undeserved by us. Thus you se what grace is: ye are saved by grace.

*Doct.* The application of life godlyness and blessedness, it is the effect of grace; or, salvation is the effect of grace; is a mater of high praise unto God and triumphing consolation to the saints. Faith excludes boasting in man Ro. it inableth to boast in God. Twice in this chap<sup>r</sup> he tells them they who were dead &c. are quickend (viz. v.) 1. 5. and in 2. 8. by grace ye are saved. Soe 2 Tim. 1. 9. 2 Tit. 11. 3 Tit. 5. 7.

The Reasons why it is soe, that salvation floweth from grace.

1 *Reas.* First it is the pleasure of God. God's will was not that any should live by workes, but they should be saved and (by?) grace. God gave Adam a covenant of workes, but was that his purpose that he should live by it? Noe. Exod: I will be gracious. Why? because he will. It is the homage that every creature doth owe to God is to acknowledge the sufferanty of his will.

2 *Reas.* is from the merit of Christ; grace comes by Christ.

3 *Reas.* From the instrument of salvation, and that is faith. It is of faith, that it might be by grace. If it be off faith, it is of something without us. What is faith, but the embracing of Jesus Christ according to the promise. Looke at the love of God as the *principle cause*, the obedience of Jesus Christ as the *meritorious cause*, and looke at faith as the *instrument* (of our salvation, and it is evidently of grace).

1 *Instruction.* The state of all that are saved, it was a state acursed. The meaning is, there is noe child of grace, but he *was* a child of the curse. This was a strange methode, that they were made in a state of life; they fell from that to lye under the curse; and from thence (they were raised) to salvation. Ought not Christ to suffer, &c. and soe to enter into his glorie. Soe the elect, they doe lye under the curse, &c.

2 *Instr.* Our passage from the state of the curse unto this state of salvation, it is after the maner of a difficult escape. Grace saves easily, if you looke to the *author* of it, God; but it is difficult, if you looke to the *subject* of it. It is certaine that Israell went out of Egipt the very day He had appointed; but notwithstanding that, marke the method, with *singes* (signes) and *great difficulty*. Soe your conversion, it shall be in the very houre in which it is appointed, but yet you pass through great difficulty; it is as by escape. If the righteous scarcely be saved &c. They are saved effectually, but yet by way of escape. By terrible things in righteousness wilt thou answer us, O God of o<sup>r</sup> salvation.

3 *Instr.* Grace is of eminent and alsufficient efficacy to the accomplishment of what it is appointed to. Paull is buffited, but, *my grace is sufficient for thee*; nothing else is sufficient. We are, say they, killed all the day long; but in God we make our boast all day long. How do these stand? They are killed in respect of sin; but boast in respect of grace.

4 *Instr.* The doctrine of grace is a great misterie. Grace doth establish the law, ses the Apostle. Yet some tyme he ses they are contrarie. The meaning is, in respect of salvation they are contrarie. The *law* saved by what we doe; the Gospell saved by the

righteousness of another. Adam had been the subject of righteousness in the first Covenant, but Christ is the subject of righteousness in the Gospell.

It may be a word of Conviction to those as doe not acknowledge the doctrine of grace. Pelagians would say we are saved by grace; and soe would these at Roome; and soe the Arminians will say. How then? I do not deny, saith a Pelagion, that we are saved by grace, though by free will; for this free will is from God. Soe the Papist ses, I do not denie we are saved by grace, though we doe merit; for that we do merit it, is from God. Good therefore it is, to be distinct in the knowledge of grace.

All (our salvation) therefore flowes from God, as his will; from Christ, as having merited the aplication of grace; and for the creature, as one dead in trespasses and sin. Whatever we have (we have nothing) without Jesus Christ.

Speake in respect of Christ, he merited it. How is that of grace? It is of grace to us; and there is a misterie, that the covenant of grace provides for the satisfaction of God's justice. You will say, by faith ye are saved. But it is not o<sup>r</sup> faith that saves us, but Jesus Christ one whom it rests; and that we do believe, it is of grace. By grace, ses Paull, I am what I am. It is the effect of grace, whatever we are; and then it is the way to salvation, and not the cause of it. Now for

*Exhortation*, First to those (who) are dead in trespasses and sinns. You are to atend upon the ordenances, and to looke for grace. But what grace? It is Jesus Christ, it is the grace, the effect of Election, who shall give this grace unto you. As unable as you are to merit this grace, soe unable are you to convert and quicken your owne soules. What a power is it that must quicken a dead soull? I speak it to this end, that we may not have confidence in any thing that we have. 2<sup>y</sup> Owne the method of God in the dispensation of grace. What is that? It is after the maner of a difficult escape. 3<sup>y</sup> Owne our need of this grace. Are you convinced that you are dead in trespasses and sins? Can you goe to heaven and fetch water there (thence)? From a higher place comes that grace by which you are converted. Jesus Christ must purchase that grace by which you must live. Were you soe hungry or soe naked as nothing else will satisfy or cover you, (you cannot have it?) without Jesus Christ dye to purchase it: and soe may be saied concerning any grace that we want. 4<sup>y</sup> be cleare and distinct as that we are dead in trespasses and sinns all of us; and cleare in the doctrine of grace. Doe not say it is of grace, because it is from God; nor only, from God by Christ. For office and gifts may be from God by Christ; and yet not as your Redeemer nor from Election. The manifestation of grace is the great name of God. I will be gracious. I will have this name proclaimed. The right understanding of grace is the great busyness. The sanctified understanding of it blasts all that is of flesh at once. Take learning or comon grace &c. it blasts it all. It is a transcending prerogative in the Evangelicall crowne of God. It keeps man low, it makes God high. It is not reason nor learning that will dispute us to conversion: nor fasting and praier: thogh God makes use of these, but they will not doe it. It comes only from God's will. I will have mercy upon whom I will &c. The Spirit blowes where it listeth. Lastly, waite we in the meanes of grace upon the God of grace. I meane, waite for God to dispencc grace to you according to his will. Have no confidence in relations nor education.

II. 2<sup>y</sup> To those who are made partakers of grace: See whence it is. From grace, men of good pleasure you are: vessels of mercy. Thy name is called, sought out. 2<sup>y</sup> Study grace: study more and more, that we are dead in trespasses and sinns till vocation; and that we are saved by grace. Know your strength. Thy mercy shall prevent us, thy mercy shall follow us. We are dead; but heere is quickning grace. Noe more can God cease to be, then the beleiver can cease to be according to the power and efficacy of grace. God hath made a covenant ordered and sure. Though my house &c. Labor to live upon this grace from day to day. We need watering every moment; continuall suply and succour. 3<sup>y</sup> labor to give God the praise of all. You can se noe reason why God tooke you, and not another; Jacob, and not Esau. Why then, let him have the praise.

### WATERTOWN, (F.)

30.

*Convention: Convention Sermon.*

The custom of an annual sermon before the Convention of Congregational ministers in Massachusetts commenced in 1720. From the settlement of this State as a Colony, its General Court frequently consulted its ministers in the framing of laws, and in affairs of great public importance; and continued to do so, even till since the granting of the Province Charter in 1692. "1685 Friday July 10th—Mr Stoughton visits me, and tells of the Court's Adjournm<sup>t</sup>: till next Tuesday Señight, and then y<sup>e</sup> Elders to meet them and advise—(July 11?) Orders go out to Towns y<sup>t</sup>: have not sent, to send a Deputy or Dep<sup>s</sup>: at y<sup>t</sup>: peril against y<sup>e</sup>: 21st. Inst. and y<sup>e</sup>: Elder (Elders?) warn'd also to appear: I read the pap<sup>r</sup>: to Watertown: The Deputies y<sup>t</sup>: were present on Friday, are



to warn y<sup>r</sup> respective *Elders*.—Tuesday July 21.—This day about 31 Ministers meet. Mr. Higginson Prayes excellently. Gov<sup>r</sup> gives y<sup>e</sup> Question. Dine all together at Monk's. After Di<sup>n</sup>er ab<sup>t</sup> 3 or 4 aclock, they give their Answers; i. e. Mr Hubbard Speakes in behalf of y<sup>e</sup> rest, that y<sup>r</sup> Opinion was, the Govern<sup>mt</sup> ought not to give way to another till y<sup>e</sup> Gen<sup>l</sup> Court had seen and judged of y<sup>e</sup> Comission; so should be call'd, if not sitting at y<sup>e</sup> Arrival of a Comissioned Gov<sup>r</sup> But several Express'd some Dissent" &c. &c.<sup>2</sup> "1695 Friday, June 14. The Bill against Incest was passed w<sup>th</sup> y<sup>e</sup> Deputies, four and twenty Nos, and seven and twenty Yeas. *The Ministers* gave in y<sup>r</sup> Arguments yesterday in Writing; *else it had hardly gon*" &c. &c.<sup>2</sup> This intimate connection of the clergy with the government of the Colony naturally gave rise to a customary annual meeting of the former at Boston, at the time of the General Election. Accordingly, Mather bears testimony in 1698 to "a general appearance of all the ministers in each colony, once a year, at the town, and the time of the General Court for elections of magistrates in the colonies."<sup>3</sup> But he says nothing here of a Convention Sermon at "this general appearance" of ministers. Judge Sewall likewise repeatedly notices this meeting of the ministers of Massachusetts at the General Election; but makes no allusion to any sermon on the occasion. "Wednesday May 27. 1685. Election day—Mr William Adams preaches from Isa. 66. 2—Friday May 29<sup>th</sup>—Mr *Ehot* was ill, and not at this Election, w<sup>ch</sup> knew nothing of, till Mr. *Phillips* told me y<sup>e</sup> last night."<sup>2</sup> "May 30. 1705. Election—May 31. 1705. Gov<sup>r</sup>., Major Brown, Sewall, Higginson dine at Mr *Willard's* with the Ministers."<sup>2</sup> "1711 May 30—Election as last year, save &c—May 31. Gov<sup>r</sup> dines with Mr *Wadsworth*. And the Counsellours of y<sup>e</sup> S. Ch. Dr *Mather*, Dr *C. Mather*, and many Ministers" &c. &c.<sup>2</sup> Rev. Mr. Sherman of Watertown, it seems, preached before the Convention in 1682. But according to the List of preachers on that occasion, given in the "Historical Sketch of the Convention," he was the only one till Dr. Cotton Mather in 1722.<sup>4</sup> In 1720, it was determined by the ministers to have a sermon constantly at their annual Convention. "1720 May 25. (Election Day) The Rev. Mr Stone Preach'd fr. Rom. 13. 3. *For Rulers &c*—The Ministers met at my House. 26. They met again this Morning. Voted that a Sermon should be preach'd annually to the Ministers on the Day following the Elect<sup>n</sup>. Dr Increase Mather was Chosen to that Service for y<sup>e</sup> next Year. The Rev<sup>d</sup> Mr Solomon Stoddard was also chosen in case the Doctor shou'd fail: And Dr C. Math<sup>r</sup> to supply his place upon Supposition y<sup>t</sup> he shou'd be Prevented by y<sup>e</sup> Provid<sup>ce</sup> of G. Dr C. Math<sup>r</sup> Pray'd Yesterday; Mr John Williams to Day. It was propos'd, and I think generally agreed that Days of Fasting and Pray<sup>r</sup> should be kept by our Churches successively to Ask y<sup>e</sup> plentiful Effusion of the Spirit on the rising Generation."<sup>5</sup> The vote respecting the Sermon was carried into effect in 1721. The Convention Sermon that year was preached at a private dwelling house; as was that in 1722: and this continued apparently to be the practice, till 1729. The custom of a collection at the Convention for religious charities commenced in 1731. "1721 May 31. (Election) Mr Moody of York preach'd—June 1. Dr Increase Mather preach'd a Sermon to y<sup>e</sup> Ministers, in my House, fr. Rev. 1. 20." &c. &c.<sup>5</sup> "1722 May 30. Gen<sup>l</sup> Elect<sup>n</sup> Mr. Hancock preach'd fr. Luk. 22. 25—31. Dr. C. Mather preach'd at my house fr. Rev. 2. 2." &c. &c.<sup>5</sup> "1727 May 31. Gen<sup>l</sup> Elect<sup>n</sup> Mr Baxter preach'd well fro. 1 Tim. 2. 1, 2.—June 1. Mr President preach'd to the Ministers fr. Mal. 2. 7. *He is the Messenger of the Ld of hosts*. Gave Excell<sup>t</sup> Instruct<sup>ns</sup> and Exhort<sup>ns</sup> &c. &c.<sup>5</sup> "1729 May 28. Mr. Prince and I join'd in Pray<sup>r</sup> for G's Pity and Blessing respect<sup>ly</sup> the Affairs of this Day (the Elect<sup>n</sup> at Salem).—Several Ministers at my House. 29. Mr Colman Preach'd the Sermon to the Ministers in Publick from 2 Thess. 3. 1. *Br<sup>n</sup> pray for us*.—A considerable number of Ministers met ag<sup>n</sup> after di<sup>n</sup>er." &c. &c.<sup>5</sup> 1731 May 26. Gen<sup>l</sup> Election—Mr Fisk preach'd—The Ministers met at my House. Chose Mr Colman Moderator. 27. Met again. Mr. Colman is chosen to receive what may be Collected for Provid<sup>ce</sup> And I am to receive what may be Collected for Kingston. Ld help me to manage that Affair—O Let the Gospel be settled and prevail in y<sup>ese</sup> Places! There was a Subscription for Provid<sup>ce</sup>s [1 *Winthrop's Hist. by Savage, Vol. I. p. 154, 208, &c.* 2 *Sewall's Journ.* 3 *Mather's Magn. Vol. II. B. V. p. 232.* 4 *Hist. Sketch of Conv. 1821. p. 30.* 5 *Rev. Dr. Sewall's Journ.*]

### WATERTOWN, (G.)

31. Mr. John Bailey, sometime an Assistant at the Old South, Boston.

From the following passages in the Journal of Judge Sewall, Rev. John Bailey appears to have been an assistant minister to Mr. Willard at the Old South Church, Boston, before his settlement at Watertown. "Thursday, March 12, 1684-5." (Probably the day of a General Fast.) "Mr Jn<sup>o</sup> Bayly preach'd from Amos 4. 12, and Mr Willard from 2 Cor. 4. 16, 17, 18. Both Sermons and Prayers Excellent. In y<sup>e</sup> Even 2 first Slaves



of y<sup>e</sup> 46<sup>th</sup> Ps. Sung." "1685—Sabbath-day Sept<sup>r</sup> 20. Mr. Jn<sup>o</sup> Bayly preaches *with us all day*; Mr Willard at Watertown." &c. &c. "Fast-day March 25. 1686. Mr Willard exerciseth *all day*, Mr Bayly being constrain'd to keep house by reason of y<sup>e</sup> Gout." "Mr Jn<sup>o</sup> Bayly preaches his *farewell* Sermon from 2 Cor. 13. 11. *goes to Watertown* this week. July 25. 1686." "July 28 A considerable Troop from Watertown come and fetch Mr Bayly: some of *ours* also accompany them." See also (J).

## W A T E R T O W N , ( H . )

32.

### *Installation.*

The installation of Mr. John Bailey is briefly noticed by Judge Sewall thus: "1686. Wednesday, Oct<sup>r</sup> 6. Mr. Bayly is ordain'd at Watertown, but *not as Congregational Men are.*"<sup>1</sup> What the deviation from established custom was, which is here alluded to, is explained in Mr. Bailey's own notice of this his induction into office, as copied from his Book of Records by Rev. Dr. Francis. "Upon the 6<sup>th</sup>. of October 1686 I was solemnly set apart for the pastoral work at Watertown, *without the imposition of hands.*" &c. &c.<sup>2</sup> The omission of this ceremony on this occasion is evidently referred to by Judge Sewall, as something new in transactions of this nature in the Congregational churches of New England. Imposition of hands had been used in the consecration of all its first ministers, though they had all been previously ordained in the mother country.<sup>3</sup> It was agreeable to the principles laid down in the Platform, referring to such cases,<sup>4</sup> and appears to have been practised with few or no exceptions down to the above date.<sup>3</sup> Mr. Bailey's induction therefore into the pastoral office without it, and Mr. Morton's likewise a month after at Charlestown, were unquestionably the first, or at least, among the first instances of an installation, properly so called, in New England.

The installations of these two distinguished Nonconformist clergymen from England over churches in this country, Dr. Cotton Mather doubtless had in his mind, among some others perhaps about the same time and under similar circumstances, in the following paragraph: and he seems to speak of them there, as the leading instances of departure from ancient usage in this particular among us. "And so much respect have our churches had unto the interests of the presbytery (elders) in this point of ordination, that altho' upon the translation of pastors from one church unto another among us, *few* of the pastors thus translated, *have scrupled being reordained*; yet upon the arrival of *certain desirable pastors formerly ordained in England*, who scrupled at it, our destituted churches have gladly elected them, and embraced them, and solemnizing the transaction with fasting and prayer, have enjoyed them to all evangelical intents and purposes, without their being reordained at all."<sup>5</sup>

The "scruples" of Mr. Bailey and Mr. Morton, who had both been regularly ordained in the mother country, at being *reordained* according to custom in this, are easily accounted for, when it is considered, that the Presbyterian and Independent Nonconformists of their day in England differed much on this point from their predecessors the Puritans, by whom New England had been planted, and her ecclesiastical constitutions and usages were established. These differences of opinion had made their appearance in the long discussions of the Westminster Assembly in 1645, on the subject of ordination. "It was next debated, whether *ordination might precede election* to a particular cure or charge."<sup>6</sup> Several eminent men of the Presbyterian party in the Assembly defended the affirmative of this question with much the same arguments, that Hooker, the champion of Episcopacy, had employed for the same purpose fifty years before against the Puritans.<sup>7</sup> Two of their reasons were, "2. Because it is a different thing to *ordain* to an office, and to *appropriate the exercise* of that office to any particular place. 3. If *election must precede ordination*, then there must be a *new ordination* upon every new election."<sup>6</sup> To these two reasons the leaders of the Independents replied, "that it appeared to them absurd to ordain an officer without a *province* to exercise the office in;—that they saw no great inconvenience in *reordinations*, though they did not admit the consequence, that a person regularly ordained to one church, must be *reordained* upon every removal."<sup>6</sup>

From both these leading parties of Nonconformists in England from 1643 to 1685, the Puritan settlers of New England, on this point of ordination, disagreed. With the Independents they held, "that *ordination* without *election* to a particular charge seemed to imply a conveyance of office power, which, in their opinion, was attended with all the difficulties of a lineal succession."<sup>6</sup> Hence they contended against this custom in the mother country: and when they came to this, they showed in their *practice* a more thorough consistency with their principles, than the Independents seem to have manifested in the debates of the Westminster Assembly. Their immediate descendants generally retained both their principles and their usages on this head. And hence, when they saw a different practice being introduced in compliance with the scruples of such eminent men as Mr. Bailey and Mr. Morton were, many of them regarded the innova-

tion with a jealous eye. This was the case especially with some of the elderly ministers; as Increase Mather, Joshua Moodey, originally of Portsmouth, then of First Church, Boston, &c. (See S. Charlestown). They made no opposition, in view of the distinguished excellence of the men, in regard to whose scruples this innovation was begun. Still they could not help regarding it, as a *virtual*, though not an *allowed* dereliction of the *grounds* on which their ancestors maintained the principle of *election before ordination* against the friends of the hierarchy in England. And hence, though the new practice afterwards gained ground; yet several years had elapsed, before it became universal. In 1705, the ancient custom was revived at an ordination at Boston. Rev. Thomas Bridge, who had been a preacher at Jamaica and the Bermuda Isles,<sup>8</sup> and in 1702, 1703 at Cohanzey, West Jersey,<sup>9</sup> having accepted an invitation to settle at Boston, as colleague pastor with Rev. Benjamin Wadsworth, was inducted into office with imposition of hands. "Thursday, 10th. of May, 1705, the Rev. Mr. Thomas Bridge was *ordained* a pastor over the First Church of Christ in Boston. Mr. James Allen, teacher, gave him the charge, and *laid on hands* with elder Bridgham, and elder Cope, or Cobb" (Copp).<sup>10</sup> And so late as the year 1715, *reordination by imposition of hands* was solemnized at Chelsea, at the induction of Mr. Thomas Cheever into the pastoral office, who had been *ordained* many years before at Malden;<sup>11</sup> although he himself, in noticing the transaction in his Church Records, calls it an *installation*.<sup>12</sup> [<sup>1</sup>*Sewall's Journ.* <sup>2</sup>*Francis's Hist.* p. 51, note. <sup>3</sup>*G. Charlestown.* <sup>4</sup>*Platform, Ch. IX.* <sup>5</sup>*Mather's Magn. Vol. II. B. V. p. 209.* <sup>6</sup>*Neal's Hist. Puritans, Vol. III. p. 281-285.* <sup>7</sup>*Hooker's Eccl. Polity, B. V. sect. 78, 80.* <sup>8</sup>*Allen's Biog.* <sup>9</sup>*Sewall's Letter Book.* <sup>10</sup>*Copy of Rec<sup>d</sup> in Emerson's Hist!* p. 154. <sup>11</sup>*Notes, Chelsea, 1st Chh. &c. &c.* <sup>12</sup>*Rev. Mr. Alger.*]

## BRIEF VIEW

### OF THE BAPTIST INTEREST IN EACH OF THE UNITED STATES;

EMBRACING NOTICES OF THE ORIGIN, HISTORY, AND PRESENT STATE OF THE CHURCHES, LITERARY AND THEOLOGICAL INSTITUTIONS, BIBLE, MISSIONARY, EDUCATION, TRACT, AND SUNDAY SCHOOL SOCIETIES, AND RELIGIOUS PERIODICALS, WITH STATISTICAL TABLES.

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**PRELIMINARY REMARKS.** Of none of the larger denominations of Christians in our country is it so difficult to obtain definite and comprehensive information as of the Baptists. Their system of perfect independence, in church government, has been carried to such an extent, that Ecclesiastical union and combination is more rarely seen among them, than in most other denominations. As no higher judicatory is acknowledged by them as Scriptural, than is found in each church, they have not been, especially in their early history, brought together, to act in concert, or to know their own numbers or strength. This renders the attempt to secure accuracy in recording their early annals, unusually arduous, and sometimes unsatisfactory. The chief sources from which information has been derived for the following articles are: Backus's Church History,—Rippon's Annual Register,—Asplund's Register,—Occasional notices and facts gleaned from a Complete File of the American Baptist Magazine, from its commencement in 1803,—Benedict's History of the Baptists,—The Latter Day Luminary,—The Baptist Tract Magazine,—The Triennial Baptist Register for 1832-1835, and the Table of Associations for 1838. Some assistance of a more recent date has been derived from the Annual Reports of Societies, Associations and Conventions. It is proposed at the close of the four parts, embracing the great geographical divisions of the United States, to present a complete Table of Baptist Associations with the Statistical accounts of churches, ministers and members, brought down to the latest dates. They will of course vary somewhat from those approximations to accurate statements which are embodied in the

notes on the different States. These last are for the most part derived from returns made in 1838 or the early part of the following year.

## PART I.—THE NEW ENGLAND STATES.

### TABLE I.

*Showing the names of the Baptist Churches, with the date of their Constitution, and the names of their Ministers, in 1784.*

#### MAINE.

Berwick,	1768,	William Hooper.	Coxhall	1782,	Simon Lock.
Gorham,	1768,	Vacant.	Lyman,	1782,	Vacant.
Sanford,	1772,	Vacant.	New Gloucester,	1782,	Vacant.
Wells,	1780,	Nathaniel Lord.	Bowdoinham,	1784,	Job Macomber.
Shapleigh,	1781,	Vacant.	Thomaston,	1784,	Isaac Case.

Total in Maine, 10 Churches, 5 Ministers. Five of these Churches then contained 218 members. Probable number in all, about 400.

#### NEW HAMPSHIRE.

Newton,	1755,	Vacant.	Rumney,	1780,	— Hains.
Richmond,	1770,	Matturean Ballou.	Holderness,	1780,	Vacant.
Lebanon,	1771,	Vacant.	Meredith,	1780,	Nicholas Folsom.
Westmoreland,	1771,	Ebenezer Baily.	Chichester,	1780,	Vacant.
Brentwood,	1771,	Samuel Shepard.	Barrington,	1780,	Vacant.
Deerfield,	1771,	Elipheleth Smith.	Hubbardston,	1780,	Vacant.
Gilmanton,	1772,	Vacant.	New Hampton,	1782,	Jeremiah Ward.
Marlow,	1777,	Eleanor Beckwith.	Perryston,	1782,	Samuel Ambrose.
Croydon,	1778,	Vacant.	Temple,	1782,	Vacant.
Canterbury,	1779,	Vacant.	Savil,	1782,	Vacant.
Northwood,	1780,	Edmund Pillsbury.	Weare,	1783,	Vacant.
Salem,	1780,	Samuel Fletcher.	Canaan,	1783,	Thomas Baldwin.

Total in New Hampshire, 24 Churches and 12 Ministers; and in 9 Churches 476 members. Probably in all about 1,000.

#### VERMONT.

Guilford,	1780,	Richard Williams.	Pittsford,	1783,	Elisha Rich.
Wallingford,	1780,	Henry Green.	Athens,	1783,	— Wheat.
Ira,	1782,	Reuben Baker.	Dummerston,	1783,	Isaiah Stone.
Middleton,	1782,	Vacant.	Clarendon,	1784,	{ Isaac Beal,
Woodstock,	1782,	William Grove.			{ Sylvanus Haynes,
Corinth,	1783,	— West.			{ Abel Wood.

Total in Vermont, 10 Churches; and in 1790, 11 ministers and 492 members.

#### MASSACHUSETTS.

<i>County of Suffolk.</i>			<i>County of Essex.</i>		
1st. Boston,	1665,	Samuel Stillman.	Haverhill,	1765,	Hezekiah Smith.
2d. " "	1743,	Isaac Skillman.			
Bellingham,	1750,	Noah Alden.	<i>County of Middlesex.</i>		
Wrentham,	1769,	William Williams.	Chelmsford,	1771,	Abishai Crossman.
Medfield,	1776,	Thomas Gair.	Newton,	1780,	Caleb Blood.
Needham,	1780,	Noah Baker.	Cambridge,	1781,	Thomas Green.
Stoughton,	1780,	Vacant.			
<i>County of Bristol.</i>			<i>County of Dukes.</i>		
1st. Swanzey,	1663,	Charles Thompson.	Chilmark,	—,	Silas Paul,
2d. " "	1693,	Russel Mason.	Tisbury,	1780,	Vacant.
1st. Rehoboth,	1753,	Nathan Peirce.	<i>County of Worcester.</i>		
2d. " "	1762,	John Hicks.	Leicester,	1738,	Vacant.
3d. " "	1772,	Jacob Hicks.	Sturbridge,	1749,	Jordan Dodge.
4th. " "	1777,	James Sheldon.	Charlton,	1762,	Nathaniel Green.
Taunton,	1761,	William Nelson.	Sutton,	1765,	Ebenezer Lamson.
1st. Attleborough,	1769,	Job Seamans.	Grafton,	1767,	Elkanah Ingalls.
2d. " "	1781,	Elisha Carpenter.	Petersham,	1768,	Vacant.
Dighton,	1772,	Enoch Goff.	Royalston,	1770,	Whitman Jacobs.
1st. Freetown,	1774,	Abner Lewis.	Douglass,	1774,	Vacant.
2d. " "	1781,	David Seamans.	Dudley,	1775,	Vacant.
1st. Dartmouth,	1774,	Vacant.	Harvard,	1776,	Isaiah Parker.
2d. " "	1781,	Daniel Hicks.	Ashburnham,	1779,	Vacant.
Raynham,	1780,	Vacant.	Northbridge,	1780,	Vacant.
Freetown,	1781,	Vacant.	Templeton,	1782,	John Sellon.
<i>County of Plymouth.</i>					
1st. Middleboro',	1756,	Isaac Backus,			
2d. " "	1757,	Ebenezer Hinds.			
3d. " "	1761,	Asa Hunt.			



*County of Hampshire.*

South Brimfield,	1736,	Elisha Coddington.
West Springfield,	1740,	Edward Upham.
Ashfield,	1761,	Ebenezer Smith.
Granby,	1762,	James Smith.
Montague,	1765,	Vacant.
Wilbraham,	1768,	Seth Clark.
New Salem,	1772,	Samuel Bigelow.
Shutesbury,	1780,	William Ewing.
Colerain,	1780,	Vacant.
Bernardston,	1780,	Joseph Green.
Chesterfield,	1780,	Vacant.

*County of Berkshire.*

Adams,	1769,	Peter Werden.
Lanesborough,	1771,	Nathan Mason.
Pittsfield,	1772,	Valentine Rathbun.
Hancock,	1772,	Clark Rogers.
Washington,	1777,	Vacant.
Sandisfield,	1779,	Joshua Morse.
Alford,	—,	Jacob Drake.
W. Stockbridge,	1781,	Elnathan Wilcox.

*County of Barnstable.*

1st. Harwich,	1757,	Vacant.
2d. " "	1781,	Samuel Nickerson.
Barnstable,	1771,	Vacant.

Total in Massachusetts, 67 Churches, 50 Ministers, and in 49 of the Churches 3,887 members. In all probably 4,500.

## CONNECTICUT.

*County of Hartford.*

Southington,	1739,	Vacant.
Colchester,	1743,	Vacant.
Stafford,	1755,	Vacant.
Enfield,	1760,	Vacant.
Suffield,	1775,	John Hastings.
Coventry,	1780,	Vacant.
Farmington,	1780,	John Davis.
Chatham,	1783,	Solomon Wheat.

*County of Fairfield.*

Stratfield,	1751,	Seth Higbie.
Stamford,	1773,	Elkanah Holmes.
Greenwich,	1773,	Vacant.

*County of New London.*

1st. Groton,	1705,	{ Timothy Wightman, { Silas Burroughs.
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2d. Groton,	1775,	Rufus Allen.
1st. Stonington,	1765,	Eleazer Brown.
2d. " "	1775,	Simeon Brown.
Stonington Point,	1775,	Vacant.
New London,	1767,	Zadock Darrah.
Saybrook,	1760,	Elipheleth Lester.
Lyme,	1752,	Jason Lee.
Norwich,	1782,	Christopher Palmer.

*County of Windham.*

1st. Killingly,	1750,	John Martyn.
2d. " "	1776,	Vacant.
Woodstock,	1766,	Biel Ledoyt.
Ashford,	1774,	Vacant.
2d. " "	1779,	John Rathbun.
Pomfret,	1776,	Vacant.
Willington,	1780,	David Lillebridge.
Mansfield,	1780,	Vacant.

Total in Connecticut, 28 Churches, 18 Ministers. In 3 only of these Churches, is the number of members ascertained, and they contained 220. The whole may be estimated at 1,500.

## RHODE ISLAND.

*County of Newport.*

1st. Newport,	1644,*	Erasmus Kelly.
2d. " "	1656,	Gardner Thurston.
3d. " "	1671,	William Bliss.
Tiverton,	1685,	Peleg Burroughs.

*County of Providence.*

Providence,	1639,	James Manning.
Scituate,	1730,	Reuben Hopkins.
Smithfield,	—,	John Winsor.
Cumberland,	1732,	Abner Ballou.
Gloucester,	1778,	Joseph Winsor.
North Providence,	—,	Rufus Tift.
Foster,	1766,	Nathan Young.
Johnston,	1771,	Samuel Winsor.

*County of Washington.*

Hopkinton,	1708,	Joshua Clarke.
Westerly,	1750,	Josiah Wilcox.

Charlestown,	—,	Samuel Niles.
South Kingstown,	—,	Benjamin Wait.
North Kingstown,	1710,	{ Nathan Hill, { Philip Jenkins, { William Northup.
Exeter,	1750,	Solomon Sprague.
Richmond,	1772,	Thomas West.

*County of Kent.*

Warwick,	1725,	Abraham Lippet.
East Greenwich,	1743,	John Gorton.
Coventry,	1752,	{ Thomas Manchester, { Caleb Nichols.
West Greenwich,	—,	Elisha Greene.

*County of Bristol.*

Warren,	1764,	Vacant.
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Total in Rhode Island, 24 Churches, 26 Ministers. In 7 Churches there were 934 members; and in all probably 2,000.

The above Table is chiefly taken from Backus's History, though with numerous corrections and additions. The 2d is from Asplund's Register, and the 3d from Benedict's History. In these last, it has not been thought desirable to give the names and dates of churches, as all the earlier and more distinguished would only be repeated. The summary, therefore, is alone furnished. A *Comparative Table*, showing all the States, at the different periods named, will be given at the end of the Fourth Part.

\* There is reason to doubt whether the date of the Constitution of this Church should not be three or four years earlier.

## TABLE II.

*Showing the number of Churches, Ministers and Members in the several New England States in 1792, or eight years later than the date of the first Table.*

## MAINE.

Total of Churches, 15. Ministers, ordained and licensed, 21. Members, 882.

## NEW HAMPSHIRE.

Churches, 32. Ordained Ministers, 23. Licentiates, 17. Members, 1,732.

## VERMONT.

Churches, 34. Ordained Ministers, 21. Licentiates, 15. Members, 1,610.

## MASSACHUSETTS.

Churches, 92. Ministers, ordained and licensed, 105. Members, 6,234.

## CONNECTICUT.

Churches, 55. Ordained Ministers, 44. Licentiates, 21. Members, 3,214.

## RHODE ISLAND.

Churches, 33. Ordained Ministers, 37. Licentiates, 39. Members, 3,502.\*

## TABLE III.

*Showing the number of Churches, Ministers and Members in the several New England States in 1812, or twenty-eight years later than the date of the first Table.*

## MAINE.

Churches, 103. Ministers, ordained and licensed, 83. Members, 5,294.

## NEW HAMPSHIRE.

Churches, 69. Ministers, ordained and licensed, 48. Members, 4,940.

## VERMONT.

Churches, 76. Ministers, ordained and licensed, 50. Members, 5,185.

## MASSACHUSETTS.

Churches, 91. Ministers, ordained and licensed, 81. Members, 8,104.

## CONNECTICUT.

Churches, 65. Ministers, ordained and licensed, 54. Members, 5,716.

## RHODE ISLAND.

Churches, 26. Ministers, ordained and licensed, 31. Members, 3,033.

## NOTES

*on the several States embraced in the preceding Tables.*

## MAINE.

The State of Maine, in territorial extent, far exceeds either of the other New England States, and indeed nearly equals the aggregate of them all. A very large part of this territory is uninhabited, and probably will remain so for years. Even the settled portions are for the most part thinly peopled. These circumstances require to be known, in taking into consideration its religious state and prospects.

Early in the present century, Baptist Missionaries were employed in preaching the Gospel, and administering its ordinances among the scattered inhabitants. In the first

\* Included in this estimate of Rhode Island are many *Seventh Day*, and *Six Principle Baptists*.

number of the Massachusetts Baptist Missionary Magazine, there is an extract of a letter from that venerable father in the ministry, ISAAC CASE, who describes his labors in some destitute places, during a missionary tour of several months. He closes the communication with the following words: "There were so many doors opened for preaching, that I hardly knew what course to steer, or what place stood most in need. If I had a dozen bodies and as many tongues, they might have been all employed among the poor and destitute who desire to hear, and thankfully attend on the preached word."

In the same extract, is a reference to his evangelical labors twenty years earlier, that is, in 1783, when he first preached the Gospel in that wilderness. Father Case still lives, and occasionally preaches, (or at least did a few months since;) and what a satisfaction it must be to him, to look around on what God has wrought within the last half century! In the best and highest sense, He has made the wilderness to become a fruitful field.

There are now in Maine, eleven Baptist Associations, containing 255 churches—184 ordained and 23 licensed ministers, and a total of 18,878 communicants. There were added to these churches by baptism the last year 2,196; a larger increase probably than they had received during any former year of their history. There is now a very cordial union among the ministers and churches throughout the State. By means of two religious papers, "Zion's Advocate," long and ably conducted by an esteemed brother in the ministry, Adam Wilson; and the "Eastern Baptist," a small but well filled sheet, evincing commendable zeal and talent, which have recently been united, and circulate very generally through all the churches; information is more thoroughly communicated than formerly; and as brethren know each other better, their prejudices are removed, and their views become more and more harmonious.

An increased interest in promoting ministerial education has been manifested for several years past. Formerly some misapprehension existed in the minds of a portion of the denomination in regard to the design and tendency of furnishing the minds of young ministers as richly as possible with knowledge, especially the critical knowledge of God's holy word. But these mistakes are, to a great extent, corrected. It is found that those young brethren who have enjoyed the best advantages of education are humble, patient, self-denying, and faithful servants of their Divine Master, and that they treat their aged and toil-worn seniors with the deference and respect due to their great personal worth and official fidelity and usefulness, notwithstanding their destitution of learning. There is thus no schism in the body; but every member ministereth unto the edifying of the whole in love. The establishment of the college at Waterville, at first as a theological school, a quarter of a century since, has furnished admirable facilities to educate the rising ministry, and many others, who become highly useful members of society in other professions and duties. We have thought that a larger proportion of the graduates of this college devote themselves to the important service of instructors of youth, than of any other within our knowledge. By the aid and influence of such young men, in a very great degree, flourishing academies have been multiplied in many of the more important towns and villages throughout the State. Several of these are under the direction of Baptists, principally or entirely, and they foster and extend a love of learning throughout the community. The college still needs the contributions and prayers of the churches. It was founded in prayerful and enlightened solicitude for their welfare, and that of the whole community around them; and it is to be hoped they will never become unmindful of its importance, or their interest and duty in sustaining it. It possesses a devoted and able faculty, and is in a retired, pleasant, and healthful location, and nothing seems wanting but a lively interest among those who are, or should be its friends, to make it a rich and extensive blessing to the State.

A Theological School has recently been commenced at Thomaston, under the care of two teachers, intended to supply the want of greater facilities to young men who are hastening to enter the ministry, without a thorough course of studies. It is located in a beautiful, maritime part of the State, and in the midst of large Baptist churches, abundantly able to sustain it.

The Foreign Mission has always been warmly and generously sustained by the churches in Maine. It might naturally be inferred, that a State which has given a Boardman to this service, would not withhold its silver or gold, nor be backward to cherish the spirit of missions. The domestic missionary operations of our brethren were entered upon with great spirit and enterprise a few years since, but seem latterly to have declined. The engagements and pecuniary liabilities of the Board for one or two years were greatly beyond their means, and the debt thus incurred has hung heavily upon them ever since. It is now nearly liquidated, and hopes are expressed that their future path may be unobstructed and prosperous. The Maine Branch of the Northern Education Society, which was very active and efficient three or four years ago, seems to have suffered from paralysis. It needs to be re-invigorated. There is a Sabbath School Union existing, which seems as yet to have accomplished but little; and we fear still less is done for the Tract Society.



On the whole, the progress and prospects of the Baptist cause in Maine may be regarded as full of hopeful promise. Should the same rich blessings from above visit these churches the present year, as gladdened them during the last, their numbers would nearly equal those in Massachusetts. They have to contend with the disadvantages of a wide dispersion, and the want of any ecclesiastical centre, as the convenient rallying point and radiant focus of influence. If they should strengthen their domestic mission, and their educational enterprises, by a vigorous effort in their behalf, they would find themselves amply repaid.

N. B. We ought to add that their "Minutes of the Fourteenth Anniversary" of their State Convention, are a model of neatness, comprehensiveness and economy.

### NEW HAMPSHIRE.

This State presents some points of marked dissimilarity to Maine. Its territorial extent is small,—its churches can, with comparative ease, unite in counsels and efforts, and its various general organizations bear evidence that this facility is appreciated. There are, within its bounds, 6 Baptist Associations, 101 churches, 72 ordained ministers and 8 licensed, and the whole number of members is 8,146, of which 751 were received by baptism last year. In the same old file of the Massachusetts Baptist Missionary Magazine, above referred to, we find a reference to the *New Hampshire Association*, as having been visited by one of the Missionaries, who reported that he "found them sound in the faith, and united in love." This was in the year 1804. We presume there was then but one association in the State, and its name has probably been changed to the "Meredith," which is the only one of so early a date now existing. It was formed about fifty years since; and we presume there has been as great a gain in the last half century as from *one to six*, in the numbers and influence of our denomination.

The establishment of "New Hampton Literary and Theological Institution," fourteen or fifteen years since, and its constant increase from that time to the present, has produced most salutary and extensive results on the intelligence and increase of the denomination. It now embraces an interesting English and Classical Academy for males, and another for young ladies. There is also connected with it, a Theological Institution, with two able professors, and generally from twenty to thirty students, pursuing a systematic course of studies for three or four years. The churches are now appealed to for contributions, to endow one or both of these theological professorships; and since the instruction is afforded in this department gratuitously, such a measure is manifestly reasonable.

The New Hampshire Baptist Register, a well conducted religious paper, seems to be exerting a salutary influence among the churches. They patronize all the objects of evangelical benevolence with a steady and consistent zeal. Twenty beneficiaries have been sustained by their Education Society the past year. Their Bible Society; Auxiliary to the American and Foreign Bible Society at New York, raised more than \$800 the last year. The cause of Sabbath Schools is well attended to, and a small sum was paid the last year for Tracts. Their State Convention held its Thirteenth Anniversary in October last, and it appears to have raised, since its organization, for Foreign Missions, \$4,205, and for Domestic and Home Missions, \$10,219. This is comparatively well, but we presume it is not intended to be the measure of contributions for these important objects hereafter. The churches in New Hampshire are now able to do very much more for the cause of general benevolence than in former years. Most of them are now supplied with good meeting-houses, and will be able to turn their attention undividedly to the execution of the great commission, to "preach the Gospel to every creature." It is one of the favorable indications of future prosperity, that there are so many good and able pastors now discharging their important duties in the State. Fewer of this description seem to have removed from it of late, than from some other parts of the great field. We trust their valuable services may be duly appreciated, and that God will send down upon their flocks the revivings of his Spirit and grace.

The proceedings of their Convention, and other State Societies, at their late anniversaries, are all embraced in one pamphlet, which thus becomes a complete Ecclesiastical Register for the State. It is well arranged, and gives a lucid view of the progress and present state of the denomination.

### VERMONT.

About the year 1780, and during a few succeeding years, several Baptist ministers from other States, and chiefly from Massachusetts and Rhode Island, removed and settled amidst the lofty forests of this, then uncultivated territory. They had been preceded by a few families of their brethren, and were accompanied in their removals by a number more; and multitudes shortly after followed them. These families were widely dispersed in almost every direction on both sides of the Green Mountains, throughout the lower

and middle regions of the State. In this way materials were furnished for the numerous churches which were constituted soon after this period. It has been remarked that but four of these ministers moved into the State with the expectation of immediately taking the pastoral care of churches; for at the time very few churches had been constituted. They listened to the imploring cry of the few scattered inhabitants, just commencing their settlements here, and who were desirous of having the Gospel preached among them. The door was soon opened for peculiar usefulness in their ministerial labors: showers of grace were sent down upon the infant settlements; the calls for Evangelical labors became more numerous and importunate, and the Lord inspired his servants with zeal and delight in his service, and crowned their labors with abundant success.

The oldest Baptist church in this State was organized in 1768 in the town of Shaftsbury, near the south west corner of the State. Here too the Shaftsbury Association was formed in 1780, of churches in this State and in the contiguous borders of New York and Massachusetts. A *second* Baptist church was formed here in 1780, and a *third* and *fourth* soon after.

The second church in the State was formed in Pownal in 1772, and another in the same town in 1790.

The second Association in the State was organized in Woodstock as early as 1783, of churches in Eastern Vermont and the western part of New Hampshire. The oldest of the Vermont churches belonging to this Association were those in Woodstock, Hartford, Bridgewater, Westminster, Dummerston, Royalton, Windsor, Putney, Chester, Rockingham and Reading.

The third Association, called the Vermont, was organized in Elder Joseph Cornell's barn in the town of Manchester, May, 1785. Though consisting at first of but five small churches embracing 231 members, in five years it had increased to 13 churches, and 740 members.

The Fairfield Association (called at first the Richmond) was formed in 1795.

Of the original settlers of Vermont, the far greater part were Congregationalists, from Massachusetts and Connecticut; and they naturally carried along with them a decided predilection for the Ecclesiastical government to which they had been accustomed. Laws were accordingly passed in Vermont as early as 1797, empowering parishes to levy a general tax on all residents within their limits, for building churches, and supporting ministers. The Baptists in some instances were oppressed by these taxes, though in the towns or parishes where they were a majority they never availed themselves of the law. In the year 1807, by the strenuous efforts of the Baptists principally, these laws were all repealed, and religious support has since been left entirely to "the voluntary principle." At this time there were about one hundred Congregational ministers settled in the State, and alarming apprehensions were expressed for the consequences of repealing these laws; but none of them have been realized; and all these ministers have been as well supported without compulsory laws as they had been with them.

The Vermont Baptist Convention has been in existence about 15 years, and has successfully—if not very extensively—promoted the cause of domestic missions.

The Vermont Branch of the Northern Baptist Education Society was formed in 1829, and has sometimes sustained as many as 25 beneficiaries at a time.

An institution called the "Vermont Literary and Scientific Institution," has been established by Baptists in this State, in the village of Brandon, Rutland County. Thirty acres of land on a site elevated, pleasant and healthful, have been given by the inhabitants of Brandon, on which, besides a substantial dwelling-house, there has been erected an edifice of brick, 100 feet by 40, three stories high.

Black River Academy, in Ludlow, is under the patronage of the Baptists, and has two departments, one for males and another for females.

The Leland English and Classical School is located at Townsend, and it is believed the advantages afforded by it, are as good as at similar institutions in the State.

The Vermont Telegraph, a weekly religious newspaper, was commenced in September, 1827, under the auspices of the denomination. It is now published at Brandon by Mr. O. S. Murray, editor and proprietor.

In the following year the Vermont Baptist Sabbath School Union was organized, and has aided essentially that important enterprize. The Foreign Missionary, and the American and Foreign Bible Society are both receiving substantial testimony of the approbation of the church in this State.

The following brief view of the Baptists in Vermont and of one of the principal causes which of late has hindered their prosperity, is from the pen of a highly esteemed and intelligent Baptist minister, a native of the State, and well acquainted with its history.

"The Vermont Telegraph gives the statistics of the Baptists in that State as follows: Associations, 9; Churches, 122; Ministers, 75. Baptized, 748; total number of members, 10,200. In 1832, the whole number of Baptist church members in Vermont, was



10,525. Loss in six years, 316! This numerical decrease of the Baptists in Vermont is doubtless owing to some cause. Will the editor of the Telegraph give us his views on the subject? While the Baptists in other States have been increasing in numbers and efficiency, why has the denomination in Vermont been losing ground? This is a humiliating fact, and deserves to be carefully and prayerfully examined. Within the period above named, the Baptists in New York have increased more than 10,000—in New Jersey about 5,000—in Pennsylvania about 6,000. During the three years previous to 1832, the Baptists in Vermont increased about 2,000. In 1829, ULTRAISM began to make its appearance among them, and since 1832, it has been generally prevalent in that State. It has uttered its denunciations from the pulpit and the press—divided associations and churches—alienated friends, and stopped the mouth of prayer or destroyed its vitality. This, we believe, is the principal cause of the spiritual death that has reigned so long and fearfully among the churches in Vermont.”

On the other hand, “The Editor of the Telegraph, while he admits the prevalence of ultraism in Vermont, denies that it has been productive of the evil consequences which we attributed to it. The division of one of the Associations in that State was made, he says, wholly independent of the ingredient which we supposed entered into it; and in regard to the other, he thinks the division was attributable at most, only in part, to the cause we assigned. In his opinion the churches, as a general thing, in which ultraism has been most prevalent, will not suffer by comparison with others either in regard to spirituality, or to success in winning souls to Christ. He attributes the comparative decrease to *emigration*, and the constant draining off of the rising ministry.”

Both these causes have undoubtedly operated, very extensively, to the disadvantage of our churches in this State.

### MASSACHUSETTS.

The first Baptist church in this State was the North church in Swansey, in the south part of Bristol County and adjoining the State of Rhode Island. It was founded (or more properly transplanted from Swansey in Wales) in the year 1663, and after the vicissitudes incident to the passing away of six or eight generations, it is still in vigorous and healthy growth. Long and abundantly may this venerable stock flourish! The next oldest church, is the first in Boston, founded in 1664.—The early history of our denomination in Massachusetts, is by no means strewn with flowers. The fierce persecutions which at first extended to banishment and cruel scourging, were afterward mitigated to fines and imprisonment. In this milder form, they continued in some parts of the State till sometime after the commencement of the present century. While they are forgiven and forgotten so far as the guilty authors are concerned, let us not fail to cherish the memory, and emulate the virtue of the sufferers. God grant we may never prove ourselves unworthy of such predecessors. Since the revision of the constitution, nearly a score of years since, the opportunity to oppress has been taken away.

In 1824 there were 7 Baptist Associations in the State, containing 139 churches, 125 ministers, and 12,743 members. Now there are 11 Associations, containing at least 190 churches, 180 ministers, and 20,200 members; besides part of another Association and eight or nine unassociated churches, which together contain 2,300 members, thus showing a gain of about 90 per cent. in the last 14 years. We apprehend the increase of efficiency has been far greater and more obvious than the numerical enlargement. In no part of the United States do the churches of our denomination evince a degree of intelligence, union, and vigorous coöperation in every good work so entirely commendable as in the vicinity of Boston. Their work of faith, and labor of love, is manifested in some of their benevolent associations for evangelical purposes. A few of these are the following:

The Massachusetts Baptist Missionary Society was founded in 1802, with sole reference to the supply of preaching in destitute places in our own country and the adjacent British provinces. The three missionaries appointed by them the first year were CASE, TRIPP, and CORNELL; names quite familiar in early missionary labors. In their *tenth* Annual Report, they show *twenty* missionaries then in their employ, chiefly without the limits of their own Commonwealth. This Society went on prosperously, until the formation of our Home Mission Society, (which was originated by its efforts,) and now, in union with the State Convention, is a faithful auxiliary to the Home Mission, contributing generously to its treasury.

The Evangelical Tract Society, (one of the first, if not the very first in this country,) was formed by our brethren in 1811, and has done much good.

The Salem Bible Translation and Foreign Mission Society, was founded in 1812, and was the earliest combination among us for foreign operations. The list of receipts in the Missionary Magazine, shows that it still lives. For several years its contributions have averaged \$1,000 per annum, for that great and good cause.

The Education Society, (now the Northern Baptist Education Society,) was formed



in 1814. In eight years, before the last, it had assisted 279 young brethren to prosecute their studies, in order to promote their usefulness in the Christian Ministry, at an expense of \$43,800. Last year alone, it assisted 134 brethren who had been approved and recommended by the churches of which they were members. By this Society, principally, the Newton Theological Institution was founded about 13 years since.

In 1824, the Baptist State Convention was formed, chiefly for the purpose of rendering aid to feeble and destitute churches within the State. Its subsequent union with another kindred Society, has been above noticed.—The influence which it has already exerted has been most extensive and salutary; and the labors of its Secretary are obvious throughout the whole State.

The New England Sunday School Union, in its present enlarged sphere of operations was organized in 1835, and is now accomplishing an incalculable amount of good, by its various and excellent publications.

Several other Societies exist, such as a Massachusetts Ministerial Conference, a benevolent society to aid superannuated ministers, and another for the support of widows and children of deceased ministers. In the Bible Society, Peace Society, Prison Discipline Society, Temperance Society, and others, our brethren have actively coöperated.

If now, it is inquired, *by what means* this greater comparative efficiency has been secured, it will be easy to suggest several which have conduced to this result. In the first place religious intelligence has been more thoroughly and extensively communicated, than in other States. By the Baptist Magazine, commenced in 1803,—for a while published quarterly, then every alternate month for several years,—and since the beginning of 1825 every month, a rich variety of religious intelligence has been communicated. True, the circulation has not been limited to that State; but it has naturally been more general there than elsewhere. At one time its issues were very large, ten or twelve thousand we believe, and its profits paid into the Missionary Society in eight years were more than \$4,000. But there was a profit from its circulation, far more important than that reckoned by dollars and cents.

In 1819, the Christian Watchman opened its eyes and voice; the first weekly religious paper in our denomination, it has remained regularly upon the high post of observation, and the report which it has from time to time sent forth, has very generally been worthy of its name and station.

The Sabbath School Treasury, a small but useful and attractive publication has been published since 1832.

The Christian Review, an able quarterly, has been published, since 1836. The salutary influence of the intelligence communicated by these messengers, has been incalculable.

Another means of prosperity has been found in the character, and permanent settlement of some of the principal ministers; such as Drs. Smith, Stillman, and Baldwin, with many of their associates among the living as well as the dead. They were good and wise, and humble men, as well as truly great. They lived not for self, but for God; they labored not to earn, or to enjoy a great name, but to serve the common cause of their Master. Hence they were not pained and dishonored by petty rivalries, and consequent schism and alienation.—Nor were they so migratory in their habits as has frequently happened among our ministers. They lived and labored in the same sphere, throughout their generation, and by this permanency of their relations, secured a greater influence.

Then again, the result of this general intelligence, and the influence of these wise and leading minds, brought into use more facilities for general and ministerial education than have elsewhere been found. Besides the Newton Institution, which now stands deservedly in the first rank of Theological Seminaries in our land, excellent Academies have been brought into existence and sustained by our brethren, in South Reading, Shelburn Falls, Middleborough and Worcester. The Female Seminary in Charlestown is also in high and deserved reputation.

Other elements of prosperity might be enumerated, but our limits forbid.

#### RHODE ISLAND.

Two hundred years ago the last season, (in the Spring most probably, though the exact date is not known,) the first Baptist church in Providence was formed by ROGER WILLIAMS and his associates. This was the earliest of our churches on this continent, and having passed through many eventful transitions and changes, it is at present, perhaps, more flourishing than at almost any former period of its history. Long may it flourish, full of years, full of honors, and abounding in the work of the Lord.\*

The origin of the first Baptist Church in Newport has usually been dated as early as

\* In November last, this venerable Church, the mother of many, and the elder sister of all the rest, celebrated the completion of the second century of her history, with appropriate religious services, and a commemorative, historical discourse by her pastor, the Rev. WILLIAM HAGUE.

1644, which would prove it *the second* of the American Baptist Churches. But from some statements in Governor Winthrop's Journal, entitled "A History of New England from 1630 to 1649," it would seem that there was a Church there rejecting infant baptism as early as 1640. See Notes to a Historical Discourse on the Civil and Religious History of Rhode Island, by ARTHUR ROSS, pastor of the first Baptist Church, Newport. 1838.

It was very natural that Baptist principles and practice should more abound in this little State, than in her less tolerant neighbors, during all the earlier period of our history. The whole population of the State is less than one sixth of that of Massachusetts; but the number of regular Baptist churches is 36 or 38 we believe, containing about 30 ministers and more than 5,400 members. Besides these, there are of Free-will, Six principle and Seventh day Baptists, nearly as many more churches, containing an aggregate of more than 4,000 members; thus showing about 10,000 or one-tenth of the whole population, actual communicants of Baptist churches. This is probably a larger proportion than is found in any other State. The Baptist spirit, naturally and usually so vigorous and indomitable, seemed for many years to be largely tinctured with a kind of Quaker quietism, throughout the State; but within the last few years, more active and efficient measures have been put forth, to sustain the feeble and supply the destitute. The Lord has blessed these efforts, and the State Convention is now in a healthy and prosperous condition, evincing a most commendable determination to employ suitable means for evangelizing all within her borders.

Brown University (formerly Rhode Island College,) was founded and has been efficiently sustained by Baptists almost exclusively; while with a liberality quite unparalleled in that age, and rarely equalled since, provision has been permanently made for securing a large representation of other denominations in its government. It was incorporated in 1764, and was removed to, and permanently located in Providence, 1770. It was for a long time the only literary institution in the country under the patronage of Baptists, and where they could enjoy equal privileges with others. It has ever been a highly respectable seminary; and fortunately, has been presided over by a succession of able and liberal minds, fully imbued with the spirit of its original founders, and its principal, munificent patron, whose name it now bears. The first two Presidents, MANNING and MAXCEY, were preëminent in their own day, and would have been distinguished at any period;—and it may satisfy a reasonable ambition to say of their successors, that they have proved themselves worthy of the high place to which they have been elevated. At no former period has Brown University been more flourishing than at present. With an able faculty, and nearly 200 students, a delightful location, and every desirable facility for thorough and extensive scholarship, its advantages are not, on the whole, anywhere exceeded in our country.

Foreign Missions, Education and Sabbath Schools, are properly appreciated and patronized; and a very little has been done for our Tract Society. We could wish that in the future Minutes of the State Convention, more pains might be taken to present the complete statistics of the denomination.

### CONNECTICUT.

The early history of Baptists in this State, presents many points of similarity to that of their brethren in Massachusetts. If the persecutions were of a less violent kind, they were still marked with a vexatious and persevering character, which seemed to delight in throwing obstacles, intimidation and reproach upon its subjects. It was not till about the year 1818, and by a new constitution, then framed and adopted, that all denominations were put on an equal footing. Since that period they have lived together in peace; superciliousness on the one side, and the sense of injury and resentfulness on the other, have melted away, and the rich blessings of divine grace have been poured out more abundantly on all evangelical churches. The advancement of Baptists in this latter period has been fully equal to their numbers, and the means they have employed.

Our best sources of information lead us to suppose there are now in the State, 7 Associations, 103 churches and about 12,000 communicants.

The State Convention was formed in 1822, previously to which time, however, a domestic Missionary Society had existed, and some valuable fruit resulted from its labors. By a reorganization of the Convention two years since, its sphere of action is enlarged so as to embrace all the prominent objects of religious benevolence patronized by the churches. The minutes of the Convention, therefore, contain the account of what is accomplished for domestic and foreign Missions, for Sabbath Schools and Tracts. If these minutes could also contain the statistical views of our denomination in the State, they would be much more valuable.

There seems to be a good degree of zeal and efficiency in behalf of both Home and Foreign Missions, though the amount contributed for these objects is not as large, in proportion to the number, as in several other States. The Baptist Bible Society *just at*

*present* seems more prosperous than either of the other objects; perhaps because it is the newest. The Tract Operations in the mean time, appear to be almost forgotten. We hope to notice an improvement in their next annual reports, in regard to this important object. The Sabbath School enterprise is justly entitled to all the favor which it is now beginning to receive at their hands, and if perseveringly prosecuted will reward them an hundred fold.

In Educational efforts, our friends in this State have been behind their neighbors. This may be attributed in no small degree to a prejudice which was naturally felt towards their opposers; and as these were thought to arrogate too much to the mere possession of learning, by an easy and natural fallacy our friends leaned to the contrary extreme. A happier state of things has now commenced, and the establishment by our denomination of the Connecticut Literary Institution at Suffield, about six years since, gives promise of extensive, permanent and benign results. It is beautifully located, near the Connecticut River, in the midst of one of the most charming New England villages, and under the superintendence of its present able Principal gives promise, if he is properly sustained, of securing a high rank among the seats of learning in that distinguished State. An elegant building, containing public rooms, and permanent accommodations for about 40 students, was some time since erected. We learn that they have recently secured an enlargement of their library and scientific apparatus.

As a means of intercommunication among themselves, the Christian Secretary was many years since established at Hartford and was continued with difficulty till two years since, when the experiment was made, of transferring its publication to New York, and uniting it with the Gospel Witness. This not having proved satisfactory, the Secretary was recommenced in Hartford one year since, and is now struggling for continued existence.

On the whole, the prospects of the denomination, if not *highly* are at least *decidedly* encouraging. Should a few more able ministers of the right stamp be *permanently* settled in the more important places, with the continued favor of Heaven, the next few years would witness great improvement in the general state of our affairs.

## EMINENT SUCCESS IN AN EDUCATED MINISTRY DEPENDENT UPON EMINENT PIETY.

[By LEANDER SMITH HOBART.]

To those just entering the sacred office, the inquiry—by what means may its duties be performed most successfully—is one of surpassing interest. It is an inquiry more or less familiar to all the accredited ambassadors of God. They have read it on every page of inspiration; they have seen it inscribed in lines of light on the shameless brow of rampant sin; they have heard it in the solemn knell; it has met them amid the silent meditations of the study, and there, as the varied scenes that marked the departed years of ministerial service have passed in review before them, some to awaken emotions of joy, others to unseal the fountain of tears, it has not failed to receive from each conscience, in some form, this one, prompt, and full response—The only sure means of eminent success in the ministry, is a spirit of entire self-consecration to the sacred work—a heart glowing with love to Christ, and a holy zeal for man's salvation.

In exhibiting the correctness of this reply, I adduce first the superior adaptation of eminent holiness as a means to the end proposed.

The work of the ministry may be summarily said to consist in the business of instruction, of persuasion, and of administering the consolations of the Christian faith. Whether the minister will be greatly successful in this work, may be predicted with much certainty from a knowledge of the manner in which he makes preparation for it. Let him then, be one whose views of God and the divine government accord with reason and the revealed word—one whose soul glows with a holy ardor to guide the wandering and the lost, in the way of life, and in the first place his mind will be furnished with a specific aim. He will not only contemplate the exceeding guilt and danger of his fellow men generally, but he will consult the peculiar wants of those under his own immediate charge. He will think it not enough that he preach the gospel, but he



will endeavor "rightly to divide the word of truth," and with a wise discrimination, always to commend himself to every man's conscience.

Such a minister, of all others, will be the diligent, the constant student of the inspired volume. He hails it as the bright polar star of redemption; he reveres it as "the power of God and the wisdom of God unto salvation." That he may not mistake its heavenly teachings, he resorts to that divine interpreter of whom it is written, he is "the Spirit of truth—he shall teach you all things."

" Its story and precept, its promise and song,  
Ever glow in his heart, and burn on his tongue."

In the light which it throws around him, he sees the difficulties, the greatness, and the grandeur of his work. In the brightness of its radiance, the chains of prejudice and of party cease to bind him; nay, they become transformed into cords of earth-encircling benevolence. He sees too, and most deeply feels, that for a mortal so frail and sinful as he, the garment that best becomes him is humility.

As the fearful responsibilities of his station magnify before him, he feels the need of divine assistance. Hence none will estimate more correctly than he the high importance of prayer; none will believe more confidently that "prayer ardent, opens heaven," that it is the key that unlocks the store-house of mercy, and none will more frequently test its sustaining efficacy. Such is the preparation which, under the influence of fervent piety, the minister makes for the duties of his office. How can he fail of an abundant blessing in their performance?

Let us next consider the superior adaptation of such piety to qualify the preacher for eminent success in his public ministrations. And first, he is seen to be a man of perfect sincerity. As he stands forth to plead with guilty man in God's behalf, the dread solemnities of eternity seem to gather thick around him and to invest the scene with awful interest. An ambassador from the eternal throne, he brings conditions of pardon to subjects in mad rebellion. While he pleads, he knows not but the brightest hour of their probation is passing; nay, it may be the very last. Mercy on hovering pinions lingers yet, but rejected now, will she woo again? They are his fellow men, endowed like himself with a susceptibility to pleasure and pain. Heaven—it is the world of joy. Shall they lose it? Hell—it is the foul abyss of malignant remorse. Shall its burning waves of sorrow dash and roll over their despairing souls forever? At such a moment, how obviously is self forgotten. The honor of an offended God, and the welfare of offending man, absorb every thought. An affectionate earnestness characterizes the whole man. Listen, as he conducts his hearers to the garden—to the tribunal of Pilate—to the cross on Calvary. Calvary! It is no longer a scene of ancient times. Its thronged summit is distinctly before them. They see the Saviour suffering for sins, not his own. They hear the grief-extorted exclamation, "My God, my God, why has thou forsaken me!" They feel the air around them gently agitated by the sighs of his expiring agony. Will any doubt, think you, whether such pleadings of love flow from a heart of perfect sincerity?

Again, eminent piety gives to the preacher great boldness. It leads him to "magnify his office." He feels that the station which he occupies is one of heaven-invested dignity. His commission bears the signet-stamp of the cross. He speaks in the name and by the authority of the King eternal. His heart is in love with the sublime, the glorious truths which he proclaims. A cordial faith has made him their devotee. He subordinates all things to the one grand purpose of advancing the kingdom of Christ. Whatever opposes this, must yield, or meet his unflinching attack. His reputation—his life—he counts them not dear, only that he may "justify the ways of God to men." He must be bold. Where truth and duty point the way, he sees no danger. His "life is hid with Christ in God." He meets the daring transgressor in his pathway of sin. He throws upon the canvass of his mental vision, the burning mount. He enchains the thunders of the divine law. He discloses before him the consuming wrath of insulted justice, now impartially severe; of love—of bleeding

mercy outraged, trampled upon, provoked beyond the limit of Heaven's forbearance.

Again, the preacher who is characterized by such piety will undoubtedly be eloquent. His heart has been touched with fire from the altar. His eloquence, "it is the impassioned voice of deep emotion. Not the sudden bursts of animal feeling which sometimes flood the soul, carrying away the landmarks of thought and reason, and leaving the mind to the mercy of an irresistible tempest of passion. No; but the overflowings of those emotions which have been enkindled, and chastened, and disciplined under the light and energy of truth—of truth understood and believed." It is the eloquence of heaven-born fervor, of undoubted sincerity, of Christian boldness. It is that which arrests the wandering thought, claims the attention, and fastens conviction upon the mind. It is the eloquence of one whose intensest desire is for the glory of God in the salvation of those before him—of one who knows that if success attend his efforts, it is because "God giveth the increase"—of one who confidently expects, while he pours the truth in a burning tide upon the guilty soul, that the "Spirit of truth," by that influence which is peculiarly his own, will secure a willing obedience to its claims.

Having thus considered some of those essential qualifications for great success in the labors of the pulpit, which are supplied by eminent piety, let us glance now, for a moment, at the superior adaptation of this same means, to secure the highest success in the discharge of parochial duties. When is the pastor most beloved by his people? When do his words of encouragement, of exhortation, of counsel, and of warning, exert a controlling influence over their lives? When do they most revere him as the servant of God? Is it not when his own life is a bright exemplification of all that he urges upon them? Is it not when he converses with them of earth's pleasures as one who has found a fountain of purer joys? Is it not when he speaks of the glories of heaven, as one whose communications with that "better land" are full of blessedness? Is it not when he pictures to their minds this sin-cursed world—for the salvation of which the Master hath called him to labor, as one fast whirling onward to the judgment-seat of God? Is it not when he leads them to the cross, and with deep emotion tells them its affecting story?

Follow such an ambassador as he goes to reclaim a fallen brother. Observe how he speaks to him in the language of Christian affection; what kindness appears in his manner; with what earnestness he entreats. A sacred regard to the injured honor of his Master's cause, seems to swell his heart. You see it beam in his countenance. How it speaks in the falling tear; how it pleads in the faltering voice; how it beseeches in the quivering lip. Say—will he succeed? And that delinquent disciple—can he restrain the penitential tear? Will he grieve his Lord again?

Go with such a pastor to the hut of poverty and distress; attend him as he administers hope to the desponding; stand by him as he bends over the couch of affliction, or drops the tear of sympathy at the bed of death, and tell me now, for which of these scenes of solemn interest does not eminent holiness furnish him the most perfect preparation? Such is the argument from adaptation in favor of the position that eminent piety is essential to the highest degree of success in the work of the ministry.

Let us next attend briefly to a second argument in favor of the same conclusion—an argument derived from testimony. And upon this point, first, What is the testimony of our own observation? Let the inquiry be made, Who among the ministers that now occupy the field, appear to labor most successfully? Are they not those who are distinguished from their brethren chiefly by a more cordial devotion to the cause of Christ? those whose piety is characterized by deeper feeling, by stronger emotion? May it not be truly said, that they are those who, of all others, are most eminently pious?

Again, what is the testimony of history? What distinct and full record stands upon its page respecting those who were preëminent in "turning many to righteousness," but who now rest from their earthly labors? What, but this—that they were men of a fervent spirit, of ardent prayer, of unwavering faith? What are the names of Brainerd, and Edwards, and Whitfield, and Baxter, and

Luther, and Knox, but so many terms to denote the inseparable connection between great success and eminent holiness?

Again, what is the testimony of personal experience? It is brief, but decisive. I appeal to every minister of the gospel, and ask, Is it not the testimony of your experience that, during those periods of your life in which you have been conscious of the most sincere and lively interest in the holy cause, you have rejoiced in the surest evidences of real success?

The last argument which I shall adduce to establish my proposition, is an inference from known truth respecting God, and from the nature of eminent piety. It may be stated thus: the scriptures teach us that all success in labors to promote the kingdom of Christ, is from God, and that he will most abundantly honor those that most exalt him. Now from the very nature of elevated piety, it is obvious that he who is the subject of it, must exalt the divine character in a far higher degree than he possibly could, were he the subject of piety less elevated, or were he governed by any other principle. For the minister, therefore, to receive the highest approbation of God; that is, to be most eminently successful in his service, demands necessarily, a spirit of entire consecration to the sacred work.

How plain then is the pathway for him who would be instrumental in conducting a great multitude to the world of light and glory. How varied and how powerful are the motives which urge him to pursue its course with undeviating step. The wide world is the field, white already for the harvest. Listen, and you may hear a voice louder than the voice of many waters, saying, "Gather the harvest of the earth, for it is ripe." Never, until the ministry become completely absorbed in the work of their high vocation; until they offer themselves a living sacrifice to God, upon the altar of faith and a holy zeal, will it be known how much it is within their power to accomplish; for, not till then, will the whole man—every faculty and every energy of the soul, be most perfectly employed. When the ministry shall attain apostolic piety, then may they expect to witness something like apostolic success. Then, like Paul, may they exult in the prospect which awaits them beyond these scenes of earthly toil. And, when at length they are called of God to come up higher, with an overflowing fullness of joy, shall they stand like mirrors before the eternal throne, and throw back the glory of his perfections forever.

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## HISTORY OF BRADFORD ACADEMY.

[Prepared by the Rev. JOSEPH MERRILL.]

BRADFORD ACADEMY, at Bradford, Ms. was opened for the reception of pupils, male and female, in 1803. A house and accommodations were provided by the liberality and efforts of individuals residing in the place. Different instructors were successively employed in the male apartment, during the whole year; and in the female apartment, in the summer and autumn. The school became the resort of considerable numbers of young gentlemen, who were pursuing studies preparatory for college, and of others who proposed to qualify themselves for usefulness in various pursuits in life. The female apartment was also rather extensively patronized.

Immediately after the establishment of the institution, it was found necessary to have a fund to support it; and the following method was proposed and adopted to raise it, viz:—"That those persons who should subscribe for the fund should retain the respective sums so subscribed in their own hands, but give security to the proprietors of the institution, that the interest of the fund should be annually paid." Fifteen of the citizens of Bradford subscribed \$1,450 upon these conditions.

In 1808, another subscription was raised for the support of instructors. This



amounted to \$72 a year, and was paid by the principal part of the subscribers, for five years. The house was subsequently enlarged at an expense of \$435, the most of which sum was raised by subscription, as before.

In 1823, a small building was erected for a recitation room, the expense of which was partly defrayed by subscription.

In 1814, Benjamin Greenleaf, M. A. was engaged as teacher of the Academy, and became a permanent preceptor. About the same period, Miss Abigail C. Hasseltine was also engaged as principal of the female apartment, in which she still continues.

The school, it is believed, has been constantly rising, even from its first establishment. Such had been the public patronage, especially of the female apartment, that, about the year 1828, the trustees felt it incumbent upon them to make an effort to increase the facilities of female education in the Academy, and to make it, distinctly, a *Female Institution*. In accordance with this impression, with the funds in their possession they erected a boarding-house, which accommodates about thirty young ladies, besides a family to superintend the establishment.

In 1836, Mr. Greenleaf resigned his charge, and, after the close of his labors in the institution, the trustees discontinued the male apartment. They were led to this, from a consideration of the great importance of an elevated, thorough course of *female education*; and of having young ladies at all times, when pursuing their education, under the supervision of their instructors, and withdrawn from those influences which operate so unfavorably, as they do many times, in schools of a promiscuous character. They conceived, also, that a great advantage might be secured, by having the whole school divided into classes, during the year, and by the adoption of a regular course of study to be pursued. This would simplify the work of the teacher, and afford more ample opportunity to make illustrations, and to give thorough and extensive instruction.

In the year 1806, while the Academy was under the instruction of Rev. A. Burnham, now of Pembroke, N. H., a deeply interesting revival of religion was enjoyed in the institution, in which the religious society also where it is situated largely participated. It was during this gracious visitation, that Miss Harriet Atwood, afterwards Mrs. Newell, was led to consecrate herself to the Saviour. And here, in this revival, was awakened in her heart that piety, which led her subsequently to become a missionary, and which, through her lamented early death, seems to have given, in this country, so remarkable an impulse to the cause of missions. Then, too, was laid the foundation of that principle in the heart of Miss Ann Hasseltine, afterwards Mrs. Judson, which sustained her in perils by sea and land, and in perils indescribable among the heathen, and which incited her to all the self-denial of a missionary of the cross of Christ. It has been thought, that the fruits of this revival, of which Mrs. Newell and Mrs. Judson were subjects, had an earlier and more extensive influence on the cause of missions in this country, during the first ten years of the labors of the American Board, than any other revival, or any other means in our land, during the same time. In this revival, the work of the Holy Spirit was deep, pungent, and abiding; searching the whole heart, and convincing the sinner of his utter helplessness, and ruined state, and of his exceeding need of the provisions of the gospel. The revival continued, more or less, for two or three years.

The institution was again favored with the special visitation of God's mercy in 1812, 1816, 1817, 1818, 1825, 1828, 1831, and in 1837. In several of these years the revival was extended, and became general among the people of the neighborhood and parish in which the Academy is located.

The founders of the Academy obtained, in 1804, a *Charter*, by which the Trustees are authorized to fill their own vacancies. They thus have the means of sustaining and perpetuating the evangelical character of the institution. They early consecrated it to God; and in view of the many tokens he has given of his favor towards it, and of his acceptance of the offering, they feel encouraged to renew the dedication, and go forward in their efforts to promote and extend its influence. The cultivation of the moral principle has ever been

a primary object in the institution; and such, so far as the efforts of the Trustees shall be successful, it will continue to be. They believe that the acquisition of knowledge, without moral principle to direct the application of it, is too frequently an evil instead of a benefit. It has long been the practice in the Academy, to use the Bible as a text-book, from which a moral recitation is required every Monday morning, which is interspersed by the Principal with appropriate familiar remarks and illustrations. In this, as in their other preparations for recitation, the pupils are desired to extend their researches as far as possible, and to investigate with independence the subject of the lesson. And such has been the force of divine truth, as it has been brought to the mind in these exercises, that numbers have exhibited its salutary influence by an entire change of their moral feelings and pursuits. This exercise is also well adapted to invigorate the principles of virtue and piety in the minds of those who possess them in an incipient state, as well as to improve and expand, in the happiest manner, the intellectual faculties.

The Trustees have ever deemed it important for young ladies, as well as young gentlemen, to lay the foundation of their education by obtaining a thorough acquaintance with important branches of the solid sciences. The length of time, therefore, which they have thought necessary, in order for the pupils to pass through what may be considered a complete course of study for young ladies duly prepared to enter upon it, is three years. The great object is for the pupils to acquire useful practical knowledge; to develop and strengthen the powers of the mind; to bring to view, and make familiar, principles, which may serve as a basis for future investigation, and to cherish and expand the moral principle.

As to the lighter accomplishments, though the Trustees would not undervalue them, but would regard with favor every embellishment that can add gracefulness and excellence to any individual; yet they particularly commend the cultivation of true Christian politeness; such as simplicity, modesty, frankness and truth, and a universally attentive, kind and obligingly delicate deportment. This is not only an agreeable accomplishment, but a substantial personal excellence, a domestic blessing of incomparable value in all the relations of life,—a blessing too, the increase of which in society depends mainly on the cultivation of females, and it is to be looked for only, as the standard of education for them shall be more and more elevated.

The Trustees have not been unobservant of the experiments made in the community to improve the mode of instruction, and thus to facilitate the acquisition of knowledge; and, in general, such experiments as have been judged to be real improvements have been introduced, as well as what have been suggested by the experience of the instructors themselves, who have been employed in the Academy. Though inventions have been abundantly multiplied in the community, so that the need of labor in many departments of business is almost superseded; yet it is certain there can no improvement be made in the mode of instruction, that shall render it possible to obtain a good education without intellect, and laborious, persevering application to study. The heights of the "hill of science" can never be gained by mechanical powers, nor its summit be reached by the inflated balloon; the traveller must still ascend from cliff to cliff; and, by dint of labor and perseverance, he must gain the lofty eminence.

Among the appropriate studies of the course adopted in the Academy, besides those which are to be attended to and made familiar before entering the institution, and many of which should there be kept up and perfected, may be mentioned that of language, including not only the study of the languages properly so called; as that of the French, Latin or Greek, but also grammar and rhetoric, and in some sense composition and criticism. Though some have thought the study of any dead or foreign language unadvisable, especially for young ladies; yet as a means of mental discipline, and of enabling one to understand better her own language, and of promoting the power of discrimination, it must be conceded that it is very improving; and it is, undoubtedly, one of the most important studies, next to that of morals and religion.

Besides the study of language, other studies are included in the course, com-

prehending in general the whole compass of knowledge under two or three distinct classes; as first, those which relate primarily to the understanding; second, those which relate primarily to the moral powers; and, third, those which relate alike to the intellectual and moral powers together. And in classing different subjects according to this distinction, there are belonging to the first class, Arithmetic, Algebra, and Geometry, with any or all the higher branches of Mathematics, including Natural Philosophy, Astronomy, Chemistry, Geology and Mineralogy. Belonging to the second class may be reckoned Intellectual and Moral Philosophy, including Metaphysics and Theology, with the Practical Duties of Life. Belonging to the third class may be reckoned History—that of *human society and government*, and that of *animals or natural history*, including Anatomy, Physiology, and Botany; to this class also belongs Biography, including the Manners and Customs of Nations, and the History of Human Genius, as developed in the progress of the arts and sciences. These studies, it is true, are the labor of a life, or rather no single life is long enough to compass and perfect the knowledge of half of them in all their ramifications; much less were it to be expected, that they should all be crowded into an academic course of study for young ladies. Still the distinction is important, because it brings up the proper philosophical division of knowledge, and opens in this way to the principles, in view of which a course of study should be arranged.

Some things connected with the *arts* should also be included in a course of studies for young ladies. Those referred to more particularly, are Drawing, Painting, and the Construction of Maps. Attention to these should somewhere be provided for, not to the detriment of any thing more important, but yet as worthy, in a degree, in their proper place.

It may be suitable to add, that the Trustees in settling the course of study to be pursued, have had regard, as far as was practicable, not only to the time of the course and capacity of pupils, but also to the orderly relation and connection of the different studies. And the general object in the whole has been, to fix upon that course, which, considering its limits, may be expected to result in the greatest permanent advantage to the pupils who shall pursue it, supposing them to go through it entire. To carry out their plans the Trustees find it necessary to erect a new Academy Hall, for a School room, Recitation rooms, a Library, a Laboratory, &c.; and to make some addition and repairs to the Boarding House; to procure a Library of books of reference, and an addition to their Philosophical and Chemical Apparatus. They wish also to obtain funds to be applied to the support of promising indigent young ladies, who may wish to qualify themselves for teachers, but are destitute of the means; and also funds to be applied to support, in part, a competent number of teachers in the Academy.

For admission to the regular classes, every young lady must be well acquainted with Colburn's First Lessons, Modern Geography, written Arithmetic, Holbrook's Geometry, History of the United States, and the general principles of English Grammar. The following is the regular course of study at present adopted by the Trustees:

## FIRST YEAR.

Written Arithmetic,	Greenleaf's.
Algebra commenced,	Colburn's.
English Grammar,	Murray's.
Modern and Ancient Geography,	{ Woodbridge's Universal Geography
	{ and Atlas, and Worcester's Ancient
	{ Atlas.
Government of the United States,	Sullivan's Political Class Book.
Modern and Ancient History,	{ Worcester's Elements of History, Grim-
	{ shaw's France, and Goldsmith's Eng-
	{ land.
Botany commenced,	Phelps's.
Improvement of the mind,	Watts's.
Philosophy commenced,	Bakewell's.
Outline of Geology,	Mather's.



## SECOND YEAR.

English Grammar continued,	Murray's.
Algebra concluded,	Colburn's.
Trigonometry,	Greenleaf's.
Rhetoric commenced,	Blair's and Newman's.
Human Physiology,	Comstock's.
Euclid's Geometry,	Simon's.
Botany, concluded,	Beck's.
Natural Philosophy, concluded,	Olmstead's.
Chemistry,	Jones's.
Astronomy,	{ Burritt's Geography of the Heavens,
Philosophy of Natural History,	{ and Vose's or Wilkins's.
Intellectual Philosophy,	Smellie's.
	Upham's and Abercrombie's.

## THIRD YEAR.

Ecclesiastical History,	Marsh's.
Logic,	Whately's.
Natural Theology,	Paley's.
Moral Philosophy,	Wayland's.
Analogy of Natural and Revealed Religion to the constitution and course of Nature,	{ Butler's.
Evidences of Christianity,	Alexander's.

Attention through the whole course will be given to Reading, Composition, and Vocal Music, which is made a permanent branch of instruction in the institution.

The whole number who have been members of the Academy, as nearly as can be ascertained, is about 3,200. Of these, 1,239 were males, and 1,963 were females. Among the number hopefully converted, while enjoying the privileges of the school, may be reckoned as many as eighty young ladies who have become the wives of ministers, and more than twenty who have become missionaries.

The Trustees of the institution are,—

REV. ISAAC BRAMAN, PRESIDENT, Rowley,  
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AN ACCOUNT OF THE MASSACHUSETTS MEDICAL SOCIETY, WITH  
BIOGRAPHICAL NOTICES OF THE FOUNDERS, &c.

[By EBENEZER ALDEN, M. D., Fellow of the Society.]

Continued from Vol. xii. page 370.

IN the preceding communication, a brief sketch was presented of the origin and progress of the Massachusetts Medical Society, and of its success in accomplishing the objects contemplated in its organization; also, lists of the Fellows alphabetically arranged by counties, of honorary members, and of fellows who have removed from the Commonwealth.

As the influence of the various pursuits of men on health and longevity forms an interesting subject of inquiry, and is at the present time attracting much attention in this and other countries, it was thought desirable to add the ages of deceased members at the time of their death, as far as they could be ascertained. This was found to be a work of some difficulty; and the writer returns his grateful acknowledgments to those gentlemen, who, by correspondence and otherwise, have aided him in performing it.

Notwithstanding the care taken to secure accuracy, a few errors have been discovered and probably others exist. Such as are deemed important will be noticed at the close of this article.

The whole number of members who have been admitted to the fellowship of the Society since its organization, exclusive of those belonging to the State of Maine before its separation from this Commonwealth, appears to be 1,139. Of these, 940 are now or were at the time of their death, residents in this Commonwealth; 105 have removed; 94 have been elected honorary members; 817 are supposed to be living; and 322 dead.

The following table exhibits at one view the number of members, and of deaths, and the average age of those whose ages at the time of death have been ascertained in the counties respectively; also, the proportion of deaths among the honorary members, and fellows who have removed from the Commonwealth.

<i>Counties.</i>	<i>Whole No.</i>	<i>No. living.</i>	<i>No. dead.</i>	<i>No. ages known.</i>	<i>Average age.</i>
Barnstable,	21	16	5	4	73 25
Berkshire,	56	36	20	10	53 60
Bristol,	42	35	7	4	66·25
Dukes,	3	2	1		
Essex,	128	86	42	35	62·03
Franklin,	28	19	9	4	60·25
Hampden,	30	17	13	9	60·77
Hampshire,	39	25	14	10	66·50
Middlesex,	170	127	43	30	57 73
Nantucket,	4	3	1	1	68·
Norfolk,	63	50	13	12	63 92
Plymouth,	53	34	19	15	61·66
Suffolk,	189	136	53	42	53·59
Worcester,	114	78	36	18	61·39
Total in the Commonwealth,	940	664	276	194	60 23
Removed,	105	94	11	6	43·5
Honor'y Members,	94	58	36	29	65·1

It appears from the foregoing table that the average age of the deceased members of the Society, who have resided in this Commonwealth, as far as ascertained, is 60 23 years; that the average age of 42 physicians who resided in the city of Boston was at the time of death, 53·59 years, and of 152 deceased physicians who resided in other parts of the Commonwealth, 64·04 years.

By referring to a catalogue of 840 deceased ministers, graduates of Harvard University (*American Quarterly Register*, Volume x. page 39) it will be seen that their average age at the time of death was about 63½ years.

The following additional table may be interesting to such persons as are desirous of investigating the influence of different employments on longevity. Of a list of about 900 deceased physicians in Massachusetts in my possession, the ages of 490 have been ascertained; and they died at the following periods.

## TABLE,

*Showing the Ages at the time of Death of 490 deceased Physicians of Massachusetts.*

<i>Ages.</i>	<i>No.</i>	<i>Ages.</i>	<i>No.</i>	<i>Ages.</i>	<i>No.</i>	<i>Ages.</i>	<i>No.</i>
21	3	40	7	59	17	78	12
22	1	41	4	60	9	79	9
23	3	42	4	61	3	80	11
24	10	43	4	62	3	81	7
25	4	44	5	63	9	82	4
26	2	45	11	64	5	83	8
27	3	46	14	65	6	84	10
28	10	47	4	66	3	85	7
29	4	48	10	67	5	86	7
30	9	49	5	68	5	87	9
31	6	50	5	69	7	88	3
32	8	51	4	70	9	89	0
33	9	52	9	71	4	90	2
34	6	53	4	72	13	91	1
35	14	54	10	73	6	92	1
36	9	55	4	74	9	98	1
37	9	56	7	75	12	100	2
38	9	57	7	76	15	101	1
39	3	58	7	77	7	103	1

## Summary.

<i>Ages.</i>	<i>No.</i>	<i>Years.</i>	<i>Average age.</i>
21 to 30	40	1,023	25.57
30 to 40	82	2,819	34.38
40 to 50	68	3,056	44.94
50 to 60	74	4,094	55.32
60 to 70	55	3,542	64.04
70 to 80	96	7,180	74.79
80 to 90	66	5,523	83.68
90 to 100	5	461	92.2
Over 100	4	404	101.
Total,	490	28,102	57.35

The names of those who have reached the age of 100 years or upwards are David Bennet, who died at Rowley, Feb. 4, 1719. He was born in England, Dec. 1, 1615. He never lost a tooth and retained his senses to the last. Hezekiah Meriam, of Ward, died in 1803, said to have been 100. He lived with his wife 78 years, and she survived him. John Crocker of Richmond died May 1, 1815, and was reported in the newspapers of the day to be 100. There is some reason to doubt the correctness of this statement, as his age is set down in the History of Berkshire at only 95. Edward Augustus Holyoke, died at Salem, March 31, 1829, aged 100 years and 7 months.

## BIOGRAPHICAL NOTICES.

## DR. NATHANIEL WALKER APPLETON

was a grandson of the venerable Nathaniel Appleton, D. D. of Cambridge, who died Feb. 9, 1784, in the 91st year of his age. He was born at Boston in 1755, and graduated at Harvard College in 1773; studied medicine at Salem under the direction of Dr. Holyoke, and commenced business, as a physician, at Boston, about the year 1776, or 1777. He was one of the original members of the Massachusetts Medical Society and of the American Academy of Arts and Sciences.

As a physician he was highly esteemed. He was the first Secretary of the Medical Society, was active in promoting its prosperity, and enriched its publications with several valuable communications. In the year 1794 he resigned his fellowship, with a view of removing from the Commonwealth, at the same time presenting the Society a portion of his library and anatomical cabinet as a token of regard. After a residence of a few years in Marietta, Ohio, he returned to Boston, where he died, it is supposed in 1798, aged 43.



## WILLIAM BAYLIES, M. D.

was born at Uxbridge in the County of Worcester, on the fifth day of December, 1748. He was the son of Nicholas Baylies, a native of Colebrook Dale, Shropshire, England; who, early in life, came with his father, Thomas Baylies, to this country and settled at Uxbridge; where he resided many years, but subsequently removed to Taunton. He represented the town of Taunton several years in the General Court, was much engaged in the transactions of the Revolutionary period, and was chairman of the County Committee of Correspondence.

William Baylies was graduated at Harvard College in 1760. He studied medicine with Dr. Elisha Tobey of New Bedford, then Dartmouth, a physician in more extensive business than any other physician in the County. Having completed his medical studies, he married a daughter of the Hon. Samuel White of Taunton, Speaker of the House of Representatives in 1759, 1764 and 1765. He was also a member of the Council.

After residing a short time at Taunton, Dr. Baylies established himself at Dighton, where he continued till his death, excepting a few years, near the close of the Revolutionary war, which he passed at Taunton. He soon acquired an extensive practice. He also zealously engaged in the political controversies of the times. He was a representative from the town of Dighton, and a member of the three Provincial Congresses of Massachusetts, serving on several important committees. He was a member of the State Convention that adopted the Federal Constitution. For several years he was a Judge of the Court of Common Pleas for the County of Bristol, and for a long time Register of Probate for that County. In 1800, he was one of the Electors of President and Vice President of the United States.

His principal pursuit however was his profession, the practice of which he never abandoned till a short time previous to his death. As a physician he enjoyed an extensive and permanent popularity, arising from the confidence reposed in his skill and integrity. He was much employed in consultation, for his professional brethren throughout the wide circle of his practice placed great reliance on his judgment and discretion. He disdained all that parade and artifice, under which the impostors of the profession endeavor to hide their ignorance and deceive the people; and to which even physicians otherwise of fair reputation are sometimes, in their desire to gain practice and popularity, too ready to yield themselves. Applying his strong sense, aided by reading and observation, to the investigation of disease, he was seldom mistaken in his *prognosis*. He was a prudent and cautious, but not a timid practitioner. He pondered much on his cases, and when his deliberations had convinced his judgment he laid down his course of practice, from which he seldom found it necessary to deviate. When danger was imminent, he acted with promptitude, decision and energy. He was well acquainted with the sciences which have an immediate relation to that of medicine. He read much and reflected much on what he read; but he acknowledged no master. His discriminating mind enabled him to detect the sophistries of plausible theories, and to separate them from the sound and scientific principles with which they were blended; and when the test of experience was applied, his judgment was seldom found to have been erroneous. He was never dazzled with splendid novelties, nor bewildered with systems, nor led away from the maxims of sound practice by the authority of great names.

Notwithstanding his almost incessant labors in his practice, he found time for other studies than those immediately connected with his professional pursuits. He was well versed in metaphysics and theology. The science of government he had studied with much attention, and the fallacies of rash and daring innovators never lured him from the path of rational liberty. Though pleased with the originality and eloquence of "that self-torturing sophist, wild Rousseau," he rejected those extravagant and visionary notions which could find no liberty for man but in the practical equality of savage life. He was for a government of laws,—laws sufficiently strong to protect person and property and to *give a consciousness of security*. He was familiar with the works of the best English poets. He was an original member of the Medical and Historical Societies of Massachusetts, and also a member of the American Academy of Arts and Sciences. In 1807 he received from Harvard University the honorary degree of M. D.

For social pleasures and enjoyments, when not pushed to excess, he had a keen relish, and delighted in every display of genuine wit. In all the relations of life, his conduct was exemplary. Though some of the physical infirmities of old age came upon him, the vigor of his mind remained but little impaired, until the sudden and brief illness that terminated his life on the 17th June, 1826.—*Hon. William and Francis Baylies.*

## DR. BENJAMIN CURTIS

was born in 1752 and graduated at Harvard College in 1771; was a pupil of Dr. Joseph Gardner; settled as a physician in Boston in the south part of the town; is understood to have sustained a good reputation; was one of the founders of the Medical Society, and died in 1784, aged about 32.

## SAMUEL DANFORTH, M. D.

a distinguished physician of Boston, son of the Honorable Samuel Danforth, Judge of Probate for the County of Middlesex when the Revolutionary war commenced; was born at Cambridge in 1740, graduated at Harvard College in 1758, and studied medicine at Charlestown under the direction of Dr. Isaac Rand.

After a short residence at Weston, he went to Newport, Rhode Island, where he continued a few years, and then settled permanently in Boston. Tradition has assigned fourteen years of unremitting toil as the price of his success in competing for a share of the medical practice in the city.

By nature and education he was an aristocrat. Possessing a strong mind and a decided manner, and having by unceasing toil and undeviating integrity acquired the confidence of the community, he stood for a long series of years in the front rank of the profession, and his clear and unequivocal prescription was received by his patients as law. Fame was his ruling passion. His theory of medicine was peculiar, and his practice simple and energetic. In his character were combined the true elements of genius; quickness of perception, the power of discovering as if by intuition new relations, and of originating new modes of practice founded on them.

Dr. Danforth adopted a philosophy which exerted an unhappy influence on his religious opinions; his character was not perfect; nevertheless, his duties were faithfully performed. "In his family he exhibited the simplicity of a philosopher and the urbanity of a gentleman. To his friends his smiles seemed like the sunbeams from the breaking cloud; to his adversaries his frown was like a tempest with thunder." For more than sixty years he was devoted to the wants of the sick, and died of a paralytic affection, November 16, 1827, aged 87.—*G. C. Shattuck, M. D. Com. Ms. Med. Soc.*

## AARON DEXTER, M. D.

a distinguished physician of Boston, and for many years a Professor in Harvard University, was the son of Richard and Rebecca Peabody Dexter, and was born in Malden, November 11, 1750. In 1776 he graduated at Harvard College.

Dr. Dexter's medical education was obtained under the tuition of Samuel Danforth, M. D. of Boston, where he settled as a physician towards the close of the Revolutionary war, after having made several voyages to Europe, as a medical officer, and having been once a prisoner.

In 1783, he was elected Erving Professor of Chemistry and Materia Medica in the medical department of Harvard College, the active duties of which office he sustained until 1816, when the lamented John Gorham, M. D. was called to fill that station, and he was made Professor *emeritus*; and continued in this relation to the University until his death, which took place at Cambridge from old age rather than from any manifest disease, February 28, 1829, at the age of 79.

Dr. Dexter was remarkable for his urbanity and kindness, and was universally respected as a physician and as a citizen. A dissertation on the use of blisters in diseases of the articulations, which was read before the Medical Society in 1809 and published in the second volume of their Communications, affords practical evidence of his knowledge of his profession, and of his desire to contribute to its usefulness. "His successful efforts during a long and active life to establish and maintain the literary and charitable institutions of his country, furnish a claim of no ordinary character to the grateful remembrance of his fellow citizens."—*Family Records. Christian Register.*

## DR. SHIRLEY ERVING,

an eminent physician of Portland, was the grandson of Governor William Shirley, and son of John and Maria Catherina Erving, and was born in Boston, November 6, 1758. In 1773 he entered Harvard College, but did not complete his collegiate course, in consequence of the interruptions and embarrassments occasioned by the Revolutionary struggle. In 1810, he received from the College the honorary degree of Master of Arts. He studied medicine with Dr. Lloyd, and settled as a physician in Portland, where he was highly esteemed, and for many years enjoyed the confidence of the community. Towards the close of his life, his health having become much impaired in consequence of a pulmonary complaint, which had for some years been gradually undermining his constitution, he relinquished to a great extent the active duties of his profession, and removed to Boston, where he died, July 8, 1813, in the 55th year of his age.

In an obituary notice, published at the time of his death, he is represented as having been eminently a good man; distinguished for his unbending integrity and affability; and for that rare endowment, a most placid and agreeable temper,—such an one, as was never seen ruffled by accident or distorted by passion.

His character was remarkably symmetrical; yet if any one virtue predominated, it was benevolence, and that of the most active kind. He rather sought out than shunned



misfortune; and when it was discovered *he never passed by on the other side*. He was a learned and scientific man, but without the slightest tincture of dogmatism or pedantry.

Such was Dr. Erving; and he insensibly attracted and attached to himself all who came near him. It is said he never had an enemy, and as he was highly respected while living, so his death was greatly lamented, and his memory was embalmed in the affections of a numerous circle of relatives and friends.—*Family Records. Columbian Centinel.*

#### DR. JOHN FRINK,

of Rutland, one of the founders of the Society, was one of the most distinguished physicians in Worcester County, and died in 1807.

The writer regrets that he has been disappointed in his expectation of receiving the facts necessary to enable him to prepare a notice of his life in season for the present publication.

#### DR. JOSEPH GARDNER,

of Boston, one of the founders of the Society, sustained a high reputation both as a physician and surgeon. It was a common remark with him, that the bed side is the only school necessary for the practitioner of physic, and he pretended that he regarded learning as superfluous in a physician. Nevertheless, he devoted more time to study than he was willing to admit, and was more learned than he chose to appear. He was remarkable for his wit and satire, and retained his popularity until his death, which occurred in 1788.—*Dr. Thacher.*

#### HON. SAMUEL HOLTEN

was born at Salem village, now Danvers, Mass., June 9, 1738; studied medicine under the direction of Dr. Jonathan Prince, commenced business at Gloucester, where he continued two years, and then removed to his native town, where with growing reputation he pursued his professional course for sixteen years. In 1775, Dr. Holten relinquished his profession and all private pursuits, and zealously espoused the cause of his country. He was a member of the Provincial Congress at Watertown, by which he was appointed a member of the Committee of Safety, and a member of the medical board for the purpose of examining candidates for the medical department in the continental army, then forming at Cambridge.

In 1777 he was one of the delegates from Massachusetts, who assisted in framing the confederation of the United States; and in the following year he was chosen a delegate to the American Congress, and annexed his ratifying signature to the constitution of the government. At one time he was President of that august body. In 1796, he was appointed Judge of Probate for the County of Essex, which office he resigned in 1815, having been in public stations forty-seven years.

With a majestic form, a graceful person, and engaging manners, he was eminently popular. Of all the public and private virtues he was a bright example. At an early period his mind became serious, and before he had attained to the age of 21 years, he was a member of the Christian church. He adorned his profession and breathed out life in an assured hope of a blessed immortality, January 2, 1816, in the 78th year of his age.—*Funeral Sermon of Dr. Wadsworth. American Medical Biography, by James Thacher, M. D.*

#### EDWARD AUGUSTUS HOLYOKE, M. D., LL. D.,

the first President of the Massachusetts Medical Society, was the son of Rev. Augustus Holyoke, President of Harvard College, and was born at Marblehead, August 13, 1728. He graduated at Harvard College in 1746; pursued the study of medicine under the direction of Col. Thomas Berry, a distinguished physician of Ipswich, and settled in Salem in 1749, where he was a practising physician nearly *eighty* years.

He enjoyed during his long life almost uninterrupted health, which may be ascribed to his constant exercise on foot and great temperance; to the calmness and cheerfulness of his disposition; and to his virtuous sentiments and habits. After he had passed his hundredth year, he visited Boston, and attended a meeting of the Counsellors of the Medical Society, and exchanged salutations with all the members present.

On his centennial birth day his medical friends of Boston and Salem united to pay their respects to him by inviting him to a public dinner. At this period he appeared in perfect health, and evidently enjoyed the occasion. He was able also to be present at the second centennial anniversary of the settlement of the town of Salem, which took place on the 18th of September, 1828. The respect and veneration in which his person and character were held by the inhabitants of that place was almost enthusiastic. His moral conduct was marked with simplicity and singleness, and every one saw that the kindness of his manner was the sincere expression of the kindness of his heart. He was a dili-



gent student of the Scriptures, and continued to read the New Testament in the original Greek, until the last year of his life. For many years he usually perused the sacred volume with great care once every year. He was as constant an attendant on public worship, as his numerous engagements would permit; and in the most busy periods of his practice rarely failed so to arrange his business, as to find time to visit the house of God on some part of every Sabbath. In deeds of charity he was systematic, and contributed to objects of benevolence through life in proportion to his means.

He died March 31, 1829, at the extreme age of *one hundred* years and nearly eight months. After his death an interesting Memoir of his life was published under the direction of the Essex District Medical Society, which is understood to have been written by Dr. A. Peirson, of Salem.

The following is the sentiment offered by Dr. Holyoke, at the centennial celebration at Salem, 18th September, 1828, a fac simile of which may be seen in the memoir referred to.

"The memory of our Pilgrim Forefathers, who first landed on this spot, on the 6th day of September, 1628, (just two centuries ago this day,) who forsook their native country and all they held dear, that they might enjoy the liberty of worshipping the God of their fathers agreeably to the dictates of their consciences."

#### EBENEZER HUNT, M. D.,

was born at Northampton in 1744; graduated at Harvard College in 1764; studied medicine with Dr. Charles Pynchon, of Springfield, and commenced business in his native town in 1768. His practice soon embraced an extensive circle. He is said to have possessed a rare sagacity in discerning the nature of a disease and its degree of severity. His manners were singularly agreeable; his habits active; his punctuality proverbial. He kept no man waiting. He was a firm believer in Christianity, and a professor of religion of unblemished morals. In his intercourse with men he was frank and fearless. Whatever he undertook he engaged in with all his heart. His business habits were singularly correct. Once a year he was accustomed to settle with every creditor, yet in a period of more than fifty years, during which he practised medicine, he never sued any person for a debt incurred for medical attendance.

His influence in the town was great, and of the right kind. He spoke in public fluently, but concisely; was often moderator in town meetings; was a member of the Legislature, and for five successive years a member of the Senate. At an early period he determined to hold no public trust after he should arrive at the age of sixty years; and he sacredly adhered to his resolution. Retaining his general health and cheerfulness to the last, he died, December 26, 1820, æt. 76.—*Thacher's Med. Biog.*

#### CHARLES JARVIS, M. D.,

was born in Boston, in 1748; graduated at Harvard College in 1766; received the degree of M. D. in 1793, and died at Boston, November 15, 1807, æt. 59.

He was the son of Col. Leonard Jarvis, and probably a descendant of John Jarvis, a merchant, who died in Boston, September 24, 1656.

He studied medicine with Dr. William Lee Perkins, and Dr. Joseph Gardner, of Boston, and, after having completed the usual course in this country, went to England, where he had the opportunity of attending lectures, and witnessing the practice of the eminent men of the metropolis.

After his return, he commenced business in Boston, and perhaps no young man of his time was better fitted for his vocation. His prescriptions were generally simple, and his surgical operations are said to have been performed with uncommon dexterity and success.

On the accession of Mr. Jefferson to the presidency, he was appointed physician and surgeon to the Marine Hospital at Charlestown.

He was distinguished in public life, and was a powerful and impressive orator, and in the Legislature was familiarly known as the "bald eagle" of the Boston seat. He was popular, until his opinions with regard to Jay's treaty and the French Revolution left him in the minority.

In his last illness, which continued but a few days, and which was painful in the extreme, he watched its progress to the last, and what is remarkable, as he raised himself up in bed, he remarked, "I am gone, for my mind wanders;" he then threw himself from his bed with much muscular strength and fell dead into the arms of an attendant.—*Medical Biography, Vol. 1, by James Thacher, M. D.*

#### DR. THOMAS KAST,

son of Dr. Philip Godfrist Kast, was born in Boston, August 12, 1750. Graduated at Harvard College in 1769, and commenced the study of medicine under the direction of his father. In the year 1770, he was appointed surgeon's mate of the British ship *Rose*, and continued in that station until 1772, when he arrived in England, and spent two years in London, attending lectures at Guy's and St. Thomas's hospitals.

In 1774, he returned to Boston, and commenced the practice of physic and surgery, which he continued until 1804, when he was attacked with severe illness. With a view of improving his health, in 1810 he visited Europe, and passed seven years, chiefly on the continent. In 1817 he returned to his native country, and continued gradually to decline, until June 20, 1820, when he died in Boston, æt. 70.

He was favored with an extensive and respectable circle of practice; was a neat and successful operator in surgery, and performed with success the first operation for aneurism in the thigh in the town of Boston.

He was one of the founders of the Massachusetts Medical Society, and for many years the Treasurer.—*Dr. Thacher.*

#### DR. GILES CROUCH KELLOGG

physician of Hadley, was born it is supposed at Hadley in 1733, and was adopted and educated for his profession by Dr. Crouch, a physician of that town, who came from England. Dr. Crouch lived and died a bachelor, was eccentric and passionate, but of some note in his profession. Dr. Kellogg graduated at Harvard College in 1751, was regarded as a skillful physician, but inherited much of the eccentricity of his adopted father. His habits toward the close of life were not good; and although he was named in the charter of the Society, he appears to have felt very little interest in its welfare. He died between the years 1785 and 1789, at the age of about 52 to 56 years.—*Rev. Dr. Kellogg. Dr. Porter. Records of Harvard College.*

#### DR. JOHN LYNN

came from Pennsylvania, was a surgeon in the army in the northern expedition, settled at Boston towards the close of the Revolutionary war, and lived in Federal street.

After remaining a few years he returned to his native State, where he is supposed to have died about the year 1793, probably at about the age of 43.—*Dr. Holbrook.*

#### JAMES LLOYD, M. D.,

for nearly sixty years a distinguished physician of Boston, was the son of Henry Lloyd, Esq., and was born on Long Island, in the State of New York, in April, 1728. His preparatory education was obtained at Stratford and New Haven, Connecticut, where he remained several years, but without entering Yale College. At the age of 17, he commenced the study of medicine under the direction of Dr. John Clark, then an eminent physician of Boston, with whom he remained five years. At 22 years of age he embarked for England, and devoted two more years to an attendance on the London Hospitals, where he had opportunity to avail himself of the instructions of Cheselden, and Sharpe, and Warner, and of Drs. William Hunter and Snellie. During one year he occupied the place of first dresser of wounds to Mr. Warner.

In 1752 Dr. Lloyd returned to Boston with the most ample testimonials from his instructors, and soon attained to extensive professional employment. It is believed that he was the first surgeon in Boston who performed the operation of lithotomy, and also the first who substituted ligatures, instead of searing the orifices of the arteries by actual cautery, as had been the custom previously.

In 1764 he was a strenuous advocate for a general inoculation for the small pox, and it being permitted by the municipal authority, he inoculated, with the aid of his pupils, Dr. Rand senior, and Dr. Jeffries, five hundred persons in one day. At this period his practice became more extended than had been known to have been before possessed by any physician in Boston; it being said, that in the course of the year he rarely enjoyed an undisturbed night's rest. He also instructed many pupils, among whom were, Dr. Isaac Rand, Dr. John Jeffries, Dr. John Clark, and Dr. Joseph Warren, who afterwards immortalized his name by his patriotic death at Bunker Hill.

Dr. Lloyd interfered with political affairs no farther than to express his opinion when called for. He was at first not in favor of the principles of the Revolution, believing that the most suitable hour for a final separation from the mother country had not arrived, and that a redress of grievances might be obtained without an appeal to arms. These opinions he did not disguise, nor did he seek to obtain proselytes, frankly avowing, that, if he did not wholly coincide with a majority of his countrymen in the expediency of the measures they pursued, his fortune was embarked with theirs, and their efforts would not be counteracted by him.

After this period, his practice was less extensive than before, and he suffered occasional depression of spirits, which was aggravated by severe domestic afflictions.

Dr. Lloyd was a cautious rather than a bold practitioner; was endowed with senses remarkably acute and accurate; with a faculty of perception unusually prompt. He read the language of nature with the eye of watchful intelligence, and ministered to her aid with the hand of a master. He sympathized deeply in the sufferings of his patients; his treatment of his professional brethren was courteous, open and respectful; he envied



no man's fame, nor feared his competition. To the younger members of the profession, he was at all times accessible; and his counsel and patronage were as freely afforded as they were constantly solicited. His health was good until 1809, when it began to decline: his prostration becoming gradually more marked, until March 25, 1810, when he died, at the age of 82.—*See a notice by his Son, Hon. James Lloyd, in Thacher's Medical Biography, also a Memoir by James Jackson, M. D., in the New England Medical Journal, vol. 2.*

#### DR. JOSEPH ORNE,

an eminent physician of Salem, and one of the original members of the Medical Society, was born in Salem in 1749; graduated at Harvard College in 1765; studied medicine with Dr. Holyoke; settled as a physician at Beverly in 1770; returned to Salem in 1777, where he continued in his professional pursuits with a reputation gradually increasing until his death, which took place from pulmonary consumption, January 23th, 1786, at the age of 37.

Dr. Orne possessed a sound and discriminating mind; was among the associates of the Academy of Arts and Sciences; possessed a taste for poetry and belles lettres, was ardent in the pursuit of professional knowledge, and enriched the publications of the Medical Society with several valuable communications.—*Dr. Thacher. Communications of Massachusetts Medical Society.*

#### DR. JAMES PECKER,

a physician of Boston, was a native of Haverhill, and a son of Dr. James Pecker, of that place. He graduated at Harvard College in 1743, and for many years sustained a reputable standing in the profession. He was one of the founders and the first Vice President of the Medical Society. Towards the close of life he was afflicted with stone in the bladder, which was successfully removed by Dr. Rand. He died in 1794, in the 71st year of his age.—*History of Haverhill. Benjamin Shurtleff, M. D. Records of Harvard University.*

#### OLIVER PRESCOTT, M. D.,

an eminent physician and civilian of Groton, was the descendant in the fourth degree from John Prescott, who came from England, and was in Watertown in 1641. He was the son of the Hon. Benjamin Prescott, a counsellor of Massachusetts, and a distinguished statesman, who died August 3, 1738, aged 42.

Dr. Prescott was born at Groton, April 27, 1731; graduated at Harvard College in 1750; studied medicine under the tuition of Dr. Roby, of Sudbury, who had been educated in Europe, and was a disciple of the celebrated Boerhaave. After having completed his preparatory studies, he settled in his native town, and for many years sustained a widely extended practice.

Dr. Prescott took an early and decided part in the American Revolution, by entering warmly into those measures which were considered necessary to vindicate our national rights, and by assisting cheerfully and largely in their defence. He was very influential in suppressing the dangerous insurrection of 1786. He received from government many appointments and commissions.

He was a military officer before the Revolution, and a brigadier and major general of militia after it. In 1776 he was a member of the Board of War, and during "the five years' interregnum," when there was neither governor nor lieutenant governor, he was elected a member of the executive council of the State, and served in that capacity three years. In 1779 he was appointed Judge of Probate for the County of Middlesex, and retained the office till his death, giving universal satisfaction by his urbanity, as well as by his able discharge of its duties.

Dr. Prescott was remarkable for the versatility of his powers, and for the surprising rapidity with which he rendered himself master of whatever came before him. He possessed a peculiar suavity of manners, a pleasing address united to a firm and gentlemanly deportment, adapted to command both esteem and respect.

In public life he was vigilant, just and patriotic; in private life, active and upright. For fifty years he was a member of the Christian church, and few conform in their conduct more conscientiously to its rules. He died of hydrothorax, November 17, 1804, aged 73 years and 7 months, and in his departing moments manifested that resignation which springs from a cheering confidence in the promises of the gospel.—*Farmer's Register. O. Prescott, M. D., in Thacher's Medical Biography. Boston Repository, November 27, 1804.*

#### DR. CHARLES PYNCHON,

a distinguished physician, of Springfield, who died before 1789.



## DR. ISAAC RAND,

an eminent physician of Charlestown, and one of the founders of the Medical Society, was born in Charlestown in 1718; studied medicine with Dr. Thomas Greaves of his native town, who was an eminent physician, and was said to have been better acquainted with the small pox than any of his cotemporaries, who died June 19, 1747, aged 63; he was a fellow pupil of Col. Thomas Berry, of Ipswich. He had not the advantage of a collegiate education, but was respectable for his attainments, and enjoyed the esteem and confidence of the community. In 1775 he had a small pox hospital in Cambridge. He sustained the office of Vice President of the Medical Society from 1787 to 1790, and died April 25, 1790, æt. 72.

## ISAAC RAND, M. D.,

an eminent physician of Boston, was the son of Dr. Isaac Rand, of Charlestown, and was born at Charlestown, April 27, 1743; was graduated at Harvard College in 1761; studied medicine with his father and with Dr. Lloyd, and settled in Boston in 1764. In college he was distinguished for his attainments in the exact sciences. Such was his reputation, that in his senior year he was selected with Samuel Williams, afterwards professor of Natural Philosophy at Cambridge, to accompany Professor Winthrop to Newfoundland, to observe the transit of Venus over the sun's disk in 1761,—an event which had been anticipated with great interest by the astronomers of Europe, and to which their attention had been strongly directed by the circulars of the celebrated Dr. Halley.

Carrying with him into the profession of his choice, habits of application and economising time, which had become confirmed, he rose rapidly in reputation, and in the course of a few years shared largely in the best business of the town. His habits of study formed in youth never forsook him, even in old age. To the close of his life reading was his only amusement; he translated the Greek and Latin languages with great facility, and the classics always had a place on his table. Such were his zeal and application, that he was enabled to keep up with the progress of medical science, amidst the labors of an extensive practice. He was a professor of religion, and distinguished for his charities to the poor. His manners were courtly and dignified; his practice decisive; and the confidence reposed in him strong and durable.

He was President of the Medical Society from 1798 to 1804. His published writings were not numerous, but exhibited deep research and practical knowledge; particularly his essays on the yellow fever of 1798, and on Hydrocephalus Internus, written in 1785, and a discourse before the Medical Society on the Use of the Warm Bath, and Digitalis in Pulmonary Consumption, delivered in 1804. He died September 11, 1822, in the 80th year of his age.—*Thacher's Medical Biography, vol. 2.*

## MICAHAH SAWYER, M. D.,

of Newburyport, was the son of Dr. Enoch Sawyer, a respectable physician of Newbury, and was born in that place July 15, 1737. He graduated at Harvard College in 1756, pursued his professional studies under the direction of his father, and commenced practice in that part of Newbury which was afterwards Newburyport. When he commenced business, his qualifications were not surpassed by any young man of his time, and he soon found himself fully employed in a wide and constantly extending circle. Being blessed with an excellent constitution he shrunk not from the unremitting duties required of him for fifty years. He was more distinguished as a physician than as a surgeon. He was a zealous advocate of the great principle which led to the Revolutionary struggle, but always declined being introduced to public life. He was much beloved by his friends, and had no enemies. As a physician he was learned, faithful, and kind; as a Christian, devout and exemplary; as a member of society, upright and benevolent. He received the honorary degree of M. D. from the University in Cambridge; and was connected with various literary and benevolent institutions. He died September 29, 1815, aged 78.—*Dr. Thacher.*

## DR. JOHN SPRAGUE,

a physician of some reputation in Newburyport, was born in 1710; graduated at Harvard College in 1730, and died in 1784, æt. 74.

It is a question, whether he was the John Sprague intended in the act of incorporation of the Medical Society in 1781. Having been elected a member in 1782, he wrote to the Secretary as follows: "Any mark of respect from so worthy and respectable a society, I esteem an honor. But, Sir, the society must excuse me, if I think myself entitled to a fellowship by the act of incorporation, as I am included in the list of members which constitutes the society, by the title of senior. That I am senior, is indisputa-

ble, and I shall not be content to be superseded by any one, though it seems my kinsman and namesake of Dedham has mistaken himself to be the person meant in the act, and attended the meeting of the society. I have no objection to his being a member, if the society think proper, but not in my place. I shall with pleasure attend the meetings when my health and business will permit." Dr. Sprague, of Dedham, immediately withdrew on the reading of the letter, and was forthwith elected a member, and so continued until his death.—*Files of Massachusetts Medical Society.*

#### JOHN SPRAGUE, M. D.,

a distinguished physician of Boston, and afterwards of Dedham, was born in 1713; graduated at Cambridge in 1737; was a pupil of Dr. William Douglass at the time of his death, and completed his medical education under the direction of Dr. Lewis Dal. Honde, a French physician, of Boston, whose daughter he married. He had an extensive practice and accumulated a large property. He is said to have possessed a greater than ordinary share of natural acumen; to have been a man of considerable reading and nice observation, and a very successful practitioner. He had also a singular bluntness of manners, was a lover of money, ordinarily amiable in his temper, but not always so, and indulgent to his debtors. Having married a second wife, who was a lady of fortune, he retired to Dedham, and passed the remainder of his life. In 1779 he was a delegate from that place to the Massachusetts Convention for framing a Constitution. He died in 1797, aged 84.—*Thacher's Medical Biography, vol. 1, p. 25. Journal of Convention, &c., p. 8. Dr. B. Shurtleff. Dr. Jennison.*

#### CHARLES STOCKBRIDGE, M. D.,

was a native of Scituate, and the only surviving son of Dr. Benjamin Stockbridge, a distinguished physician of that place. He graduated at Harvard College in 1754; studied medicine with his father, was connected with him for a time in business; like him was agreeable in his manners; was a good scholar and a man of taste, but never attained to the same eminence in the profession. Towards the close of life his practice declined, from causes which have ruined many excellent scholars and otherwise eminent men. He died in 1806, at the age of 72, leaving a son of the same name, who followed his father's profession, and died at Scituate, October, 1827, aged 38.—*Dean's History of Scituate, &c.*

#### DR. JOHN BARNARD SWETT,

born at Marblehead, June 1, 1752, was a son of Samuel Swett, Esq., and grandson of Mr. Joseph Swett, who first introduced foreign commerce into that town about the middle of the last century.

He graduated at Harvard College in 1767, and prosecuted his medical studies under the direction of Dr. William Cullen, and his distinguished coadjutors at Edinburgh. During the commercial embarrassments which preceded our Revolution, his remittances from this country were interrupted, and he went out as surgeon of an expedition to the Falkland Islands. With funds obtained in this enterprise, he was enabled to complete his medical education by attending the hospitals in France and England; and he returned to America in 1778.

Immediately on his return, he joined the American army as a surgeon, and was in the expedition to Rhode Island, under Gen. Sullivan. He was in the disastrous expedition to Penobscot, which issued in the destruction of the whole fleet, and in the sacrifice of every thing beyond what each man could carry on his back. His valuable library and surgical apparatus, and manuscripts prepared with great care in Europe, were lost.

In the year 1780 he commenced practice in Newburyport. Here his progress was rapid and successful. Almost every surgical case through a large circuit devolved upon him, and his medical practice soon became very extensive. In 1796 the town of Newburyport was visited with the yellow fever, and he fell a victim to that epidemic at the age of 44. His death threw a gloom over the town not to be described in words.—*Dr. Thacher. Rev. Dr. Dana. History of Newburyport, by Hon. C. Cushing.*

#### HON. COTTON TUFTS,

a most amiable man, and an excellent physician, was the son of Dr. Simon Tufts of Medford, and was born in May, 1731. He graduated at Harvard College in 1749, where he sustained a high reputation, both moral and literary. He studied medicine with his brother at Medford, and settled as a physician at Weymouth. His practice in early and middle life was extensive. His manners were kind and courteous, and he was highly esteemed not only as a physician but as a man. He was one of the original members of the Medical Society, and from 1787 to 1793 sustained the office of president. He was much in public life; was a member of the Convention for adopting the Constitution of



the United States, and many years a member of the Senate of Massachusetts. He was a rational and firm believer in the Christian religion, and early made a public profession of his faith. During a period of more than forty years he was an officer in the church, and discharged its duties with fidelity and acceptance. In social life he was distinguished by urbanity and an agreeable address. His conversation was interesting and instructive; he possessed a remarkable consistency of character, and discharged the duties of the various relations of life with propriety. He died December 8, 1815, aged 84.—*Funeral Sermon of Rev. Mr. Norton. Dr. Thacher's Medical Biography.*

#### JOHN WARREN, M. D.,

one of the founders of the Society, was born in Roxbury July 27, 1753, and graduated at Harvard College in 1771. While a member of college he displayed a taste for anatomy, and took the lead in the formation of an association of students for the purpose of cultivating it. After graduating he became a pupil of his brother, Dr. Joseph Warren, afterwards General Warren. By him he was initiated into the principles on which the patriots of that time grounded their opposition to the pretensions of the British government, and imbibed his ardor in supporting the rights of his country. At that early period of life he became a political writer, and continued till the conclusion of the war to exert himself, both in his private correspondence, and by his public writings, to animate his friends, the army, and his often desponding fellow citizens to encounter the difficulties of the contest with fortitude.

In 1773, he commenced business in Salem, where his agreeable manners and the patronage of that distinguished physician and philosopher, Dr. Holyoke, gave him an extensive practice, second only to that of his patron. His successful career was interrupted by the hostilities of the 19th of April, 1775. On information being received at Salem of the intended attack on the stores at Concord, he entered Colonel Pickering's regiment as a volunteer, and marched towards Lexington to support the cause of his country. He afterwards returned to Salem and continued his practice there till the day of the battle of Bunker Hill.

Some rumors of a contest having reached him, he armed himself, and, guided on his way by the flames of Charlestown, proceeded on foot to join the army at Cambridge. His anxiety respecting the fate of his brother was intense, and such was the agitation of the period which succeeded the battle that three days elapsed before the certainty of his death was established. He was then determined to relinquish his profession and enlist in his country's service, as a private soldier. Other destinies however awaited him. He was soon appointed a Hospital surgeon, and accompanied the army to the Middle States after the evacuation of Boston; was with it in the unfortunate action on Long Island and through the gloomy winter of 1776 and '77, until after the action of Trenton and Princeton. At the latter place he had a severe attack of fever which nearly proved fatal to him. Soon after his recovery he returned to Boston to superintend the establishment of a hospital in that place, and there continued in the public service till the peace.

The situation was favorable for the prosecution of anatomical studies, and he did not fail to improve the advantage he thus possessed. He soon attained the reputation of the most eminent surgeon in Boston, and when his anatomical pursuits became known to his friends in the medical profession, he was solicited by them to extend the benefit of his dissections, and give a private course of demonstrations or lectures. Neither he nor his cotemporaries had ever enjoyed the advantage of public instruction, and he labored under many disadvantages; nevertheless, his talents and resolution supplied all deficiencies, and his instructions were highly appreciated. These lectures, the first in Massachusetts, were given, in 1780, at the Military Hospital. In 1782 he was appointed to fill the chair of Anatomy and Surgery in the recently organized medical department of Harvard College, and commenced a regular course of instruction at Cambridge in 1783. The labor and fatigue incident to such an undertaking, in connection with a most extensive medical and surgical practice, can scarcely be appreciated at the present time.

His practical skill in surgery, together with his reputation as a teacher, gradually raised him to the highest eminence, as a consulting and operating surgeon. In the mean while his medical business became very extensive, and he was engaged in most of the philanthropic and literary institutions of the time.

Having taken part in the formation of the Massachusetts Medical Society in 1781, he rose through different offices in it until, in 1804, he was elected President; an office which he continued to sustain with great reputation to himself and benefit to the Society until his death, which occurred April 4, 1815.\*

It is not easy to decide whether Dr. Warren was most indebted for his success to nature or to the diligent use of the rich faculties with which he was endowed. His per-

\* Not 1819, as erroneously stated, Vol. xii. p. 361.



ception was quick and acute, his imagination lively and strong, his memory tenacious, his judgment rapid, his actions prompt and decided. Thus endowed he could hardly fail to arrive at a very high rank in his profession. Accordingly we find him constantly receiving marks of honorable distinction through life, and always enjoying the highest confidence of those around him. His temper was ardent, affectionate and generous; his sympathies strong; his spirits usually free from depression. He was remarkable for a cheerfulness and vivacity of temper which spread sunshine on all about him. In his deportment there was nothing imposing; yet he possessed that kindness, and affability, and dignity of manners which constitute true politeness. Such substantially is the testimony of his eulogist, and no one knew him better, or was more able to appreciate the excellencies of his character.

As a lecturer he had few equals and no superior. With a voice harmonious in an uncommon degree; an utterance distinct and full; language perspicuous and well chosen; above all with an animation arising from a deep interest in his subject, and from an earnest solicitude that every hearer should be satisfied and profited, he imparted to his pupils his own enthusiasm, and awakened their powers to the highest degree of activity.

His death occasioned a chasm in society. Science and humanity will delight in dwelling on his name, and his memory will long be cherished by the community.—*Rees' Cyclopaedia. Eulogy, by James Jackson, M. D.*

#### THOMAS WELSH, M. D.,

of Boston, was born in 1751; graduated at Harvard College in 1772; was an active surgeon in the American army during the Revolutionary war; and in this capacity ministered to the wants of the wounded in the battles of Lexington and Bunker Hill. He subsequently enjoyed an extensive practice in Boston; was attached to the Marine Hospital in Charlestown; and at a later period performed with fidelity and success the duties of Quarantine physician to the port of Boston. He was for many years one of the consulting physicians to the Massachusetts General Hospital. As a physician, and as a man, he was greatly respected, and at the time of his death, which took place in February, 1831, at the age of 80, he was the oldest member of the Boston Faculty, and the last survivor of the founders of the Massachusetts Medical Society.—*Boston Med. and Surg. Journ. Vol. IV. p. 34.*

#### DR. JOSEPH WHIPPLE

was one of the founders of the Medical Society, and Corresponding Secretary from 1802 until his death. He is understood to have been a pupil of Dr. Joseph Gardner, and he commenced business in Boston under his patronage. From small beginning he gradually acquired a respectable share of business, and was considered a good physician and a useful man. He died, September 3, 1804, aged 48.—*Dr. Thacher. Dr. B. Shurtleff.*

#### DR. WILLIAM WHITING,

an eminent physician of Great Barrington, was born in Norwich, Ct., in March, 1730, and studied medicine under the direction of Dr. John Bulkley of Colchester. He settled in Great Barrington before 1760, and was considered the first physician in the county as to medical knowledge. In his manners he was modest and unassuming, and an intimate friend of the distinguished Dr. Erastus Sargeant of Stockbridge. He was a professor of religion, and was connected with the Protestant Episcopal church, and was much in public life. During a number of years he was Chief Judge of the Court of Common Pleas; and he had a seat in the provincial congress of Massachusetts. In 1779-80, he was a delegate to the convention for framing a constitution. He was faithful in every trust committed to him, and died of dropsy, December 8, 1792, in the sixty-third year of his age.—*Dr. Fowler. History of Berkshire. Dr. O. Partridge. Journal of Massachusetts Convention, &c.*

NOTE. In the preceding article, Vol. xii. page 358, Coffinson should be read Coffin, senior. Rev. Thomas Thatcher is supposed to have been the first educated physician in Weymouth, and a minister there from 1644 to 1664, but not the first minister. Dr. Warren was removed by death, and Dr. Fisher elected President in 1815. Page 364, Nathaniel Freeman died at the age of 86 and not 66. Samuel Nye, page 365, resigned in 1819, and died in 1834, aged 85. Matthew Mayhew died in 1806, aged 84.

## HISTORY OF THE EVANGELICAL CONSOCIATION OF RHODE ISLAND.

[Prepared by Rev. THOMAS SHEPARD, of Bristol, R. I.]

In the month of May, 1808, Rev. Mase Shepard, Pastor of the Congregational church in Little Compton, Rev. William Patten, D. D., Pastor of the Second Congregational church in Newport, Rev. Caleb J. Tenny, Pastor of the First Congregational church in Newport, and Rev. Thomas Williams, minister of the Pacific Congregational church in Providence, after having conferred together on the subject, concluded it to be expedient to form themselves into an Association for the purpose of promoting the interests of the Redeemer's kingdom, and of discharging such duties as the ministers of Christ are required and authorised to perform. Having agreed upon the fundamental principles of the Association, they resolved themselves into a meeting for transaction of business, and chose Mase Shepard, Moderator, and Thomas Williams, Scribe of the present meeting.

The meeting was opened with prayer by Rev. Caleb J. Tenney. It was then proposed and voted, that the Association be called "*The Evangelical Association of Ministers in the State of Rhode Island.*"

At this meeting a young man received license to preach the gospel as a candidate for the ministry. Rev. Mr. Williams was appointed to prepare and present at the next meeting of the Association such regulations as were deemed necessary for the due organization of the body.

Accordingly, at the next meeting of the Association, holden in Providence, Mr. Williams presented such Articles of Faith and Rules of Business as he had prepared for the adoption of the body, which, on being read, were postponed for further consideration. At this meeting it was voted that each of the churches in connection with the ministers who belong to the Association, be requested to appoint a brother to attend the next meeting of their body.

At the third meeting of the Association, held at Little Compton, Nov. 4, 1808, the aforesaid Articles and Regulations were again read and considered, and their adoption postponed until the next meeting. At this meeting the first Association Sermon was preached by Rev. Thomas Williams, from Gal. iv. 18. A committee was appointed to prepare a pastoral letter to the churches in connection with the body, which has been done yearly to the present time.

At the subsequent meeting of the Association, held at Newport, May, 1809, the following Articles of Faith were unanimously adopted as constituting the basis of the doctrines believed by the ministers and churches in connection with this body, henceforth to be called the *Evangelical Consociation of Rhode Island.*

*Article 1.* There is one, and but one God; who is the Creator, and Preserver, and Governor of the Universe; and who possesses every natural and moral perfection.

*Art. 2.* The Bible was written by holy men, as they were moved by the Holy Spirit, and it is a perfect rule of faith and practice.

*Art. 3.* God exists in three persons, the Father, the Son, and the Holy Spirit, and these three are one God, the same in essence, and equal in every divine perfection.

*Art. 4.* God has, for his own glory, foreordained whatsoever comes to pass, and he works all things after the counsel of his own will.

*Art. 5.* God created Adam perfectly holy, and constituted him the representative of all his posterity, suspending their moral character on his probationary conduct.

*Art. 6.* In consequence of the fall of Adam, all mankind are, by nature, in a state of total depravity; and they deserve to be punished with eternal death.

*Art. 7.* The Lord Jesus Christ, who is God and man, has, by his death on the cross, made an atonement for the sin of the world.

*Art. 8.* Through the atonement, salvation is freely offered to sinners in the gospel, yet they all naturally reject the gracious offer, and refuse to come to Christ that they may have eternal life.



*Art. 9.* God has, in the covenant of redemption, given to Christ a certain number of mankind, who were from eternity predestinated to be holy, and to be heirs of eternal glory.

*Art. 10.* The Holy Spirit by an act of special and invisible grace renews the hearts of all the elect, and causes them in the present life to accept the salvation of the gospel.

*Art. 11.* The foundation of the elect's acceptance with God is the Lord Jesus Christ, in whom they become interested by faith alone.

*Art. 12.* God promises to bring all who are renewed in the temper of their minds, through sanctification of the Spirit and the belief of the truth, into the kingdom of glory.

*Art. 13.* All who are not given to Christ in the covenant of redemption, will persist in sin and be formed into vessels of wrath and fitted for destruction, to which they are appointed.

*Art. 14.* None but the cordial friends of Christ ought to partake of the Lord's Supper, and every church ought to require evidence of holy love in all whom they admit to their communion.

*Art. 15.* Adult believers, who have not been baptized, and the children of professing believers, are the proper subjects of baptism.

*Art. 16.* God has appointed a day in which he will judge the world in righteousness, by Jesus Christ; who will then receive the righteous to endless happiness in heaven, and sentence the wicked to endless punishment in hell.

The above Articles have never been altered or modified in any particular since they were adopted. They are now held as they were thirty years ago, a fair summary of the doctrines embraced as fundamental by the ministers and churches of the Evangelical Consociation of Rhode Island.

At the above meeting certain rules of order were adopted regulating the holding of meetings, the mode of receiving members, together with the exercises of each meeting, which have undergone various modifications as circumstances seemed to have required. These Rules have ever been strictly *Congregational*. The Consociation has never claimed any jurisdiction over the churches. Its acts in relation to them have been purely advisory. The term Consociation, was chosen as it appears simply from the consideration that delegates from the churches were admitted to participate in the doings of the body. This measure, it was supposed, would tend to bind together in stronger alliance the ministers and members of the Congregational churches in the State, and such, we believe, has been the happy result. The records clearly show that the subjects discussed and the business transacted at the meetings of this Consociation have been such as are accustomed to be brought before the Associations of Congregational Ministers in New England.

According to an Article in the Constitution of the Consociation, all ministers and churches becoming members of it must previously signify their assent to its Articles of Faith. The result has been that all the Orthodox ministers of the Congregational order who have resided in the State for any length of time have become members, and all the churches of the same order except two, and one of them of recent formation, have also become united with it. Beside those lying within the limits of the State, two others, one at Fall River, and one at Pawtucket, some of whose members live within the bounds of Rhode Island, have united with us and also their pastors. It is believed no circle of ministers and churches of the same number can be found in New England which has been more united in sentiment and affection, or who have experienced less schism than those composing the Evangelical Consociation of Rhode Island from its commencement to the present time.

From the time of the formation of this Consociation in 1808, until the year 1825, its meetings were held semi-annually. Since the last date they have been held once a year, and that on the second Tuesday in June.

In 1821, two Delegates were sent to the General Association of Connecticut, soliciting a union with them and a fraternal correspondence. The proposal was cordially accepted by that body, and on the year following two delegates were received from them at our annual meeting. In 1822, the same proposal was made to the General Association of Massachusetts and accepted by them. In 1825 a delegate was received from the General Association of New Hampshire, with a proposition to unite with them in correspondence, which was cordially reciprocated. In 1829 a delegate was sent from this body to the General As-



sembly of the Presbyterian church at Philadelphia with proposals of union and correspondence, which were accepted by them on the same terms with which they corresponded with other Ecclesiastical bodies in New England. In 1833, proposals of correspondence were received from the General Conference of Congregational churches in Maine, through their delegate, the venerable Jotham Sewall, which was unanimously agreed to by this body; and in the same year a similar connection was formed with the General Convention of Congregational ministers in Vermont. In 1837 this body entered into a similar relation with the General Association of Congregational ministers in New York. So that although we are the least of the tribes of Israel, yet we are permitted to enjoy a fraternal union and correspondence upon an equality with all similar bodies of the Congregational order and also with that of the Presbyterian church. With the latter our correspondence is for the present suspended, on account of the unsettled state of affairs in that connection. But we hope soon to resume an intercourse which has hitherto proved so mutually pleasant.

#### HOME MISSIONS.

This Consociation has from the beginning held a close alliance with the cause of Home Missions. Several of the churches now in our connection have been brought into existence and sustained by missionary aid. As early as May, 1803, Rev. Samuel Hopkins, D. D., Rev. Mase Shepard, and Rev. William Patten united in forming "The Rhode Island Missionary Society." Dr. Hopkins was chosen President, being then in the 82d year of his age, and in the 62d year of his ministry. Its founders say, "Our objects shall be, the promotion of the Gospel in any part of this State where there may be opportunity for it; and to assist Africans in coming to a knowledge of the truth in any way which may consist with our means and advantages." In their first Annual Report, made in 1804, it is recorded—"The Society has several times sent Missionaries to those parts of the State which are destitute of the Gospel, and their labors have been attended with some success. They have in general been received with much kindness and gratitude; and there is a prospect that two or three Societies will be gathered, and have the ministry established. With respect to the Africans, the Society has no particular plan; nor is there other than a general prospect of being useful to them."

During the thirty-six years since the formation of this Society, a number of Missionaries have been employed with various success in different portions of the State. Among these we would notice the venerable Jotham Sewall, commonly known as the Apostolic Missionary, whose labors have been so abundant and so successful in Maine, where he still lives, having nearly completed his fourscore years. Mr. Sewall repeatedly passed over the destitute portions of this State, preaching as often as two or three times each day. His faithful preaching, fervent prayers, and pious counsels, are still remembered by many with gratitude, and will continue to be while life remains. Rev. Daniel Waldo from Connecticut, labored for several years in the western and northern sections of the State. In 1815, he gathered the church in East Greenwich, and in 1816, the church in Slatersville.

During the last fifteen years, this Society has held its anniversary in connection with the annual meeting of the Consociation, at which time a Report has been made of its operations, and addresses offered in support of its objects. At the Annual Meeting of the Society in 1833, the following resolution was offered and unanimously adopted, the audience concurring:

"Resolved, That the Consociation now in session, be requested to recommend to all the ministers and members of the churches in their connection, to become annual subscribers to this Society, and also to make the cause of Home Missions a special subject of prayer."

The Domestic Missionary Society of Connecticut have deeply sympathized with us in our destitute state, and have kindly aided us, for a number of years past, with an annual donation of *one thousand dollars* to assist in sustaining our feeble churches in the enjoyment of a stated ministry.

## EDUCATION SOCIETY.

This Consociation has always felt a deep interest in the work of training up a pious, learned, and able ministry, for the supply of our churches, and for the evangelization of the heathen. In 1836, it resolved itself into an Education Society, auxiliary to the American Education Society. Its Moderator for the time being is, *ex officio*, President of the Society, who, together with a Secretary and Treasurer chosen annually, constitutes the organization of the Society. The yearly concert of prayer for colleges is observed in nearly all our churches.

## OBJECTS OF MORAL REFORM.

*Intemperance.*—The Consociation at its annual session in 1831, passed the following resolutions, viz :

“*Voted*, That this body view with deep and increasing interest, the efforts made in behalf of total abstinence from the use of ardent spirits.

“*Voted*, That we earnestly recommend to the churches in our connection, to abstain with us not only from the use of ardent spirits, but also from any concern in the manufacture, importation, or sale of the same, and to lend their efficient, united, and prayerful influence to promote the establishment and extension of the temperance cause.”

In 1832, the following measures were adopted in furtherance of this good work : “As the moderate use of ardent spirits is not only needless but hurtful ; as it tends to form intemperate habits and appetites, and while it is continued the evils of intemperance can never be done away ; as it is the prolific parent of pauperism, and crime, and wretchedness, and causes a universal deterioration of body and mind—especially as its direct tendency is to prevent the efficacy of the glorious gospel, and to render all the means which God is using for the moral and spiritual illumination of mankind abortive, and thus ruin them for both worlds, therefore,

“*Resolved*, That the dearest interests of the Redeemer’s kingdom are identified with the success of the temperance cause ; and that it be earnestly recommended to each of the several churches connected with this body, to form all its members into a temperance association on the plan of entire abstinence, and to use vigorous and persevering efforts to persuade all the members of the congregation to enlist with them in a general and unyielding warfare against this foe of the human race.”

*The sanctification of the Sabbath.*—In 1832, the following resolutions were adopted by this body, viz : “As this Consociation regard the Christian Sabbath as a divine institution of universal and perpetual obligation, and believe that upon its sanctification depend, under God, our social, civil, and religious privileges, therefore,

“*Resolved*, That it be recommended to the several ministers in connection with this body, to preach on the second Sabbath of July, or some other Sabbath of that month, in reference to the sanctification of the Sabbath, and that they endeavor to secure a concentration of influence in their churches to prevent the profanation, and promote a more strict observance of this holy day.”

*Slavery.*—The following overture was adopted by this Consociation in 1834 :

“*Resolved*, That this Consociation regard the system of slavery in this country as a violation of the rights of man.

“*Resolved*, That we deeply sympathise with the two millions of our countrymen who are in bondage, and acknowledge their claim to immediate relief ; and believe that those who hold them in bondage have also a claim upon our sympathy, as placed in trying circumstances in respect to the origin, present aspect, and wisest disposition of the system of slavery.

“*Resolved*, That the observance of Heaven’s law of *love*, in judicious measures, and in fervent prayer, is indispensable to the termination of slavery.”



*The Seventh Commandment.*—June, 1834.

“Resolved, That it is the duty of parents and heads of families, of teachers of children and youth, and of all persons who are concerned in the instruction and government of schools and colleges, to become acquainted with the nature and extent of the offences and miseries which arise from transgressions of the *seventh commandment*, and with the means which are used by the ungodly and the licentious, with persons in early life to produce these great and dreadful evils.

“Resolved, That the information and assistance which members of the medical profession are able to afford in respect to the principles and objects of moral reform, are to be most ardently desired and highly valued by the whole community; to be gratefully acknowledged whenever they are afforded, and ought to be sought and secured by all wise and proper means.

“Resolved, That the pure gospel of God which embraces the eternal purpose of redemption, the atonement of the Lord Jesus Christ, by his death on the cross, and the almighty, official, and personal agency of the Holy Ghost, affords a sufficient and the only possible remedy, for the multiplied abominations of lawlessness; and that Christian ministers and professors are bound to apply this remedy through the land and through the earth, to the extent of their power.”

*War.*—“Resolved, That the abolition of the wicked custom of war, and the promotion of universal peace, are among the appropriate works of Christianity, and should be recognized among the benevolent enterprises of the day.

“Resolved, That it be recommended to ministers to preach on the subject of peace, and to churches to hold a special prayer meeting for universal peace, on some day in the last week in December annually.

“Resolved, That Christian parents ought to train up their children for peace and not for war; and to this end, great pains should be taken to guard the tender mind from the influence of *war literature, war toys, and war displays, and parades*, calculated to throw a false glare over the trade of blood.”

## CONCERT OF PRAYER.

The following order was taken by this body at its annual meeting in 1832: “Inasmuch as Christians and churches, both in this country and Europe, have expressed a desire that a day might be designated to be observed by all Christians throughout the world as a day of fasting and prayer for the outpouring of the Holy Spirit on the whole family of man, and this Consociation being deeply impressed with the importance and high privilege of such an observance, therefore,

“Resolved, That in accordance with the recommendation of the General Assembly of the Presbyterian Church, the ministers and churches composing this Consociation will observe the first Monday in January, 1833, as a day of fasting and prayer for a divine blessing upon the ministry of the gospel throughout the world; for the revival of religion in the whole of Christendom, and for the entire success of those benevolent enterprises which have for their object the world’s conversion to God.” \*

The following resolution was passed June, 1836:

“Resolved, That we regard the concert of prayer on the first Monday evening of each month, as one of the most precious signs of the times, and intimately connected with the conversion of the world to God. We would, therefore, earnestly recommend its constant and punctual observance to all our churches.”

It may be proper here to remark, that at the recommendation of the conference of Orthodox Congregational churches in this State, the monthly concert has been changed, in several of our congregations, from the *first Monday* evening to the *first Sabbath* evening in each month. So far as this change has

\* The observance of this day for such a purpose, has continued in most if not in all the churches to the present time.



been adopted, it has been followed with a decided increase of numbers and interest in the exercises of the occasion.

#### SEAMEN.

Among the various benevolent objects that have engaged the attention of the Consociation, the cause of the mariner has not been forgotten. In 1836, the following order was taken on this subject:

*“Resolved,* That the peculiar character of seamen, and of boatmen upon our internal waters, and their extensive influence upon all our social relations and religious interests, render direct efforts for their conversion, one of the most hopeful and important measures for the rapid progress of the gospel throughout the world.

*“Resolved,* That in view of the peculiar smiles of God upon the labors of the American Seamen’s Friend Society, in this department of Christian effort, we recommend it to the patronage and confidence of all our churches.”

The seamen’s concert of prayer is extensively regarded among us with deep interest. In Providence and Bristol, temperance boarding houses have been provided, where the sailor may find a quiet and safe home while in port.

#### MATERNAL ASSOCIATIONS.

In 1834, the Consociation took the following order in relation to Maternal Associations:

*“Resolved,* That this body feel a deep interest in the formation of maternal associations, and would commend such associations to our churches, as intimately connected with the fulfilment of the blessed and eternal promise, ‘I will pour out my Spirit upon thy seed, and my blessing upon thy offspring,’ and as calculated to enforce the duty and the privilege of placing all the children of the church under the seal of the everlasting covenant.”

#### CATECHISM.

The following resolution, passed June, 1836, will show that this Consociation still love to walk in the good old way of their fathers: “Whereas we believe correct principles to be the only basis of correct practice, and belief of the truth the only impelling motive to a holy life and conversation, and whereas this Consociation believe that impressions on the young mind always exert the strongest and most abiding influence through life, and whereas the system of doctrines taught in the Assembly’s Catechism contain a simple, plain and correct exhibition of the truths of the Bible, therefore,

*“Resolved,* That it be recommended to the ministers and churches to use all proper means to secure the introduction and the use of this catechism among the youth of their congregation.”

#### DOCTRINAL TRACTS.

Although the record of the Consociation containing resolutions respecting the circulation of Doctrinal Tracts is not at hand, yet resolutions have been repeatedly passed by this body, expressive of its approbation of such tracts, and of the great importance of their extensive circulation among the population of this State.

#### THE BIBLE.

This Consociation have ever manifested a deep interest in the circulation of the Scriptures. When the resolution was taken by the American Bible Society to supply all the destitute in the land within a given period, its execution received the efficient aid of this body. Through the efforts of its members, in connection with other Christian denominations, this State has been repeatedly explored, and its destitute supplied with the word of God.

The above resolutions and acts of this Consociation in relation to these various objects of benevolence, are quoted as specimens of many resolutions and acts of the like nature which fill the record of their doings from year to year. From them it will be seen that, though small in territory and numbers, yet we have not been strangers to the spirit of the age, but have borne our humble share in the burdens and privileges of conveying instruction to the ignorant, reform to the vicious, and salvation to a perishing world. Our annual convocations have been seasons of refreshing to the churches. The presence of our brethren from abroad, the delegates of the several ecclesiastical bodies in correspondence with us, has uniformly cheered and strengthened us. Our discussions and doings have been distinguished for harmony and good feeling. During the last fifteen years, the sacrament of the Lord's supper has been administered during the session. The minutes of the meeting are printed, containing a Pastoral Address, and circulated extensively among the members of our churches. At the present time there are sixteen ministers residing within the bounds of this Consociation, two of them without charge, who are connected with it. There are fourteen churches consociated and represented in this body, all of whom except two, are supplied with ministers. Two Orthodox Congregational churches within our bounds have not yet united with us.

The following is a catalogue of the ministers who have been and still remain members of this Consociation. The date affixed to their names shows the time of their admission—those marked \* are dead; those marked † have removed from our connection.

*Mase Shepard,	1808	Orin Fowler,	1831
*William Patten, D. D.,	"	†John Starkweather,	"
†Caleb J. Tenney, D. D.,	"	†Asa T. Hopkins,	"
†Thomas Williams,	"	†Barnabas Phinney,	1833
†Thomas Kendall,	1812	†Giles Pease,	"
†Calvin Hitchcock,	1815	†Jonathan King,	"
†Benjamin Whitmore,	1816	A. H. Dumont,	1834
†Joel Mann,	"	†William G. Johnstone,	"
†Daniel Waldo,	1817	Benjamin R. Allen,	"
†Luther Wright,	1819	†William B. Lewis,	1835
†Ebenezer Coleman,	"	Thomas Shepard,	"
†Willard Preston,	1820	†Caleb B. Elliot,	1836
†Oliver Brown,	"	Constantine Blodgett,	"
*Samuel Austin, D. D.,	1821	Charles P. Grosvenor,	"
†Loring D. Dewey,	1822	†Amos Lefavour,	"
*Henry Wright, D. D.,	"	†Samuel W. Colburn,	"
†Francis Wood,	1824	†Charles T. Torrey,	"
William H. Smith,	1825	†Edward Peterson,	"
†Jonathan Keith,	1826	John N. Whipple,	1837
Thomas Vernon,	"	Mark Tucker, D. D.,	"
†Thomas T. Waterman,	1827	Isaac Jones,	1838
†William T. Torrey,	"	†Nathaniel S. Folsom,	1839
†Thomas M. Smith,	1828	†Willis Lord,	"
†Isaac Lewis,	1829	†Joel Mann,	"
†William H. Beecher,	1830	Samuel W. Whelpley,	"
†Michael Burditt,	"	Timothy A. Taylor,	"

The following list embraces the preachers for the Consociation, with the year annexed, in which they performed the service :

Thomas Williams,	1808	Luther Wright,	1819
Mase Shepard,	1810	Oliver Brown,	"
William Patten, D. D.,	"	Daniel Waldo,	1820
Caleb J. Tenney,	1811	Samuel Austin, D. D.,	1821
Thomas Williams,	"	Eben. Coleman,	1824
Thomas Williams,	1813	Oliver Brown,	1826
Joel Mann,	1816	Francis Wood,	1827
Calvin Hitchcock,	"	Thomas Vernon,	1828
Daniel Waldo,	1817	Thomas T. Waterman,	1829
Joel Mann,	1818	Isaac Lewis,	1830

† Deposited.

Oliver Brown,	1831	Thomas Shepard,	1836
H. G. Nott, of New Hampshire,	1832	Benjamin R. Allen,	1837
B. H. Rice, D. D., of New Jersey,	1833	Constantine Blodgett,	1838
O. Fowler,	1834	Thomas Vernon,	1839
Barnabas Phinney,	1835		

The following persons were licensed by this Consociation to preach the gospel:

Elijah Dexter, Jr.,	1808	William H. Smith,	1825
Ezekiel Rich,	"	Easton Peabody,	1832
Sylvester Holmes,	1810	William Newell,	"
Reuben Torrey	1817		

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### NOTICES OF NEW PUBLICATIONS.

*Thirteen Historical Discourses, on the completion of two hundred years, from the beginning of the First Church in New Haven, with an Appendix. By Leonard Bacon, Pastor of the First Church in New Haven. Durrie & Peck, 1839. pp. 400.*

Besides the thirteen historical discourses of Mr. Bacon, this volume includes a rich appendix respecting Governors Eaton, Winthrop, father and son, Rev. John Davenport and Rev. Dr. James Dana, Madam Noyes, primitive ordinations in New England, specimens of church discipline, notices of some of the planters of New Haven, the primitive meeting-house in New Haven, the statement of the New Haven Colony, letters from John Davenport to John Winthrop, etc. There are also accurate portraits of Davenport, Pierpont, Whittelsey, and Dana, all from original pictures. The discourses are on the causes of the colonization of New England and the spirit of the first planters; the foundations of the New Haven church and commonwealth; early ecclesiastical usages; specimens of Puritan ministers in the New Haven Colony, Prudden, Sherman, James, Eaton, Hooke; account of Mr. Davenport and Gov. Eaton, Nicholas Street, James Pierpont; founding of Yale College; Joseph Noyes and the great revival of President Edwards's day; the New Haven church divided; Mr. Noyes in his old age; Chauncy Whittelsey and his ministry; James Dana at Wallingford and New Haven.

The whole volume is one of great and enduring interest. The topics are radically and patiently investigated, and controverted points are candidly weighed and stated. We commend it to all the lovers of New England and its sainted pilgrim fathers. It is written by one well versed in their history, and who reveres their blessed memory, but who expresses freely his opinions.

*Dedham Pulpit; or Sermons by the Pastors of the First Church in Dedham, Ms., in the 17th and 18th centuries, with a Centennial Discourse by the present Pastor. Boston: Perkins & Marvin. 1840. pp. 517.*

Here is another precious volume, a noble memorial of the piety and intelligence of the early ministers of New England. We welcome such volumes as this with heartfelt gratitude. The author deserves the thanks of all the children of the Puritans throughout their wide dispersion. The volume is presented in a fine style of typography. It is one of the best specimens of the art which has appeared from the American press. The paper, the printing, and the binding, are in finished style.

The list of ministers mentioned is as follows:—Rev. Messrs. JOHN ALLIN, WILLIAM ADAMS, JOSEPH BELCHER, SAMUEL DEXTER, JASON HAVEN, JOSHUA BATES, D. D., and EBENEZER BURGESS, D. D. Within the territory of ancient Dedham, are now



the towns of Dedham, Bellingham, Dover, Franklin, Medfield, Medway, Natick, Needham, Sherburne, Walpole, and Wrentham. In these towns there are twenty-five Congregational churches, three Baptist churches, and one Episcopal church. There have been or there are now settled over these churches eighty-one Congregational ministers, seven Baptist ministers, and four Episcopal, in all ninety-two.

The volume contains two sermons by Mr. Allin, two by Mr. Adams, five by Mr. Belcher, the conclusion of a sermon delivered at the Thursday Lecture in Boston, Aug. 30, 1721, together with an elegy on Mr. Belcher, two sermons by Mr. Dexter, eleven by Mr. Haven, and a Centennial discourse delivered by Dr. Burgess, Nov. 8, 1838, 200 years after the organization of the Church. All these sermons are very respectable pieces of composition; some of them are of superior excellence. They exhibit, in a most unequivocal manner, the sound orthodoxy and earnest piety of their authors. "In several of our early churches," says Dr. Burgess, "as Plymouth, Salem, Charlestown, Boston, Cambridge, Roxbury and Dorchester, it would be easy to collect a volume, greater in extent, and more rich in intrinsic worth." We hope that the suggestion will be acted upon. Our printing presses could not be more usefully employed than in republishing some of the best discourses of the Cottons, Mathers, Shepards, Wilsons, Nortons, Sewalls, Coopers, Eliots, etc., who ministered so usefully and ably in the pulpits of the pilgrims.

*Outlines of Imperfect and Disordered Mental Action.* By Thomas C. Upham, Professor of Mental and Moral Philosophy in Bowdoin College. New York: Harper and Brothers. 1840. pp. 399.

Prof. Upham has three introductory chapters on the outlines of moral philosophy, connection between the mind and the body, etc. He then takes up the disordered action of the senses, illusions or apparitions, disordered state of the power of abstraction, disordered attention, dreaming, somnambulism; then the disorders in the association of ideas, consciousness, judgment, the reasoning power, imagination, nature and causes of idiocy, irregular action of the appetites and propensities of the moral sensibilities, and of the will, etc.

No volume that has come within our notice for a long time, is of a more practical nature than this. Among other merits, it has two which are quite prominent; an admirably clear arrangement, and very novel and striking illustrations. The respected author has long been familiar with the whole subject of mental and moral philosophy, and might reasonably be expected to state his views perspicuously. In the present case, however, he has surveyed a territory, a part of which had not previously been well explored. Much doubt and confusion rested on certain questions, such as those of dreaming, somnambulism, etc., which he appears to have patiently investigated. His course of reading has furnished him with a large number of very apposite facts and illustrations. The work is well worthy of the perusal of all intelligent readers. In order to adapt it to the general comprehension, technical language has been avoided wherever practicable. It is unnecessary for us to commend the temper and spirit of Prof. Upham's works.

*Obstacles to the success of the Gospel.* A Sermon preached at the Dedication of the New Meeting-House, erected by the First Religious Society in North Danvers, Ms., Nov. 21, 1839. By Milton P. Braman, Pastor of the Church. Salem: Ives & Jewett. 1840. pp. 50.

The text on which this sermon is founded is Titus i. 3, "But hath in due times manifested his word through preaching." The topics discussed are, the divine wisdom manifested in the institution of preaching the Christian religion; the obstacles to its success, particularly in our own country; and our obligations to support it. The obstacles to the success of the gospel arise from the political state of the country, from the great excitability of the people; an excessive democratic feeling; the reaction from

the religious spirit which prevailed among the first settlers of New England; the peculiar temptations which this country presents to the indulgence of a worldly spirit. These and various other topics are illustrated with great force and ingenuity. The writer advances to his position with boldness and independence, yet in a candid and conciliatory manner. It is an excellent specimen of a dedication sermon.

*Address of the Rev. R. H. Morrison, D. D., pronounced at his inauguration as President of Davidson College, N. C., Aug. 2, 1838. Published by request of the Board of Trustees.* Philadelphia: Wm. S. Martien. 1838. pp. 23.

This is a practical and serious address, exhibiting views on the subject of Christian education, which can never be too often repeated. They lie at the foundation of our hopes respecting the real and permanent utility of our colleges. As long as men of true piety shall sustain the principal offices in these institutions, we shall have one substantial reason for not despairing of the ultimate success of our free institutions.

*The Address of the Rev. P. J. Sparrow, M. A., pronounced at his inauguration as Professor of Languages in Davidson College, N. C., Aug. 2, 1838. Published by request of the Board of Trustees.* Philadelphia: Wm. S. Martien. 1838. pp. 24.

We have been particularly gratified with this address. It is manifestly the production of a liberal scholar. A good classical education, in the view of Prof. Sparrow, consists in a thorough knowledge of the grammars of the languages to be studied, in a familiar acquaintance with the idioms of Latin, Greek, and English, in an historical knowledge of classical authors, embracing a course of classical literature, and the writing of Greek and Latin, especially of Latin. We are truly glad to see that the writer refers to the importance of making Hebrew a part of the collegiate course. "If we read aright the signs of the times," says the author, "the day is not far distant when Hebrew will form an indispensable part of a liberal education. It is so in Germany now, and it will soon be so in this country. Perhaps it will be said, that a theological seminary is the proper place to study Hebrew. With equal propriety might it be said, that it is the proper place to learn Greek. A knowledge of Hebrew is necessary in order to enable the student to derive the full amount of profit from the instructions given in theological seminaries," etc.

*The duty of the Educated Men of the country. An Address delivered before the Eumenian and Philanthropic Societies of Davidson College, N. C., July 31, 1839. By the Rev. P. J. Sparrow, M. A., Professor of Languages in said College.* Raleigh, N. C.: Turner & Hughes. 1839. pp. 32.

The duties which are urged upon young men are, to be educated; to elevate professional character; to promote the interests of literature, and of general education; to perform high and important services for the country; and especially to advance the interests of Christianity. It is a well-conceived and well-written address, full of sound views and important principles. With such men as the author of this discourse as teachers in our literary institutions, we have much to hope for the future well-being of our country.

*The Teacher Taught; or the Principles and Modes of Teaching.* By Emerson Davis. Boston: Marsh, Capen, Lyon & Webb. 1839. pp. 79.

Mr. Davis is now pastor of a Congregational church in Westfield, Ms. He was, for many years, principal of the Academy in Westfield, one of the most flourishing institutions of the kind in the western part of Massachusetts. He is now a member of the State Board of Education. The little volume, whose title we have given, is of the most practical character. "I have endeavored to enter the school-house," the author remarks, "with the teacher, at the commencement of his school, to tell him how to

arrange his school, how to manage the internal affairs of his little family, and how to instruct each class." "It has been my purpose to come directly to the aid of the common school teacher, to lay out his work, and to tell him how it is to be done." The book is divided into thirteen chapters, and takes up mutual duties of parents and teachers, qualifications of teachers, arrangement and government of a school, first impressions, orthography, definitions, reading, penmanship, geography, grammar, arithmetic, visible illustrations, moral education, and the Bible.

*The Farmer's Companion; or Essays on the Principles and Practice of American Husbandry. With the Address, prepared to be delivered before the Agricultural and Horticultural Societies of New Haven County, Connecticut. By the late Hon. Jesse Buel, Conductor of the "Cultivator."* Boston: Marsh, Capen, Lyon & Webb. 1839. pp. 303.

Judge Buel died at Danbury, Ct., Oct. 6, 1839, just after this volume was printed. He had long been one of the most eminent scientific and practical agriculturists which our country has furnished. He devoted his most ardent zeal and untiring energies to the best earthly good of his countrymen. This volume contains the results of his long and rich experience in the subject. Some of the topics which he considers are, the importance of agriculture to a nation, the improvement of agriculture practicable and necessary, principles of the new and improved husbandry, agriculture considered as an employment, earths and soils, tillage, various kinds of crops, pastures, rules and suggestions, grass lands, rural embellishments, etc.

*The Life and Voyages of Christopher Columbus. By Washington Irving. Abridged by the same, including the Author's visit to Palos. With a Portrait, Map, and other illustrations.* 1839. pp. 325.

This volume is one of the series of the "School Library" now publishing by Marsh, Capen, Lyon & Webb, and is elegantly printed and firmly bound. Of the merits of the work it is superfluous to speak. Washington Irving's name is inseparably associated with that of the great Genoese discoverer. No book of the kind could be more interesting and useful to the older scholars in our schools.

*Eighth Annual Report of the Massachusetts Sabbath School Society, presented at the Annual Meeting, May 27, 1840.* pp. 56.

The Society have issued during the last year, including the infant series of twelve small books, twenty-nine new publications. The whole number of the Society's publications, including cards and various Sabbath School requisites, is 381, of which 208 are bound volumes. The Society has now on hand a large number of MSS. of various sizes and on various subjects, the publication of which must be delayed till the pecuniary affairs of the country have become more prosperous. The income of the Society for the year is about \$12,000. Hon. Samuel T. Armstrong is President, Rev. Asa Bullard, Secretary, Rev. L. I. Hoadley, Recording Secretary, and Charles Scudder, Esq., Treasurer of the Society.

*Annual Report presented by the Executive Committee of the Bible Society of Massachusetts, at the 31st Anniversary, in the Marlboro' Chapel, Boston, May 25, 1840.* pp. 24.

The total amount of Bibles distributed during the past year was 4,217. The principal officers of the Society are the Rev. John Pierce, D. D. President; Rev. Henry Ware, D. D. Vice President; Rev. Francis Parkman, D. D., Corresponding Secretary; Rev. George W. Blagden, Recording Secretary; Henry Edwards, Esq. Treasurer; Edward Tuckerman, Esq. Auditor; and William T. Eustis, Esq. Keeper of the Depository, at No. 13 Liberty Square, Boston. The Board of Trustees consists of 17 gentlemen. The



Executive Committee are Rev. Dr. Parkman, Rev. George W. Blagden, and Henry Edwards, Esq. The Report by Dr. Parkman is an able and satisfactory justification of the course of Bible Societies in publishing versions of the Bible which are not absolutely perfect. An approximation to perfection is all that can be expected.

*Two Discourses preached before the First Congregational Society in Medford; one upon leaving the Old Meeting-House; and the other at the Dedication of the New.* By Caleb Stetson, Minister of the Society. Boston: Isaac R. Butts. 1840. pp. 60.

The plantation of Medford was begun in 1630. In 1634, Rev. James Noyes supplied the people with preaching for about one year. It does not appear that he had any successor for nearly sixty years. Among the temporary supplies, were Rev. John Hancock, afterwards of Lexington, and Rev. Dr. Colman of Brattle Street Church, Boston. From 1698 to 1708, Mr. Benjamin Woodbridge supplied the pulpit, though he was never ordained. Rev. Aaron Porter was ordained the first regular minister of the town, Feb. 11, 1713. He died Jan. 24, 1722. His successor, Rev. Ebenezer Turell, was ordained Nov. 25, 1724. He died in 1778. His successor, the Rev. David Osgood, D. D., was ordained Sept. 14, 1774, and died Dec. 12, 1822. Rev. Andrew Bigelow, now of Taunton, ordained 9th of July, 1823, remained three years. Mr. Stetson was ordained Feb. 28, 1827. Soon after the death of Dr. Osgood, two new societies were formed, a Congregational, of which Rev. A. R. Baker is now pastor, and an Universalist society. The discourses of Mr. Stetson detail, in an interesting manner, the various important events which have occurred in the town, and in the first religious society.

*A Discourse at the Annual Examination of the Students in the Theological Seminary, Columbia, S. C.* By A. W. Leland, D. D., Professor of Theology. 1839. pp. 25.

This discourse is devoted to a consideration of the causes of the inefficient condition of the Presbyterian churches in South Carolina. It is written with great plainness and point, and in such a manner as must arrest attention. Dr. Leland states, that it cannot be denied, that a comparison of the statistics of the Presbyterian denomination, with those recorded thirty years ago, exhibits a rate of increase deplorably small. The number of pastors in the upper country was nearly as great in 1805, as it is now. At least 25 churches, which then existed, are now extinct, and, in the last ten years, about 30 Presbyterian ministers have removed from the State. In the middle and lower country, the denomination has increased both in strength and numbers, by the establishment of flourishing churches in Charleston, Columbia, Camden, Cheraw and other places. But causes exist which fatally prevent the prosperity of the great body of the churches. The principal cause, in Dr. Leland's opinion, "is the habitual, systematic neglect, on the part of the Presbyterian churches generally, of supporting the ministry." "Three fourths of our churches raise less than \$200 each, annually, upon an average, to support the ministry." "To remove the difficulty, every church, now but partially supplied, should take prompt and decisive measures to have the entire labors of a faithful minister." The address and the appendix are full of facts which seem fully to bear out the author's positions.

*A Discourse on Education, delivered at Braintree, Thursday, Oct. 24, 1839.* By John Quincy Adams. Boston: Perkins & Marvin. 1840. pp. 36.

The venerable ex-president furnishes, in this address, interesting facts from the stores of his accumulated wisdom. He begins with some touching allusions to his own past history, and then proceeds to remark upon the Christian religion, its principal doctrines, its liberal tendency, its influence in advancing the cause of civilization, and education. He then closes with some observations on the enlightened spirit and conduct of our pilgrim fathers, in establishing schools, colleges, etc.

*A Letter to the Rev. Ezra S. Gannett, of Boston, occasioned by his Tract on Atonement. By Nehemiah Adams, Pastor of Essex Street Church. Boston: James Munroe & Co. 1840. pp. 64.*

The object of Mr. Gannett's Tract, recently published by the American Unitarian Association, is to show that "the popular doctrine of the atonement is condemned by reason, contradicted by Scripture, and fruitful of evils which every one must lament." He "holds it, therefore, to be a duty to renounce and expose it." There are two points in the Tract, to which Mr. Adams replies at considerable length. The first is the misunderstanding and consequent misrepresentation of the Orthodox views of the atonement; the second is, the assertion that the doctrine of forgiveness through the vicarious sacrifice of Christ, is "irrational, unscriptural, and pernicious." The whole argument of Mr. Adams is conducted in a bland, courteous and Christian spirit, as religious discussions, of all others, ought ever to be managed. The arguments adduced in favor of the cardinal doctrine of the atonement are pertinent and able.

*Baccalaureate Address, delivered at the Annual Commencement of Geneva College, N. Y., August 7, 1839. By Benjamin Hale, D. D., President of the College. Geneva: Stow & Frazee. 1839. pp. 32.*

The subject of this Address is the study of the Greek and Latin classics as a branch of liberal education. A large portion of it is taken up in answering the inquiry, "Is the study of language fairly described, as the study of words instead of things?" This inquiry is satisfactorily answered from the fact, that the greater part of the distinct ideas which we have, even of visible objects, are acquired through their names, and would be lost, were their names lost. The remark of Condillac contains a profound and important truth, that "a talent for reasoning consists in a skilful use of language as an instrument of thought." One great object in the study of language, is to acquire the power and fix the habit of using words with precision. It is no disadvantage, that the Greek and Roman languages are dead. They have, for this very reason, attained their highest perfection, and become fixed. The whole Address of Dr. Hale, two or three points of which we have thus indicated, is able, coherent and sound.

*Critical and Miscellaneous Essays. By Thomas Babington Macauley. In two volumes. Boston: Weeks, Jordan & Co. 1840. pp. 456, 496.*

Mr. Macauley is the distinguished son of the excellent Zachary Macauley, the associate of Wilberforce, and long editor of the Christian Observer. The son, now between forty and fifty years of age, was, for several years, one of the associate judges of the Supreme Court at Calcutta. He is now a leading member of the British Ministry. The essays in these volumes were all originally published in the Edinburgh Review. Those, who have read two of them, the articles on Milton and Bacon, will never forget them. They are among the most eloquent productions, in the periodical style of writing, to be found in the English language. There are other articles, in these two very acceptable volumes, of great interest and power.

*A Narrative of the state of Religion at Wickliffe Chapel, Hackney, London, in 1839. By Andrew Reed, D. D., Pastor. Boston: Reprinted by Crocker & Brewster. 1840. pp. 94.*

Dr. Reed's pastoral charge is situated in the east of London, in the parish of Stepney, surrounded by a large, but not dense population. Dr. Reed's church is flourishing. He has been pastor of it for twenty-five years. The pamphlet, which he addresses to his ministerial brethren of the County of Lancashire, gives a detailed account of the various means which he adopted, in connection with the deacons, and other members of his church, in promoting a revival, or what is termed, the advancement of religion,

in the church and congregation, in the year 1839. The account is written in the simple and graphic manner, which is characteristic of Dr. Reed's productions. It will be read with interest and profit in the United States, where revivals of religion are so much more common than they are in the mother country. It is difficult to write on the subject of revivals of religion in language which is entirely unobjectionable. Some of the prejudice which exists against them is owing to the barbarous phraseology which a portion of their friends have employed in speaking of them. In this respect, Dr. Reed's account is a model of good taste, and happy and appropriate phraseology.

*The Thirty-Fifth Report of the British and Foreign Bible Society, 1839. With an Appendix, and a List of Subscribers and Benefactors.* pp. 150.

*The Report of the Directors to the Forty-Fifth General Meeting of the Missionary Society, commonly called the London Missionary Society, 1839.* pp. 190.

*The Third Annual Report of the Colonial Missionary Society, 1839.* pp. 64.

*The Twenty-Seventh Annual Report of the Committee of the Congregational Union of Scotland. With an Appendix.* 1839. pp. 40.

*Minutes of the Ninth Annual Assembly of the Congregational Union of England and Wales, held at the Congregational Library, London, May 7th and 10th, 1839.*

*The Twenty-Fifth Report of the Staffordshire Association of Congregational Churches and Pastors, read at the Annual Meeting held at Litchfield, June 26, 1839.* pp. 23.

*Report of the General Committee of the Spring Hill College, Birmingham, for the Session, 1838-1839.* pp. 24.

*Questions for Bible Classes; intended for young people of fourteen years of age and upwards.* London Religious Tract Society. 1839. pp. 72.

For the eight pamphlets, whose titles we have just given, we are indebted to our excellent friend and correspondent, the Rev. James Matheson, D. D. of Wolverhampton, England.

The receipts of the British and Foreign Bible Society, from all sources, during the year, was £105,255 2s. 11d., being an increase over those of the preceding year of about £8,000. The issues of Bibles or parts of the Bible, were 417,276, at home; from depôts abroad, 240,792; total, 658,068. The total issues, from the commencement of the Society, amount to 11,546,111.

The London Missionary Society has 554 stations and out-stations; 151 missionaries, 39 European, and 382 native assistants; making a total of 572 European missionaries and assistants. Under the care of these are 101 churches, with 8,287 communicants, and 634 schools, containing 41,792 scholars; being an increase during the year, of 16 missionaries, 8 churches, 940 communicants, 66 schools, and 4,818 scholars. There are 15 printing establishments.

The Colonial Missionary Society is in connection with the Congregational Union of England and Wales. Its object is to promote evangelical religion among the Colonies of Great Britain. Sixteen missionaries are supported in the Canadas, and vigorous efforts are contemplated in the immense Australian Colonies.

The Congregational Union of Scotland appear to be enjoying a vigorous existence. They employ laborers in various parts of the highlands and islands, support a theological academy at Glasgow, and carry on a correspondence with similar bodies elsewhere. Among the leading members of the Society, we observe the names of Dr. Wardlaw of Glasgow, Dr. Russell of Dundee, Dr. Paterson of Edinburgh, James F. Gordon, Esq., etc.



The Congregational Union of England and Wales report a very interesting annual meeting. The American delegates, Rev. Drs. Beman and Patton, were very cordially received, "and imparted deep interest to the proceedings." All present were of one heart and one mind. No part of the transactions of the Assembly was more important than the measures taken to secure an early entrance on the great work of Home Missions. The Report takes up the subjects of publications, statistics, correspondence, and associations. The Treasurer is Benjamin Hanbury, Esq.; Secretary, Rev. Algernon Wells. There are four Trustees, and a Committee, consisting of twenty-one clergymen and sixteen laymen.

The Staffordshire Association labors in a large county, comprising 1,184 square miles, and a population of more than 400,000 persons. There are 70 places of worship connected with the Congregationalists in the county. Of these, 26 are assisted by the Association.

Spring Hill College, Birmingham, was opened August 28, 1838. In a short time, about fifteen students became connected with the seminary. Rev. F. Watts and Rev. T. R. Barker are the professors or tutors. Rooms are now provided for about 32 students. Prof. Rogers of University College, London, teaches in intellectual philosophy. The founders of the institution are George Storer Mansfield, Esq., and his sisters, Mrs. Sarah Glover and Miss Elizabeth Mansfield.

The Questions for Bible Classes, prepared by Dr. Matheson, appears well fitted to arouse the mind of the pupil, as well as to enlighten his conscience and impress his feelings. It is a valuable and useful book of the kind.

*Collections of the Georgia Historical Society. Vol. I.* Savannah: Printed for the Society. 1840. pp. 308.

This Society was incorporated December 19, 1839. John M. Berrien is President; James M. Wayne and M. H. M'Allister, Vice Presidents; I. K. Tefft, Corresponding Secretary; and William B. Stevens, Recording Secretary. The number of resident members is 112. The number of corresponding members is 128. The contents of this interesting volume, the first fruits of the Society's toil, are the Anniversary Oration, delivered before the Society by the Hon. William Law; a New and Accurate Account of South Carolina, Georgia, etc., London, 1733; a Voyage to Georgia, in 1735, by Francis Moore; an Impartial Inquiry into the State and Utility of the Province of Georgia, London, 1741; Reasons for establishing the Colony of Georgia, etc., London, 1733; and a Sketch of the Life of Gen. James Oglethorpe, by Thomas Spalding, Esq. The volume is very well printed, and is every way worthy of the attention of the citizens of Georgia, and of antiquarians generally.

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## MISCELLANIES.

MISERIES OF WAR. Authentic documents prove that the number of sick and wounded who were received into the French hospitals during the campaign from the banks of the Saale to those of the Niemen were 420,000; of whom, at an average, not more than a ninth were prisoners taken from the allies. If such were the losses to the victors, it may be readily believed that those of the vanquished were still greater; and putting the two together, it may fairly be concluded, that from October 1, 1806, to June 30, 1807, that is, during a period of nine months, one million of human beings were consigned to military hospitals, of whom at least 100,000 perished, independent of as many more who were slain in battle.

**WEST INDIA PLANTERS.** It appears from a note in Mr. Alison's History of the French Revolution, vol. vi. p. 131, that since 1820, the West India planters have been paying in duties, taxes, etc. at least 75 per cent. on their income, and, under low prices, at least 100 per cent. The compensation money, £20,000,000, will not, after all deductions are made, yield £25 a head, or more than 33 per cent. to the proprietors.

**HORRORS OF THE SLAVE TRADE.** The present extent and horrors of the slave trade are more than doubled; at least 200,000 victims are annually imported to the West; Cuba receives 55,000 a year; while the numbers devoted to the Brazils are still on the increase.

**UNIVERSITY OF UPSAL IN SWEDEN.** By the last account which we have seen, this University was attended by 1,381 students, of whom only five were foreigners;—students of theology 318, jurisprudence 286, medicine 148, philosophy 361, undisposed of at the beginning of the session 268. Of these, 133 were nobles, 353 sons of the clergy, 269 of citizens, 184 of peasants, 219 of government officers, 218 of other conditions. The greater part of them were aged from 20 to 25 years. At present, the Swedish government is engaged with the project of attaching professors of the military sciences to many of the public schools.

**PEST IN HUNGARY.** This University enumerates, besides a president and vice-president, in theology 7 professors, jurisprudence 6, medicine 18, philosophy 19. In 1836, the number of persons promoted to the degrees of *doctor* were, divinity 8, laws 5, medicine 45, chirurgery 9, philosophy 7.

**EXPENSES AT THE GERMAN UNIVERSITIES.** The expenses of students at the different Universities vary considerably. The greatest expenses are incurred at Berlin, Griefswalde, Rostock, Kiel, Göttingen, Leipsic; next to these, Prague, Vienna, Jena, Breslau, Halle, Giessen, Marburg. Bonn, Munich, Erlaugen, Würzburg. The cheapest are Heidelberg, Tübingen and Freiburg. In the first class, a student's outlays for college fees and his living upon a scale of respectability are about £120 per annum; in the second, £90; and in the last, about £70. A student, however, can live tolerably well at a much less rate.

**ENCOURAGING TO THE FRIENDS OF MISSIONS.**—It appears that at Honolulu, (Sandwich Islands,) the first church and congregation have commenced a stone meeting-house, 144 feet by 78, the walls of which, including the basement and underground story, have been raised about 20 feet. The King has given \$3,000 in money toward its erection, and voluntary contributions of about \$2,500 more have been made by the chiefs and people. It is expected that a much larger sum will be needed for raising it fifteen feet higher, and completing it. The *second* church and congregation have nearly finished a substantial meeting-house, 125 feet by 60. The walls are 3 feet thick and 13 feet high, and it contains 8 large pannel doors and 16 glass windows.

Another like specimen of spirit may be seen in the reports of last year's "contributions." At Waimea, (Kanai,) \$100 have been raised for the support of schools; and we have at Waiahia:

For foreign missions, . . . . .	\$25 00
For the seminary, . . . . .	20 00
For erection of the second church at Honolulu, . . . . .	34 00
For support of native teachers, . . . . .	125 00
For support of their pastor, . . . . .	62 00
For a church bell . . . . .	100 00
	<hr/>
	\$416 00

It appears that at Kailua, Gov. Adams has made an effort to introduce the manufacture of cotton, and with some success. A considerable number of females have made good proficiency in the art of spinning; four young men have learned to weave; 12 pieces, 400 yards, of plain and twilled cotton have been manufactured; some of the latter were plaid. Most of the cloth was woven under the superintendence of a foreigner; one piece, however, was woven by the natives, unaided.—*Boston Mer. Jour.*

## QUARTERLY LIST

OF

### ORDINATIONS AND INSTALLATIONS.

The following statistics of Ordinations, Installations, and Deaths of Clergymen, are as extensive and accurate as we can make them from the papers published by the different denominations of Christians to which we have access.

WILLIAM BAILEY, Bap. ord. pastor, Buxton, Maine, April 1, 1840.  
 JOSIAH H. TILTON, Bap. ord. pastor, Limerick, Me. April 15.  
 THOMAS F. CURTIS, Bap. ord. Turner, Me. May 7.  
 LORENZO B. ALLEN, Bap. ord. pastor, Thomaston, Me. May 27.  
 WILLIAM CUSHING, Unit. ord. Evang. Calais, Me. June 10.  
 JOHN H. MORDOUGH, Cong. inst. pastor, Sacarappa, Me. June 17.  
 EDWIN SEABURY, Cong. ord. pastor, New Castle, Me. June 18.  
 RANSOM M. SAWYER, Bap. ord. Hanover, New Hampshire, April 8, 1840.  
 MARK CARPENTER, Bap. ord. pastor, Keene, N. H. April 22.  
 JOHN PARKMAN, Unit. ord. pastor, Dover, N. H. April 22.  
 EZRA A. ADAMS, Cong. ord. pastor, Swry, N. H. April 28.  
 JOHN M. ELLIS, Cong. inst. pastor, Hanover, N. H. May 13.  
 JOHN THOMPSON, Cong. inst. pastor, Winchester, N. H. May 27.  
 WILLIAM SILSBEE, Unit. ord. pastor, Walpole, N. H. July 1.  
 BENJAMIN BURGE, Cong. ord. pastor, Enfield, N. H. July 1.  
 CALVIN R. BATCHELDER, Cong. ord. pastor, Westminister, E. P., Vermont, April 22, 1840.  
 NELSON BARBOUR, Cong. inst. pastor, Dummerston, Vt. May 20.  
 JOSEPH H. SHERWIN, Bap. ord. pastor, Wallingford, Vt.  
 PRESTON CUMMINGS, Cong. inst. pastor, Buckland, Massachusetts, Jan. 1, 1840.  
 AMOS SAVAGE, Cong. inst. pastor, Williamstown, Ms. Jan. 22.  
 DAVID EASTMAN, Cong. ord. pastor, Leverett, Ms. Feb. 12.  
 JOSEPH W. CROSS, Cong. inst. pastor, West Boylston, Ms. March 11.  
 DANIEL J. POOR, Cong. ord. pastor, Foxboro', Ms. March 11.  
 SAMUEL L. ROCKWOOD, Cong. ord. pastor, Hanson, Ms. March 11.  
 AUGUSTUS C. L. ARNOLD, Unit. inst. pastor, Fall River, Ms. March 25.  
 WILLARD PIERCE, Cong. inst. pastor, Abington, North Ch., Ms. April 8.  
 PERLEY C. SANDERSON, Bap. ord. pastor, Beverly (Farms) Ms. April 8.  
 CLAUDIUS BRADFORD, Unit. ord. pastor, Hubbardston, Ms. April 15.  
 HIRSH A. GRAVES, Bap. inst. pastor, Lynn, Ms. April 16.  
 WILLIAM J. BUDDINGTON, Cong. ord. pastor, Charlestown, Ms. April 22.  
 SAMUEL W. FIELD, Bap. inst. pastor, Methuen, Ms. April 22.  
 JOEL MANN, Cong. inst. pastor, Salem, Ms., Howard Street Ch., May 6.  
 OTIS R. BACHELOR, Bap. ord. Lowell, Ms. May 7.  
 BARNABAS M. FAY, Cong. ord. pastor, Hardwick, Ms. May 20.  
 WILLARD M. HARDING, Cong. ord. pastor, Princeton, Ms. May 20.  
 STEPHEN B. PAGE, Bap. ord. Evang. Newton, Ms. May 31.  
 CALLEB BLOOD, Bap. ord. pastor, Rehoboth, Ms. June 3.  
 AARON M. COLTON, Cong. ord. pastor, Amherst, Ms. June 10.  
 URIJAH UNDERWOOD, Bap. ord. pastor, Spencer, Ms. June 10.  
 DAVID GODDARD, Bap. ord. Leominster, Ms. June 10.  
 SERENO D. CLARK, Cong. ord. pastor, Ashfield, Ms. June 11.  
 CHRISTOPHER E. GADSBY, D. D. Epis. Cons. Bishop of S. C., Boston, Ms. June 21.  
 SIDNEY HOLMAN, Cong. inst. pastor, West Millbury, Ms. July 8.  
 EDWARD STONE, Unit. ord. Evang. Providence, Rhode Island, April 7, 1840.  
 JOSEPH B. BROWN, Bap. ord. pastor, Lonsdale, R. I. June 24.  
 SILAS LEONARD, Bap. inst. pastor, Wakefield, R. I. July 1.  
 J. ERSKINE EDWARDS, Cong. ord. pastor, Stonington, Connecticut, April 8, 1840.

JOHN CHURCHILL, Cong. ord. pastor, Woodbury, Ct. April 22.  
 DAVID A. SHERMAN, Cong. ord. Evang. New Haven, Ct. May 8.  
 GROVE L. BROWNELL, Cong. inst. pastor, Sharon, Ct. May 20.  
 DAN C. CURTISS, Cong. ord. pastor, Green Farms, Ct. June 4.  
 ABEL NICHOLS, Epis. ord. priest, New Haven, Ct. June 9.  
 RALPH V. LYON, Bap. ord. pastor, Hampton, Ct. June 17.  
 BENJAMIN M. YARRINGTON, Epis. ord. priest, Greenwich, Ct. June 23.  
 HENRY S. REDFIELD, Pres. ord. pastor, Huron, New York, Sept. 5, 1839.  
 A. T. CHESTER, Pres. inst. pastor, Saratoga, Spa., N. Y. Dec. 17.  
 MOODY HARRINGTON, Pres. inst. pastor, Morrisville, N. Y. Jan. 15, 1840.  
 JAMES HILDRETH, Pres. ord. pastor, Haverstraw, N. Y. March 10.  
 IRA INGRAHAM, Pres. inst. pastor, Lyons, N. Y. March 10.  
 S. P. M. HASTINGS, Pres. inst. pastor, Vernon Centre, N. Y. March 11.  
 NEWELL BROUGHTON, Bap. ord. Gouverneur, N. Y. March 11.  
 HENRY P. STILLWELL, Bap. ord. Walworth, N. Y. March 12.  
 JOSEPH B. DRUMMOND, Bap. ord. Richville, N. Y. March 12.  
 V. D. REED, Pres. ord. pastor, Stillwater, N. Y. March 18.  
 DANIEL STEWART, Pres. inst. pastor, Ballston Spa, N. Y. April 1.  
 GEORGE H. HASTINGS, Pres. ord. pastor, Ludlowville, N. Y. April 2.  
 HARRY SMITH, Bap. ord. Ellery, N. Y. April 8.  
 ELISHA ROBBINS, Bap. ord. Summit, N. Y. April 8.  
 BENJAMIN P. HURLBURT, Cong. ord. Evang. Marshall, N. Y. April 8.  
 STANLEY P. HOUGH, Cong. ord. Evang. Marshall, N. Y. April 8.  
 ISAAC LAWTON, Bap. ord. Kinderhook, N. Y. April 14.  
 LUCAS HUBBELL, Pres. inst. pastor, Vienna, N. Y. April 15.  
 JOHN JAY DANA, Pres. inst. pastor, North Canaan, N. Y. April 16.  
 JOSEPH S. LORD, Pres. ord. pastor, Borodino, N. Y. April 21.  
 GRIFFITH OWEN, Pres. ord. pastor, Cohoesink, N. Y. April 22.  
 J. M. VAN BUREN, Ref. Dutch ord. pastor, Cohoes, N. Y. April 23.  
 GIDEON N. JUDD, Pres. inst. pastor, Catskill, N. Y. April 23.  
 JOHN G. JOHNSON, Ref. Dutch ord. pastor, Poughkeepsie, N. Y. May 20.  
 C. S. VAN SANFVOORD, Ref. Dutch inst. pastor, Saugerties, N. Y. May 26.  
 JOHN NOBLE, Epis. ord. priest, Ponda, N. Y. June 4.  
 JOEL WOOD, Ref. Dutch inst. pastor, Fort Miller, N. Y. June 25.  
 THOMAS BRIGHT, Bap. ord. Richland, N. Y.  
 GEORGE YOUNG, Bap. ord. Burlington, New Jersey, March 10, 1840.  
 GEORGE ELLY, Pres. ord. pastor, Nottingham Square, N. J. April 29.  
 JAMES ADAMS, Epis. ord. priest, Newark, N. J. May 28.  
 GODFREY F. HAWK, Christian ord. pastor, Branchville, N. J. May 31.  
 J. V. ALLISON, Bap. ord. Willistown, Pennsylvania, April 3, 1840.  
 JAMES W. PHILLIPS, Pres. inst. pastor, Mount Joy, Pa. May 19.  
 NATHANIEL J. WILBUR, Bap. ord. Evang. Baltimore, Maryland, March 16, 1840.  
 C. STARITZMAN, Ret. Dutch ord. pastor, Williamsport, Md. March 25.  
 J. J. GRAFF, Pres. inst. pastor, Snow Hill and Pitt's Creek, Md. May 3.  
 GEORGE J. WOOD, Pres. ord. pastor, Washington, District Columbia, April 18, 1840.  
 ROBERT C. LEACHMAN, Bap. ord. Prince William Co. Virginia, March 13, 1840.  
 DANIEL G. DOAK, Pres. inst. pastor, Clarksville, Va. April 25.  
 THOMAS HOLLAND, Bap. ord. Perkin's Creek, South Carolina, March 28, 1840.  
 G. H. W. PETRIE, Pres. inst. pastor, Washington, Georgia, April 19.  
 SOLOM LINDSLEY, Bap. ord. Nashville, Tennessee, May 5, 1840.  
 WILLIAM G. CRAIG, Bap. ord. Great Crossing, Kentucky, March 7, 1840.  
 MOSES AIKEN, ord. Bush Creek, Ky. March 30.  
 CHARLES A. CLARK, Bap. ord. Medina, Ohio, March 12, 1840.  
 THOMAS GOODWIN, Bap. ord. Cincinnati, O. April 5.



MICHAEL WHITE, Bap. ord. Muskingum, O. April 18.  
 MOSES H. WILDER, Pres. inst. pastor, Georgetown, O. May 14.  
 BENJAMIN TEMPLETON, Pres. ord. Evang. by Ripley Presbytery, O. May 15.  
 MOSES LELAND, Bap. ord. Green Township, Indiana, March 28, 1840.  
 GILBERT McMASTER, Pres. inst. pastor, Princeton, Ia. May 5.  
 JOHN VARICK DODGE, Pres. ord. pastor, Evansville, Ia. June 6.  
 S. K. KELLAM, Bap. ord. Hillsboro', Illinois, March 22, 1840.

Whole number in the above list, 108.

SUMMARY.

Ordinations.....	77	STATES.	
Installations.....	30		
Consecration.....	1	Maine.....	7
Total.....	108	New Hampshire.....	8
		Vermont.....	3
		Massachusetts.....	25
		Rhode Island.....	3
		Connecticut.....	8
		New York.....	28
		New Jersey.....	4
		Pennsylvania.....	2
		Maryland.....	3
		Dist. of Columbia.....	1
		Virginia.....	2
		South Carolina.....	1
		Georgia.....	1
		Tennessee.....	1
		Kentucky.....	2
		Ohio.....	5
		Indiana.....	3
		Illinois.....	1
Total.....	108	Total.....	108

OFFICES.

Pastors.....	73
Evangelists.....	8
Priests.....	4
Bishop.....	1
Not specified.....	22
Total.....	108

DENOMINATIONS.

Congregational.....	30
Presbyterian.....	24
Episcopalian.....	5
Baptist.....	38
Ref. Dutch.....	4
Unitarian.....	6
Christian.....	1
Total.....	108

DATES.

1839. September.....	1
December.....	1
1840. January.....	3
February.....	1
March.....	21
April.....	37
May.....	21
June.....	17
July.....	4
Not specified.....	2
Total.....	108

HIRAM HOLCOMB, at. 36, Cong. New Haven, Ct. May 1.  
 SYLVESTER HOVEY, at. 43, Cong. Hartford, Ct. May 6.  
 WILLIAM STONE, at. 83, East Ridge, New York, March 28, 1840.  
 DARWIN B. MASON, Granville, N. Y. April 14.  
 JEREMIAH HOLMES, Bap. Richland, N. Y. April 17.  
 THOMAS HOLLIDAY, at. 69, Pres. Minisink, N. Y. April 27.  
 ALVA NEAL, at. 47, New York, N. Y. May 20.

JAMES V. C. ROMEYN, at. 75, Dutch Ref. Hackensack, New Jersey, June 27, 1840.

HENRY SPEARS, Bap. Maple Creek, Pennsylvania, Jan. 2, 1840.

BENJ. F. MCGILL, Bap. Philadelphia, Pa. April 2.  
 DEMETRIUS A. GALITZIN, at. 70, Cath. Loretto, Pa. May 6.

JESSE CHESNEY, Meth. Baltimore, Maryland, April 22, 1840.

SIMON WILMER, at. 60, Epis. Charles Co. Md. May 23.

HENRY G. SEGAR, Bap. Newton, Virginia, March 12.

JAMES McREE, at. 88, Bucombe Co. North Carolina, March 28, 1840.

JOHN B. VAN DYCK, Walterborough, South Carolina, Jan. 17, 1840.

JOHN GLENN LIKENS, at. 36, Pres. near La Grange, Georgia, April 30, 1840.

WM. H. BRUNER, at. 27, Pres. Natchez, Mississippi, March 27, 1840.

A. P. BRADLEY, Bap. near Middleton, Mi.

JOHN S. BALDRY, Bap. Robertson Co. Tennessee, March 22, 1840.

ALANSON C. HALL, Cong. Pulaski, Ten. formerly Missionary at Ceylon, April 13.

JOSEPH I. FOOTE, at. 43, Pres. Knoxville, Ten. April 21.

SAMUEL W. MAY, Pres. Cincinnati, Ohio, March 27, 1840.

JOSIAH W. POWERS, at. 47, Bap Putnam, O. March 31.

DAVID C. BOLLES, at. 47, Bap. Jackson, O. April 20.

ANDREW POAG, Yellow Spring, O. April 29.

SOLOM G. PUTNAM, at. 33, Cong. Granville, O. May 19.

WM. FISHER, at. 65, Pres. Allensville, Indiana, April 19, 1840.

DAVID B. RIPLEY, at. 63, Cong. Endor, Illinois, Sept. 4, 1839.

JAMES DAVIS, Bap. Randolph Co. Ill. Jan. 18, 1840.

ISAAC CLINTON, at. 82, Pres. Lowville, March 18, 1840.

Whole number in the above list, 48.

QUARTERLY LIST

OF

DEATHS OF CLERGYMEN.

PETER NOURSE, at. 65, Cong. Phippsburgh, Maine.  
 WILLIAM D. SEWALL, at. 26, Vassalboro', Me.  
 JOHN H. CHURCH, D. D. at. 68, Cong. Pelham, New Hampshire, June 12, 1840.  
 CALEB CLARK, at. 43, Rumney, N. H. March 26.  
 BENJAMIN WOOSTER, at. 77, Cong. Fairfield, Vermont, Feb. 13, 1840.  
 CHESTER WRIGHT, at. 63, Cong. Hardwick, Vt. April 16.  
 JAMES PERRY, at. 83, Meth. Plainfield, Vt. May 13.  
 CALEB B. SHUTE, at. 34, Bap. Boston, Massachusetts, April 4, 1840.  
 WILLIAM EATON, at. 56, Cong. West Brookfield, Ms. April 12.  
 JOHN T. KIRKLAND, D. D. at. 69, Unit. Boston, Ms. April 26.  
 JOHN AUGUSTUS DODGE, at. 29, Bap. Lexington, Ms. May 29.  
 SOLOMON B. INGRAM, at. 33, Cong. Sunderland, Ms. June 2.  
 JOSEPH TUCKERMAN, D. D. at. 63, Unit. Boston, Ms. died at Cuba, June 12.  
 NATHANIEL THAYER, D. D. at. 71, Unit. Lancaster, Ms. June 23.  
 EPHRAIM SPAULDING, at. 37, Cong. Westboro', Ms. formerly Missionary at Sandwich Islands, June 28.  
 JORDAN REXFORD, at. 70, Meth. Smithfield, Rhode Island, May 5, 1840.  
 JOHN OWEN COLTON, at. 30, Cong. New Haven, Connecticut, April 20, 1840.

SUMMARY.

	AGES.	STATES.	
From 20 to 30.....	4	Maine.....	2
30 40.....	6	New Hampshire.....	2
40 50.....	5	Vermont.....	3
50 60.....	2	Massachusetts.....	8
60 70.....	10	Rhode Island.....	1
70 80.....	3	Connecticut.....	3
80 90.....	4	New York.....	5
Not specified.....	14	New Jersey.....	1
Total.....	48	Pennsylvania.....	3
Sum of all the ages specified.....	1,883	Maryland.....	2
Average age.....	55 1-2	Virginia.....	1
		North Carolina.....	1
		South Carolina.....	1
		Georgia.....	1
		Mississippi.....	2
		Tennessee.....	3
		Ohio.....	3
		Indiana.....	5
		Illinois.....	2
		Not specified.....	1
DENOMINATIONS.		Total.....	48

DATES.

Congregational.....	12
Presbyterian.....	8
Unitarian.....	3
Baptist.....	10
Methodist.....	3
Episcopalian.....	1
Dutch Ref.....	1
Roman Catholic.....	1
Not specified.....	9
Total.....	48

1839. September.....	1
1840. January.....	3
February.....	1
March.....	9
April.....	16
May.....	9
June.....	6
Not specified.....	3
Total.....	48

## JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

AUGUST, 1840.

### TWENTY-FOURTH ANNIVERSARY OF THE AMERICAN EDUCATION SOCIETY.

The American Education Society held its Twenty-fourth Annual Meeting at the Rooms of the Central American Education Society, in the city of New York, on Thursday, May 14, 1840, at 4 o'clock, P. M.

The Hon. Samuel Hubbard, President of the Society, not being present, Henry Dwight, Esq., of Geneva, N. Y., one of the Vice Presidents, took the chair.

The meeting was opened with prayer, by the Rev. William Patton, D. D., of New York city.

The Rev. Benjamin Labaree, Secretary of the Central American Education Society, was appointed Clerk of the meeting.

The minutes of the last Annual Meeting were read by the Secretary.

The Treasurer not being present, his Annual Report, certified by the Hon. Pliny Cutler, as Auditor, was read by Charles Starr, Esq., Treasurer of the Central American Education Society, and the same was adopted, and ordered to be printed.

The reading of the Report of the Directors was postponed to the time of the public meeting, to be held in the evening.

The officers of the Society for the ensuing year were chosen.

The Society adjourned to meet at half past 7 o'clock, P. M., in the Broadway Tabernacle, for public services. The Rev. Mark Hopkins, D. D., President of Williams College, closed the meeting with prayer.

The Society met according to adjournment, and the Rev. Thomas McAuley, D. D. LL. D., President of the New York Theological Seminary, one of the Vice Presidents, presided on the occasion.

The services were commenced with prayer by the Rev. S. S. Schmucker, D. D., of Gettysburg, Pa.

An abstract of the Report was read by the Rev. Dr. Cogswell, Secretary of the Society.

On motion of the Rev. Prof. Proudfit, of New York, seconded by the Rev. Absalom Peters, D. D., of New York,

*Resolved*, That the Report, an abstract of which has now been read, be accepted and adopted; and be printed under the direction of the Executive Committee.

On motion of the Rev. Hubbard Winslow, of Boston, seconded by the Rev. William Patton, D. D., of New York,

*Resolved*, That we would gratefully acknowledge the goodness of God in the conversion of the many young men in the recent revivals of religion, and that we would regard this as a call from Him, to increased efforts in selecting and qualifying those of them who are suitable candidates for the Christian ministry.

On motion of the Rev. Prof. Fowler, of Amherst College, seconded by the Rev. Ansel D. Eddy, of Newark, N. J.,

*Resolved*, That independently of the original object for which the American Education Society was established, the good which it has incidentally accomplished in the providence of God, demands the grateful acknowledgments of the friends of learning and religion.

On motion of the Rev. Joel Parker, seconded by the Rev. Thomas H. Skinner, D. D. of New York,

*Resolved*, That the American Education Society is especially entitled to the patronage of clergymen and gentlemen in the other learned professions, and the more intelligent and cultivated classes of society generally.

Appropriate and interesting addresses were delivered by the Rev. Messrs. Proud-fit, Winslow, Patton, Fowler, and Parker.

The meeting was then closed with the benediction, by the Rev. Samuel Fisher, D. D. of Ramapo, N. Y.

OFFICERS OF THE SOCIETY FOR THE ENSUING YEAR.

Hon. Samuel Hubbard, LL. D., *President*.

William Bartlett, Esq., *Vice President*.

*Honorary Vice Presidents.*

Hon. John Cotton Smith, LL. D. Sharon, Ct.  
 Rev. Ashbel Green, D. D. LL. D. Philadelphia.  
 Rev. Jeremiah Day, D. D. LL. D. Pres. Yale Col.  
 Rev. Eliphalet Nott, D. D. LL. D. Pres. Union Col.  
 Rt. Rev. Alexander V. Griswold, D. D. Boston.  
 Rev. Joshua Bates, D. D. Middlebury.  
 Rev. Henry Davis, D. D. Clinton, N. Y.  
 Rev. Daniel Dana, D. D. Newburyport, Ms.  
 Rev. William Allen, D. D. Northampton, Ms.  
 Rev. Nathanael Emmons, D. D. Franklin, Ms.  
 Rev. James Richards, D. D. Prof. Th. Sem. Auburn.  
 Rev. Lyman Beecher, D. D. Pres. Lane Seminary.  
 Rev. Heman Humphrey, D. D. Pres. Amherst Col.  
 Rev. Nathan Lord, D. D. Pres. Dartmouth College.  
 Rev. Francis Wayland, D. D. Pres. Brown Univ.  
 Rev. Leonard Woods, D. D. Prof. Th. Sem. Andover.  
 Rev. James M. Matthews, D. D. New York.  
 Rev. Sereno E. Dwight, D. D. New Haven, Ct.  
 Rev. Joseph Penny, D. D.  
 Rev. John Wheeler, D. D. Pres. Univ. of Vermont.  
 Hon. Theodore Frelinghuysen, LL. D. Ch. N. Y. Univ.  
 Rev. Robert H. Bishop, D. D. Pres. Miami Univ.  
 Rev. Geo. E. Pierce, D. D. Pres. West. Reserve Col.  
 Rev. Bennet Tyler, D. D. Pres. Connect. Th. Inst.  
 Rev. Enoch Pond, D. D. Prof. Th Sem. Bangor.  
 Rev. Edward Beecher, Pres. Illinois College.  
 Rev. Justin Edwards, D. D. Pres. Th. Sem. Andover.  
 Rev. Thomas McAuley, D. D. LL. D. New York.  
 Zachariah Lewis, Esq. Brooklyn, N. Y.  
 Rev. Mark Hopkins, D. D. Pres. Williams College.  
 Hon. Thomas S. Williams, LL. D. Hartford, Ct.  
 Henry Dwight, Esq. Geneva, N. Y.  
 Hon. Charles Marsh, LL. D. Woodstock, Vt.  
 Hon. Lewis Strong, Northampton, Ms.  
 Hon. Edmund Parker, Nashua, N. H.

*Directors.*

Rev. Brown Emerson, D. D.  
 John Tappan, Esq.  
 Arthur Tappan, Esq.  
 Hon. Samuel T. Armstrong.  
 Rev. John Codman, D. D.  
 Rev. William Cogswell, D. D.  
 Rev. Ralph Emerson, D. D.  
 Rev. William Patton, D. D.  
 Rev. William Jenks, D. D.  
 Rev. Ebenezer Burgess, D. D.  
 Rev. George W. Blagden.

Rev. William Cogswell, D. D., *Secretary*.

Hardy Ropes, Esq., *Treasurer*.

Hon. Pliny Cutler, *Auditor*.

*Executive Committee.*

Rev. John Codman, D. D.  
 Rev. William Jenks, D. D.  
 Rev. Joy H. Fairchild,  
 Rev. George W. Blagden,  
 and the Secretary.

*Financial Committee.*

John Tappan, Esq.  
 Hon. Samuel T. Armstrong,  
 Hon. William J. Hubbard,  
 and the Treasurer.

ABSTRACT OF THE TWENTY-FOURTH ANNUAL REPORT.

Nearly a quarter of a century has passed away since this Society was formed. During this period, it has experienced seasons of prosperity, and of adversity. But from the commencement of its existence to the present time, in all trials, it has been sustained by the Great Head of the church, who, by his word and providence, seems to have been saying to its Directors, in the language with which he addressed his ancient people: "Speak to the children of Israel that they go forward,"—notwithstanding embarrassments and difficulties, strenuously and perseveringly exert yourselves to introduce devotedly pious, able and efficient laborers into the field of harvest.—Urged onward by such indications of the will of God, and inspired with the hope consequent upon obedience to his commands, they have prosecuted their object in faith and trust.

In preparing this Annual Report, the Directors have felt that they could perform no better service than, in connection with a detail of the operations of the year, to present some important reasons for increased efforts in behalf of this enterprise, which has so signally received the Divine approbation. A full and candid discussion of this subject it was thought, would serve to enlighten the community, and thus prepare them for more extended and vigorous exertions.

*Importance of the Society.*—This appears from the deficiency of properly qualified ministers, and from the fact that this deficiency will not be supplied in the ordinary way, or without a society of this nature. This is evident from the past history of the church and ministry, especially in this land. The number of such ministers has been decreasing in proportion to the population almost from the settlement of the country by the New England pilgrims to the present time. When this Society was formed, there were not in this whole country more than about 1,500 collegially educated ministers—one to 6,000 souls, and this deficiency was rapidly increasing; and though through the efforts of this Society and similar institutions, the proportion has changed for the better, yet the improvement is still small. This appears by a glance at merely one fact. The population of the United States is now nearly twice as large as it was when the Society was established, and it is believed that they are not now 4,000 collegially educated ministers in the land. And though there are some—even many ministers who may be respectably qualified to preach the gospel, that have never received a collegiate education, yet the number of such ought not certainly to be reckoned greater than the number of collegially educated ministers. This liberal



computation would make only about 8,000 ministers in the land competently qualified to preach, while the population amounts probably to about 16,000,000—one to 2,000; and as the parochial societies throughout the country on an average do not embrace probably more than 600 people each, the proportion will be only one to 3,000 or 4,000 souls. And the fact that some ministers find it difficult to obtain employment, is no conclusive evidence that there is a supply. There always were some clergymen who could not find employment. It was so before the Education Society existed, as well as now, and so it will continue to be.

The importance of the Society is further shown from the testimony of distinguished individuals; of different Branch and Auxiliary Societies; and also of similar institutions, inserted in the Report.

*Principles and Plan of the Society.*—The present plan of the Society has essentially been in existence during fourteen years; and it is probably now nearly as perfect as the nature of things will admit, and receives very generally the approbation of the community. Testimony is adduced in the Report from distinguished individuals, expressing their views in favor of the principles and present system of operation, of the Society.

*Thorough Education.*—From the commencement of its existence, the Society has required that its beneficiaries pursue a regular and thorough education in preparing for the ministry. While they wish not to control or interfere with the education of other young men who shall seek the sacred office, yet it is by them deemed best, that, ordinarily, none should receive the patronage of this Institution who do not pass through college, and take also a regular three years' course of theological study. The reasons for this have often been specified and urged. They appear happily presented and enforced, in extracts from reports of Branch societies, and of similar institutions.

*Quarterly Returns and Appropriations.* On this subject there has been but very little change. It soon became apparent to the Directors, that quarterly reports made in the present form of the Schedules, were not too often or too particular, for the benefit of the young men, or of the Society whose patronage they receive. This frequent examination, and remembrance of accountability, have a happy effect in forming habits of economy, industry, sobriety and application to their studies, and of life generally. The quarterly appropriations are also more beneficial to the recipients than semi-annual or annual grants. Received in small amounts, the students will

be more likely to expend their appropriations with caution and frugality, than if they were received at once in a large annual amount. It is believed that this course of procedure now meets the approbation of the community very generally.

*Loaning System.*—The loaning system was not adopted at the commencement of the Society, but was introduced in the course of a few years, after much consultation and reflection, and by the advice of many judicious friends, with the approbation and desire of most of those who were beneficiaries at that time. It operates as a regulator, or as a preventive of many evils. Its influence in all respects has been salutary, and no unhappy results have appeared. Besides the good effects of the system in a moral view, nearly \$40,000 have in this way been refunded to the Society.

Testimony from various sources in favor of this part of the system of operations is adduced and inserted in the Report.

*Caution in receiving and retaining Individuals as Beneficiaries.*—The most rigid rules which can with propriety be enforced in admitting young men to the patronage of the Institution, have been adopted. Adherence to these is strictly demanded. Satisfactory testimonials and particular examination are required, and a full compliance with the requirement is enjoined. And when a beneficiary proves himself unworthy the assistance which he has received from the Society, his name is stricken from the list of those who receive benefactions. A recurrence to the Rules of the Society must satisfy every candid mind, that the Directors have adopted every desirable precautionary measure to prevent abuses of the charities of the Institution.

*Pastoral Supervision.*—This important service, which devolves principally upon the Secretary, has been discharged as far as other paramount duties would permit. Some assistance in this department of labor, has been rendered by other officers of the Society. Pastoral duty of this nature is beneficial to the individuals over whom it is exercised, and to the Society itself. Its effects, through these young men, are also, salutary upon the institutions with which they are connected. Happy would it be, were our colleges favored with an officer, whose duty it should be to take a special and spiritual oversight of all their students. The most beneficial results might be expected to appear in their moral and religious department.

*Number assisted.*—The number of different individuals aided by the Parent Society and its Branches since the last Anniversary, is as follows—255 in 18 Theological Seminaries, 484 in 29 Colleges, 183 in 57 Academies;—amounting in all to

922 in 104 institutions. Of these, 546 were assisted at institutions in the New England States, and 376 at institutions in the Middle, Southern, and Western States. The number of new beneficiaries received during the year, is 138. A large number who had previously enjoyed the patronage of the Society, have not the past year either solicited or received aid. The reasons for this are—some have suspended their studies for a time, being engaged in teaching school, and others have received larger supplies from their parents or friends. The beneficiaries have understood that it was particularly the wish of the Directors, that none should apply for assistance unless absolute and immediate necessity required it. These individuals are considered as still connected with the Society, and expect at some future time, perhaps the present year, again to request aid, and must receive it, or they will become disheartened, and some of them probably abandon their favorite object of pursuit, the ministry of Christ. These individuals are not embraced in the preceding estimate. Were they to be added to the number, it would probably be increased to 1,100 or 1,200. The Society has aided in the whole since it commenced operations, 3,268, in a course of preparation for the ministry, a large proportion of whom have entered upon the active duties of their office.

The number aided in each succeeding year, since the formation of the Society, is, 7,\* 138, 140, 161, 172, 205, 195, 216, 198, 225, 156, 300, 404, 524, 604, 673, 807, 912, 1,040, 1,040, 1,125, 1,141, 981, 922.

Thus it appears that the number assisted during the first five years is 618, average number in a year, 124; the second five years, 1,039, average number, 208; the third five years, 1,988, average number, 398; the fourth five years, 4,472, average number, 894; the last four years, 4,139, average number, 1,035. The average number assisted the last four years is about nine times as large as it was the first five years.

*Receipts and Expenditures.*—The receipts of the Parent Society and its Branches during the past year, amount to \$51,963 50. The expenditures for the same time have been \$59,292 57, exceeding the receipts by \$7,329 07. This last sum added to \$25,508 24, the debt of the preceding year, makes the present debt \$32,837 31. It should be observed, however, that this debt includes the payment of the appropriations for the quarter which have just been made.

The receipts of the Society from year to year, as appears by the Annual Reports, are as follows, omitting the fractional parts, viz:—1816, \$5,714; 1817, \$6,436; 1818, \$5,971; 1819, \$19,330; 1820, \$15,148;

1821, \$13,108; 1822, 15,940; 1823, \$11,545; 1824, \$9,454; 1826, \$16,596; 1827, \$33,094; 1828, \$31,591; 1829, \$30,084; 1830, \$30,710; 1831, \$40,450; 1832, \$42,030; 1833, \$47,836; 1834, \$57,818; 1835, \$83,062; 1836, \$63,227; 1837, \$65,574; 1838, \$55,660; 1839, \$55,075; 1840, \$51,963.

*Amount of Earnings.*—The earnings of the beneficiaries have been much as usual, evincing a commendable zeal in making efforts to sustain themselves. Owing to a delinquency on the part of some of the Branches, a full account of the earnings of all the beneficiaries has not been returned to the Rooms of the Parent Society; but from the returns which have been received, (and these have been somewhat general), it appears that the sum earned is \$31,972. The sum of earnings reported from year to year the last fourteen years, is as follows, viz:—1827, \$4,000; 1828, \$5,149; 1829, \$8,728; 1830, \$11,010; 1831, \$11,460; 1832, \$15,568; 1833, \$20,611; 1834, \$26,268; 1835, \$29,829; 1836, \$33,502; 1837, \$39,685; 1838, \$37,344; 1839, \$33,177; 1840, \$31,972—amounting in all to \$309,203.

*Amount Refunded.*—The sum refunded by the beneficiaries the last year is \$4,784 84, thus furnishing means for the education of others to preach the gospel of salvation. The several sums refunded to this time is as follows:—during the eleven years preceding April 30, 1826, \$339 60; in 1827, \$90 00; 1828, \$864 22; 1829, \$830 91; 1830, \$1,007 84; 1831, \$2,647 63; 1832, \$1,312 77; 1833, \$2,113 27; 1834, \$1,247 78; 1835, \$2,957 14; 1836, \$4,332 53; 1837, \$7,644 10; 1838, \$4,467 95; 1839, \$4,426 40; 1840, \$4,784 84;—making \$39,760 84.

*Obligations Cancelled.*—The usual favor has been shown to those who have requested, according to the Rules of the Society, to have their notes cancelled. The Directors are always disposed to act in this respect upon liberal principles.

Such have been the operations of the Society during the year which has just elapsed. From a survey of the past we now turn to the future.

In view of the facts which have been detailed, the Directors feel that most cogent reasons exist for increased efforts in carrying forward this cause, so important in itself, and which so deeply interests the gracious Redeemer of a lost world. These reasons they will endeavor distinctly to announce and enforce.

1. The benefit which would be derived by our literary and theological institutions, and benevolent Societies.

There are in the United States 108 colleges and 37 theological seminaries. These can-

\* In the above reckoning, the year of the Society, as it respects appropriations, is considered as commencing with July.



not exist and flourish to the extent they now do, without the aid of Education Societies. We speak not of every individual institution, but of those generally within the sphere of the operations of such Societies. Nine tenths of the Presidents of our Colleges, and a very large proportion of the Professors in them and in the Theological Seminaries, were ministers or students originally preparing for the ministry, and no inconsiderable proportion of them received the patronage of the American Education Society.

Education Societies assist in sustaining these institutions by increasing the number of students. The students aided not only benefit by their numbers the institutions with which they are connected, (and nearly one half of the young men who are preparing for the ministry are aided by charity,) but also, by their salutary and religious influence, improve the whole moral atmosphere around them. The pecuniary profits arising to these institutions from such students, by their payment of tuition, board and room rent, afford much assistance in supporting these various establishments.

The bearing which the American Education Society has on Colleges and Theological Seminaries, is shown by communications from some of our most distinguished Presidents and Professors. Their remarks are natural, full, and explicit, and are the highest and surest testimony in relation to this subject which can be furnished.

In the sisterhood of charitable institutions, each has its appropriate sphere of action in extending the kingdom of Christ. Education Societies are peculiarly important, as ministers are the grand desideratum for this purpose. Hence said the Saviour, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

2. Another reason for increased efforts in this cause, is the benefits which will thereby result to the churches.

Were the churches to obtain correct and extended information in respect to this subject, and duly to ponder it, their sympathetic feelings would be enlisted in its behalf. No heart would remain unaffected, and unceasingly would the prayer be offered, Lord, send forth more laborers into the harvest. With correct knowledge, with deep sympathies, and a spirit of holy importunity in prayer, Christians would not refrain from contributing as the object would require. In the process of selecting and educating pious indigent young men for the ministry, the churches are benefited by a reflex influence—their own piety and growth in grace are promoted.

3. The most important reason for greater efforts in behalf of the Society is that its ability to multiply pious, able and faithful ministers of the gospel may be increased.

By its instrumentality, it has already

brought into the ministry about 1,500 individuals, one-third more than all the settled Congregational ministers in New England, and two-thirds as many as all the Presbyterian ministers in the United States, and more than there were collegially educated ministers of all denominations of Christians in the country, at the time the Society was formed. This number it will rapidly increase, if the necessary means for its support are provided. On the churches it has hitherto depended, and on them it still depends for its efficiency in enlightening and saving a lost world. May it not be hoped, that they will arise to renewed and increased efforts in behalf of this Society? Will they not more frequently look abroad and behold the darkness that covers the earth, and the gross darkness the people, and in view of the affecting scene, unite their prayers and their efforts in behalf of this cause, till a pious and learned ministry shall be furnished for every thousand souls in our own country, and a sufficient number of missionaries for every heathen land?

4. The last reason which will be offered for greater effort in this cause, is the strong ground of hope, that exertions at the present time will be crowned with more than usual success.

In the providence of God, there are favorable opportunities for the accomplishment of his purposes and plans. While every charitable enterprise approved by the Great Head of the church, may be expected to succeed in proportion to the faith exercised, the prayers offered, and the other efforts made in reference to it, (for this has uniformly been the case in respect to the benevolent Societies for the diffusion of light, life, and salvation,) yet greater results from the same efforts may be realized at one time than at another. The immediate future, it would seem, is a specially favorable time for increased efforts on behalf of this Society. In the numerous revivals of religion with which our land has been recently visited, a large number of young men have experienced the renewing grace of God. Indeed, the revivals are peculiarly characterized by the conversion of this class of the community. What meaneth this? Is it not a proclamation by the Holy Ghost himself, saying, Set apart these young men, who have suitable natural talents, to be Levites, and educate them for the holy ministry? Who can resist this conclusion? Besides, in these revivals, many it is hoped, have been brought into the kingdom, who will be disposed to consecrate, not only themselves but also their worldly possessions, to the service of their Redeemer, whose earthly resources enable them greatly to increase the number of those who shall publish the gospel of peace. This consideration is greatly encouraging at the present time of pecuniary embarrassment, for much greater contributions to the Society must



be made than were the last year, or the Directors, notwithstanding all the evils which may result to the cause, the church and the world, by so doing, will be compelled to suspend operations for a time.

*Conclusion.*—This cause is the Lord's and he will sustain it. From his throne of mercy in the heavens, he condescends to invite us to participate in this glorious enterprise; to be co-workers with him in providing ministers of the gospel for the exigencies of the world. "It is good to be zealously affected always in a good thing." Apathy in this cause is treason to the King

of Zion. All possible efforts should be made to accelerate the day of the ultimate triumphs of the church. The object to be obtained is great and sublime—the redemption of a world. Success in this undertaking is certain, and the reward is glorious and eternal. Confiding in the promises, power and grace of Jehovah, and anticipating the final results, we would press forward, till we see verified what the beloved Apostle saw in prophetic vision, "an angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

## STATISTICS OF COLLEGES AND THEOLOGICAL SEMINARIES IN THE UNITED STATES.

THE following account of the different Colleges and Theological Seminaries in the United States, prepared after much correspondence and with great labor, was published in the Appendix to the last Annual Report of the American Education Society, and with a few corrections, is here inserted for the benefit of the ministry, and of literary Institutions, and of the cause of education generally.

The name of the denomination of Christians under whose direction each College and Seminary is, with the exception of Congregationalists and Presbyterians, we have mentioned. As most of the Colleges are in connection with these two denominations, it is thought needless to specify them. A few of them perhaps should not be considered as denominational, as it respects the individuals who have the direction of them.

### COLLEGES.

#### MAINE.

*Bowdoin College.*—Located in Brunswick. Founded, 1794. Went into operation, 1802. Rev. Leonard Woods, Jr., D. D., President. Professors, 8; Academical Students, 150; Medical Students, 70. Libraries, 18,000 volumes. Graduates, 649.

*Waterville College.*—Located in Waterville. Incorporated, 1820. Under the direction of Baptists. ————, President. Professors, 5; Tutor, 1; Students, 55. Libraries, 6,000 volumes. Graduates, 145.

#### NEW HAMPSHIRE.

*Dartmouth College.*—Located in Hanover. Incorporated, 1769. Rev. Nathan Lord, D. D., President. Professors, 13; Tutors, 2; Academical Students, 321; Medical Students, 77. Libraries, 16,200 volumes. Graduates, 2,052.

#### VERMONT.

*University of Vermont.*—Located in Burlington. Founded, 1791. Rev. John Wheeler, D. D., President. Professors, 6; Students, 109. Libraries, 9,200 volumes. Graduates, 241.

*Middlebury College.*—Located in Middlebury. Founded, 1800. ————, President. Professors, 4; Tutors, 2; Students, 62. Libraries, 7,054 volumes. Graduates, 758.

*Norwich University.*—Located in Norwich. Incorporated, 1834. Alden Partridge, M. A., Principal. Further particulars not ascertained.

#### MASSACHUSETTS.

*Harvard University.*—Located in Cambridge. Founded, 1638. Hon. Josiah Quincy, LL. D., President. Professors, 21; Instructors, 4; Tutors, 2; Proctors, 6; Law Students, 87; Medical Students, 85; Academical Students, 237. Libraries, 50,000 volumes. Graduates, 5,599.

*Williams College.*—Located in Williamstown. Founded, 1792. Rev. Mark Hopkins, D. D., President. Professors, 6; Tutor, 1; Students, 128. Libraries, 7,500 volumes. Graduates, 933.

*Amherst College.*—Located in Amherst. Founded, 1821. Incorporated, 1825. Rev. Heman Humphrey, D. D., President. Professors, 5; Lecturers, 2; Tutors, 4; Teachers, 2; Students, 169. Libraries, 12,500 volumes. Graduates, 613.

#### RHODE ISLAND.

*Brown University.*—Located in Providence. Founded, 1764. Rev. Francis Wayland, D. D., President. Under the direction of Baptists. Professors, 6; Tutors, 2; Students, 183. Libraries, 14,000 volumes. Graduates, 1,390.

#### CONNECTICUT.

*Yale College.*—Located in New Haven. Founded, 1700. Rev. Jeremiah Day, D. D., LL. D., President. Professors, 16; Tutors, 7; Instructors, 8; Law Students, 45; Medical Students, 45; Academical Students, 438. Libraries, 27,000 volumes. Graduates, 4,824.

*Washington College.*—Located in Hartford. Incorporated, 1824. Rev. Silas Totten, D. D., President. Under the direction of Episcopalians. Professors, 5; Lecturer, 1; Tutor, 1; Students, 78. Libraries, 6,500 volumes. Graduates, 175.

*Wesleyan University.*—Located in Middletown. Incorporated, 1831. Under the direction of Methodists. Rev. Stephen Olin, D. D., President. Professors, 5; Lecturer, 1; Teachers, 2; Tutors, 2; Students, 124. Libraries, 10,300 volumes. Graduates, 110.

#### NEW YORK.

*Columbia College.*—Located in the city of New York. Received its charter, 1754. Under the direction of Episcopalians. Hon. William Alexander Duer, LL. D., President. Professors, 10; Students, 139. Libraries, 14,000 volumes. Graduates, 1,170.

*Union College.*—Located in Schenectady. Founded, 1795. Rev. Eliphalet Nott, D. D., LL. D., President. Professors and Assistant Professors, 11; Students, 221. Libraries, 13,000 volumes. Graduates, 2,029.

*Hamilton College.*—Located in Clinton. Incorporated, 1812. Simeon North, M. A., President. Professors, 4; Tutors, 2; Students, 92. Libraries, 9,000 volumes. Graduates, 464.

*Hamilton Literary and Theological Institution.*—Located in Hamilton. Founded, 1820. Under the direction of Baptists. Rev. Nathaniel Kendrick, D. D., senior Professor. Other Professors, 6; Lecturer, 1; Tutors, 3; Students in college, 74; preparatory department, 83. Libraries, 4,600 volumes. Graduates, 140.

*Geneva College.*—Located in Geneva. Founded, 1825. Under the direction of Episcopalians. Rev. Benjamin Hale, D. D., President. Professors, 8; Tutors, 2; Students, 66; Medical Students, 81. Libraries, 5,400 volumes. Graduates, 43.

*University of New York.*—Located in the city of New York. Founded, 1831. Hon. Theodore Frelinghuysen, LL. D., Chancellor. Professors, 12; Students, 85. Graduates, 106.

#### NEW JERSEY.

*College of New Jersey.*—Located in Princeton. Founded, 1746. Rev. James Carnahan, D. D., President. Professors, 8; Tutors, 4; Students, 263. Libraries, 11,000 volumes. Graduates, 2,183.

*Rutgers College.*—Located in New Brunswick. Founded, 1770. Under the direction of the Reformed Dutch Church. Rev. Philip Milledoler, D. D., President. Professors, 5; Students, 76. Libraries, 6,500 volumes. Graduates, 300.

#### PENNSYLVANIA.

*University of Pennsylvania.*—Located in Philadelphia. Founded, 1755. Rev. John Ludlow, D. D., Provost. Professors, 4; Instructors in the collegiate department, 2; Professors in Medical department, 7; Students in Collegiate department, 131; in Medical department, 350. Libraries, 5,000 volumes. Graduates, 875.

*Dickinson College.*—Located in Carlisle. Incorporated, 1783. Under the direction of Methodists. Rev. John Price Durbin, D. D., President. Professors, 5; Tutors, 3; Law Students, 23; Collegiate Students, 99. Libraries, 10,600 volumes. Graduates, 510.

*Jefferson College.*—Located in Canonsburg. Incorporated, 1802. Rev. Matthew Brown, D. D., President. Professors, 6; Tutors, 2; Students, 147; others in a preparatory course, 56. Libraries, 4,500 volumes. Graduates, 650.

*Alleghany College.*—Located in Meadville. Founded, 1817. Under the direction of Methodists. Rev. H. J. Clark, M. A. President. Professors, 3; Tutor, 1; Students, 100. Libraries, 8,000 volumes. Graduates, 16.

*Western University.*—Located in Pittsburg. Founded, 1820. Libraries, 500 vols. Graduates, 45. Not now in operation.

*Washington College.*—Located in Washington. Founded, 1806. Rev. David McConaughy, D. D., President. Professors, 4; Tutor, 1; Students, 59. Preparatory department, 85. Libraries, 3,300 volumes. Graduates, 224.

*Lafayette College.*—Located at Easton. Founded, 1832. Rev. George Junkin, D. D., President. Professors, 7; Students in Collegiate department, 51; in Law department, 5. Libraries, 1,350 volumes. Graduates, 18.

*Pennsylvania College.*—Located in Gettysburg. Founded, 1832. Under the direction of Lutherans. Rev. C. P. Krauth, D. D., President. Professors, 4; Lecturer, 1; Tutors, 2; Students, 59; others in a partial or preparatory course, 82. Libraries, 2,270 volumes. Graduates, 35.

*Bristol Collegiate Institution.*—Located at Clifton, near Bristol. Founded, 1833. Under the direction of Episcopalians. Not now in operation.

*Marshall College.*—Located in Mercersburg. Incorporated, 1836. Rev. F. A. Rauch, D. P., President. Professors, 3; Tutor, 1; Students, 48. Libraries, 7,800. Graduates, 13.

#### DELAWARE.

*Newark College.*—Located in Newark. Founded, 1833. Rev. Richard S. Mason, D. D., President. Professors, 4; Students, 55; Libraries, 1,200 volumes. Graduates, 4.

#### MARYLAND.

*St. John's College.*—Located in Annapolis. Founded, 1784. Rev. Hector Humphreys, D. D., President. Professors, 5; Students in regular Collegiate course, 27; in the partial course and grammar school, 37. Libraries, 4,000 volumes. Graduates, 117.

*St. Mary's College.*—Located in Baltimore. Founded, 1793, and incorporated 1804. Under the direction of Catholics. Rev. John J. Chanche, D. D., President. Instructors, 25; Students, 70; others in a partial or preparatory course, 137. Libraries, 12,000 volumes. Graduates, 187.

*University of Maryland.*—Located in Baltimore. Founded, 1812. Not now in operation.

*Mount St. Mary's College.*—Located in Emmitsburgh. Incorporated, 1830. Under the direction of Catholics. Rev. John McCaffrey, M. A., President. Instructors, 7; other teachers, 10; Students, 31; in the grammar school, 85. Libraries, 3,500 volumes. Graduates, 41.

*Mount Hope College.*—Located near Baltimore. Incorporated, 1832. Present state not ascertained.

#### DISTRICT OF COLUMBIA.

*Georgetown College.*—Located in Georgetown. Founded, 1799. Under the direction of Catholics. Rev. Thomas F. Mulledy, D. D., President. Instructors, 17; Students, 134. Libraries, 12,000 volumes. Graduates, 90.

*Columbian College.*—Located in Washington. Incorporated, 1821. Under the direction of Baptists. Rev. Stephen Chapin, D. D., President. Instructors, 9; Lecturer, 1; Students, 25. Libraries, 4,200 volumes. Graduates, 97.

#### VIRGINIA.

*William and Mary College.*—Located in Williamsburgh. Incorporated, 1691. Thomas R. Dew, M. A., President. Professors, 4; Students, 140. Libraries, 4,250 volumes.

*Hampden Sidney College.*—Located in Prince Edward county. Incorporated, 1788. Hon. William Maxwell, LL. D., President. Professors, 10; Tutor, 1; Students, 65. Medical students, 63. Libraries, 8,000 volumes.

*Washington College.*—Located in Lexington. Founded, 1812. Rev. Henry Ruffner, D. D., President. Professors, 4; Students, 49. Libraries, 2,000 volumes. Graduates, 400.



*University of Virginia.*—Located in Charlottesville. Founded, 1819. John A. G. Davis, M. A., Chairman. Professors, 9; Students, 243. Libraries, 16,000 vols. Graduates, 200.

*Randolph-Macon College.*—Located in Boydton. Incorporated, 1830. Under the direction of Methodists. Rev. M. C. Garland, M. A. President. Teachers, 6; Students, 98.

*Emory and Henry College.*—Located at Glade Spring, Washington Co. Founded, 1838. Incorporated, 1839. Under the direction of Methodists. Rev. Charles Collins, M. A., President. Professors, 2; Tutors, 2. Students in the different departments about 140. Libraries, 1,000 volumes.

*Rector College.*—Located in Harrison County. Incorporated 1839. Rev. Charles Wheeler, President. Other particulars not known.

#### NORTH CAROLINA.

*University of North Carolina.*—Located at Chapel Hill. Founded, 1789. Hon. David L. Swain, M. A., President. Professors, 6; Tutors, 2; Students, 164. Libraries, 9,000 volumes. Graduates, 620.

*Davidson College.*—Located in Mecklenburg County. Incorporated, 1838. Rev. Robert Hall Morrison, D. D., President. Professors, 2; Tutor, 1; Students, 86.

*Wake Forest College.*—Located in Wake Forest. Founded, 1833. Incorporated, 1838. Samuel Wait, M. A., President. Instructors, 4; Students, 77. Graduates, 9.

#### SOUTH CAROLINA.

*College of Charleston.*—Located in Charleston. Founded, 1785. Incorporated anew, 1791, by the name of Charleston College, and incorporated again by its present name, 1838. Rev. William T. Brantley, D. D. President. Professors, 3; Students, 50. Libraries, 2,000 volumes. Graduates, 67; last commencement, 3—making 70.

*College of South Carolina.*—Located in Columbia. Founded, 1804. Hon. Robert W. Barnwell, M. A., President. Instructors, 8; Students, 160. Libraries, 18,000 volumes.

#### GEORGIA.

*University of Georgia.*—Located in Athens. Incorporated, 1785. Rev. Alonzo Church, D. D., President. Professors, 6; Tutors, 2; Students, 116. Libraries, 11,000 volumes. Graduates, 433.

*Oglethorpe University.*—Located at Midway. Incorporated, 1836. Rev. Carlisle P. Beman, M. A., President. Professors, 4; Teacher, 1; Students, 31; Preparatory department, 120.

*Emory College.*—Located in Oxford. Incorporated, 1837. Under the direction of Methodists. Rev. Augustus B. Longstreet, President. Professors, 4; Students, 33.

#### ALABAMA.

*University of Alabama.*—Located in Tuscaloosa. Incorporated, 1820. Went into operation, 1831. Rev. Basil Manly, D. D., President. Professors, 5; Tutors, 2; Students, 56. Libraries, 5,289 volumes. Graduates, 54.

*La Grange College.*—Located at La Grange. Founded, 1831. Under the direction of Methodists. Rev. Robert Paine, M. A., President. Instructors, 5; Students in all departments, 140. Libraries, 1,000 volumes.

*Spring Hill College.*—Located at Spring Hill. Founded, 1830. Under the direction of Catholics. Rev. Peter Mauvernay, Superintendent. Instructors, 4; Students, 107. Library, 4,000 volumes.

#### MISSISSIPPI.

*Jefferson College.*—Situated at Washington. Incorporated, 1802. Rev. A. Stephens, President. Professors, 4; Students, 59. Libraries, 1,522 volumes.

*Oakland College.*—Located at Oakland. Founded, 1831. Rev. Jeremiah Chamberlain, D. D., President. Professors, 5; Students in all departments, 160.

*Mississippi College.*—Located at Clinton. Established, 1830. Under the direction of Methodists. Not now in operation, but will commence operations in January next.

#### LOUISIANA.

*College of Louisiana.*—Located in Jackson. Incorporated, 1825. James Shannon, M. A., President. Professors, 4; Students in all departments, 106. Libraries, 1,800 volumes. Graduates, 12.

*Franklin College.*—Nothing of this college in particular is known.

*Jefferson College.*—Located at St. James. Founded, 1831. Thomas R. Ingalls, M. A., President. Instructors, 6; Students, 138. Libraries, 1,000 volumes.

*St. Charles College.*—Located at Grand Coleau. Under the direction of Catholics. Rev. Nicholas Point, President.

*College of Baton Rouge.*—Located at Baton Rouge. Founded, 1838. Rev. William B. Lacey, D. D., President. Professors, 4; Students, 70. Libraries, 300 volumes.

#### TENNESSEE.

*Greenville College.*—Located in Greenville. Founded, 1794. Rev. James Maclin, M. A. President. Instructors, 2; Students, 30. Libraries, 3,600 vols. Graduates, 100.

*University of Nashville.*—Located in Nashville. Incorporated by the name of Cumberland College, 1806. In 1826, by an act of legislature, it took the name of the University of Nashville. Rev. Philip Lindsley, D. D., President. Professors, 4; Tutors, 2; Students, 106. Libraries, 8,493 volumes. Graduates, 220.

*East Tennessee University.*—Located in Knoxville. Incorporated, 1807. In January, 1840, its name was changed to East Tennessee University. Joseph Estabrook, M. A., President. Professors, 3; Tutor, 1; Students, 52. Libraries, 3,307 volumes. Graduates, 32.

*Jackson College.*—Located near Columbia. Founded, 1830. ————, President. Professors, 2; Tutors, 2; Students in all departments, 100. Libraries, 1,250 volumes. Graduates, 3.

*Washington College.*—Located near Jonesborough, East Tennessee. Founded, 1794. ————, President. Professors, 2; Students, 43. Libraries, 1,000 volumes. Graduates, 110.

#### KENTUCKY.

*Transylvania University.*—Located in Lexington. Founded, 1798. ————, President. Professors, 13; College Students, 30; Medical Students, 200; Law Students, 39. Libraries, 4,400 volumes. Graduates, 610.

*St. Thomas' College.*—Situated about four miles south of Bardstown. Founded, 1811. Under the direction of Catholics. Rev. Walter Coons, Superior.

*Centre College.*—Located in Danville. Founded, 1819. Rev. John C. Young, M. A., President. Professors, 5; Tutors, 2; Students, 66. Libraries, 2,000 volumes.

*St. Joseph's College.*—Located in Bardstown. Founded, 1819. Incorporated, 1824. Under the direction of Catholics. Rev. Martin J. Spalding, D. D. President. Instructors, 10; Students, 69; Preparatory department, 71. Libraries, 7,000 volumes. Graduates, 150.

*Cumberland College.*—Located in Princeton. Founded, 1825. Incorporated, 1827. Rev. Franceway R. Cossit, D. D. President. Professors, 3; Students, 49; Preparatory course, 23. Libraries, 1,050 volumes. Graduates, 82.

*Georgetown College.*—Located in Georgetown. Founded, 1829. Under the direction of Baptists. Rev. Howard Malcom, M. A., President. Instructors, 4; Teachers, 2; Students in the College and preparatory department, 105. Libraries, 1,200 volumes. Graduates, 12.

*Augusta College.*—Located in Augusta. Founded, 1822. Under the direction of Methodists. Rev. J. S. Tomlinson, D. D., President. Instructors, 5; Students, 75. Libraries, 2,500 volumes. Graduates, 60.

*St. Mary's College.*—Located in Marion County. Founded, 1822. Under the direction of Catholics. Rev. Peter Chazelle, President. Professors, 8; Tutors, 2; Students, 40; Preparatory department, 102. Libraries, 4,000 vols. Graduates, 6.

*Bacon College.*—Located at Harrodsburg. Founded, 1836. Rev. E. S. Burnet, President. Instructors, 7; Students, 203. Libraries, 1,200 volumes.

#### OHIO.

*University of Ohio.*—Located in Athens. Founded, 1821. Rev. Wm. H. McGuffey, M. A., President. Professors, 5. Teachers, 2; Students, 95. Libraries, 2,500 volumes. Graduates, 100.

*Miami University.*—Located in Oxford. Founded, 1809. Rev. Robert H. Bishop, D. D., President. Professors, 4; Teachers, 2; Students, 135; Preparatory department, 69. Libraries, 4,352 volumes. Graduates, 254.

*Franklin College.*—Located in New Athens. Founded, 1824. Its first incorporated

name was Alma College. Rev. Jacob Coon, acting President. Professors, 4; Tutors, 2; Students, 51; Preparatory department, 67. Libraries, 1,900 volumes. Graduates, 71.

*Western Reserve College.*—Located in Hudson. Founded, 1826. Rev. George E. Pierce, D. D., President. Professors, 7; Tutors, 2; Teacher, 1; Students in college, 63; Preparatory department, 33. Libraries, 4,200 volumes. Graduates, 51.

*Kenyon College.*—Located in Gambier. Founded, 1828. Under the direction of Episcopalians. Rt. Rev. Charles Pettit McIlvaine, D. D., President. Professors, 6; Tutors, 2; Teachers, 4; Students in college, 55; in the preparatory department, 65. Libraries, 8,720 volumes.

*Granville College.*—Situated in Granville. Incorporated, 1832. Under the direction of Baptists. Rev. Jonathan Going, D. D., President. Instructors, 4; Students, in all departments, 100. Libraries, 3,000 volumes.

*Marietta College.*—Situated at Marietta. Founded, 1832. Rev. Joel H. Linsley, D. D., President. Professors, 5; Tutor, 1. Students, 50. Libraries, 3,500 volumes. Graduates, 12.

*Oberlin Collegiate Institute.*—Situated at Oberlin. Incorporated, 1834. Rev. Asa Mahan, M. A., President. Professors, 8; Tutors, 2, besides other Teachers. Students in the Collegiate department, 70; Students in Preparatory department, 135.

*Ripley College.*—Located in Ripley. Particulars not known.

*Willoughby University.*—Located in Willoughby. Incorporated, 1834. Hon. Ralph Granger, M. A. President. Professors, 5; Students, 41; Graduates, 37. This University is principally a medical institution.

*Cincinnati College.*—Located at Cincinnati. Founded, 1819. Rev. Thomas J. Biggs, M. A., President. Professors, 7; Students, 84.

*Woodward College.*—Located at Cincinnati. Incorporated, 1835. Rev. B. P. Aydelotte, D. D., President. Instructors, 6; Collegiate students, 20; other students, 234. Libraries, 800 volumes.

*Worthington College.*—Located in Worthington. Incorporated, 1819. ———, President. Professors, 3; Teacher, 1; Students in preparatory department, 30; Medical department, 40; Medical graduates, 111. Other particulars not known.

#### INDIANA.

*University of Indiana.*—Located in Bloomington. Incorporated, 1827, and commenced operations, 1829. Rev. Andrew Wylie, D. D., President. Instructors, 5; Students in all departments, 59. Libraries, 1,765 volumes. Graduates, 59.

*South Hanover College.*—Located at South Hanover. Founded, 1825, and incorporated, 1829. Rev. D. McCauley, M. A., President. Instructors, 4; Students, 120.

*Wabash College.*—Located at Crawfordsville. Founded, 1833. Incorporated, 1834. Rev. Elihu W. Baldwin, D. D., President. Professors, 3; Tutor, 1; Students, 21. Others in preparatory department. Libraries, 2,000 volumes. Graduates, 6.

*Indiana Asbury University.*—Founded, 1839. Bloomington District. Under the direction of Methodists. Rev. M. Simpson, President. Instructors, 3.

#### ILLINOIS.

*Illinois College.*—Located in Jacksonville. Founded, 1829. Rev. Edward Beecher, M. A., President. Professors, 4; Students, 42. Libraries, 2,000 volumes.

*Shurtleff College.*—Located in Upper Alton. Founded, 1835. ———, President. Instructors, 3; Students, 60. Libraries, 1,000 volumes.

*McKendreean College.*—Located at Lebanon. Founded, 1834. Under the direction of Methodists. Rev. John W. Merrill, M. A. President. Instructors, 3; Students, 47.

*McDonough College.*—Located at Macomb. Founded, 1837.

#### MISSOURI.

*St. Louis University.*—Located in St. Louis. Founded, 1829, and incorporated, 1832. Under the direction of Catholics. Rev. John Anthony Elet, President. Instructors, 11; Students, 60; Students in the Preparatory department, 88. Libraries, 7,900 volumes. Graduates, 10.

*St. Mary's College.*—Located at the Barrens. Incorporated, 1830. Under the direction of Catholics. Rev. J. Timon, President. Instructors, 12; Students, 104. Libraries, 6,400 volumes. Graduates, 8.

*Marion College.*—Located in Marion County. Incorporated, 1831. Rev. Hiram P. Goodrich, D. D., President. Professor, 1; Tutors, 2; Students, 72. Libraries, 2,300 volumes. Graduates, 3.



*Columbia College.*—Located at Columbia. Founded, 1835 ———— President. Instructors, 3.

*St. Charles College.*—Located at St. Charles. Founded, 1839. Under the direction of Methodists. Rev. W. Fielding, M. A., President. Instructors, 3; Students in all departments, 85.

*Fayette College.*—Located at Fayette. Archibald Patterson, President.

#### MICHIGAN.

*Michigan University.*—Located at Ann Arbor. Founded, 1837.

*Marshall College.*—Located at Marshall. Rev. John Proctor Cleaveland, M. A., President. Instructors, 2; Students in all the departments, 62.

*St. Philip's University.*—Located at Detroit. Founded, 1836. Incorporated, 1839. Under the direction of Catholics. Rev. Charles Baurrens, President. Instructors, 4. Libraries, 3,000 volumes. Graduates, 8. Students, 8. Preparatory department, others.

### THEOLOGICAL SEMINARIES.

#### MAINE.

*Theological Seminary at Bangor.*—Incorporated, 1816. Congregational. Commenced operations, 1820. Rev. Enoch Pond, D. D., Senior Professor. Professors, 3; Students, 44. Libraries, 7,000 volumes. Alumni, 120.

*Thomaston Theological Institution.*—Founded in 1837, and was incorporated, 1839. Baptist. Rev. Calvin Newton, President. Professor, 1. Students in the full course of study, 4; in the limited course, 5; in the preparatory course, 14. Libraries, 500.

#### NEW HAMPSHIRE.

*Theological Seminary at Gilmanton.*—Founded, 1835. Congregational. Rev. Aaron Warner, M. A., Senior Professor. Professors, 3; Students, 26. Libraries, 2,200 volumes. Alumni, 21.

*New Hampton Theological Seminary.*—Located at New Hampton. Founded, 1828, and went into full operation, 1830. Baptist. Rev. Eli B. Smith, senior Professor. Two other Professors. Students, about 30. Libraries, 600 volumes.

#### MASSACHUSETTS.

*Theological Seminary at Andover.*—Founded, 1808. Congregational. Rev. Justin Edwards, D. D., President. Professors, 5; Students, 153. Libraries, 17,500 volumes. Alumni, 785.

*Divinity School of Harvard University.*—Located in Cambridge. Commenced operations, 1824. Unitarian. Hon. Josiah Quincy, LL. D. President. Professors, 3; Students, 20. Alumni, 100.

*Newton Theological Institution.*—Located in Newton. Incorporated, 1826. Baptist. Rev. Barnas Sears, M. A., President. Professors, 3; Students, 44. Libraries, 4,000 volumes. Alumni, 137.

#### CONNECTICUT.

*Theological Department of Yale College.*—Located in New Haven. Commenced operations, 1822. Congregational. Rev. Jeremiah Day, D. D. President. Professors, 4; Students, 72. Alumni, 245, the greater proportion of whom continued their studies three years.

*Theological Institute of Connecticut.*—Located in East Windsor. Founded, 1833, and incorporated, 1834. Congregational. Rev. Bennet Tyler, D. D., President. Professors, 3; Students, 29. Libraries, 4,000 volumes. Alumni, 37.

#### NEW YORK.

*Hartwick Theological Seminary.*—Located at Hartwick. Incorporated, 1815. Lutheran. Rev. George B. Miller, M. A., senior Professor. Professors, 2; Students, 3; preparing for the seminary, 12. Library, 1,000 volumes.

*New York Theological Seminary in the city of New York.*—Established in 1836. Presbyterian. Rev. Joel Parker, President. Professors, 4. Students, 90. Libraries, 12,000 volumes.

*General Theological Seminary of the Protestant Episcopal Church in the United States.*—Located in New York. Established, 1817, in the city of New York. Removed

to New Haven, 1820. Removed back to the city of New York, 1821, in which year it was incorporated. Rt. Rev. Benjamin T. Onderdonk, D. D. senior Professor. Professors, 5; Students, 74. Libraries, 7,260 volumes. Alumni, 186.

*Hamilton Literary and Theological Institution.*—Located in Hamilton. Commenced operations, 1820. Baptist. Rev. Nathaniel Kendrick, D. D., senior Professor. Professors, 4; Students, 27.

*Theological Seminary at Auburn.*—Commenced operations, 1821. Presbyterian. Rev. James Richards, D. D., senior Professor. Professors, 4; Students, 69. Libraries, 5,000 volumes. Alumni, 344. More than one third of these continued at the seminary three years.

*Theological Seminary of the Associate Reformed Synod of New York.*—Located at Newburgh. Incorporated, 1835. Rev. Joseph M. Carrell, D. D., senior Professor. Professors, 3. Students, 11. Libraries, 4,000.

#### NEW JERSEY.

*Theological Seminary at Princeton.*—Commenced operations, 1812. Presbyterian. Rev. Archibald Alexander, D. D., senior Professor. Professors, 4; Students, 110. Libraries, 6,500 volumes. Alumni, 714. A large proportion of this number remained at the seminary for the term of three years.

*Theological Seminary of the Reformed Dutch Church.*—Located in New Brunswick. Founded, 1784. Rev. Philip Milledoler, D. D., senior Professor. Professors, 3; Students, 30.

#### PENNSYLVANIA.

*Theological Seminary of the German Reformed Church.*—Located in York. Established, 1825. Rev. Lewis Mayer, D. D., senior Professor. Professors, 2; Students, 20.

*Theological Seminary of the General Synod of the Evangelical Lutheran Church.* Located in Gettysburg. Established, 1826. Rev. S. S. Schmucker, D. D., senior Professor. Professors, 3; Students, 26. Library, 7,000 volumes. Alumni, 130. All of these did not pursue a three years' course of study.

*Western Theological Seminary of the Presbyterian Church in the United States.*—Located in Alleghany city. Established, 1828. Rev. David Elliott, D. D., senior Professor. Professors, 3; Students, 29. Libraries, 6,000 volumes. Alumni, 175. A part only of these pursued their studies for three years.

*Theological Seminary at Canonsburg.*—Went into operation, 1831. Incorporated, 1833. Under the direction of the Associate Presbyterian Church. Rev. James Ramsay, D. D., senior Professor. Professors, 2; Students, 22. Libraries, 1,600 volumes. Alumni, 47.

*Theological Seminary of the Associate Reformed Church.*—Located at Pittsburg. Incorporated, 1828. Rev. Mr. Pressley, Professor. Students, 19.

#### VIRGINIA.

*Theological Seminary of the Protestant Episcopal Church of Virginia.*—Located in Fairfax county, near Alexandria, D. C. Rev. Richard Channing Moore, D. D., President. Professors, 3; Students, 32. Libraries, 3,500 volumes. Alumni, 126.

*Union Theological Seminary.*—Located in Prince Edward County. Founded, 1812. Presbyterian. Rev. George A. Baxter, D. D., senior Professor. Professors, 3; Students, 20. Libraries, 4,000 volumes. Alumni, 175. A portion only of these continued their studies for three years.

*Virginia Baptist Seminary.*—Located at Spring Farm, near Richmond. Established, 1832. Rev. Robert Ryland, M. A., senior Professor. Professors, 3; Students, 67, a portion only of whom are studying theology. Libraries, 1,500 volumes.

#### SOUTH CAROLINA.

*Southern Theological Seminary at Columbia.*—Established, 1828. Went into operation in 1831. Incorporated, 1832. Presbyterian. Rev. George Howe, D. D., senior Professor. Professors, 3; Students, 18. Libraries, 3,730 volumes. Alumni, 62. A portion of whom did not pursue their studies for three years.

*Theological Seminary at Lexington.*—Established, 1832. Commenced operations, 1835. Lutheran. Rev. Ernest L. Hazellius, D. D., Professor. Students, 10. Libraries, 1,600 volumes. Alumni, 20.

*Furman Theological Seminary.*—Located at High Hills. Baptist. Professors, 2; Students, 30. Library, 1,000 volumes.

## GEORGIA.

*Baptist Literary and Theological Seminary.*—Located in Eaton. Commenced operations, 1834. Students, 10.

## TENNESSEE.

*Southern and Western Theological Seminary.*—Located in Maryville. Established, 1819. Presbyterian. Rev. Isaac Anderson, D. D., senior Professor. Professors, 2; Students, 24; Libraries, 6,000 volumes. Alumni, 90.

## OHIO.

*Theological Department of Western Reserve College.*—Located in Hudson. Presbyterian. Rev. George E. Pierce, D. D., President. Professors, 3; Students, 14.

*Lane Seminary.*—Located in Cincinnati. Incorporated, 1829. Commenced full operations, 1832. Presbyterian. Rev. Lyman Beecher, D. D., President. Professors, 3; Students, 31. Libraries, 10,326. The whole number of theological students have been 90, a large proportion of whom have entered the ministry.

*Theological Seminary of the Diocese of Ohio.*—Located in Gambier, in connection with Kenyon College. Commenced operations, 1828. Rt. Rev. Charles P. McIlvaine, D. D., President. Professors, 3; Students, 10.

*Theological Department in Granville College.*—Located at Granville. Baptist. Professors, 2; Students, 8.

*Theological School.*—Located in Columbus. Under the direction of Lutherans.

*Theological Department of Oberlin Collegiate Institute.*—Located at Oberlin. Rev. Asa Mahan, M. A. President. Professors, 4. Students, 54.

## ILLINOIS.

*Alton Theological Seminary.*—Located in Upper Alton. Baptist. Founded, 1835.

*Carlinville Theological Seminary.*—Located in Carlinville. Presbyterian. Founded, 1838. Libraries, 700 volumes.

STATISTICS OF THE TRIENNIAL CATALOGUE OF THE MIAMI  
UNIVERSITY, OHIO, FOR 1840.

THE following is a list of those who have graduated each year from the commencement of the Institution.

Year.	Graduates.	Ministers.	Lawyers.
1826,	12	9	2
1827,	9	1	2
1828,	11	3	3
1829,	10	5	3
1830,	10	3	3
1831,	17	6	5
1832,	12	6	1
1833,	21	10	3
1834,	22	8	7
1835,	27	10	4
1836,	22	3	5
1837,	27		
1838,	21		
1839,	32		
	253	64	38

Of the above number of graduates, sixty-four have entered the ministry; thirty-eight have entered upon the practice of law; twenty-four are employed in teaching; and fifteen have deceased. Twenty-one other individuals have received honorary degrees.



STATISTICS OF THE TRIENNIAL CATALOGUE OF DARTMOUTH COLLEGE FOR 1840.

THE following is a list of those who have graduated, from the commencement of the Institution, and also of those who have entered the ministry each year.

Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.
1771,	4	2	1789,	24	8	1807,	41	6	1825,	27	7
1772,	2	2	1790,	31	10	1808,	40	7	1826,	36	16
1773,	6	4	1791,	49	19	1809,	35	5	1827,	38	10
1774,	8	6	1792,	27	9	1810,	27	5	1828,	41	19
1775,	11	7	1793,	39	9	1811,	53	11	1829,	33	6
1776,	12	3	1794,	45	9	1812,	34	5	1830,	31	10
1777,	12	9	1795,	32	10	1813,	41	11	1831,	28	8
1778,	17	6	1796,	35	8	1814,	33	7	1832,	33	8
1779,	17	1	1797,	30	3	1815,	31	11	1833,	30	6
1780,	10	5	1798,	40	14	1816,	24	11	1834,	29	6
1781,	4	1	1799,	35	8	1817,	39	18	1835,	50	8
1782,	4	1	1800,	28	4	1818,	28	15	1836,	44	3
1783,	14	6	1801,	29	9	1819,	25	8	1837,	37	
1784,	17	13	1802,	22	8	1820,	24	6	1838,	42	
1785,	20	12	1803,	44	7	1821,	26	11	1839,	61	
1786,	25	10	1804,	34	8	1822,	44	23	1840,	51	
1787,	27	11	1805,	28	6	1823,	33	11			
1788,	19	9	1806,	33	5	1824,	28	5			
									70 yrs.	2,052	545

Of those who have graduated in the regular course of study, 16 have been Presidents of colleges or theological seminaries; 50 have been Professors in colleges or theological seminaries; 8 have been Governors of States; 13 have been Judges of Supreme Courts; 9 have been Senators in Congress; 42 have been Representatives in Congress; 2 have been Ambassadors to Foreign Courts; and 1 a Postmaster General. Besides the above alumni, 524 not alumni of the Institution have received the degree of bachelor or doctor in medicine in the regular course of study; and 323 have received honorary degrees—making in the whole 2,899 who have received degrees at the Institution. Of the 2,052 alumni, 1,456 are now living; and of the 545 ministers, 386 still survive.

BOARD OF EDUCATION OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

EXTRACTS from the last Annual Report of the Board of Education of the General Assembly of the Presbyterian church.

While we report our operations during the last year, believing that we have done what we could, but freely acknowledging that we believe we are by no means doing as much for the cause as we ought to do, we trust the Assembly will scrutinize the causes of this want of success. When we speak of want of success, we mean that we are not bringing forward to the ministry, by any means, as many men as the Presbyterian Church ought to furnish for the work of the ministry, and a perishing world demands at

our hands. The General Assembly at its last meeting by a resolution, "recommended to the Board to use increased exertions to augment the number of candidates under their care." But we are compelled to report to the Assembly the fact, that the number instead of being augmented, has suffered a further diminution. A sufficient number have not applied for aid to fill up the places of those who have been licensed to preach the Gospel, or on other accounts have ceased to receive aid from the Board during the past year. Our Agents have been instructed to press on the Church the importance and necessity of prayer to the Lord of the harvest, as the *great means* to be employed and relied on for this purpose.

But the truth is, we have it in our power to accomplish but little in this matter: if God does not pour out his Spirit, and convert our young men, in answer to the prayers of his people, and in connection with the faithful preaching of *the Word* by his ministers, and then fill their hearts with an unquenchable desire to proclaim the news of a Saviour's love to the perishing; what can a few feeble Agents accomplish in such a vast field as the Presbyterian Church? While we trust we feel willing to take our full share of the responsibility in this work, we feel ourselves justified in rolling the greater portion back where we think it properly belongs, on the *Presbyteries*, the *Pastors*, and the *Elders*, and *Church Members*. The resolutions passed by the General Assembly last year, were all that we could desire in that way. We have endeavored in conformity with them to do what we could. We have received every young man who came to us with proper testimonials—indeed where a Presbytery recommends, we always receive the applicant promptly. The case must be a strong one where we would decline. We have also granted aid, to the amount heretofore given, to all entitled to it; although we have had much difficulty during a great part of the year to raise the necessary funds.

The number of candidates under the care of the Board and its Auxiliaries, during the last year, as far as we have received Reports, are two hundred and seventy.

If we had received full reports, we should have added a few more names, but not many.

The amount of the receipts during the year is \$24,411 20.

*Agencies.*—We have nothing special to report this year, in regard to our agents, except that we have not been able to procure "a suitable number of zealous and discreet agents," according to the "earnest recommendation" of the last General Assembly.

The Corresponding Secretary has superintended the affairs of the Board as heretofore, although during the last year there has been a state of things which has of necessity occasioned no small degree of anxiety and perplexity. The deranged state of the currency of the country, has embarrassed all financial operations, and many of our most liberal patrons have suffered so much from the pressure, that they could not do for us as heretofore. Some indeed made extra efforts, but still our collections from the churches have been smaller than in other years; and then from the state of exchanges, we have been obliged to have so many places of deposit, as to render our operations complicated and inconvenient.

The Report closes with the following exhortations:

1. Let ministers press on parents the duty of dedicating their sons to God from their early years for this important work.
2. Let ministers press the duty on young men entering the communion of the church.
3. Let ministers frequently bring this subject before their congregations, and press upon them their individual duties in regard to the salvation of the world.

In the Appendix to this Report is contained the following document, which we here insert on account of its just remarks.

When the Report of the Board of Education was presented to the General Assembly, in May, 1839, it was referred to a Committee consisting of Rev. President Young, Rev. Dr. Alexander, and Mr. James McKenzie. This Committee made a Report which was adopted; and a part of this Report is again presented to the churches, on account of its intrinsic importance.

"Whereas there is a very great and increasing demand for preachers of the gospel, as well to supply our moral destitutions at home, as to evangelize the hundreds of millions of heathen who are perishing without instruction—and whereas our church, if we compare its efforts with its ability, will be found doing very little in this great work, neither being engaged extensively and earnestly in prayer to God for the multiplication of gospel laborers, nor presenting sufficiently to the minds of its youth the wants of a dying world, and the claims of their Redeemer to the unreserved consecration of their powers to his service as preachers of the gospel—and whereas we feel that we can rely confidently on the blessing of God to enlarge our operations, and increase our success, if we endeavor, in dependence on Him, to use all active and vigorous measures, both for multiplying the numbers and securing the intellectual and moral advancement of our candidates for the gospel ministry, as well as all suitable means for guarding against the intrusion into the sacred office of those who would desecrate its functions. Therefore,

"Resolved, 1. That it be earnestly recommended to the pastors and members of our churches that prayer be made to God continually, that he would pour out his Spirit on the hearts of our young men, and prepare multitudes of them to serve him in the ministry of reconciliation.

"2. That it be recommended to our pastors and elders to look out, in all our churches, for young men of suitable piety and talents, who may be educated under the care and by the assistance of the church, for the work of the gospel ministry; to converse and pray with such young men on the subject of their dedicating themselves

to the service of God, in preaching the gospel; and to endeavor by every proper means to induce them to qualify themselves for becoming the ambassadors of Christ to their perishing fellow-men.

"3. That while the Assembly would recommend to the Board of Education the exercise of all due caution in the reception of its candidates, and a strict supervision of them during their whole course of instruction, to prevent the sacred funds intrusted to their management by the church, from being perverted to the support of those who are unworthy of the patronage of the church, the Assembly would also recommend to the Board to aim at a great enlargement of their operations and usefulness—and to effect this desirable object, they would recommend to the Board to use increased exertion to augment, not merely the contributions of our churches to this cause, but the number of candidates under their care.

"4. That it is the deliberate conviction of this Assembly, formed as the result of much experience, that an efficient system of agencies, by which all the churches of our connection may be visited from year to year, is, in the present condition of Christian feeling and knowledge on the subject of benevolent operations, absolutely indispensable—that the Assembly therefore earnestly recommend to the Board of Education the employment of a suitable number of zealous and discreet agents, by whose instrumentality, or the instrumentality of voluntary agents engaged to co-operate with them, all the churches may have this important cause annually presented before them; and the Assembly would recommend to its churches that they receive with kindness and hearty co-operation the labors of the agents of all our ecclesiastical Boards, remembering that the service in which these brethren are engaged, is an arduous self-denying service, undertaken not for filthy lucre, but for the glory of God, that our people may have an opportunity of understanding their duty, and discharging it in reference to the advancement of Christ's kingdom in its various branches.

"5. That it be recommended to the Presbyteries to adopt the plan of the Board, heretofore published, so far as to examine and recommend all candidates for pecuniary aid, who may reside within their bounds; and that they continue to exercise over such candidates, while in the course of education, such care and supervision as may be necessary—and when the conduct of any beneficiary shall be such as to require his dismissal from a place on the funds of the Board, that the Presbytery to which he belongs be informed of the same."

Alexander Henry, Esq. is President of the Society; Rev. Francis McFarland, D. D. is Corresponding Secretary; and Joseph B. Mitchell, Esq. is Treasurer.

## NORTHERN BAPTIST EDUCATION SOCIETY.

EXTRACT from the Annual Report of the Northern Baptist Education Society.

The importance of this Society was never more apparent than at the present time, though unfortunately its utility is perceived by but comparatively few.

It may be useful to survey for a few moments the field which this Society occupies. Its object is to promote theological learning. Theological education in the Baptist ministry is low; low in fact, and relatively when compared with other denominations. It is important to a just appreciation of the value of this Society, that this fact should be fully apprehended. If it be a fact, it should be admitted, however humiliating its acknowledgment may be, and made the basis of our action; for there can be but little hope of a cure where the nature of the disease is not understood.

The Baptist denomination has in these United States not far from seven thousand churches, and about four thousand ordained ministers; and if we were to suppose that the elementary education of our ministry had been equal to two years, above the rudiments of an English education, including all departments, we should undoubtedly make the estimate too high.

The incipient preparations to educate our ministry, made previously to the war of the revolution, were almost entirely demolished, during that long and sanguinary, but victorious struggle for independence. We had but one institution, the Rhode Island College, which during the war was converted into a soldier's barrack, its president, meanwhile, occupying a seat in the Colonial Congress.

The war of the revolution, like a spring-flood, uprooted the denomination, and scattered it over the whole surface of our territory, but finding in every place a congenial soil, and having the power of germination, it took root; and it has now filled the land. Efforts to educate the ministry, however, were scarcely recommenced during the remainder of the last century. In 1800, the denomination had increased to about 100,000 communicants; and there is no probability that at that period more than one in twenty-five of our ministers possessed any thing beyond a common English education. We mention this with no intention to disparage those good men; were we to speak of them we should speak in terms of the highest commendation; we state it merely as a fact, from which we would reason. We had at that period but one institution in the whole country, in which we claimed to have any particular interest. The Rhode Island College had been resuscitated, but was feebly sustained and but partially endowed. This state of things



remained, without any apparent change, until the formation of this Society, 1814. The attention of the Society, so far as it regards institutions, was first directed to Maine. It was helpful, and, we may add, chiefly instrumental in causing to be opened, and in sustaining an institution in Waterville, now known as the Waterville College, from its commencement up to about 1824, when the Society directed its attention to the establishment of Newton Institution, one of the Professors of which it continued to sustain till 1830.

In 1820 the Baptists had three institutions. To the College in Rhode Island and the Institution in Maine, was added, in 1817, Hamilton Literary and Theological Institution. In 1830 the number of our institutions had increased to eight. To those already mentioned had been added Columbian College, organized 1821, Newton Institution, opened for the reception of students Nov. 28, 1825, New Hampton Institution opened 1825, a Classical and Theological Institution organized in South Carolina, 1829, and the Virginia Baptist Seminary, established 1830. Since 1830 to the present time, the number of institutions of equal rank has more than trebled.

For the ensuing year the Rev. Daniel Sharp, D. D. is President; Rev. Ebenezer Thresher, Secretary; and Mr. Gardner Colby, Treasurer.

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*Anniversaries of Societies connected with  
the American Education Society.*

MICHIGAN BRANCH.

THE anniversary of the Michigan Branch of the American Education Society, was held at Tecumseh during the session of the synod at that place.

The President and Vice Presidents being absent, Charles Hastings, Esq., of Troy, was called to the chair, and the meeting was opened with singing and prayer.

The Secretary made a verbal report of the doings of the Executive Committee during the year, which was in substance as follows:

Owing to the pecuniary embarrassments of the country, little has been done during the past year towards replenishing the treasury. The Rev. William Potter, agent of the Western Reserve Branch of the American Education Society, visited most of the important churches and made collections, which amounted in all to \$245 39,

which by permission of the Parent Society was paid over to the Western Reserve Branch.

Something more is now due on subscription which may yet be paid in. The church in Detroit has not been visited, for which reasons, in connection with those before stated, the amount of our annual receipts has been diminished. The Committee hope to secure an efficient agent for the year to come, to act in connection with the Western Reserve Education Society, and that the results of the year will be more favorable.

The following Resolutions were then offered, accompanied with addresses:

1. *Resolved*, That a thoroughly educated ministry is peculiarly demanded in the present situation of the churches in the West, and in the present crisis of the affairs of this nation.

Moved by the Rev. Mr. Marsh, of Leoni, and seconded by the Rev. Luther Humphrey, of Beardsley's Prairie.

2. *Resolved*, That the beneficiaries of the American Education Society, have generally exerted a most happy and powerful influence upon the piety of our seminaries of learning, revivals of religion in our churches, and upon the progress of the gospel among the heathen.

Moved by Rev. Calvin Clark, of Gull Prairie, and seconded by Rev. D. C. Blood, of Tecumseh.

3. *Resolved*, That the wants of the church and the world, can never be fully met without the agency of literary institutions, which are secure from political influence.

Moved, with an address, by the Rev. John P. Cleaveland, of Marshall.

The addresses made a happy impression upon the audience, and from the interest manifested, it is evident that this Society is deeply seated in the affections of our brethren in this State. The officers for the last year were then reelected as the officers for the present year. And with the concurrence of the Parent Society, it was moved that the Society coöperate with the Western Reserve Branch, as they did the year before.

Closed with singing and prayer.

Hon. Wolcott Lawrence, of Monroe, is President of the Branch; the Rev. Ashbel S. Wells, of Troy, is Secretary, and Horace Hallock, Esq., of Detroit, is Treasurer.

## MAINE BRANCH.

THIS Branch held its Anniversary on Wednesday afternoon, June 24, 1840, in the Rev. Mr. Thurston's meeting-house, Hallowell. David Dunlap, Esq., one of the Vice Presidents, presided on the occasion. The meeting was opened with prayer by the Rev. Calvin E. Park of Waterville. The Annual Report of the Directors was read by the Rev. Dr. Tappan, and adopted, and the meeting was addressed by the Rev. Edward C. Cutter, Rev. Dr. Patton of New York, and the Secretary of the Parent Society.

Hon. Robert P. Dunlap is President of the Society for the ensuing year, Rev. Benjamin Tappan, D. D. Secretary, and Prof. William Smyth is Treasurer.

From the Report we shall make extracts in the next number of the Journal.

## CONNECTICUT BRANCH.

THE Fourteenth Anniversary of this Society was held at New Haven, in connection with the meeting of the General Association, on Tuesday, June 16, 1840. President Day was called to the chair. The meeting was opened with prayer by the Rev. Mr. Walker of Brattleboro', Vt. The report of the Directors was read by the Secretary and accepted. The meeting was then addressed by Rev. Joseph Emerson, Agent of the Parent Society, Rev. Benjamin F. Meigs, Missionary of the American Board at Ceylon, and Rev. Chauncy D. Eddy, General Agent of the Board.

Hon. Thomas Day is President of the Society, Rev. Samuel H. Riddel, Secretary, and Eliphalet Terry, Esq. Treasurer.

Some extracts from the Report will appear in the next Journal.

## BERKSHIRE COUNTY AUXILIARY.

This Society held its Annual Meeting at Williamstown, June 9, 1840. The Rev. Samuel Shepard, D. D., presided on the occasion. After prayer, the Report was read by the Rev. Joseph Knight, an extract of which follows:

It is clearly a doctrine of the Bible, and, we suppose, a settled article in the creed of every well informed Christian, that the gospel is to be preached to every creature,

and that this gospel is to be the instrumentality which the Holy Ghost will employ to fill the earth with the knowledge of the Lord as the waters cover the sea. And by whom is this gospel to be preached? Not by angels. These holy beings God will not employ in this work of love and mercy. He will employ men, men properly furnished for this high and responsible office. Piety is the first of all requisites in the commissioned servants of the Lord of hosts. But it is a great mistake to suppose this the only requisite. Multiplied are the evils which the church has suffered, and which she still suffers, through the errors and misguided zeal of ministers of uneducated and undisciplined minds.

In secular life men conduct rationally. If they design to have a son a machinist, they thoroughly educate him in the science of mechanics. If they design him a merchant, they instruct him in the business of trade. If they wish him to be a lawyer or a physician, they take measures to have him qualified, by education, for those employments. Why should it not be so as to the ministry? Why introduce a novice into the sacred desk? Ministers to fulfil their high commission must be educated, thoroughly, systematically educated. The church and the community have begun to feel this; and it is with gratitude to the Great Head of the church, that we would record the fact that the various Christian denominations are making laudable efforts to have their ministers placed upon a higher foundation, as to education, than that on which they have stood for the years gone by. In this particular, the American Education Society designs to occupy an elevated position. Its managers admit upon its list of beneficiaries only those who are supposed to possess respectable natural talents; retain upon the list only those sustaining a reputable standing as to scholarship; and introduce into the ministry only those who have acquired a good classical and theological education. It is not pretended that no mistake has been committed in any or all of these particulars; but it is confidently believed, that as few unworthy young men have been patronized, as could have been rationally expected from a Society of this nature, and of such extended operations.

And are not well educated, well disciplined ministers needed? Are not many needed? It is supposed that the census this year in these United States will be about 16,000,000. Every thousand souls needs a minister. Sixteen thousand ministers are needed for the United States, and at the most we have not now more than ten thousand. Six thousand are wanted today to supply our own country. Eight hundred thousand to supply the world, and not more than 50,000 are now in this great field of evangelical labor. How and where shall the 750,000 be found, and educated,

that the world may be furnished with the living ministry? Has not the church a fearful responsibility in this thing? Shall she wait for the rich to educate their sons in sufficient numbers to evangelize the world? But will the sons of the rich choose the ministry as their future occupation? Shall she wait for young men of sufficient nerve to grapple with, and overcome the obstacles in the way of their introduction into the pastoral office, to educate themselves? Let her do this, and when will the gospel be preached to every creature? "Not many wise men after the flesh, not many mighty, not many noble are called." "God hath chosen the poor of this world, rich in faith," to be the heralds of his gospel. By their circumstances in life, they are best fitted for the laborious, self-denying duties of the holy office of an ambassador for Christ. Trained from their infancy to labor and privation, they shrink not at difficulty nor are they discouraged in adversity. These are the men to breast opposition, and preach Christ faithfully, though "Jews despise and Greeks blaspheme." Shall they be sought out, encouraged, assisted? Shall the benevolent say to them, "Consecrate yourselves to the work of the Lord in the gospel of his Son? We are the stewards of God. He has intrusted a portion of his goods to us for keeping and use. We will aid you." Let this but be done in all the churches, and the heart of many a youthful disciple, glowing with love to the Redeemer and the souls of men, but sad because of the obstacles in the way of his serving the Lord in the ministry of reconciliation, would be made glad and rejoice, and the response of the Prophet to the inquiry of the Almighty, "Whom shall I send, and who will go for us," would be echoed from hill and valley, "here am I, send me."

The ministry, too, is of vital importance to the cause of education. Does not science among us, owe much of its elevation to the influence of the ministry? Put bars and bolts upon the doors of our sanctuaries, and you put bars and bolts upon the doors of the schools of the prophets; and expel, probably, one half of the youth from our colleges and academies. Indeed, you would place the seal of death upon our primary schools. Our sons would not be as plants grown up in their youth, nor our daughters as corner stones, polished after the similitude of a palace.

The meeting was addressed by the Rev. Mr. Turner, of Great Barrington, and the Secretary of the Parent Society. The following officers for the ensuing year were then chosen.

Rev. Samuel Shepard, D. D., President; Hon. R. F. Barnard, Vice President; Rev. Joseph Knight, Secretary, Rev. H. N.

Brinsmade, Treasurer, and Calvin Martyn, Esq., Auditor. Additional Directors, Rev. William A. Hawley, J. H. Hochkin, Esq., Rev. E. L. Clarke, Rev. T. S. Clarke, Samuel Gates, Esq., Rev. E. W. Dwight, Rev. J. W. Turner, Rev. Mark Hopkins, D. D., Prof. E. Kellogg, and G. W. Weston, Esq.

#### WORCESTER NORTH AUXILIARY.

Extract from the Annual Report.

It has been said, that beneficiaries could acquire an education by their own efforts. This is not true, except to a very limited extent. Perhaps a few who live in the immediate vicinity of a literary institution, and could remain under the paternal roof while prosecuting their preparatory studies, might be induced to attempt the mighty task. But it would be with trembling hope, with despondency and fear assailing them at every step of their progress. While others, more unfavorably situated, would never think of attempting a course of study and expense of nine or ten years' duration, without resources. Such an undertaking, with the prospect of a scanty subsistence after getting into the ministry, would be too appalling for most minds to contemplate. However ardently the pious youth in his deep poverty might long to proclaim the gospel of salvation, he would feel that it was presumption to make the attempt. He would shrink from it as an object unattainable.

Many, who, in the ardor of youthful hope and fond desire, might commence the work of preparation, would sink under the weight of discouragements, and relinquish the undertaking in despair, without some helping hand extended to their relief.

Again, it has been objected, that the beneficiaries are extravagant, or needlessly profuse in their expenses. This objection, we are confident, will vanish on a thorough investigation. One half of all who are now in a course of education for the ministry are aided. Are all these extravagant, or are a majority, or even a great proportion of them? It cannot be pretended that they are, without a deep reflection upon a great body of professors of religion, and the most gloomy forebodings of future evil to the church. That here and there one is too profuse in his expenses will not be denied. Let it be remembered, that one such individual in a literary institution, and abroad in the community residing in different places, is sufficient to bring reproach upon the cause over a wide extent of country. Is that reproach deserved? Ought hundreds to suffer for the faults and foibles of one?

Finally. It has been objected, that the Board of the Education Society are not sufficiently careful in admitting beneficiaries. But how they could be more strict, and at



the same time accomplish their object, it is difficult to conceive. No person can be a candidate for assistance, until he has 'been a professor of religion and pursued classical studies for at least six months. He must then obtain unequivocal testimonials from three or more serious and respectable persons, stating his indigence, moral and religious character; his church connection, talents, previous education, and desire to devote his life to the Christian ministry.' These testimonials are sealed, that the writers may speak freely. With these before them, a Committee of the Board of Directors examine the candidate in regard to his talents, knowledge, and Christian experience, and if found worthy of patronage he is admitted a beneficiary, or if otherwise, he is rejected. After passing this ordeal, the beneficiary must render a minute account of his expenses and receipts quarterly, which must be certified as correct by the presiding officer of the institution at which he is, and also furnish from him a certificate that he sustains the character required of beneficiaries; and in no case can he receive more than enough to defray one half of the expenditures required with the most rigid economy. He must give his note to refund the whole, without interest, within five years after completing his education. I know not how stronger or better guards could be set against admitting the unworthy. Still it is probable, that in a world of imperfection like this, some such may occasionally be received; but whoever refuses to aid the cause on that account, must, for the same reason refuse to attempt any good on earth, lest it should result unfavorably.

Consider the destitutions of our country. We have thousands of churches more than ministers, even if every minister had one thousand souls committed to their charge. There would remain millions unsupplied. The population is increasing faster than the proportion of ministers, by 150,000 a year. What an appalling picture does such an increase of the destitute present in this republican nation.

In Illinois there are 30 Presbyterian churches entirely destitute. In Indiana, there are 40 more in the same condition. In Michigan, there are not less than 55, and among these 35 ministers could be sustained without foreign aid, could they be obtained. But the men are not to be had. There are 20 churches in Michigan partially supplied, while a large portion of the time they have none to break unto them the bread of life. In Indiana there are 20 entire counties without a Presbyterian or Congregational minister. In Kentucky there are more than 30, although this State has been settled many years, and has a more dense population, than most parts of the Western Valley. In Missouri there are 50 counties without either a Presbyterian or Congregational minister, and probably

there is not more than one of either to every 30,000 inhabitants.

In Iowa, there were last summer but four ministers of the description mentioned, and at that time 4,000 people were pouring into the territory every month. Shall the Roman Catholics supply these immense moral wastes, or shall it be done by the more favored Evangelical churches among us? The solution of this question will go far towards deciding the future fate of our country. The population of the West will soon have the control of our national councils, and if it is swayed by the dogmas of Popery, or by the corrupt leaven of infidelity, and a contempt of all true religion, it is easy to see what must be the result.

The following officers were chosen for the ensuing year, viz: Rev. Samuel Gay, President; Rev. E. Perkins, Dea. J. Ellingwood, Dea. J. Knowlton, Vice Presidents; Rev. Cyrus Mann, Secretary; Moses Chamberlain, Treasurer; Asa Fessenden, Auditor.

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#### AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors was held at the Rooms, July 8, 1840. The usual business was transacted, and the appropriations to beneficiaries were ordered to be paid under the direction of the Financial Committee.

The Rev. James R. Wheelock, late of Barre, Vt., was appointed, by the request of the Maine Branch, to an agency of three months within their bounds, and has entered upon the duties of his agency.

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#### LETTER FROM A PRESIDING MEMBER OF THE CONCERT OF BENEFICIARIES TO THE SECRETARY.

MAY 21, 1840.

*Rev. and Dear Sir,*—In a former communication which was addressed to you in behalf of the beneficiaries in this institution, I was allowed to record the notice of a good degree of religious interest, which had prevailed among the students.

Again I am happy to state that God has shown us favor. At the commencement of this term, as the students returned to college, it was obvious that there was a degree, I may say an unwonted degree, of religious interest awakened in the hearts of a portion of the pious members. Some had come directly from places which were richly refreshed with revivals that were characterized with very interesting features. And it was announced to all as we suc-

cessively arrived, that this village also was sharing in the *gift of the Spirit*. Evening meetings which had been commenced a few weeks before the beginning of the term, and which have been held almost constantly ever since, and which were evidently pervaded by the silent whisperings of the Spirit, have been during the term attended more or less by the students.

A member of the senior class was here a short time previous to the commencement of the term, whose mind became anxiously interested for the issue which would follow the termination of his probationary state. Remaining thus till a week or more had elapsed, he then, after a severe conflict, apparently made a *full and hearty transfer* of his supreme interest of self and the world, to the cause of *Zion*. Possessing *calm joy*, he made efforts to induce others to embrace the Saviour. A number of weeks passed by without witnessing a general or any additional manifestation of interest. Soon however there were indications that feelings were waked up in the minds of some, which inspired the hope that they were tokens of an extensive and general revival. The current of good feeling appeared to deepen and widen. Religious meetings became crowded. A number discovered a tenderness and a few a depth of interest in regard to their undying welfare. What of interest prevailed was *calmly* and *quietly* expressed. No sudden outbreakings nor overheated burstings were seen. *Composed reflection seemed to work conviction*. It is confidently hoped that seven or eight have entered into an indissoluble covenant with their Saviour to be his for ever. Some of these will direct their attention, it is believed, to the Christian ministry.

The concerts have been regularly observed, and generally promptly attended during term time. We feel that the time devoted to the observance of them, has not been misspent. We have found that our minds have become more interested in the great objects which it is the design of the American Education Society to advance, on these occasions. These have been interesting seasons, and have promoted our good.

I trust that we shall ever pray for the increased prosperity of this Society, and shall never fail to remember with deep interest the objects which it contemplates. We shall ever have occasion devoutly to record the benefit and timely assistance which it has rendered us. We are sensible that in consequence of the different relations which we sustain to it, we do not feel the same interest, or in an equal degree, which naturally arises from the relations which you sustain. Grateful for your instructions, and the tender regard which you have manifested for our temporal and eternal welfare, we wait for the pleasure of the interview which your visits afford.

## FUNDS.

### Receipts of the American Education Society, for the July Quarter, 1840.

INCOME FROM FUNDS	568 04
LOANS REFUNDED	799 00

#### LEGACIES.

Mrs. Ann Lee, late of Boston, by John A. Lowell, Esq. Ex.	1,000 00
Mrs. Sarah Litchfield, late of Braintree, by Mr. N. Hayward, Jr. Ex.	200 00
Mrs. Hannah Balch, late of Newburyport, by Mr. Daniel Smith, Ex.	64 72
Mrs. Persis Goodell, late of Athol, by Dea. Elijah Goddard, Ex. thro' Rev. Mr. Chipman	50 50
Mr. Elisha Horton, late of Litchfield, Ct. by Truman Kilbourn, Esq. Ex. thro' Stephen Denning, Esq.	500 00
Mrs. Mary P. Choate, late of Essex, by Mr. John Choate and Mrs. Sally A. Norton	150 00—1,965 22

#### AUXILIARY SOCIETIES.

##### SUFFOLK COUNTY.

[Harly Ropes, Esq. Boston, Tr.]	
Boston, Pine Street Society, in part	18 00
Bowdoin Street " "	98 00
Park Street " "	41 00
Essex Street " "	241 08
Old South " "	1 00
Franklin Street " "	1 00
Alem Street " "	60 00
A Friend " "	6 00—466 08

##### BERKSHIRE COUNTY.

[Rev. H. N. Brinsmade, Pittsfield, Tr.]	
Lenox, Rev. Dr. Shepard's Ch. and Soc.	20 00
Pittsfield, Rev. Mr. Brinsmade's Ch. and Soc.	26 00—46 00

##### ESSEX COUNTY SOUTH.

[Hon. David Choate, Essex, Tr.]	
Essex, Rev. Mr. Crowell's Soc.	45 00
Rockport, a friend in Rev. Mr. Gale's Soc.	5 00
Salem, Sabbath School in Rev. Mr. Worcester's Soc. by Mr. F. P. Webster	5 66—55 66

##### ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]	
Andover, Cong. in the Sem. Chapel, bal. of sub. by Rev. Dr. Woods	81 00
Haverhill, Soc. of Rev. Edward A. Lawrence, \$40 of which to const. him an H. M.	41 50
Newbury, Samuel Newman, Esq. two years' ann. sub.	10 00
S. T., by Mr. C. C. Dean	5 00—87 50

##### EDUCATION SOCIETY IN BROOKFIELD ASSOCIATION.

[Rev. Micah Stone, Brookfield, S. P. Tr.]	
(By Rev. B. Emerson, Ag't.)	
Brookfield, West South, Evang. Soc.	55 00
South, Evang. Soc.	10 00*
Brimfield	41 16
Southbridge, sub. of individuals	47 48
Spencer	20 00
Sturbridge, including \$75 from Cyrus Merrick, Esq. for Temp. Schol. and \$40 to const. Rev. D. R. Austin an H. M.	132 00
Warren, Soc. of Rev. George Trask	30 00—335 64

##### EDUCATION SOCIETY IN HARMONY CONFERENCE OF CHURCHES.

[Wm. C. Capron, Esq. Uxbridge, Tr.]	
(By Rev. B. Emerson, Ag't.)	
Sutton, Soc. of Rev. Mr. Tracy	30 33
Uxbridge, Mr. Willard Judson	15 00—45 33

##### HAMPSHIRE COUNTY.

From Hon. Lewis Strong, Tr.—particulars not given	68 00
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## HAMPDEN COUNTY.

[Mr. Samuel Raynolds, Springfield, Tr.]

Chester, Ladies' Benev. Soc.	7 00
Ludlow, Gents. Assn.	10 24
West Springfield, 1st Parish	75 00—92 24

## MIDDLESEX COUNTY.

Brighton, Ladies' Aux. Ed. Soc. by Miss Sarah Worcester, Tr.	18 00
South Reading, a few Ladies	5 00
Topsfield, Soc. of Rev. Mr. McEwen, bal. of subscription	4 50
— Evang. Cong. Un. Soc. by Dea. Gardner Hunt	45 32—72 82

## SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Mr. Otis Hoyt, Framingham, Tr.]

Holliston, Maternal Assn. by Rev. John Storrs	10 00
Marlboro', Cong. Soc. by Mr. D. Goodale	43 43
Northboro', Rev. D. H. Emerson's Soc.	22 68
Coll. of last year	17 00—39 68
Wayland, Evang. Cong. Ch. and Soc.	15 00—108 11

## NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

Braintree, Dea. Jonathan Newcomb, pledged at the meeting of the County Society	25 00
Weymouth, N. P. by Dea. Ebenezer Humphrey	53 78
Received from the Tr. Particulars not given	619 29—698 07

## OLD COLONY.

[Col. Alexander Seabury, New Bedford, Tr.]

Nantucket, Ladies' Ed. Soc. in Cong. of Rev. Geo. C. Partridge, to const. him an H. M. by Mrs. Anna G. Derick, Tr. thro' Mr. J. B. Thompson	40 00
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## PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]

Marshfield, Mr. Asel Ames	10 00
North Bridgewater, Ladies' Reading Circ. by Miss L. F. Dike, Soc.	5 00
Plympton, Mr. Charles Taylor	2 00
A Friend	10 00—27 00

## WORCESTER CENTRAL ASSOC.

[Hon. Abijah Bigelow, Worcester, Tr.]

Auburn, Soc. of Rev. Mr. Pratt	28 61
Boylston, do. do. W. H. Sanford	13 00
Rutland, do. do. Josiah Clark	33 00
Worcester, do. do. Mr. Sweetser, including \$40 from an individual	123 83
Soc. of Rev. Mr. Smallley	44 72
Do. do. Mr. Miller	84 12—251 67
West Boylston, Soc. of Rev. J. W. Cross	31 43—357 71

(The above by Rev. B. Emerson, Ag't.)

## EDUCATION SOCIETY IN WORCESTER NORTH ASSOCIATION.

[Dea. Justus Fillingwood, Hubbardston, Tr.]

Lancaster, Rev. Mr. Packard's Cong.	20 06
Phillipston, Rev. Mr. Lovell's Cong. by Mr. Moses Chamberlain	51 03—71 09

(The above by Rev. B. Emerson, Ag't.)

## RHODE ISLAND STATE AUXILIARY.

[Mr. Isaac Wilcox, Providence, Tr.]

Providence, Ladies' Assn. in Richmond St. Ch. by Mrs. A. Clark	26 00
	\$5,929 51

## MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

Alna, Mr. Daniel Carlton	1 00
Topsnam, Cong. Ch. and Soc.	14 75
Thomaston, do. do.	10 00
Woolwich, do. do.	10 00
Wiscasset, do. do.	26 25
"Abstinence,"	1 56
Contribution at the annual meeting of the Branch	73 45

[The following thro' Rev. Prof. Pond.]

Augusta, Cong. Ch. and Soc.	46 00
Bangor, Ladies' Schol. in part	3 25

Bucksport, Cong. Ch. and Soc.	23 75
Bluehill, Ladies' Assn. bal. to const. Rev. H. Cole, an H. M.	10 00
Brennen, Cong. Ch. and Soc.	6 00
Brewer (East) do.	3 00
Frankfort, do.	5 00
Hallowell, do. by Rev. Geo. Shepard	95 00
Ladies in part for two Schols. do.	65 00—160 00
Monson, Individuals	3 75—260 75

\$397 76

## NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]

Acworth, Cong. Soc.	41 33
Bradford, a friend in Rev. Mr. Rogers' Soc.	1 50
Concord, West Cong. Ch. and Soc. by Rev. Mr. Tenney	10 00
Claremont, Cong. Soc. by Dea. J. Stevens	35 10
Canterbury, Soc. of Rev. Wm. Patrick	6 00
Cornish, Cong. Soc. by Dr. A. Boyd, Tr.	9 24
Epsom, do. by Rev. Mr. Fitch	10 00
Goshen, Soc. of Rev. Mr. Manning	7 04
Hampstead, Mr. Josiah Eastman	2 00
Lenox, 2d Ch. by Dr. A. Boyd, Tr.	2 13
Do. East, Soc. of Rev. Mr. Mason	3 54
Do. West, do. do. do. Tolman	23 50
Orford, Ebenezer N. Strong, Esq.	6 00
Portsmouth, Ladies' Ed. Soc. by Miss Lucy O. Bartlett, Pres.	25 00

[The following by Mr. Edmund J. Lane, Tr. Strafford Co. Auxiliary.]

Barrington, collections	10 00
Campton, Soc. of Rev. T. P. Beach	10 83
Dover, colls.	100 38
Rochester, do.	9 12
do.	6 06
Coll. at the ann. meeting of the Auxiliary	7 25—143 64

[The following by Samuel A. Gerould, Esq. Tr. Cheshire Co. Auxiliary.]

Hinsdale, colls.	16 62
Jaffrey, Mr. Jacob Baldwin	8 00
Cong. Ch. and Soc.	37 67
New Alstead, 2d Ch.	10 00
Rindge, Dr. A. D. Shurtleff, to const. himself a L. M. of Cheshire Co. Aux.	15 00
Cong. Ch. and Soc.	37 25
Mr. Wm. Lamson	5 00—57 25
Swanzey, Rev. Mr. Rockwood's Soc.	10 45—139 99

Part of the above by Rev. Job Hall, Ag't.

\$465 01

## NORTH WESTERN BRANCH.

[George H. Fish, Esq. Middlebury, Vt. Tr.]

Randolph, Vt. Centre Cong. Ch. and Soc. by Mr. Hale	16 00
Royalton, Vt. Gents. Assn. in Cong. of Rev. C. B. Drake	13 00
Thetford, Vt. Soc. at Post-Mills	13 88
Williamstown, Vt. Cong. Ch. and Soc. by Mr. Harvey Hale, Ass. Tr. Orange Co. Aux.	21 39

\$64 26

## CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Bloomfield, Dr. Hubbard	12 00
Brooklyn, Mrs. E. Smith, bal. to const. Mrs. Lucy Scarborough a L. M. of Ct. Br. by Rev. Mr. Tillotson	15 00
Bethel, Cong. Soc.	5 56
Canton, coll. by U. Hosford	15 00
Columbia, do. in Cong. Soc. by Rev. Pres. Tyler	16 00
Danbury, do. in do.	44 15
Durham, do.	30 00
East Stafford, do. in part to const. Rev. G. H. Woodward, an H. M.	23 00
East Hartford, coll.	30 00
Ferrisburgh, do. in Cong. Soc.	62 45
Glastenbury, do. 1st Soc. by Rev. Mr. Riddell	61 58
Griswold, do. \$80 of which is to const. Rev. William R. Jewett a L. M. of Ct. Br.—\$30 from Joseph Leonard, to const. J. Leonard, Jr. a L. M. of Br. and \$15 from H. Tucker in part to const. himself a L. M. of the Br. by Rev. Mr. Jewett	95 00
Hartford, bal. of colls. by Charles Hosmer	14 20
Huntington, cont. in Ch. and Soc. by Rev. Mr. Punderson	12 00
Manchester, coll. in part	94 25
Milford, 1st Soc. 43 31—2d do. 15 76	57 07
Middlebury, coll. in Cong. Soc.	10 17
Middletown, donation by Henry S. Ward, Esq.	40 00
New Britain, coll. in Cong. Ch. and Soc.	30 63
North Coventry, do. in part	3 75
do. by Rev. Mr. Calhoun	23 92
Northford, do. in Cong. Soc. by Rev. Mr. Boardman	24 03
Pomfret, 1st Eccl. Soc. by G. B. Matthewson, thro' D. C. Robinson, Tr. W. Co. Ed. Soc.	48 00



<i>Plymouth, Ely Terry</i>	30 00
<i>Plymouth Hollow, Ladies' Benev. Soc.</i> \$40 of which is to const. Rev. Harvey D. Kitchel an H. M.	43 00
<i>South Coventry, coll.</i>	12 50
<i>Somers, do. in part to const. Rev. J. P. Terry an H. M.</i>	38 89
<i>Southington, do.</i>	62 54
<i>Terrysville, Cong. of Rev. Mr. Richardson</i>	9 82
<i>Waterbury, coll. in 1st Cong.</i>	29 75
<i>Wallingford, do. in Rev. Mr. Gilbert's Cong. by Dea. B. Barnes, Tr.</i>	37 22
<i>Watertown, do. in Cong. Soc.</i>	59 69
<i>Washington, Ladies' Ed. Soc. by Rev. Mr. Riddel</i>	15 68
<i>Wethersfield, coll. in 1st Soc.</i>	141 37
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	\$1,258 22

Most of the foregoing by Rev. Joseph Emerson, Ag't.

CENTRAL AMERICAN EDUCATION SOCIETY.

[Charles Starr, Esq. N. Y. Tr.]

<i>Bennington, Vt. Mrs. F. T. Hooker, to const. her infant son Edward a L. M.</i>	40 00
<i>Connecticut Farms, N. J. coll. in Presb. Ch. in part to const. their pastor Rev. R. Street a L. M.</i>	24 50
<i>Catskill, N. Y. S. S. Day 10 00, E. B. Day 5 00, by Rev. Dr. Porter</i>	15 00
<i>Elizabeth Port, N. J. coll. in Cong. Ch. at Monthly Concert</i>	4 22
<i>Farmington Ct. Mrs. Mary Rowe</i>	20 00
<i>Greenwich, Ct. Rev. Isaac Lewis, D. D.</i>	12 00
<i>Georgia, S. W. Magill</i>	10 00
<i>Hudson, N. Y. Charles Paul, bal. to const. himself a L. M.</i>	20 00
<i>Mrs. Laura B. Fairchild, Tr. Fem. Ed. Soc.</i>	19 50—39 50
<i>Madison, N. J. coll. in Presb. Ch.</i>	24 47
<i>Morristown, N. J. Miss Charlotte B. Arden</i>	30 00
<i>Newark, N. J. Rev. E. Cheever, 2d Ch. 25 00, David Nichols, 3d Ch. 15 00</i>	40 00
<i>New Preston, Ct. Mr. Hotchkiss</i>	23 00
<i>New York City, Brainerd Ch. by Rev. B. Labaree</i>	100 00
<i>Broadway Tabernacle, Wm. Peirson 1 00, Donation 1 00</i>	2 00
<i>Carmine St. Ch. coll. in part</i>	24 00
<i>Central Presb. Ch. coll. in part 80 32, Mrs. J. Lathrop 1 00, Stephen Spencer 2 00, A. O. Wilcox 5 00, A. E. Kimball 1 00, Almira Kimball 1 00, H. M. Smith 1 00, Daniel M. Devoe 1 00, J. M. Judson 5 00, J. W. Quincey 10 00, Mrs. Seymour 5 00, Mrs. S. M. Blatchford 2 00, Henry S. Blatchford 1 00, J. C. B. 10 00, P. M. Chester 3 00, S. Freeman 1 00, G. C. Burnap 1 00</i>	130 32
<i>Duane St. Ch. Wm. M. Halsted</i>	100 00
<i>Mercer St. Ch. coll. in part 106 80, Rev. Dr. Skinner 25 00, George P. Shipman 25 00, Thomas Denney 10 00, Francis Markoe 10 00, Anson G. Phelps 50 00, Anson G. Phelps, Jr. 10 00, Benj. F. Butler 25 00, R. T. Haines 100 00, R. M. 1 00, Rev. Cyrus Mason 5 00, J. W. 10 00</i>	377 80
<i>Pearl Street Ch. coll. in part 38 01, A. P. Halsey 10 00</i>	48 01
<i>Seventh Presb. Ch. coll. in part 65 36, Edward Pratt, to const. his wife, Mrs. Sarah B. Pratt a L. M. 40 00</i>	105 36
<i>Third Free Ch. Horace Leet, bal. to const. himself a L. M.</i>	10 00
<i>Tenth Presb. Ch. coll. in part</i>	15 70—913 19
<i>Orange County, N. Y. Mrs. Eunice Lee, by Rev. Peter Canons</i>	10 00
<i>Troy, N. Y. First Ch. coll. 50 00, Second St. Ch. E. Wickes, Esq. 150 00</i>	200 00
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	\$1,405 88

UTICA AGENCY.

[J. W. Doolittle, Esq. Utica, Tr.]

[Collected by Rev. Daniel Clark, Jr. Sec.]

<i>Rev. George R. Kimball 2 00, Alder Creek Union Ch. 2 00</i>	4 00
<i>Binghamton, Pres. Ch. 71 41, Cong. Ch. 11 25, Methodist Ch. 12 85</i>	95 51
<i>Colchester, Miss Sarah Downs 20 00, Cortland 31 06, East Coventry 3 50</i>	57 56
<i>Fayetteville 12 00, Franklin 29 52, Gilbertsville 17 00</i>	58 52
<i>Guilford, Ladies' Benev. Soc. 5 00, Cong. Ch. 50 33</i>	55 33
<i>Hampten, Miss Lindsley 1 00, Harpersfield 10 00, Head of Delaware 10 00</i>	21 00
<i>Homer 91 50, Mantus 29 75, Norwich 12 07</i>	142 70
<i>Oneida Assoc. 6 88</i>	
<i>Onondaga 5 00, Onondaga Hollow 10 63, Otsego 12 19, Otsego &amp; Amber 7 25</i>	35 07

<i>Rockland 4 00, Sherburn 34 32, Utica, Meth. Ch. 25 11</i>	63 43
<i>Verona, Meth. Ch. 5 88, Pres. Ch. 7 09</i>	12 97—546 09
[Collected by J. W. Doolittle, Tr.]	
<i>Camden 4 87, New Hartford 3 00, Utica, First Ch. bal. 50 cts.</i>	7 87
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	\$553 96

WESTERN EDUCATION SOCIETY OF NEW YORK.

[J. S. Seymour, Esq. Auburn, Tr.]

[Collected by Rev. George R. Rudd, Sec.]

<i>Batavia 1 25, Dunkirk 23 25, Elkridge 3 50, Elmira 74 02, Fredonia 22 00</i>	124 02
<i>Geneva, H. Dwight 75 00, Hornelsville 1 75, Ithaca 75 37, Jordan 11 00</i>	163 12
<i>Owego 64 50, Romulus 9 00, Rushville 13 95, Nunda 3 15, Southport 3 30</i>	93 90
<i>Victor 23 00, Westfield, B. J. Seward 10 00, W. Bloomfield 20 00, Warsaw 20 00</i>	93 00
<i>York 20 00</i>	
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	\$474 04

PHILADELPHIA EDUCATION SOCIETY.

[Geo. W. McClelland, Esq. Philadelphia, Tr.]

Collected by Rev. E. Phelps, Sec. from sundry sources	\$714 00
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WESTERN RESERVE BRANCH.

[Anson A. Brewster, Esq., Hudson, Tr.]

<i>Avails of Scholarships in W. R. Coll.</i>	56 67
<i>Collections, Ch. in Cleveland</i>	24 08
<i>Do. Cong. Ch. Ohio City</i>	5 87
<i>Do. Pres. Ch. do.</i>	12 07
<i>Do. Ch. in Cuyahoga Falls</i>	14 72
<i>Do. Ch. in Berlin</i>	3 25
<i>Do. Ch. in Ravenna</i>	14 75
<i>Do. Ch. in Middlebury</i>	7 12
<i>Do. Ch. in Hudson</i>	39 50
<i>Do. Ch. in West. Res. Coll.</i>	55 50
<i>Do. Ch. in Tallmadge</i>	6 50
<i>Do. Ladies' Soc. Tallmadge</i>	7 50
<i>Do. Ch. in Lyme</i>	16 81
<i>Do. Ch. in Elria</i>	28 00
<i>Do. Ch. in Aurora</i>	1 00
<i>Do. Ch. in Windham</i>	7 18
<i>Do. Ch. in Conneaut</i>	21 39
<i>Do. Ch. in Chester</i>	1 37
<i>Do. Ch. in Painesville</i>	23 01
<i>A. Camdeny</i>	5 00
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	\$351 29

MICHIGAN BRANCH.

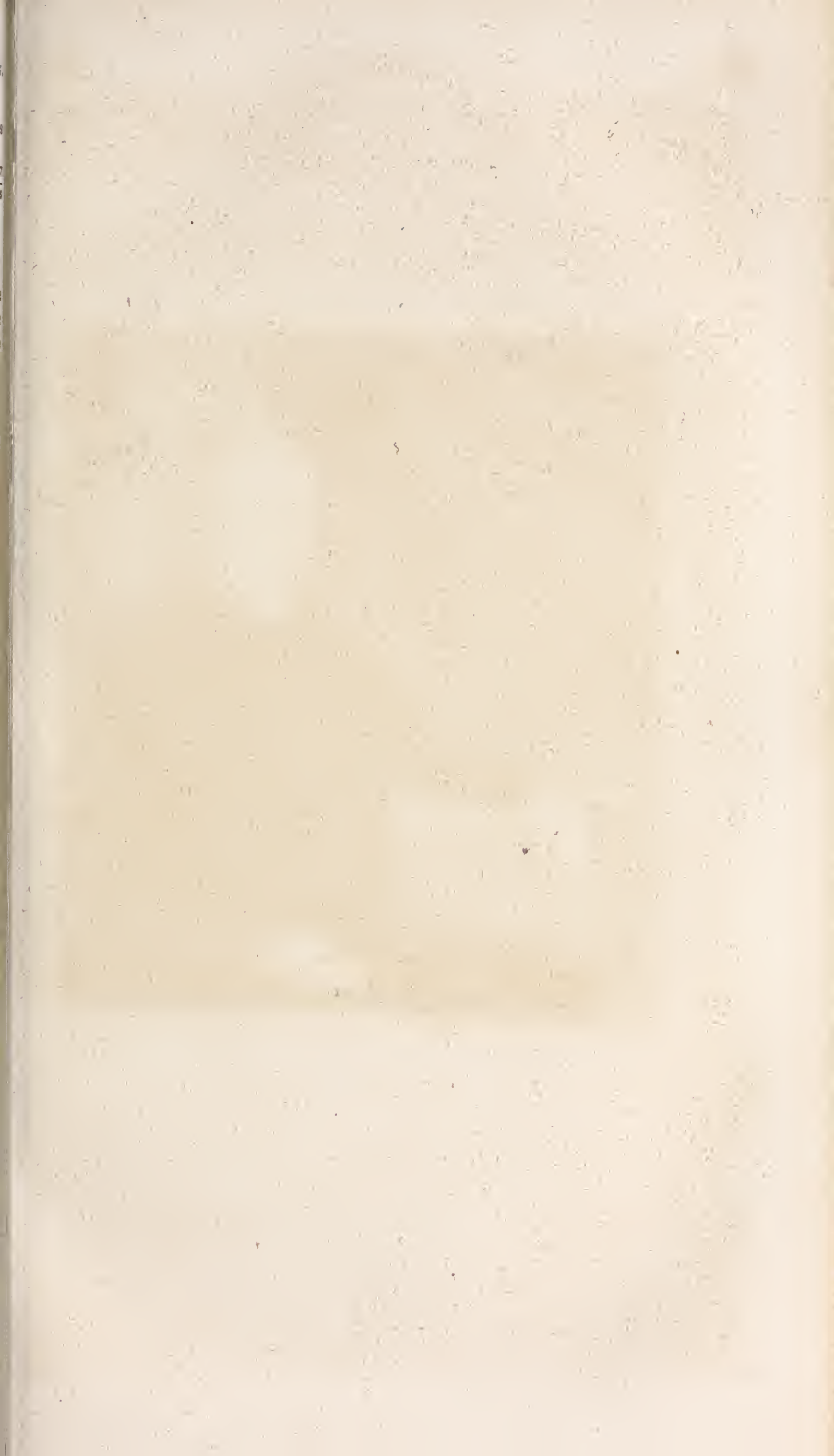
[Horace Hallock, Esq. Detroit, Tr.]

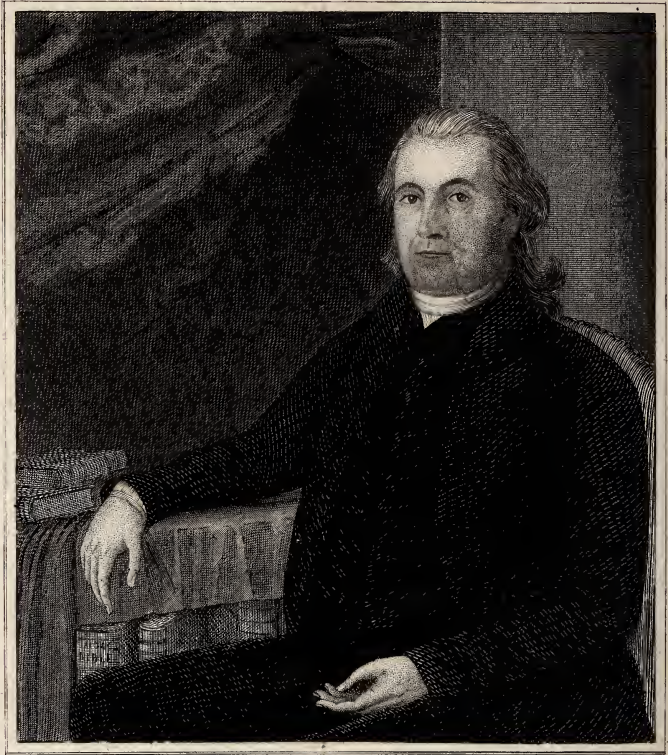
<i>Ypsilanti, by P. W. Sage</i>	12 00
<i>Monroe, by Rev. D. C. Blood, Ag't</i>	17 73
<i>Clinton, do. do.</i>	14 25
<i>Tecumseh do. do.</i>	34 08
<i>Raisin do. do.</i>	25
<i>Ann Arbour, do. do.</i>	10 00
<i>Ypsilanti, do. do.</i>	30 00
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	\$118 31

Whole amount received \$11,732 24.

Clothing received during the Quarter.

<i>Braintree, Ms. Ladies' Ed. Soc. in Rev. Dr. Storr's Cong. by Mrs. Charlotte Fogg, Pres. 10 shirts.</i>	
<i>Bridgewater, Ms. Social Circle, by Miss L. F. Dike, thro' Dea. Morton Eddy, a bundle of shirts, socks and collars.</i>	
<i>Do. Ladies' Reading Circle, Miss L. F. Dike, Sec. by Dea. Morton Eddy, shirts and collars, valued at \$3.</i>	
<i>Dedham, Ms. 1st Parish, by Ladies, through Gen. Nathaniel Guild, a bundle, valued at \$14.</i>	
<i>Doer, N. H. Ladies' Benev. Soc. by Mr. M. F. Williams, Sec. and Tr. a bundle, valued at \$15.</i>	
<i>Franklin, N. H. Ladies' Ed. Soc. by Miss A. P. Ladd, Sec. 3 bundles, valued at \$14.</i>	
<i>Mariboro', Ms. Ladies' Benev. Soc. by Miss Hannah M. Stevens, Tr. a bundle of shirts, socks, &amp;c. &amp;c.</i>	
<i>New Ipswich, N. H. Young Ladies' Sewing Circle, in the Academy, by Miss E. R. Shedd, a package, containing sheets, shirts, &amp;c. &amp;c. valued at \$25 50.</i>	
<i>Do. Ladies' Reading and Charitable Society, by Mrs. Hannah Johnson, Sec. a package containing shirts, socks, quilts, &amp;c. valued at \$9 81.</i>	
<i>Newport, N. H. Ladies' 2d Reading Society, a bundle, valued at \$6 29.</i>	
<i>Do. D. D. Chapin, 3 yds. fulled cloth, valued at \$3.</i>	





O. Pelton Sc.

REV. NATHAN STRONG, D.D.

*Pastor of the First Church, Hartford, Ct.*

*Engraved for the American Quarterly Register.*



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## MEMOIR OF THE REV. NATHAN STRONG, D. D.

PASTOR OF THE FIRST CHURCH IN HARTFORD, CT.

[By the Rev. SAMUEL H. RIDDEL, Hartford.]

NATHAN STRONG, D. D., the subject of the following sketch, was a son of the Rev. Nathan Strong, first minister of the North Congregational Church and Society in Coventry, Ct.\* He was born on the 16th of October, 1748. His father was the son of Elnathan Strong, who was born August 20, 1686, and who lived at Woodbury, and died in middle life, leaving a young family. The father of Elnathan was Thomas Strong, who was the fourth child of Elder John Strong, who died at Northampton April 4, 1699, at the age of 94. For a more particular account of the genealogy of the Strong family, see American Quarterly Register, Vol. XII. pp. 9, 389.

We have no means of learning the personal history of the subject of this memoir, during any part of his childhood or youth, previous to his becoming a graduate of Yale College, in the year 1769; which was a few weeks before he had completed his twenty-first year. For several years after he was graduated, Mr. Strong remained at the college in the office of tutor, in which employment he was intimately associated, as he had been during his collegiate course, with his distinguished classmate Dr. Dwight, afterwards president of Yale College. Of the manner in which he had improved his opportunities for acquiring knowledge at this period, and evinced already the characteristics which afterwards became so prominent in his public life, something may be inferred from the remark of President Stiles, who is reported to have said, to the committee of the church in Hartford, in reply to their inquiries respecting Mr. Strong as a candidate for settlement, that "*he was the most universal scholar he had ever known.*" When we consider the high authority, on a point of this nature, from which this honorable testimony came, it will not seem improbable that it should have been received as a high encomium upon the intellectual endowments, as well as the systematic diligence of one, who, in his academic course, had been a competitor with such men as Dwight, Trumbull, Treadwell, Emmons, Lyman, and Charles Backus, who were among his cotemporaries in college.

Mr. Strong was graduated with the highest honors of the college. The following is from the Memoir of Dr. Dwight. "At the commencement

\* The Rev. Joseph Strong, D. D., late of Norwich, Ct., was also a son, and a younger brother of Nathan.

but a single appointment was made from the class which received the degree of Bachelors. Before giving it out, the president sent for Dwight and Strong, and informed them that, in the view of the officers of college, they were at the head of the class, and equally deserving of the appointment; but, as Strong was the elder of the two, it would be given to him at that time, and to Dwight when the class entered on the degree of Masters." A writer in the *Christian Spectator* for September, 1833, in an article "on the character and writings of Dr. Strong," to which we shall have occasion somewhat largely to refer in compiling the facts to be embodied in the present memoir, thus pertinently remarks upon the mutual influence of this early emulation. "Whatever spirit of literary rivalry might, for a time, have actuated these two, perhaps the brightest ornaments of their class, we believe that while it did not impair their respect for each other's talents, it had the effect to increase in each those high qualifications, by which they were both so eminently fitted for public usefulness. As they came forward together in life, they were united in counsel and effort, in all the leading measures pursued for the advancement of the moral and religious welfare of the community. It is no mean praise to Dr. Strong, that he should have uniformly enjoyed the confidence, the coöperation, and the willing deference of such a man as President Dwight."

The same habits of diligence in the pursuit of every branch of knowledge which his acute and comprehensive mind could make subservient either immediately or remotely to the useful purposes of life, continued with Dr. Strong through his whole subsequent course; and as appears from the results of his public labors, and from the testimony of his cotemporaries, with the same success in active, professional life, which had been witnessed by his venerable instructor, and had rewarded his earlier efforts in classical literature. In a brief obituary notice of Dr. Strong, prepared as an announcement of his decease by the Rev. Thomas Robbins, at that time pastor of a church in East Windsor, Ct., this valuable feature of his character is thus recognized.

"Very diligent in the improvement of time, he rose early in the morning, and devoted all that could be spared from necessary avocations, the calls of company, and the active labors of his profession, to the duties of retirement and study. By thus cultivating a mind of the first class for activity and penetration, he became very eminent as a divine, and possessed of extensive erudition. His learning has not been duly appreciated, as it was never displayed in his public instructions, and but partially exhibited in his intercourse with his acquaintance. Yet his information extended to almost every subject. The state of the Christian world and the past history of the church seemed to be all open before him; the present condition of most countries, particularly in their moral and religious character, he possessed with great clearness; while none of his attainments in the abstract sciences appeared to have been lost. With a memory of great strength, he possessed an astonishing sagacity of mind, by which he would often be master of a subject, on which he had received but little information."

That Dr. Strong did not make a display of his erudition, as such, in his public instructions, is undoubtedly a fact; one which arose partly from the form in which his continual acquisitions of knowledge were incorporated into his general stock, and, still more, from the intellectual and moral dignity of his mind, and of the great purpose which influenced him in all his public labors. That his erudition was not duly appreciated, in the form of scholastic learning, by the great mass of men, was also, for the

same reasons, likely to be a fact; at the same time it is fully manifest that few men have been more distinctly recognised by the generation in which they lived, as men of preëminent knowledge, than Dr. Strong; or as capable by means of what they knew, of throwing a clearer illumination upon every subject of popular instruction. It may also be remarked, in this connection, that a very considerable part of what Dr. Strong wrote for the public eye, especially on miscellaneous subjects, was published anonymously at the time, and has never appeared in connection with his name. Few men appear to have thought less than he did of rearing a monument for fame.

After leaving college, Mr. Strong devoted himself for a time to the study of law, probably with a design to engage in that profession. How long he continued his attention to that study we are not informed. But at length we are told that "having suddenly changed his purpose," he gave himself to the study of theology, and was soon licensed to preach.

At what period of his early life Mr. Strong became a hopeful subject of renewing grace, we have no means of ascertaining with exactness. The writer of the obituary notice above quoted, says: "Dr. Strong supposed he was made a subject of divine grace in his youth. From this we may probably conclude that his conversion took place before he entered college. It may have been, however, at a later period, in connection with his change of purpose in regard to a profession.

During the period of his residence at Yale College as a tutor, Mr. Strong received several invitations to preach as a candidate for settlement in important vacancies at a distance; but preferring a residence in his native State, he accepted an application from the First Society in Hartford, Ct., which had become vacant by the death of the Rev. Edward Dorr, in 1772. Mr. Strong commenced preaching to the people in Hartford sometime in the autumn of 1773; and on the 5th of January, 1774, his ordination took place. The sermon, on this occasion, was preached by the reverend father of the candidate, from 2 Tim. iv. 4: *But watch thou in all things; endure afflictions; do the work of an evangelist; make full proof of thy ministry.* This discourse was published, and is a production highly creditable to the author as a discriminating and sound divine, and as a clear and forcible writer. A single passage we may here quote, as evincing the manner in which the youthful preacher had been trained, by parental teaching and example, to understand the substance of the message with which the ambassadors of Christ are sent to their fellow men.

"To the great and fundamental doctrines of the Christian religion there should be close attention; such doctrines as these: eternal election, original sin, the imputation of Christ's righteousness, justification by faith alone, the necessity of special grace in conversion, the saint's perseverance in holiness unto eternal life. These doctrines are the principal basis and foundation on which the superstructure of our holy religion stands. These doctrines must therefore be opened, explained and defended from the sacred oracles, where they are abundantly asserted. God's sovereignty in the bestowment of his grace, the mediation, satisfaction and intercession of Christ, the only procuring cause of salvation, should be displayed with force and energy." Referring to Paul, he says: "We find a crucified Saviour and the doctrines of redemption almost universally the subjects of his preaching;—subjects sweet and agreeable!—the centre in which all the lines of divine truth meet."

In the conclusion, an address is made to the candidate, in which "all the affection and tender feelings of the father" are blended with the faithfulness and solemnity of the Christian bishop.



Mr. Strong was now introduced into an important field of labor, where, in accordance with the spirit of the age, he doubtless expected to spend the remainder of his days. At the period of his ordination, religion not only in Hartford, but in the country generally, was in a very low state. There were only fifteen male members in the church when he received the pastoral charge. During the previous and still continued agitations of the country, on account of our unsettled relations with Great Britain, and the many exciting and demoralizing influences which came in with the war, the minds of the people were engrossed with the cares of this life, and revivals of religion were comparatively rare. The standard of doctrine and discipline in the church, and of ministerial activity, had been greatly depressed. The spirit of French infidelity was growing rife, especially in the larger towns, and among the more influential classes; so that the religion of Christ and its ministers, were often the subject of open ridicule and contempt, even on the part of those who were regarded as being entitled to the first standing in society. Under these circumstances the office of a minister was a trying situation for a young man to assume. Mr. Strong, however, was not the man, even when young, to be baffled nor abashed by external difficulties of this nature; and, so far as his mental characteristics were concerned, he was fully competent to that part of the apostolic charge which directs, "Let no man despise thee." In this point of view, singular as the remark may seem, it is not without reason supposed, that his extraordinary native shrewdness and sarcastic wit, which enabled him infallibly to detect the drift of a sly assailant, and instantly to turn the missile, which was intended for himself, back whence it had been thrown, was a talent which, though often lamented by its possessor in subsequent life, was providentially turned to good account, in his intercourse with men at the commencement of his ministry; a period when, presuming upon the forbearance of Christian courtesy or modesty, many of the irreligious gloried in acting upon the specious maxim—"Ridicule is the test of truth."

Mr. Strong was not unfrequently attacked in public places by some of this class of persons, who, under the guise of a pleasant railery, sought to inflict a wound upon his feelings, and to sink him and his office in the deference of the thoughtless bystanders. They soon found, however, that it was always at their peril they attempted to get an advantage over him in this way. The writer in the *Christian Spectator*, before referred to, has remarked that "towards all who yielded him a suitable tribute of respect, he invariably manifested sufficient condescension and urbanity; giving due weight to their opinions and arguments, patiently listening to their inquiries, and making them entirely easy in his presence. But flies were never more easily brushed from a wall than the impertinent were rebuked and abashed by some sudden and confounding stroke of his wit; which he well knew how to charge with the keenest satire, and administer with unsparing effect."

Being led here to make the above allusions to this brilliant faculty of Dr. Strong, we may, perhaps, with more propriety than in any other place, add what seems to be further requisite, in order to do justice to a feature of so much prominence and interest in his social character. And here the writer last referred to will speak in substantial accordance with what we learn from his living acquaintances.

"Dr. Strong," he says, "had an uncommonly strong sense of the ludicrous, and of those relations between opposite ideas which constitute wit, and it was difficult for him to subdue his almost irresistible propensity to disburthen his prolific imagination of the ideas which, whether delicate

or grotesque, rushed upon him with the rapidity and vividness of lightning. In the social circle he was too often facetious and sometimes even jocose. After leading in prayer in presence of the Legislature of the State, or the municipal courts, and bringing tears from many an eye by the solemnity and fervor of his manner, it was well if, in his way out of the house, he did not, by some sally of wit, either ludicrous or severe, occasion a burst of laughter on every side. From indulging in such habits, he came to be regarded too much as a champion in contests for preëminence in retort and sarcasm. As it was seldom that he was not able to parry the thrusts of the most adroit in the art, and utterly to disarm his antagonist, the consciousness of his own superior powers, together with an undue fondness for such excitement, was a constant temptation to the indulgence of his ruling propensity—a temptation by which, *notwithstanding all his struggles against it*, he was too often overcome." What the writer next adds, we would make particularly emphatic. "It was well, however, that he completely mastered himself in the pulpit. Not only did nothing proceed from his lips in the house of God, calculated to excite a ludicrous thought, or to awaken a vain smile, but there was scarcely a minister of the day, whose whole manner in conducting the services of the sanctuary, was more deeply solemn and impressive. His printed sermons exhibit not the least semblance of the quality which has now been mentioned, *and which entered into the very texture of his mind.*"

It should be observed that a pleasant indulgence in wit and repartee, in the social intercourse of life, was a much more prevalent custom at that period than at the present. Men had more leisure for social intercourse, and took their relaxation from severer pursuits more in this way. When they dropped their pen or their books, or left their shops or offices, their minds were in a good measure free from that endless tissue of cares and perplexities which is fast making all, but the real triflers of the present generation, grave, silent and absent-minded even at their own firesides and their meals. Not a few of the most distinguished men, and among them many of the most distinguished clergymen of that day, were men of extraordinary wit and humor. In Hartford, particularly, it will be recollected that some of the first men which New England has produced, in literary and civil life, who were cotemporaries and familiar friends of Dr. Strong, were justly celebrated for the possession of this talent, and for the effectual use to which they applied it in satirizing the errors and follies of the times. These facts may with propriety be suggested here, as having a tendency to make it appear less inexplicable, that Dr. Strong, "notwithstanding all his struggles against it," which were many and sincere, should have exhibited in the intercourse of life so much of a quality "which entered into the very texture of his mind."

But in the pulpit, as has been stated, and in all the appropriate services of religion, his associations and habits of thought were entirely of a different cast. He was "a preacher such as Paul." The almost unexampled pathos and solemnity of his prayers and preaching were, on the same principle with the Apostle's, the manifest effect of a divine presence and of a distinct and sublime apprehension of eternal realities. The same characteristic of piety has been often remarked, in other cases, to have accompanied the possession of the native talent of wit, especially where grace has abounded as in the heart of this eminent man of God. The phenomenon, if duly noticed, might suggest an interesting clew to mental and moral inquiry; in the result of which it might possibly come to be seen, that the combination is neither so unnatural, nor, on the whole, so infelicitous, as has generally been supposed.



The period of Dr. Strong's ministry may be naturally divided into two great eras; having respect, in this distinction, to the different circumstances of the church, and the different degrees of success which appeared to crown his efforts. Dr. Hawes, in his Centennial Discourse, speaking of his venerable predecessor, says: "The former part of his ministry was not distinguished by any special tokens of success. It was a period of war and of great political excitement; and, though he did not neglect the proper duties of his office, it is but saying what he afterwards often confessed and lamented, that his mind was too much drawn off from his ministerial work by engagement in other pursuits. But during the last twenty years of his life he labored with great fidelity and diligence, and with most marked success. His preaching became more solemn and impressive, and was aimed more directly at the heart and conscience. The Holy Spirit set his seal to his labors, and great was the success which crowned the latter half of his ministry."

Mr. Strong was settled upon a stipulated salary of one hundred and thirty pounds. From this sum, however, there were so many subtractions and losses in consequence of the depreciations of the currency of the country, that it was often of little value, for the time being, as a means of support. At one time, we are informed, by a venerable citizen who took part in the transactions of that day, the society, on reckoning up the arrearages which had accrued in this way, found that they would be indebted to their minister to the amount of six hundred pounds, or that he had failed, by such a deficiency as this, of receiving the full value of his compensation. This being a subject of conversation in the society's meeting, there was considerable shrieking from the obligation to make good the loss. The validity of the minister's claim, by many seemed to be called in question. At this juncture, the Hon. Chief Justice Ellsworth, who was at that time a member of the congregation, interposed with a decision such as justice, in his view, demanded, and which was sufficient to put the question at rest. "Gentlemen," said he, "we owe this money honestly, and we must not refuse to pay it." The judge having convinced the meeting of the soundness of the position he had taken, no further objections were heard, and arrangements were made to meet the pecuniary responsibility.

The insufficiency and uncertainty of his support during the early part of his ministry, was undoubtedly the inducement which led Mr. Strong to invest some funds, which came into his possession from the property of his father, in a mercantile establishment in Hartford. This step he had occasion afterwards to regret, not only because it proved disastrous in a few years in its pecuniary results, the concern being involved in bankruptcy, but because it was in some degree a hindrance to his ministerial success. The solicitude connected with it necessarily occupied his mind to some extent; and, what was more probable, it gave a public impression unfavorable to the singleness of his purpose as a laborer in the vineyard of his Master. The force of these considerations he felt deeply himself in after days, when, through the blessing of God upon his accumulated domestic afflictions, among which the loss of his property was indeed but one of the lightest, he was brought to look upon himself as crucified to the world and the world to him.

In the course of a few years after his settlement, Mr. Strong was called to part with a first and a second wife by death. His first wife, to whom he was united November 20, 1777, was the eldest daughter of Dr. Solomon Smith, a respectable apothecary in Hartford. With her he lived not quite



seven years. She died October 17, 1784, leaving two children, Anna, afterwards the wife, and now the widow of the Rev. David Perry, late of Sharon, Ct., and Nathan, who resided in Hartford as a physician, until his death, on the second of August, 1837. Mr. Strong was married a second time, on the 20th of June, 1787, to Anna M<sup>c</sup>Curdy, of Lyme, Ct., whose family connections were of the highest respectability. Of her he was bereaved on the 22d of March, 1789, and left with an infant son, whom he named John M<sup>c</sup>Curdy. During the remainder of his life, a period of nearly twenty-seven years, he lived a widower.

The effect of these repeated strokes of bereavement, together with other secular reverses, was so marked in the experience of Mr. Strong, in quickening his spiritual affections, and in leading him to make a more entire and ardent consecration of his noble powers to the duties of his sacred calling, that some were even led to infer that this was in reality the era of his conversion to God. This impression, we believe, went abroad to some extent; and it is not unlikely that it might have received a measure of confirmation from the manner in which Dr. Strong, through life, was accustomed to deplore the comparative unfruitfulness of his early ministry. It is by no means correct, however, to suppose that he ever entertained the view of his own experience, to which we have above referred. It is particularly recollected by some of his most intimate acquaintances, who still survive, that he has repeatedly said that, if he was ever a renewed person, it was previous to his entering the ministry.

There is one department of the labors and usefulness of Mr. Strong, during this period of his public life, of which we are now speaking, which demands our notice before passing to the events of his subsequent history.

"Dr. Strong," says Mr. Robbins, "warmly espoused the American cause in the arduous struggle between the Colonies and Great Britain, which came on in the early part of his ministry. Some of the best political essays published in this State during that eventful period, were from his pen. For a part of the time he was employed as a chaplain in the army."

The period in which Dr. Strong\* lived, was rendered illustrious in Connecticut by the appearance of a constellation of lights of the first magnitude in the sphere of mind. The spirit which led to the American Revolution, and the energy, both in counsel and in action, demanded by that memorable crisis, (including in this era of the Republic not the war alone but also the establishment of the Federal Government,) were fitted to nourish and to bring out the strongest intellectual powers, and the noblest style of character, in those to whom the country looked up as men of commanding influence. The leading politicians of that day were men of a superior order. And all our citizens, especially those in public stations, whatever might be their particular profession, participated deeply in the general solicitude and excitement. Thus the benefits of a common intercourse, on a free and liberal scale, were extended promiscuously among all those who were in any degree qualified for it, by a similarity of genius and education. Many of the master spirits of that period, therefore, seemed to possess a sort of universal talent. They were allotted to their respective spheres of service, whether in the church or state, more by what they regarded as the providential calls of duty, than by their individual peculiarities. There were not a few among the distinguished civilians and jurists of Connecticut in those days, who wanted little else but a formal

\* He received the honorary degree of Doctor in Divinity from the College of New Jersey in the year 1801.

investment with the sacerdotal functions, to have made them divines of the first rank; and many of the clergy, on the other hand, were not only ardent patriots in their spirit and influence, but also profound and high-minded statesmen in the scope of their views and reasonings on those matters of national moment about which every one was constrained to speak. Intimately associated as Dr. Strong was, in Hartford, with such men as Ellsworth, Trumbull, Goodrich and Hopkins, his talents were very naturally directed to some extent into this important channel. The several series of anonymous papers, which he sent to the press, were justly estimated to have exerted an extensive and salutary influence. This is especially true of one, running through some twenty numbers, which was published while the proposal for the adoption of the Federal Constitution was before the people of the United States; and which was designed to lead them to harmony of sentiment and action in regard to that critical and important measure. But the limits of this brief sketch forbid the introduction of many particulars in this place.

We have spoken of the times in which Dr. Strong came into public life, as exerting an influence in the production of much eminent talent in the civil community. The same tendency was perhaps scarcely less noticeable in the ecclesiastical community. The trying emergency of the American churches during much of that eventful period; the perils to which the cause of religion was exposed at one time from the influx of infidelity and licentiousness, and at another from speculative error and blind enthusiasm; and finally the powerful action into which the practical principles of Christianity were called by the shedding down of the Spirit of God; were circumstances which conspired to call out the energies of talent and piety in the ministry in an extraordinary degree. The names of the venerable men whom God raised up for this important crisis, and whom his Spirit endued and blessed in so remarkable a manner, are associated in every mind with the religious history of that period; and they will for ever remain enrolled as the heroic and powerful leaders in those conflicts and victories for the cause of truth and godliness, which prepared the way for the present comparative purity, prosperity and activity of the churches in this land. Such men were Smalley, Edwards the younger, Bellamy, Backus, Dwight and Strong. The relative place and influence which Dr. Strong held among this band of worthies, will be made sufficiently manifest, as we proceed to give some further extracts from the notices of his life and character in the *Christian Spectator*, selected with a view to illustrate the spirit and power of his ministry during the last twenty years of its continuance, and to exhibit his connection with some of the most important Christian enterprises of the day.

“It is confidently believed,” says this writer, “that no person did more than Dr. Strong to prepare the way for the glorious revival which began to overspread a large portion of Connecticut, and some parts of Massachusetts, just before the close of the last century. His preaching was peculiarly fitted to make every hearer feel that religion is a personal and vital concern, and that no valid excuse can be given for the neglect of it a single moment. Laying aside the scholastic mode of sermonizing, which still prevailed to some extent, and adopting the most simple mode of discussion, as well as a style terse, direct and perspicuous, he made his auditors feel that theology, if it was not a new science, was at least invested with new charms, by being exhibited in an easy and intelligible manner.

“He particularly excelled in stating and proving the entire moral corruption of man, and in exhibiting the helplessness of the sinner in a

light peculiarly calculated to convince him that all his inability is voluntary, and therefore is the essence of all his guilt in the sight of God. These, and the topics which are naturally connected with them, are ably discussed in a volume of sermons which he published in the year 1798.—In the year 1800, Dr. Strong issued a second volume of sermons, not less strikingly adapted to the state of things in the revival then existing, than was the former volume to the office of preparing the way for that extensive work of grace.

“Soon after the commencement of the new religious era, Dr. Strong, well aware of the power of sacred poetry, as a means of spiritual instruction and impression, projected a work which was published in 1799, with the title of ‘Hartford Selection of Hymns.’ In preparing this compilation, he was assisted by Rev. Messrs. Steward and Flint. Several of the hymns were of his own composition, among which is the hundred and seventieth, one of the most interesting metrical compositions of the kind in our language. The book contains, indeed, a few indifferent pieces, but as a whole, is one of high excellence.

“We are now,” this writer continues, “to speak of one of the earliest religious periodicals which existed in the western world, and which, aiming at the same benevolent object as the volume of hymns, was established in July, 1800. We refer to the Connecticut Evangelical Magazine. The plan of this work originated with Dr. Strong, and the labor of conducting it devolved chiefly on him. It was continued fifteen years, and amounted to as many volumes. During the first seven years, some ten or twelve of the principal divines in different parts of the State, were associated with him in the editorial department; but the duty of procuring and revising the matter to be inserted was performed principally by himself. After the commencement of the new series, which, though the same work still, was called the Connecticut Evangelical Magazine and Religious Intelligencer, and extended to eight volumes, he had no regular editorial assistance, except during the last three years.—In speaking of the Connecticut Evangelical Magazine, we scarcely know which to admire most, the felicity of its plan, or the ability displayed in its execution. Its effects upon the community were great and salutary. It embraced much doctrinal discussion, a great variety of experimental and practical divinity, general religious intelligence, and interesting narratives of the numerous revivals which for several years continued to bless the churches.”

The second series of the Magazine was commenced by Dr. Strong on his own pecuniary responsibility. After the completion of the second volume, this responsibility was assumed by the publishers, and the editor received a stated salary for his services. No religious periodical was ever better sustained than this. Dr. Strong possessed eminent qualifications for the management of such a work. We are informed by one who had better opportunities to know the fact than perhaps any other beside the editor himself, that probably more than one half of the original matter with which its pages were so ably and judiciously supplied, was from the pen of Dr. Strong. Bold and original in his style of thought and expression, he had, at the same time, great versatility and fruitfulness of invention, which enabled him to sustain an extraordinary interest in the minds of his readers. ‘We know not,’ says the writer just quoted, “that any subsequent religious periodical has enjoyed more ample patronage. The number of copies printed during the first five years, averaged 3,730 annually. All the net proceeds of the Magazine were sacredly devoted to the permanent fund of the Connecticut Missionary Society. The total avails paid over to the



Society amounted to 11,520 dollars.—The Magazine embraces more matter and more discussion adapted to the mass of the people, than almost any other similar publication of later date. None more abounds in plain disquisition; in grave and profitable anecdote; in a simple narration of interesting facts; or in an unstudied, easy, we had almost said graceful development of Christian experience. We have seen none preserved with more care, or more frequently re-perused with unabated relish, especially by those past the middle period of life, than the excellent magazine which owed its existence, and no small part of its uncommon excellence, to the ingenuity, industry and benevolence of Dr. Strong.”

Another, and a highly important branch of Dr. Strong’s public usefulness is to be contemplated in the agency he had in the institution, support and management of the Connecticut Missionary Society, which was formed in the year 1798, and had for its object the sending of missionaries to the destitute settlements at the north and west. We have no room to speak of this noble enterprise as it deserves, nor to do justice to the part which Dr. Strong performed in subservience to its objects. We have already seen how largely it was indebted to a correlative branch of his efforts, for its pecuniary support. “This institution,” says the Christian Spectator, “if it be dated from the incipient but not altogether inefficient stage of its being, has the honor to be the oldest missionary society in the land. And although Dr. Strong’s ‘record is on high,’ yet to what multitudes in the north, west and south, must his name be as ointment poured forth, when they duly consider the diversified blessing which heaven has shed on half the American States, by means of a society of which he was the parent; and which, while he lived, was more indebted to him than to any other man for the watchfulness and care, the wisdom and energy, with which its important concerns were managed.”

Besides the two volumes of sermons which have been referred to above, Dr. Strong, in 1796, gave to the public another elaborate work, which is entitled “*The Doctrine of Eternal Misery reconcilable with the Infinite Benevolence of God.*” This was called forth by a posthumous publication, from the pen of the Rev. Dr. Huntington of Coventry, Ct. But it was much more than an answer to that book. It amounts almost to a complete discussion and defence of the great points of Calvinistic theology. It holds a rank among the ablest and best productions of the age, in the department of polemic divinity.

Many of Dr. Strong’s occasional sermons, at different periods of his ministry, were given to the public. The following is an imperfect list. “The Reasons and Design of Public Punishments; a Discourse delivered at the execution of Moses Dunbar, who was condemned for high treason against the State of Connecticut, and executed March 17, 1777.” “A Sermon preached in Hartford, June 10, 1797, at the execution of Richard Doane, convicted of the murder of Daniel M’Iver.” “A Fast Sermon, April 6, 1798.” “Political Instruction from the Prophecies of God’s Word; a Sermon preached on the State Thanksgiving, November 29, 1798.” “A Discourse delivered on Friday, December 27, 1799, the day set apart by the citizens of Hartford to lament before God the death of Gen. George Washington.” “A Thanksgiving Sermon, delivered November 27, 1800.” “A Sermon, delivered at Hartford, January 6, 1807, at the Funeral of the Rev. James Cogswell, D. D.” “A Sermon, delivered at the Consecration of the New Brick Church in Hartford, December 3, 1807.”\* “The

\* This large and beautiful edifice is now occupied by the First Society, under the pastoral charge of the successor of Dr. Strong, the Rev. Joel Hawes, D. D.

Character of a virtuous and good Woman; a Sermon, delivered before the Female Beneficent Society in Hartford, October 4, 1809." "The Mutability of Human Life; a Sermon, preached March 10, 1811." "A Fast Sermon, July 23, 1812." "A Sermon on the use of Time, delivered January 10, 1813." "A Sermon, delivered in Hartford, at the Funeral of the Hon. Chauncey Goodrich, Lieutenant Governor of the State of Connecticut, who died August 18, 1815." "A Sermon, delivered January 7, 1816."

Although the talents of Dr. Strong could, by no means, be limited to the duties of a parochial minister, yet the measure of his diligence, devotedness and success in that important sphere, as filled by him for the last twenty years of his life, has seldom been surpassed. His ministry during that period was preëminently blessed. The following testimony, given by Mr. Robbins at the time of his death, is doubtless just.

"Though called to various and important duties as a minister of Christ, his first labors and cares were always devoted to the people of his charge. Seldom absent from home, he was ever anxious that no opportunity for their religious instruction and improvement should be lost. Their union and prosperity was the object of his unceasing care, whilst he carefully watched every event that might tend to their disadvantage. In return for his cares he had the happiness to receive from them the testimony of a grateful affection in a faithful observance of the means of grace, in liberal attention to all objects of charity which he recommended to their regard, and in a cheerful readiness to do all for him which he thought proper at any time to desire.

"His labors among his people were eminently blessed by the Holy Spirit of God. The greatest revival under his ministry was in the year 1799, in which a large number were made the hopeful subjects of divine grace, the most of whom made a public profession of religion. Previous to that time there had been frequent instances of individual subjects of divine grace, but no general attention among his people;—a period in which our country generally was remarkably destitute of revivals of religion. In 1808, and again in 1813, this people were favored with a signal work of the grace of God. In these revivals the pastor labored with great fervor and assiduity; his house was always open for religious meetings, his study was accessible to all who wished to converse on divine things; and those alone who enjoyed the privilege, can tell of the skill, the prudence, the affection with which he enlightened, guided and comforted the inquiring in the way to Christ. His public labors were very great. He often preached four or five times in a week. There is little danger of saying that for four years past, he has preached more than any other settled minister in the State. At the commencement of the last awakening, when he had become persuaded that the work of God was begun, his mind was so agitated with anxiety, hope, joy and fear, that, for a fortnight, as he has said, he did not have an hour of uninterrupted sleep at a time."

The interest which Dr. Strong felt in the scenes of a revival of religion was most lively and intense; and it continued increasing to the day of his death. It may be said without exaggeration, and without disparagement to any of the other great and useful objects which he accomplished, that he had labored unceasingly for the promotion of pure, evangelical revivals of religion, by the practical aim with which in his preaching, he directed all the arrows of divine truth, and by the character and influence which he gave to the Evangelical Magazine, as a great and leading object of his ministry. The revival in Hartford which commenced in 1813, continued steadily for two

years; and the spirit of it never departed from Dr. Strong. He could never speak of the withdrawal of the Spirit of God from his people, after that season of gracious visitation, without being in a measure overcome by the strength of his emotions. That remarkable insight into the characters and motives of men, which was one of the most striking qualities of his mind, and which served him for so many valuable purposes through life, fitted him to be eminently skillful, in dealing with individuals who were the subjects of awakening and conviction. He had a wonderful knowledge of the human heart, especially under the operation of divine truth, and could discriminate cases with great precision. His comprehension of the great points of evangelical doctrine was clear and scriptural in a high degree, and he considered his principal business as an ambassador of Christ to sinners, to consist in making an earnest application of these great truths to the heart and conscience. "As a divine," says Mr. Robbins, "he possessed an almost intuitive knowledge of the Christian system."—"He usually contemplated the truths of revelation as a great scheme of divine wisdom and mercy, designed for the honor of God and the restoration of lost man to holy blessedness. As a writer of sermons he was not exceeded by any preacher in this country. He had the talent, which very few have ever possessed, of treating all gospel truths in a practical manner; exhibiting the danger of the wicked, the necessity of holy obedience, and the safety of righteousness. The leading truths in his preaching were the purity and perpetual obligation of the divine law; the equal necessity of the atonement of Christ and the sanctification of the divine Spirit; the unalterable connection between holiness and happiness, sin and misery; and the uniform presence of God as a witness of all human conduct. It may be said with safety, that no sermons ever preached in this country are better adapted to be read in religious meetings than his."

Powerful and impressive as were the written sermons of Dr. Strong, they were equalled and often surpassed by the simple, soul-stirring eloquence of his more familiar exercises in the conference room. Here he always spoke extemporaneously, with the aid of a few memoranda; but with the same lucid order of thought, and unstudied precision and force of expression, as when he had a written discourse before him. As a writer, indeed, so far as style is concerned, his habits were in a great measure extemporaneous. "He usually wrote rapidly," we are told, "and never reviewed what he had written." Hence his language was never labored, nor his periods polished. These were qualities on which he bestowed little attention.

Dr. Strong was remarkable for bringing his hearers into the immediate presence of God. This is emphatically referred to by Mr. Robbins, in the foregoing extract. It was not by rhetorical artifice, however, but by unconscious moral effect; resulting from sympathy on their part with his own solemn and deep emotions, and from the leading aspect in which he loved to present all the truths of the Bible, as distinctly related to the counsel and government of the Most High. Whoever reads the sermons of Dr. Strong, or the Connecticut Evangelical Magazine, will perceive how much he relied on a clear exhibition of the wisdom, righteousness, mercy and sovereignty of God, for the increase and the purity of revivals of religion. Says a clergyman, who speaks of his acquaintance with Dr. Strong from the year 1800 until the time of his death as being "most constant and intimate,"—"The substance and strength of Strong's theology were the sovereignty, holiness and mercy of Jehovah in the purpose and work of redemption; the total native and desperate depravity and sinfulness, the



vileness, folly and guilt of man, with his absolute and universal dependence upon God for justification and sanctification. In his sermon, which is entitled *The gospel of Christ is not after man*, he says: 'Whoever understands the gospel scheme of salvation must be sensible that it stands wholly upon divine sovereignty. God is represented as acting sovereignly in determining that any shall be saved, in appointing to whom he will extend his grace, in the manner and time when this shall be done, and in defining the obligation of creatures and the duties they shall perform. Submission to absolute sovereignty, even in God himself, is the last thing which a sinful heart yields.'\* The same writer observes: "I believe I may declare with truth and safety, that I have known of no revivals in any age or part of the world, that were more rational and scriptural in their commencement, more powerful and glorious in their progress, and more permanent and beneficial in their effects, than those by which Hartford was so greatly blessed under the ministry of Dr. Strong."

Thus "powerful, through God" were the weapons of divine truth in the hands of this veteran soldier of the cross; and thus rich and precious were the blessings conferred on the people of his charge through his instrumentality. The church at the time of his death had become the largest in the State, embracing about four hundred communicants.

We have not space to dwell upon the personal, social and domestic traits in the character of Dr. Strong. Mr. Robbins says: "This great man possessed a mind eminently susceptible of the endearments of domestic life. As a son, a brother, a husband, a parent, he was tender and affectionate, and faithfully attentive to the duties arising from these relations. By his relatives and domestics he was no less beloved than respected."

In person he was tall and straight, with a well proportioned and commanding figure. His countenance, which was finely expressive, is considered as well represented in the family portrait, from which the engraving accompanying this memoir, has been taken.

It pleased God, about ten years before his death, to send upon Dr. Strong another severe and sudden stroke of domestic affliction. His youngest son, and only child by his second marriage, had been graduated at Yale College, at the commencement in 1806, with high reputation as a scholar, and had just entered upon the study of law with his uncle, Lieutenant Governor Goodrich; when in crossing the ferry on his return to the city from a short absence, he was thrown into the river by the restiveness of his horse, and drowned.† By this dispensation, which excited general grief, the father's "heart was almost broke;" and, although he experienced great support from his habitual confidence in the divine goodness, the affliction seemed ever afterwards to exert a chastening and subduing influence upon his spirits.

A number of months previous to his death, Dr. Strong experienced a severe attack of disease, by which he was brought to the verge of the eternal world. This, especially, was his own view of the case. He fully expected that he should never return to his labors on earth. But the event was otherwise ordered. He recovered his strength and was enabled to preach as usual for a considerable time. It was observed, however, that his face was

\* Centennial Sermon on the revival of religion A. D. 1740. Inscribed to the memory of Rev. Nathan Strong, D. D. By Rev. Thomas Williams.

† This event occurred during twilight. The body was soon found, but life was extinct, and the means used for restoration were unavailing. Between the hours of 10 and 11, the body was borne to the house of the bereaved parent, accompanied by a great collection of sympathizing citizens. Instead of being overwhelmed by his private grief, he came to the door and addressed the assembled multitude in a speech of such power and pathos that it produced a salutary and lasting impression upon the hearers.

henceforward set towards his heavenly home. The strain of his preaching indicated that his thoughts, both in respect to himself and his people, were deeply engrossed with the scenes of the future world, and with the solemn relations of this life to eternity. He would often read the hymn beginning with the following stanza :

“ On Jordan’s rugged banks I stand,  
And cast a wishful eye  
To Canaan’s fair and happy land,  
Where my possessions lie.”

The last hymn which he gave out to be sung by the choir, was that beautiful one by Dr. Watts,

“ There is a land of pure delight,  
Where saints immortal reign,” &c.

The sentiment was in accordance with the subjects of his discourses through the day. The coincidence between the tenor of these two last sermons of Dr. Strong, and the event of his decease, which, although he was then in tolerable health, took place after but one Sabbath had intervened, was thought so interesting, that his successor, a few years afterwards, procured their publication, with a statement of the circumstance, in the *Christian Spectator*. They are contained in the numbers for July, 1824, and February, 1825. One is founded on Hebrews ix. 27,—*It is appointed unto men once to die, but after this the judgment*,—and sets forth in a tender and solemn manner the great subjects of anxiety which will crowd upon the mind of an individual in the hour of death. The other discourse is from the words of Paul, Philippians i. 23, 24,—*For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better. Nevertheless to abide in the flesh is more needful for you.* It was confined to the consideration of those views of the gospel which enable the Christian “to triumph over death and desire to depart.” The conclusion is as follows :

“ The Christian triumphing over death, and desiring to depart, exhibits a phenomenon the ungodly cannot solve; for they never felt it, nor the cause by which it is produced. Unassisted reason cannot explain it, nor can philosophy fortify the soul against its terrors. Where reason and philosophy fail, love and faith prevail, enabling the dying saint to say : *For me to die is gain; I have a desire to depart that I may be with Christ.*

“ Ye who trust in any other defence against the fear of death, will find yourselves overwhelmed with awful apprehensions by the solemn event of its approach.

“ Ye who believe, still feeling yourselves partially under its bondage; pray for increase of faith and love. As these grow in strength, you will be enabled to tread the world under your feet, and feel yourselves joyfully drawn into the presence of Christ, your Redeemer and God. Amen.”

Such was the impression upon the congregation, from the spirit and manner of Dr. Strong in the delivery of these two discourses, that some, even at the time, felt an indefinable apprehension that they were listening to the last address from the lips of their beloved and venerated pastor.

The last sickness of Dr. Strong was short and painful; but during his conflict with mortality, he was preserved in the clear exercise of his intellectual faculties, and was comforted in the near prospect of death by “the testimonies of his Saviour’s love.” When speaking, in conversation

with a friend, of the little which he knew, or could know while in the present state, of the exact nature of future scenes, he added in a manner perfectly characteristic of his exalted piety: "*But I trust I am going where God is; and that is all I desire!*"

This blessed consummation of his prayers and hopes he realized on the 25th day of December, Anno Domini 1816; being in the sixty-ninth year of his age and the forty-third of his ministry.—It was a period rendered mournfully memorable by the almost cotemporaneous departure of three of the most distinguished lights of the American church. Dr. Strong was the first. Dr. Azel Backus, President of Hamilton College, died on the evening of the next day; and President Dwight, of Yale College, on the 11th of January following.

A numerous collection of the clergy and a great concourse of people attended the funeral of Dr. Strong, "attesting by their solemn deportment their great respect for the deceased." The sermon on the occasion was preached by Rev. Dr. Perkins of West Hartford, and was afterwards published. It contains a brief but just estimate of the talents and character of Dr. Strong.

The people so long and so richly blessed in the ministry of this eminent servant of Christ, in testimony of their esteem, caused to be erected over his grave an expensive and beautiful monument, in the form of a sarcophagus, which bears on one of its sides the following inscription:

BENEATH THIS MONUMENT ARE DEPOSITED THE REMAINS OF THE

REV. NATHAN STRONG, D. D.

PASTOR OF THE CHURCH IN THE FIRST ECCLESIASTICAL SOCIETY IN HARTFORD.

*Endowed with rare talents and eminent for learning and eloquence, he zealously devoted himself to the cause of religion; and after many years of faithful services, approved and blessed by the Holy Spirit, he fell asleep in Jesus, deeply lamented by his friends, the people of his charge, and the church of Christ.*

Blessed are the dead who die in the Lord, for they rest from their labors.

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# Complete List of the Congregational Ministers, Pastors of Churches, in the State of Maine,

FROM THE SETTLEMENT OF THE COUNTRY TO THE PRESENT TIME, (1840.)

By Rev. ELIPHALET GILLET, D. D., Corresponding Secretary of the Maine Missionary Society, Hallowell.

N. B. This mark † subjoined to the name signifies installed, ‡ settled colleague, || Unitarian, — prefixed to the date, honorary degree.

Towns and Churches.	Ministers.	Native Place.	Educated.	Grad.	Settlement.	Dismission.	Death.	Age.
YORK COUNTY. Acton	Joseph Brown	Conway, N. H.	—	—	Jan. 1796	May, 1804		
	Henry A. Merrill	Coventry, Ct.	—	—	April 30, 1823	May, 1824		
	Clement Parkert	Kingsston, Ms.	—	—	Jan. 28, 1829	Nov. 9, 1831		
	Martyn Cushman	Coventry, Ct.	—	—	April 9, 1834	Nov. 9, 1836		
	Clement Parkert		—	—	June 20, 1838			
	John Turner		Brown	1788	Sept. 1791	May, 1804		
	Joseph Brown†			—	Nov. 13, 1805	May, 1809		
	Nathan Douglass	New London, Ct.	Middlebury	1813	Nov. 6, 1816	July 31, 1827		
	Daniel D. Tappan	Newburyport, Ms.	Powdoin	1822	April 23, 1828	Feb. 28, 1832		
	John Morse		Harvard	1751	April 30, 1755			1765
Berwick	Matthew Merriam	Wallingford, Ct.	Yale	1759	Sept. 1765		Jan. 1797	
	Joseph Hilliard	Cambridge, Ms.	Harvard	1793	Oct. 1797			
	Samuel Willard	Boston, Ms.	Harvard	1723	Sept. 30, 1730		Oct. 25, 1741	56
	Moses Morrill	Salisbury, Ms.	Harvard	1737	Sept. 1740		Feb. 1778	81
	Nathaniel Webster		Harvard	1769	April 14, 1779		March 8, 1830	25
	Jonathan Ward†	Alna	Dartmouth	1822	Oct. 26, 1825	Oct. 26, 1831		
	Christopher Marsh†	Haverhill, N. H.	Dartmouth	1820	May 7, 1828	Oct. 26, 1831		
	Stephen Merritt	Conway, N. H.		—	Oct. 26, 1831			
	John Turnert		Brown	1788	Nov. 1805	Dec. 1818		
	Christopher Marsh†	Haverhill, N. H.	Dartmouth	1820	May 7, 1828	Aug. 17, 1832		
Buxton	Stephen Morse	Bradford, Ms.	Dartmouth	1821	Sept. 25, 1833	July 9, 1835		
	Paul Coffin, D. D.	Newbury, Ms.	Harvard	1759	March 16, 1763		June 6, 1821	
	Levi Loring†	New Gloucester		—	Oct. 22, 1817	Aug. 31, 1835		
	Benjamin Rice†		Brown	1808	Dec. 9, 1835			

2d Chh.

Eliot	1773	1791	1829	1832	1801	1778	1828	1812
John Rogers	1721	1768	1792	1836	1801	1778	1828	1812
Alpheus Springt	1711	1766	1790	1825	1801	1773	1823	1812
Samuel Chandler	1711	1766	1790	1825	1801	1773	1823	1812
Josiah G. Merrill†	1711	1766	1790	1825	1801	1773	1823	1812
Elisha Bacont	1711	1766	1790	1825	1801	1773	1823	1812
Daniel Little	1711	1766	1790	1825	1801	1773	1823	1812
Nathaniel H. Fletcher†	1711	1766	1790	1825	1801	1773	1823	1812
George W. Wells††	1711	1766	1790	1825	1801	1773	1823	1812
Daniel Campbell	1711	1766	1790	1825	1801	1773	1823	1812
Beriah Greent	1711	1766	1790	1825	1801	1773	1823	1812
Joseph Fuller	1711	1766	1790	1825	1801	1773	1823	1812
Josiah W. Powers†	1711	1766	1790	1825	1801	1773	1823	1812
Thomas Prentice	1711	1766	1790	1825	1801	1773	1823	1812
John Hovey	1711	1766	1790	1825	1801	1773	1823	1812
Silas Moody	1711	1766	1790	1825	1801	1773	1823	1812
George Payson	1711	1766	1790	1825	1801	1773	1823	1812
Joseph P. Fessenden	1711	1766	1790	1825	1801	1773	1823	1812
Cephas H. Kent†	1711	1766	1790	1825	1801	1773	1823	1812
Levi Smith†	1711	1766	1790	1825	1801	1773	1823	1812
John Newmarch	1711	1766	1790	1825	1801	1773	1823	1812
Benj. Stevens, p. d. †	1711	1766	1790	1825	1801	1773	1823	1812
Jonas Hartwell	1711	1766	1790	1825	1801	1773	1823	1812
William Briggs	1711	1766	1790	1825	1801	1773	1823	1812
Stephen Merrill	1711	1766	1790	1825	1801	1773	1823	1812
Tobias H. Miller	1711	1766	1790	1825	1801	1773	1823	1812
Josiah Chase	1711	1766	1790	1825	1801	1773	1823	1812
Joseph Litchfield	1711	1766	1790	1825	1801	1773	1823	1812
Isaac Hasey	1711	1766	1790	1825	1801	1773	1823	1812
Paul Jewett	1711	1766	1790	1825	1801	1773	1823	1812
James Weston	1711	1766	1790	1825	1801	1773	1823	1812
Joseph Loring†	1711	1766	1790	1825	1801	1773	1823	1812
Edmund Eastman	1711	1766	1790	1825	1801	1773	1823	1812
Charles Freeman	1711	1766	1790	1825	1801	1773	1823	1812
Jonathan Atkinson	1711	1766	1790	1825	1801	1773	1823	1812
Caleb F. Page	1711	1766	1790	1825	1801	1773	1823	1812
Ivory Kinball	1711	1766	1790	1825	1801	1773	1823	1812
Jonathan Cale†	1711	1766	1790	1825	1801	1773	1823	1812
John Gunnison	1711	1766	1790	1825	1801	1773	1823	1812
Harvard	1711	1766	1790	1825	1801	1773	1823	1812
Coll. N. J.	1711	1766	1790	1825	1801	1773	1823	1812
Harvard	1711	1766	1790	1825	1801	1773	1823	1812
Bowdoin	1711	1766	1790	1825	1801	1773	1823	1812
Harvard	1711	1766	1790	1825	1801	1773	1823	1812
Harvard	1711	1766	1790	1825	1801	1773	1823	1812
Dartmouth	1711	1766	1790	1825	1801	1773	1823	1812
Middlebury	1711	1766	1790	1825	1801	1773	1823	1812
Middlebury	1711	1766	1790	1825	1801	1773	1823	1812
Harvard	1711	1766	1790	1825	1801	1773	1823	1812
Harvard	1711	1766	1790	1825	1801	1773	1823	1812
Harvard	1711	1766	1790	1825	1801	1773	1823	1812
Yale	1711	1766	1790	1825	1801	1773	1823	1812
Bowdoin	1711	1766	1790	1825	1801	1773	1823	1812
Middlebury	1711	1766	1790	1825	1801	1773	1823	1812
Yale	1711	1766	1790	1825	1801	1773	1823	1812
Harvard	1711	1766	1790	1825	1801	1773	1823	1812
Dartmouth	1711	1766	1790	1825	1801	1773	1823	1812
Brown	1711	1766	1790	1825	1801	1773	1823	1812
Harvard	1711	1766	1790	1825	1801	1773	1823	1812
Brown	1711	1766	1790	1825	1801	1773	1823	1812
Harvard	1711	1766	1790	1825	1801	1773	1823	1812
Bowdoin	1711	1766	1790	1825	1801	1773	1823	1812
Bowdoin	1711	1766	1790	1825	1801	1773	1823	1812
Dartmouth	1711	1766	1790	1825	1801	1773	1823	1812
Bowdoin	1711	1766	1790	1825	1801	1773	1823	1812
Dartmouth	1711	1766	1790	1825	1801	1773	1823	1812
Bowdoin	1711	1766	1790	1825	1801	1773	1823	1812
Dartmouth	1711	1766	1790	1825	1801	1773	1823	1812
Dartmouth	1711	1766	1790	1825	1801	1773	1823	1812
Lexington, Ms.	1711	1766	1790	1825	1801	1773	1823	1812
Conway, N. H.	1711	1766	1790	1825	1801	1773	1823	1812
Freeport	1711	1766	1790	1825	1801	1773	1823	1812
Newbury, Ms.	1711	1766	1790	1825	1801	1773	1823	1812
Ms.	1711	1766	1790	1825	1801	1773	1823	1812
Lebanon, N. H.	1711	1766	1790	1825	1801	1773	1823	1812
Vershire, Vt.	1711	1766	1790	1825	1801	1773	1823	1812
Croydon, N. H.	1711	1766	1790	1825	1801	1773	1823	1812
Newbury, Ms.	1711	1766	1790	1825	1801	1773	1823	1812
Pomfret, Ct.	1711	1766	1790	1825	1801	1773	1823	1812
Fryeburg.	1711	1766	1790	1825	1801	1773	1823	1812
Benson, Vt.	1711	1766	1790	1825	1801	1773	1823	1812
Kent, Ct.	1711	1766	1790	1825	1801	1773	1823	1812
Charlestown, Ms.	1711	1766	1790	1825	1801	1773	1823	1812
Bridgewater, Ms.	1711	1766	1790	1825	1801	1773	1823	1812
Conway, N. H.	1711	1766	1790	1825	1801	1773	1823	1812
Scituate, Ms.	1711	1766	1790	1825	1801	1773	1823	1812
Rowley, Ms.	1711	1766	1790	1825	1801	1773	1823	1812
Augusta	1711	1766	1790	1825	1801	1773	1823	1812
Cumberland	1711	1766	1790	1825	1801	1773	1823	1812
Concord, N. H.	1711	1766	1790	1825	1801	1773	1823	1812
Portland	1711	1766	1790	1825	1801	1773	1823	1812
Boscawen, N. H.	1711	1766	1790	1825	1801	1773	1823	1812
Fryeburg	1711	1766	1790	1825	1801	1773	1823	1812
Wells	1711	1766	1790	1825	1801	1773	1823	1812
Kingston, N. H.	1711	1766	1790	1825	1801	1773	1823	1812
Gilmanton, N. H.	1711	1766	1790	1825	1801	1773	1823	1812
Union Chh.	1711	1766	1790	1825	1801	1773	1823	1812
2d Chh.	1711	1766	1790	1825	1801	1773	1823	1812

<i>Towns and Churches.</i>	<i>Ministers.</i>	<i>Native place.</i>	<i>Educated.</i>	<i>Grad.</i>	<i>Settlement.</i>	<i>Dismission.</i>	<i>Decease.</i>	<i>Age.</i>
Newfield	John Dane	Andover, Ms.	Dartmouth	1800	Feb. 16,	1803		
	Henry T. Kelley	Hampstead, N. H.	Dartmouth	1819	June 29,	1825		
	Charles S. Adams	Bath	Bowdoin	1823	Sept. 17,	1828		
	David P. Smith	Hollis, N. H.	Dartmouth	1823	July 11,	1832		
	Solomon B. Gilbert	Brookfield, Ms.			Jan. 3,	1840		
	Benjamin Rolfe	Newbury, Ms.	Harvard	1777	Jan.	1795		1815
	Henry T. Kelley	Hampstead, N. H.	Dartmouth	1819	June 29,	1825		1827
	David P. Smith	Hollis, N. H.	Dartmouth	1823	July 11,	1832		1834
	Samuel Ordway	Boston, Ms.	Harvard	1757	Oct. 27,	1762		1799
	John Fairfield		Harvard	1793	July,	1799		1810
Saco	Elihu Whitcomb	Rowley, Ms.	Harvard	1806	Oct.	1810		1823
	Jonathan Cogswell, D.D.	Georgetown, Ms.	Harvard	1817	Nov. 5,	1828		1828
	Samuel Johnson	Northampton, Ms.	Bowdoin	1816	Feb. 17,	1836		1836
	Samuel Hopkins		Dartmouth	1827	July 19,	1786		
	Moses Sweat				May 2,	1823		1827
	Christopher Marsh	Haverhill, N. H.	Dartmouth	1820	May 6,	1829		1834
	Elisha Bacon	Freeport	Bowdoin	1825	Feb. 6,	1840		
	George W. Bourne	Wells			Jan.	1796		1804
	Joseph Brown	Conway, N. H.			April 30,	1823		1824
	Henry A. Merrill				Nov. 18,	1702		1703
South Berwick	Jeremiah Wise		Harvard	1693	Nov. 26,	1707		1756
	Jacob Foster		Harvard	1700	Sept. 1,	1756		
	John Thompson	Scarboro'	Harvard	1754	May 7,	1783		
	George W. Campbell	Lebanon, N. H.	Union	1765	Nov. 17,	1824		1828
	Seth H. Keeler	Brandon, Vt.	Union	1820	Oct. 15,	1829		1836
	Andrew Rankin	Littleton, N. H.	Middlebury	1826	March 1,	1837		
	Samuel Emery		Harvard	1691	Oct. 29,	1701		1725
	Samuel Jeffers	Salem, Ms.	Harvard	1722	Dec.	1725		48
	Gideon Richardson	Sudbury, Ms.	Harvard	1749	Feb.	1754		1758
	Moses Hemmenway, D.D.	Framingham, Ms.	Harvard	1755	Aug. 8,	1759		75
Wells	Benjamin White	Thetford, Vt.	Dartmouth	1807	June,	1811		1811
	Jonathan Greenleaf				March 8,	1815		1828
	William Clark	Hancock, N. H.	Dartmouth	1822	Feb. 18,	1829		1836
	Jonas Colburn	Dracut, Ms.	Middlebury	1817	April 18,	1837		
	Charles S. Adams	Bath	Bowdoin	1823	Dec. 27,	1831		1834
	David Oliphant	Waterford, N. Y.	Union	1809	Sept. 24,	1834		1838

2d Chh.





Towns and Churches.	Ministers.	Native Place.	Educated.	Grad.	Settlement.	Dismission.	Decease.	Age.
Danville	Samuel Stone	Windsor, Vt.			May, 1821	Oct. 1829		
	Isaac Weston†	Plymouth, Ms.	Dartmouth	1818	Oct. 20, 1830	1838		
	Horace B. Chapin†	Benson, Vt.	Harvard	1777	July 24, 1839		1832	
	Jacob Herrick				March, 1796			
	Bennett Roberts†				Sept. 26, 1827			
	John Wiswall				Nov. 3, 1756			
	Ebenezer Williams	Roxbury, Ms.	Harvard	1749	Nov. 6, 1765		Feb. 25, 1799	
	William Millmore	Londonderry, N. H.	Dartmouth	1798	June 19, 1803	July, 1833		
	Anson Sheldont	Acton			Oct. 28, 1835	Nov. 15, 1836		
	Charles Dame		Bowdoin	1835	May 29, 1839			
Freeport	Joseph B. Stevens†	Plainfield, Ct.	Bowdoin	1827	Feb. 19, 1834			
	Alfred Johnson	Braintree, Ms.	Dartmouth	1785	Dec. 29, 1789			
	Samuel Veazie	Dover, N. H.	Harvard	1800	Dec. 10, 1806			
	Reuben Nason	Falmouth	Harvard	1802	Feb. 7, 1810			
	Enos Merrill	Benson, Vt.	Bowdoin	1808	Nov. 6, 1816			
	Cephas H. Kent†	Wiscasset	Middlebury	1824	July 25, 1832	Sept. 26, 1836		
	Ebenezer G. Parsons	Truro, Ms.	Bowdoin	1833	Oct. 4, 1837			
	Solomon Lombard	Lebanon, Ct.	Harvard	1723	Dec. 26, 1750	Aug. 15, 1764		1809 30
	Josiah Thatcher	Newburyport, Ms.	Coll. N. J.	1760	Oct. 28, 1767	Aug. 1779		
	Caleb Jewett	Newburyport, Ms.	Dartmouth	1776	Nov. 5, 1783	1800		
Gray	Jeremiah Noyes	Rindge, N. H.	Dartmouth	1799	Nov. 16, 1803			
	Asa Rand	Southampton, Ms.	Dartmouth	1806	Jan. 18, 1809			
	Thaddeus Pomeroy†	Ipswich, Ms.	Williams	1810	June 12, 1822	June 12, 1822		
	Samuel Nash	Petersham, Ms.	Brown	1770	June 21, 1775	1782		
	Samuel Perley†		Harvard	1763	Sept. 8, 1784	1791		
	Daniel Weston		Harvard	1795	Oct. 1803	1825		
	Samuel H. Peckham				Sept. 14, 1830	1830		
	Thomas Riggs	Dorchester, Ms.			Jan. 26, 1831	1833		
	Calvin White†	New Castle			Aug. 7, 1833	1839		
	Nathan W. Sheldont				Jan. 23, 1839			
Harpwell	Elisha Eaton†	Quincy, Ms.	Harvard	1729	Oct. 24, 1753		April 22, 1764	61
	Samuel Eaton	Plymouth, Ms.	Harvard	1763	Jan. 25, 1832		Nov. 5, 1822	86
	William Harlow†	Cambridge, Ms.			Oct. 22, 1833			
Harrison	James P. Richardson†	Rowley, Ms.			July 19, 1837			
	Joseph Searle†		Dartmouth	1815				
Minot	Jonathan Scott†						Oct. 1819	75

2d Chh. United Chh. New Gloucester	William Pidgint Elijah Jones Samuel Foxcroft Elisha Moseley Benjamin Rice† Samuel H. Shepley Ammi R. Cutter Nicholas Loring Edward Brooks Tristram Gilman Francis Brown, D. D. Joseph W. Curtis Samuel Woodbury Asa Cummings David Shepley John Dutton† Otis C. Whiton Caleb Hobart Noah Cresey† Thomas Roby† Jostah G. Merrill James P. Richardson† James P. Richardson Charles R. Fisk† Thomas Williams† Thomas Smith Samuel Deane, D. D.† Icthabod Nichols, D. D.†   Elijah Kellogg Edward Payson, D. D.† Bennet Tyler, D. D.†	Newbury, Ms. Brewer Boston, Ms. Windham, Ct. Quincy, Ms. West Cambridge, Ms. Nantasket, Ms. Medford, Ms. Durham, N. H. Chester, N. H. Windsor, Vt. Acworth, N. H. Andover, Ms. Solon Menotomy, Ms. Winchendon, Ms. Milton, Ms. Saugus, Ms. Conway, N. H. Cambridge, Ms. Cambridge, Ms. Wrentham, Ms. Weymouth, Ms. Boston, Ms. Norton, Ms. Salem, Ms. South Hadley, Ms. Rindge, N. H. East Haddam, Ct. Hanover, N. J. Stamford, Ct. Barre, Ms. William T. Dwight Greenfield, Ct. South Hadley, Ms.	Dartmouth Dartmouth Harvard Brown Bowdoin Harvard Harvard Harvard Dartmouth Dartmouth Dartmouth Harvard Bowdoin Dartmouth Dartmouth Dartmouth Williams Harvard Brown Brown Harvard Harvard Dartmouth Harvard Yale Yale Princeton Middlebury Yale Yale Williams Yale Dartmouth	1794 1754 1790 1808 1833 1725 1732 1757 1757 1805 1811 1817 1825 1801 1815 1815 1805 1779 1824 1809 1720 1760 1803 1785 1803 1804 1811 1827 1807 1816 1813 1813 1785	Feb. 12, Jan. 16, Feb. 10, Oct. 1, Oct. 31, Nov. 18, Nov. 17, July 4, Dec. 8, Jan. 11, July 5, Nov. 5, Feb. 14, Feb. 18, Oct. 1, Feb. 18, July 17, Dec. 3, Oct. Jan. 23, Nov. 2, Oct. 22, Aug. 16, May 28, Oct. 14, March 8, Oct. 17, June, Oct. 1, Dec. 16, Sept. 17, Oct. 15, May 17, March 14, July 31, Nov. 9, June 6, March 18,	1811 1823 1765 1802 1828 1838 1730 1736 1764 1769 1810 1816 1817 1830 1814 1822 1828 1820 1810 1830 1833 1826 1834 1835 1727 1764 1809 1788 1807 1828 1834 1834 1834 1812 1822 1810 1825 1832 1812	Aug. 14, Aug. 15, Nov. 28, March, Nov. 1, Jan. 2, Feb. 17, Aug. 3, July 17, Sept. 4, Nov. 23, May 28, Dec. 5, April 22, Oct. 15, June, Aug. 3, Dec. 29, Dec. 12,	1819 1826 1835 1735 1769 1815 1817 1830 1814 1822 1828 1810 1830 1833 1835 1795-93 1814 83 1827 44 1831 45 1821
2d Chh. Chapel Chh. Otisfield								
Chapel Chh. Poland								
Portland								
2d Chh.								
3d Chh.								
Chapel Chh.								



Towns and Churches.	Ministers.	Native Place.	Educated.	Grad.	Settlement.	Dismission.	Decease.	Age.
High Street Chh.	Thomas J. Muddock†	Norwich, Vt.	Dartmouth	1812	Sept. 29,	1819	March 21,	1821
	George C. Beckwith†		Middlebury	1822	Aug. 8,	1832	Jan. 5,	1835
Pownal	John W. Chickering†	Woburn, Ms.	Middlebury	1826	April 2,	1835		
	Perez Chapin	Whately, Ms.	Middlebury	1808	March 20,	1811		1839
Scarborough	Ariel P. Chute†	Rowley, Ms.	Bowdoin	1832	Sept. 18,	1839		1759
	William Thompson				May 26,	1728		1775
2d Chh.	Thomas Pierce	Rowley, Ms.	Harvard	1764		1775		1831
	Thomas Lancaster		Dartmouth	1818	June 29,	1825		1795
Standish	Thomas Jameson†				Nov. 7,	1744	May,	
	Richard Elvins		Harvard	1770	Dec. 10,	1800	April 21,	1830
Westbrook	Benjamin Chadwick	Salisbury, N. H.	Harvard	1796	Sept. 18,	1828		1793
	Moses Sawyer†	Scarboro',	Dartmouth	1799	Oct.	1768		1794
Windham	Jonathan Gould		Harvard	1786		1793		
	Daniel Maret		Brown	1790		1795		
2d Chh.	Thomas Tenney	Chester, N. H.	Dartmouth	1825	Dec. 23,	1829		
	Clark Perry†	Worcester, Ms.	Harvard	1823	May 11,	1837		
Windham	Thomas Brown†	Haverhill, Ms.	Harvard	1752	Aug. 21,	1765		
	Caleb Bradley	Dracut, Ms.	Harvard	1795	Oct. 9,	1799	April 28,	1829
2d Chh.	Henry C. Jewett	Rowley, Ms.	Brown	1824	April 29,	1829	May 14,	1834
	Joseph Lanet	Sarbornton, N. H.			Dec. 29,	1836		
Windham	Jonathan Sewall, Jr.†	Chesterville			Oct. 9,	1839		
	Joseph Searlet	Rowley, Ms.	Dartmouth	1815	April 3,	1833	May,	1837
Windham	John Wight				Dec.	1743		1754
	Peter T. Smith	Portland	Harvard	1753	Sept. 22,	1762		
Windham	Nathaniel Stone	Dennis, Ms.			Oct. 1,	1798	Feb.	
	Asa Lyman†	Lebanon, Ct.	Dartmouth	1797	Nov. 30,	1809		1810
Windham	Gardiner Kellogg†		Yale	1791	April 25,	1811		1826
	William Gragg		Harvard	1820	Oct. 15,	1828		
Windham	Jonathan L. Hale†	Canaan, Ct.	Middlebury	1819	Sept. 12,	1832		1839
	John W. Shepard				Aug. 3,	1836		
Windham	Williaur Warren	Waterford			Feb. 13,	1840		

## NOTES,

## COUNTY OF YORK.

THIS county was coëxtensive with the limits of the State, until June 19, 1760; when two new counties, (Cumberland and Lincoln,) were established within the same territory.—*Williamson's Hist. of Maine, Vol. II. pp. 353, 354.* Since that time, at different dates, ten additional counties have been organized, making in the whole, thirteen now in the State.

This county embraces 25 towns; 21 in the preceding Table, and 4, (Cornish, Hollis, North Berwick and Waterborough,) in which no Congregational churches were ever embodied, and of course no Congregational ministry settled. Though this county was earliest in its settlement, and enjoyment of gospel privileges; yet some other sections of the State have surpassed it in population, and have a more full supply of the ministrations of religion. At the census of 1837, the number of inhabitants was 53,781. There have been, at successive periods, 28 Congregational churches organized in the county, all of which, (except the North church in Kennebunkport,) have had pastors. One has become Unitarian; one has become extinct; 15 now have pastors; 8 have stated supplies; and the balance are destitute, or have only occasional preaching.

**ACTON.**—This town was incorporated in 1833; originally the west part of Shapleigh. The church was organized Sept. 18, 1781, consisting of 15 members. It has now 56. Shapleigh was legally divided into two parishes in 1795, styled East and West parishes; here being a natural division of the town in that manner by ponds. The West parish, (now Acton,) was first settled, and has more constantly enjoyed the means of religion. Indeed, the church in Shapleigh has never had a pastor, except jointly with Acton. Their first minister here, (the Rev. Joseph Brown,) was settled in 1796; and though here have been five successive settlements in the ministry, (as may be seen in the preceding Table,) yet they have been destitute a considerable portion of the time. Their present pastor, Rev. Clement Parker, who was settled in 1829, was dismissed in 1831; a little previous to which time, there was considerable revival of religion, and enlargement of the church. Rev. Martyn Cushman succeeded him as pastor in 1834, and was dismissed in 1836. During this time, Mr. Parker had the pastoral charge of the 2d church in York. He returned here, and was resettled in 1838. This establishment was formerly aided in the support of the gospel, by the Maine Missionary Society; but from the increase of numbers, with the income from the parish fund, they have now sufficient ability to sustain the ordinances of religion. See Shapleigh.

**ALFRED.**—This town was taken from Sanford, and incorporated Feb. 4, 1794. The church was organized in Sept. 1791, in what was then the north parish of Sanford; and their first minister, Rev. John Turner, at the same time ordained. His immediate successor, Rev. Joseph Brown, formerly minister of Acton, was installed in 1805, and dismissed in 1809. At the time of his dismissal, religion was at a very low ebb, and they remained destitute several years. "In the beginning of the year 1816, the spirit of the people revived; but the church had dwindled away to a small number. In April of that year, the parish was reorganized, having previously held no legal meeting for nearly six years; and in Nov. following, Rev. Nathan Douglass was ordained. In the spring of 1817, a considerable awakening took place, and about 25 persons made public profession of religion." (Greenleaf's Sketches.) Since that time the state of religion has been more prosperous, both under the ministry of Rev. Daniel D. Tappan, and his successor, their present preacher, Rev. Albert W. Fisk, who has been ordained in the place, but not installed as their pastor. The church now consists of 132 members.

**BERWICK.**—This town was incorporated June 9, 1713. It originally embraced what is now South Berwick, and North Berwick, in addition to its present territory. The church was organized, March 13, 1755, and was then the 2d church in Berwick; the religious establishment, in what was afterwards South Berwick, being prior to it. This church has never had but three pastors. The first, Rev. John Morse, who was ordained a little more than a month after its organization, ministered to them about ten years, and his successor, Rev. Matthew Merriam, a little more than thirty years. Both continued with them during life. The pastoral relation of Rev. Joseph Hilliard, who was ordained the year of Mr. Merriam's decease, (1797,) has never been dissolved; though for many years, from indisposition, he has performed no parochial services. The church, never

large, gradually diminishing by long destitution, will probably become extinct by the remaining members joining to neighboring churches.

**BIDDEFORD.**—The first church was organized here on the 30th of April, 1730, and its first pastor, Rev. Samuel Willard, ordained at the same time. They have enjoyed the stated means of religion, with little intermission, to the present time, having had six successive pastors. They were in a declining state, for several years, previous to 1825; since which time the church has been more prosperous; and now contains 102 members. Their last minister, Rev. Stephen Merrill, was dismissed in 1839; but they have since had a stated supply, with considerable revival of religion.

The 2d church was organized in 1805, and Rev. John Turner, formerly minister in Alfred, was installed its pastor. He labored with them till 1817, and his pastoral connection continued till Dec. 1818, at which time he was installed at Kingston, N. H.—Rev. Christopher Marsh succeeded Mr. Turner in the pastoral office here, in 1828, and continued a little more than four years; when he was dismissed and took a Sabbath school agency in Massachusetts. His successor, Rev. Stephen Morse, was installed in 1833, and dismissed in 1835. The church is now destitute, and contains 69 members.

The town of Biddeford was incorporated in 1718, including what was afterwards Pepperellborough, and now Saco. The same territory, on both sides of the river, was incorporated by the name of Saco, in 1653.—*Williamson's Hist. of Maine, Vol. I. p. 352.*

**BUXTON**, incorporated July 4, 1762. Religious ordinances were established here at an early period of the settlement. When there were only about twenty families in the town, a church was organized, and Rev. Paul Coffin ordained as its pastor, in 1763. Dr. Coffin continued to preach and perform all pastoral labor, for more than half a century; and remained pastor of the church till his decease, (1821,) almost 60 years. In 1817, Rev. Levi Loring was ordained as his colleague. Soon after the dismissal of Mr. Loring, (1835,) the present pastor, Rev. Benjamin Rice, was installed. There are two meeting-houses, in which public worship is attended alternately. And though the establishment of other denominations of Christians within the same limits, (as is the case in almost every other town in the State,) somewhat diminishes their numbers and strength; yet the parish, being happily united, has ample means for the support of Christian ordinances. The church consists of 82 members.

**ELIOT.** This town, which was formerly the north parish of Kittery, was incorporated March 1, 1810. The church was organized on the 22d of June, 1721, and their first pastor, Rev. John Rogers, ordained Oct. 25, of the same year. He continued pastor till his decease, in 1773; but had a colleague, Rev. Alpheus Spring, in 1768. There have been five successive pastors. The state of the church has been generally flourishing. "Twice since its formation, an attention to religion has been general through the parish. Once during the ministry of its first pastor, about the year 1742; and once under the ministry of Rev. Samuel Chandler, in 1815." Since that period, there have been successive "times of refreshing from the presence of the Lord." They are united and prosperous, under the ministrations of their present pastor, Rev. John Bacon. The number in the church is 143.

**KENNEBUNK**, incorporated as a town in 1820, was legally constituted as the north parish of Wells, in 1750, and in the same year a church was embodied, and the Rev. Daniel Little ordained over them. He remained pastor of the church, till his decease, in Oct. 1801, a little more than half a century. He performed all pastoral labors till towards the close of life. In 1766 he received the honorary degree of Master of Arts from Harvard College. In Aug. 1800, Rev. Nathaniel H. Fletcher was ordained his colleague. Rev. George W. Wells, on the 24th of Oct. 1827, was ordained colleague with Mr. Fletcher, whose pastoral relation was dissolved, by mutual consent, the following year.

A second church was formed in Kennebunk, Aug. 15, 1826, styled Union Church. It was small at its organization, embracing only one male member. Its first pastor, Rev. Daniel Campbell, was ordained Dec. 5, 1827. He has had, as may be seen in the preceding Table, three successors in office; and the church is now destitute of a pastor. It has witnessed a regular and gradual increase, and now numbers 67 members. It was aided for several years, in the support of the gospel, by the Maine Missionary Society; but under the ministrations of its last pastor, Rev. Josiah W. Powers, it sustained of itself the ordinances of worship. The first church, which has become Unitarian, continues to embrace the greater portion of the population and wealth.

**KENNEBUNKPORT**, in 1653, was incorporated under the name of Cape Porpus; and after a scene of desolation in the Indian wars, was revived and reestablished in 1714, and took the name of Arundel; which has been changed to the present style, since the separation of Maine from Massachusetts in 1820.



The church was organized here in Nov. 1730. The people had stated preaching, many years before this; but there is no record of any previous ecclesiastical establishment. Their first pastor, Rev. Thomas Prentice, was ordained at the time the church was embodied. He was dismissed in 1738, and afterwards settled in Charlestown, Ms. His immediate successor, Rev. John Hovey, was ordained Sept. 1741, and dismissed June, 1768. The third pastor of this church was Rev. Silas Moody, ordained Jan. 9, 1771. From that date to the present time, about 70 years, the church has not been destitute of a pastor for the space of a year at any time, with the exception of the last two years; though they have had five successive ministers within that period. During the last twenty years, the church has been blessed with revivals of religion, which have increased their numbers and strength. It is an establishment, which has always had sufficient means for the respectable support of gospel ordinances. At the time of the dismission of their last pastor, Rev. Levi Smith, Jan. 10, 1833, the church was divided, taking the style of the First Church, and the South Church. The former has 72 members, and the latter, 83. Both have hitherto enjoyed stated preaching, but neither has as yet settled a pastor.

There has within a few years past been embodied a church in the borders of this town, called the North Church; but it is small, and has never had a pastor, and probably may never be able to sustain stated worship. It consists of 5 members.

KITTERY, incorporated 1648, was the first incorporation of a town in the State, York being at that time a city, under the name of Georgeana. (See York.) Kittery originally embraced, in addition to its present territory, Berwick and Elliot.

The first church formed within the present limits of this town, was at Kittery Point, Nov. 4, 1714, and at the same time Rev. John Newmarch was ordained pastor. He had preached to the people several years previous to this date. Rev. Benjamin Stevens was ordained as his colleague, May 1, 1751. Both continued in the pastoral office during life. The former died Jan. 15, 1754; the latter, May 18, 1791. The year after Dr. Stevens's death, Rev. Jonas Hartwell was ordained pastor, and dismissed May, 1798. He was succeeded in the ministry here, in Dec. of the same year, by Rev. William Briggs, who was dismissed in 1814. For several years the state of religion had been declining, so that the town was almost a waste place, at the time of the dismission of Mr. Briggs; there being then no male member in the church, and but three females. It was revived under the ministry of the Rev. Stephen Merrill, who was ordained in 1821, and dismissed in 1831. It has been aided for many years in supporting the gospel, but gives promise from its gradual enlargement, to be soon able to sustain its own ordinances of religion. Rev. Tobias H. Miller, who was ordained Nov. 21, 1833, is the present pastor. The church contains 34 members.

The second church in this town, in the parish called Spruce Creek, was organized Sept. 19, 1750, and has had two pastors, Rev. Josiah Chase and Rev. Joseph Litchfield; the former was ordained at the time of the organization of the church, and the latter, July, 1782. The church is now extinct.

LEBANON was incorporated, June 25, 1767. A church was formed, and Rev. Isaac Hasey, their first pastor, ordained June 26, 1765. "Mr. Hasey moved his family here among the first inhabitants, and was supported for seventeen years by the original proprietors of the land." Since that time, the parish, possessing considerable "ministerial funds," has always been in a capacity to support the gospel. Mr. Hasey continued their pastor till his death, Oct. 1812, a little more than 47 years. He was succeeded in the ministry here by Rev. Paul Jewett, who was ordained, April, 1814, and dismissed, Oct. 1819. Some serious attention to religion was witnessed under the ministry of Mr. Jewett, by which the church was enlarged. It was still more prosperous, during the labors of his successor, Rev. James Weston. The present pastor, Rev. Joseph Loring, was ordained Oct 12, 1836. The church contains 126 members.

LIMERICK, incorporated March 6, 1787. The church in this place was formed July 5, 1795, and Rev. Edmund Eastman, their first minister, ordained the 6th of November following. He continued their pastor till his decease, Dec. 9, 1812; a little more than seventeen years. His health failing in the latter part of his ministry, he was taken off from his active labors, and the parish began to be scattered and diminished. In their destitute state after his death, in the course of a few years, the place became almost a moral waste; as was also the case of a number of the churches in the immediate vicinity. In 1818, Rev. Charles Freeman, the present pastor of the church, went to them, as a missionary, under the auspices of the Maine Missionary Society. His labors were blessed in the revival of religion, and he was ordained pastor of the church, Jan. 19, 1820. Since that time, the affairs of the church have worn a favorable aspect. There has been a gradual enlargement, with union and strength; so that they have doubly repaid, in contributions to the charitable objects of the day, the amount received by

themselves, in former time, to raise them up from years of desolation. Number of members in the church, 91.

**LIMINGTON**, formerly Ossipee plantation, was incorporated Feb. 9, 1792. The church was organized, Oct. 1789, consisting of six members. Their first pastor, Rev. Jonathan Atkinson, was ordained, Oct. 17, 1794. It was originally a feeble Society, but received some additional strength, in a special attention to religion in 1802. Mr. Atkinson was dismissed in 1821; but his parochial services were discontinued several years before. Rev. Caleb F. Page succeeded him, in the pastoral office in this church, Nov. 5, 1823, was dismissed Sept. 24, 1833, and has since been installed pastor of the first church in Bridgeton. Their present pastor, Rev. Ivory Kimball, was ordained Nov. 12, 1834. The establishment here has witnessed some enlargement, by revivals of religion within the ten years past; but is still feeble, and receives aid from abroad, in sustaining the ordinances of worship. The church consists of 69 members.

**LYMAN**, under the name of Coxhall, was incorporated March 11, 1778. It took its present name, Feb. 26, 1803. The people, in their parochial affairs, were at first connected with Alfred and Sanford. A church was formed in 1801, and their first pastor, Rev. Jonathan Calef, who had previously been settled in Canaan, was installed Dec. 2, of that year. Mr. Calef ministered to them about thirty years, and was dismissed May 11, 1831. On the following day, his successor, Rev. John Gunnison, was ordained; and dismissed Sept. 1834. During Mr. Gunnison's labors, the people received aid from the Maine Missionary Society; and since his dismission, though they have had the preaching of the gospel, they have settled no pastor. The church, originally small, was somewhat enlarged under the ministry of its first pastor, and experienced a more extended revival of religion under the services of his successor; so that it now numbers 154 members.

**NEWFIELD**, incorporated Feb. 26, 1794. A small church was organized here in July, 1801, and Rev. John Dane, its first pastor, ordained Feb. 16, 1803, and dismissed the following year. "The ministry of Mr. Dane, though short, was ruinous to the church and society." After a destitution of twenty years, they settled a successor, Rev. Henry T. Kelley, who was ordained June 29, 1825, and dismissed June 27, 1827. Rev. Charles S. Adams was ordained Sept. 17, 1828, and dismissed Dec. 27, 1831. Rev. David P. Smith was installed July 11, 1832, and dismissed Aug. 19, 1839. Mr. Kelley, Mr. Adams and Mr. Smith, were settled as pastors of the churches of Newfield and Parsonsfield jointly; though the labors of Mr. Smith, for the last few years before his dismission, were restricted wholly to Newfield. Rev. Solomon B. Gilbert was ordained Jan. 3, 1840, and his services are devoted wholly to this place. The church contains 70 members. It has been prosperous under the ministrations of religion of late years; but the Maine Missionary Society has hitherto afforded to them some aid in supporting the gospel; as it has indeed to more than half the churches in the county, at different times, within the quarter of a century past.

**PARSONSFIELD**.—This town was incorporated March 9, 1785. A church was organized here, and Rev. Benjamin Rolfe ordained its pastor, in Jan. 1795. Mr. Rolfe ministered to them twenty years, and was dismissed May, 1815. "The church, which was never large, became reduced to less than twenty members, and the Congregational Society to about that number of families." Since that time it has been resuscitated, and considerably enlarged. The church now contains forty-three members. It has had three successive pastors, jointly with the church in Newfield; but they settled their present pastor, Rev. Samuel Ordway, securing his services wholly to themselves. His ordination took place Dec. 5, 1838. (See Newfield.)

**SACO**, formerly Pepperellborough, set off from Biddeford and including that part of the town lying east of the Saco river, was incorporated June 9, 1772. It assumed its present name in 1805. The church was formed here, and the first pastor, Rev. John Fairfield, ordained, Oct. 27, 1762. His pastoral relation continued, though he had ceased preaching to the people for a year or two, until his successor, Rev. Elishu Whitcomb, was ordained, in July, 1799. Mr. Whitcomb continued in the ministry till the summer of 1810. In October of the same year, Rev. Jonathan Cogswell was ordained pastor. At this time, the church had become very much reduced, consisting of only 28 members. But his ministry was accompanied by divine influences, and the number was increased to more than a hundred. Dr. Cogswell was dismissed Oct. 16, 1828; and afterwards settled in Berlin, Ct. and is now one of the professors in the Theological Seminary at East Windsor, in that State. In November of the same year, Rev. Samuel Johnson, formerly pastor of the church in Alna, was installed. He continued till 1835, when he accepted the office of General Agent of the Maine Missionary Society, and died in Hallowell, on the 16th of November, in the year following. The installation of the present pastor, Rev. Samuel Hopkins, formerly settled at Montpelier, in Vermont, was on the 17th of Feb. 1836.



The pastoral relation of his predecessor, Mr. Johnson, was not dissolved to this date. The church has been generally in a prosperous state, since 1810; and now contains 232 members. It is exceeded in numbers but by one church in the county; and by none in ability for the support of gospel ordinances.

**SANFORD**, incorporated Feb. 23, 1768. A church was organized here July 19, 1786; and Rev. Moses Sweat, its first pastor, ordained at the same time. Mr. Sweat ministered to them about 36 years, and died Aug. 31, 1822. In May of the following year, Rev. Christopher March was ordained to the pastoral charge. He continued a little more than four years, and was dismissed Dec. 11, 1827. He was succeeded by Rev. Elisha Bacon, who was ordained May 6, 1829, dismissed Sept. 11, 1834, and since settled in the ministry at Elliot. Their present pastor, Rev. George W. Bourne, was ordained Feb. 6, 1840. The church contains 63 members.

**SHAPLEIGH**.—This town was originally a plantation under the name of Hubbards-town, and incorporated March 5, 1785, with the name prefixed to this article, from Nicholas Shapleigh, Esq. a principal proprietor or claimant of the town. The church within its present limits is very small, consisting of four members, and though enjoying the ministrations of the gospel occasionally, has never had a pastor, except jointly with Acton, which was formerly a part of the same town; and the churches were originally one. This church is now destitute, and if there is a resettlement of the ministry, it must be sustained in part by charitable aid. See Acton.

**SOUTH BERWICK** was incorporated as a town Feb. 12, 1814. It was originally called Quampeagan Landing, and was the place of the first settlement in the original town of Berwick.

Their first pastor, Rev. John Wade, began to preach at this place about the year 1700; but the church was not formed till June 4, 1702, and Mr. Wade was ordained the November following. His ministry was short, as he lived but one year after his settlement. He was succeeded by Rev. Jeremiah Wise, who was ordained in 1707, and died in 1756, having been pastor of the church almost half a century. Their third pastor was Rev. Jacob Foster, ordained Sept. 1, 1756. He was dismissed in 1777, and became a chaplain in the army of the Revolution. Rev. John Thompson, who had been settled at Standish, was installed pastor of the church in May, 1783, and continued in this office till his decease, which was Dec. 21, 1828. Rev. George W. Campbell was ordained colleague pastor with Mr. Thompson, Nov. 17, 1824, and dismissed Dec. 24, 1828. He was succeeded by Rev. Seth H. Keeler, ordained Oct. 15, 1829, and dismissed April 18, 1836. "The church, which consisted of only 13 members, in Nov. 1826, was greatly increased during the labors of the last two pastors mentioned. The former received 60, and the latter 72, to the communion." Their late pastor, Rev. Andrew Rankin, who was installed March 1, 1837, was blessed in his labors, having admitted 27 to the church; and there are about as many more hopeful converts, that have not yet made public profession of religion. It is an establishment that has generally been supplied with the means of grace, and always possessed of ample means for the support of the gospel. The church now contains 130 members.

**WELLS**.—This town originally included what is now Kennebunk, in addition to its present territory, and was incorporated in 1653. A church was organized here in 1701, and on the 29th of October of the same year, Rev. Samuel Emery was ordained pastor. The people had preaching, more or less constantly, many years before this; as was also the case in various other towns in the county, before the regular ecclesiastical establishments. Mr. Emery died in 1725, and was succeeded the same year by Rev. Samuel Jefferds, who continued pastor till his decease, Feb. 1752. After a vacancy of about two years, Rev. Gideon Richardson was ordained pastor in Feb. 1754, but lived only four years. The fourth pastor of the church was Rev. Moses Hemmenway, who was ordained Aug. 8, 1759, and deceased April 5, 1811. The ministry of Dr. Hemmenway was peaceful, and extended through more than half a century. The next minister of the church was Rev. Benjamin White, who was ordained June, 1811, and died March, 1814. The ministry of Mr. White was short, but successful. He was succeeded by Rev. Jonathan Greenleaf, who was ordained March 8, 1815, and dismissed Sept. 4, 1828, and is now Secretary of the American Seaman's Friend Society, New York. Mr. Greenleaf received the honorary degree of Master of Arts at Bowdoin College in 1824. Rev. William Clark was installed pastor of the church in 1829, and continued with them till 1836, when he accepted of an agency in the American Tract Society, and has been laboring in that department in the Western States. The present pastor of the church, Rev. Jonas Colburn, was installed April 13, 1837. There have been successive revivals of religion. One under the ministry of Mr. Jefferds, in 1741-2; another under Mr. Richardson, 1756; a third under Mr. White, 1811; a fourth under Mr. Greenleaf, 1827; and the most extensive, during the labors of Mr. Clark, his successor. It now comprises a larger number than



any other church in the county; though there are others that have more wealth. It has now 251 members.

A second church was formed here in August, 1831, and Rev. Charles S. Adams, formerly minister in Newfield, installed 27th of December following. Mr. Adams was dismissed Jan. 13, 1834, and was succeeded by Rev. David Oliphant, formerly minister of Beverly, Ms. who was installed Sept. 24, of the same year. Their present pastor, Rev. Charles Walker, was installed May 8, 1839. This church contains 71 members. Both churches have sufficient means for sustaining their respective ordinances of worship, and are at present in a tranquil and prosperous state.

YORK was chartered as a borough, 1641; as a city, 1642; and incorporated as a town, 1652. (See Kittery.)—Here was planted the first church in the State. Its organization, though there is no record of it, is supposed to be at the time of the ordination of their first pastor, Rev. Shubael Dummer, 1673. "On the 25th of Jan. 1692, the Indians made an attack on the settlement at York, and Mr. Dummer was shot as he was mounting his horse at his own door." He was succeeded in the ministry by Rev. Samuel Moody, who was ordained over the church, Dec. 1700. The ministry of Mr. Moody was long and prosperous. "About the year 1741, a general revival of religion commenced, and many were hopefully converted and gathered into the church." After ministering to the church almost half a century, he died at the age of 72, in 1747. His immediate successor was Rev. Isaac Lyman, who was ordained, 1749, and deceased, 1810; after sustaining the office of pastor 60 years. In 1798, Rev. Rosewell Messenger was settled as colleague pastor with Mr. Lyman, and dismissed in 1813. After an interval of about two years, Rev. Moses Dow, formerly minister in Beverly, Ms. was installed pastor of the church; and was dismissed Feb. 17, 1830. On the same day, Rev. Eber Carpenter was ordained pastor of the church. Mr. Carpenter remained with them a little more than five years, and was dismissed Sept. 16, 1835. Their present pastor, Rev. John Haven, was ordained June 12, 1837. This church has almost constantly enjoyed the means of religion from its first establishment, and was formerly flourishing; but had become weakened and diminished, in later years. For the last ten years it has been increasing in numbers and strength. It now contains 98 members.

In 1732, a second church was formed in this town, and Rev. Joseph Moody, son of Rev. Samuel Moody, of the first church, ordained pastor. He has had here, as may be seen in the Table, six successors in the ministry. But the establishment has never been marked by any special religious prosperity. It has been resuscitated of late, from almost entire extinction. It is, however, still small, containing only 14 members, and receives aid in supporting the gospel. Its present pastor, Rev. Samuel Stone, first settled in Warren and afterwards in Cumberland; was installed Dec. 19, 1838.

The dates of the incorporation of towns, in the preceding minutes, were taken from Williamson's History of Maine; and for the few notices, respecting the churches in more ancient time, reference is had chiefly to Greenleaf's Sketches of the Ecclesiastical History of the State, published in 1821. Since that period, there has been a revival of religion, to a greater or less extent, in almost all the churches within the limits of the county, which has contributed to their enlargement; though some of them are still few in numbers and feeble in resources. The whole number of members, belonging to the churches at the present time, is 2,261.

#### COUNTY OF CUMBERLAND.

This county was established June 19, 1760. It now embraces 27 towns, in 24 of which, as may be seen in the preceding Table, there has been settled a Congregational ministry. There have been at successive periods, 38 churches organized; all of which, except two, one at Danville Corner and the other at Raymond, have had pastors. One has become Unitarian, two have been united in one, four have become extinct, twenty-six now have pastors, and the remainder, with one or two exceptions, have stated supplies. This county embraces more churches, has had a more constant supply of the means of grace, possesses more wealth, and has a more numerous population, than any other county in the State. It is not so large in territory as some others; but at the census of 1837, it numbered 67,781 inhabitants. The Congregational churches embrace 3,473 members.

BALDWIN.—This town was incorporated on the 23d of June, 1802; and then included what is now Sebago. The church was organized May, 1821, and Rev. Noah Emerson, who is the present pastor, was installed June 1, 1825. Though the religious establishment had a fund sufficient for the support of the gospel, it has never been in a prosperous state. The church now contains 21 members, residing partly in Baldwin and partly in the adjoining town, Sebago.

BRIDGETON, which received its name from Moody Bridges of Andover, Ms. who was a large proprietor, was incorporated Feb. 7, 1794. The first improvements were made by Benjamin Kimball in 1769. The church was formed in August, 1784, consisting of 17 members. The first candidate, to whom they gave a call to settle with them, was Rev. Nathan Church, who was ordained June 17, 1789, and died Nov. 14, 1836, at the age of 82 years. Rev. Daniel Newell was ordained his colleague Oct. 24, 1827, and dismissed in April, 1830. Their present pastor, Rev. Caleb F. Page, formerly pastor of the church in Limington, was installed Oct. 23, 1833.

A second church was formed in the south part of the town, Dec. 30, 1829, and their present pastor, Rev. Joseph P. Fessenden, formerly minister in Kennebunkport, was installed on the 10th of February following. Both churches have very considerable ministerial funds, and are in a prosperous condition. The former contains 100 members, and this, 63.

A third church was formed in the north part of this town, Nov. 16, 1832, and now contains 45 members. Their first pastor, Rev. Charles Soule, was installed Jan. 23, 1833, and dismissed in 1835. Their present pastor, Rev. Joseph Searle, formerly minister of the second church in Westbrook, was installed July 19, 1837. Bridgeton Academy, which was incorporated March, 1808, is situated in this section of the town, and is now in successful operation. The religious establishment here, not having sufficient means for the constant support of the gospel, Mr. Searle, at the same time, was also installed pastor of the church in the adjoining town of Harrison, supplying alternately both places. See Harrison.

BRUNSWICK.—“This was originally called Pegypscot, and began to be settled as early as 1626. In 1676, it was destroyed by the savages. It revived after the war, and was again destroyed in 1690. In 1713–14, the settlements were resumed; yet in Lovewell’s war, 1722, it was reduced to ashes, and again repeopled in 1727. Brunswick was incorporated as a town on the 24th of June, 1797. It is now among the most important municipalities in the State. Here is our principal seat of classic science and literature. The village is delightfully situated on a sandy plain; the greater part of the dwelling-houses and stores, standing on both sides of a wide and spacious street, a mile in length, terminated on one end by the Androscoggin at the lower falls and the bridge, and on the other by the meeting-house and the College edifices.”—*Williamson’s Hist. of Maine, Vol. II. pp. 191, 2.*

The church was probably embodied, though there is no record of its date, about the time of the settlement of its first pastor, Rev. Robert Dunlap, who was ordained in 1747. The people had preaching, by successive ministers, many years before this. Mr. Dunlap ministered to them about thirteen years; was dismissed in Oct. 1760, and continued to reside in the place till his decease, June 26, 1776. His successor in the pastoral office was Rev. John Miller, who was ordained Nov. 3, 1762. Mr. Miller retained his pastoral relation till his death, which was in 1789. After a destitution of five years, and having employed many candidates, Rev. Ebenezer Coffin was ordained June 23, 1794. He was dismissed in 1802. The next pastor, Rev. Winthrop Bailey, was ordained May, 1811, and dismissed April, 1814, continuing with them about three years. The church had become very much reduced, so as to consist of only 17 members, at the time of Mr. Bailey’s settlement. He was succeeded by Rev. Asa Mead, ordained Dec. 18, 1822, and dismissed in July, 1829. Mr. Mead was afterwards installed pastor of a church in East Hartford, Ct. where he died, Oct. 26, 1831. The present pastor of the church, Rev. George E. Adams, was installed Dec. 30, 1829. For the last twenty years, the church has been prosperous, gradually increasing in numbers, wealth and influence. It now contains 155 members.

CAPE ELIZABETH, originally belonging to Falmouth, was incorporated as a town, 1765. The church, which was the second church in Falmouth, was organized in 1734, and Rev. Benjamin Allen, previously settled in Bridgwater, Ms. was installed pastor, in November of that year. His pastoral relation continued till his death, May 6, 1754. He was succeeded, after an interval of two years, by Rev. Ephraim Clark, who was installed May 21, 1756. Mr. Clark ministered to them a little more than forty years, and died Dec. 11, 1797. The church was reorganized in 1801, having become nearly extinct; and Rev. William Gregg was ordained pastor in June of that year. He was dismissed in 1806, and was succeeded by Rev. Benjamin Sawyer, who was ordained Nov. 22, 1809. After the dismissal of Mr. Sawyer, in 1813, the people had only occasional preaching for two or three years, when Mr. Gregg was resettled, Jan. 31, 1816. He was dismissed in 1824. Rev. Isaac Esty, the next pastor of the church, was ordained Jan. 29, 1829, and continued a little more than two years. Rev. Josiah G. Merrill was the last pastor, installed Feb. 6, 1833, and dismissed in 1838. It has been for a long time a feeble establishment, though of late years gathering strength. The church now contains 44 members.



**CUMBERLAND.**—This town was taken from North Yarmouth, and incorporated about the time Maine was erected into a State. The church was organized here in 1793, consisting of members set off from the first church in North Yarmouth. On the 22d of Oct. 1794, their first pastor, Rev. Rufus Anderson, was ordained. He continued with them about ten years, and was afterwards settled in Wenham, Ms. Rev. Amasa Smith, formerly minister at Turner, was installed pastor of the church, Oct. 22, 1806, and dismissed in 1820; still residing in the place at an advanced age. He was succeeded by Rev. Samuel Stone, formerly settled at Warren, who was installed May, 1821. He ministered to them a little more than eight years, and has since taken the pastoral charge of the second church in York. Their present pastor, Rev. Isaac Weston, formerly minister in Boothbay, was installed Oct. 20, 1830. The church has generally been prosperous; and especially within the last ten years has been enlarged by revivals of religion. It now contains 165 members.

**DANVILLE**, incorporated Feb. 1, 1819, "was formerly a part of the Pejepscot claim and Little's Gore." It is situated on the westerly side of the Androscoggin, opposite to Lewiston Falls. The church was formed here in the winter of 1825-6. It consists of members partly residing here and partly in Lewiston, on the opposite side of the river. But the place of worship is here, and the greater portion of the church. It was a feeble establishment, till the settlement of their first pastor, Rev. Weston B. Adams, Nov. 14, 1832. Since that time it has prospered, and now contains 80 members, with sufficient means for the support of gospel ordinances. Mr. Adams was dismissed in 1838, and their present pastor, Rev. Horace B. Chapin, installed July 24, 1839.

A church was formed here, some years since, worshipping near the border line, between this town and New Gloucester. It has never had a pastor, and may be considered as nearly extinct, consisting now of 8 members only.

**DURHAM** was incorporated as a town Feb. 17, 1789; its plantation-name being Royalstown, from Col. Royal of Medford, Ms. who was a considerable proprietor. The church was organized and their first minister, Rev. Jacob Herrick, ordained, in May, 1796. Mr. Herrick deceased in 1832. His colleague, Rev. Bennett Roberts, who was ordained Sept. 26, 1827, continued about two years. The church now contains 54 members, and though destitute of a pastor has generally stated preaching.

**FALMOUTH** was incorporated in 1658, and reorganized in 1714. It originally included what is now Portland, Cape Elizabeth and Westbrook. The church formed within its present limits, was organized in 1754, and their first minister, Rev. John Wiswall, ordained Nov. 3, 1756. He left them in 1764, without any formal dismission, and became an Episcopalian. His successor, Rev. Ebenezer Williams, who was ordained Nov. 6, 1765, continued during life. He died in 1799. Rev. William Miltimore was ordained June 19, 1803, and remained thirty years. Rev. Ansel Sheldon was installed in 1835 and dismissed, 1836. The church contains 115 members. Rev. Charles Dame, who was ordained May 29, 1839, is the present pastor.

A second church was organized in this town Sept. 2, 1830, and their present pastor, Rev. Joseph B. Stevens, ordained Feb. 19, 1834. Both churches are now prosperous. This contains 71 members.

**FREEPORT**, once a part of North Yarmouth, was incorporated Feb. 14, 1789. On the 21st of December of that year a church was organized, and Rev. Alfred Johnson ordained the 28th of the same month. Mr. Johnson was dismissed Sept. 11, 1825, and installed at Belfast. He was succeeded by Rev. Samuel Veazie, ordained Dec. 10, 1806, and deceased Feb. 6, 1809. Rev. Reuben Nason was ordained Feb. 7, 1810, and continued five years. He was afterwards preceptor of Gorham Academy. He was succeeded by Rev. Enos Merrill, ordained Nov. 6, 1816, dismissed Jan. 6, 1830, and since installed at Alna. Rev. Cephas H. Kent, formerly settled at Kennebunkport, was installed July 25, 1832, and continued a little more than four years. The church has been prosperous in late years, and now contains 170 members. Rev. Ebenezer G. Parsons was ordained Oct. 4, 1837, and is the present pastor.

**GORHAM** was incorporated Oct. 30, 1764. An Academy has been in successful operation for many years in this town, and lately there has been connected with it a Female Teachers' Seminary; both flourishing. The church was organized, 1750. It is a wealthy establishment, the parish being large, and the greater portion for the support of the gospel derived from the income of "ministerial funds." The church has been increased of late by successive revivals of religion, and now contains 185 members. The first pastor, Rev. Solomon Lombard, was ordained at the time of the organization of the church. Rev. Josiah Thatcher, in 1767; Rev. Caleb Jewett in 1783; Rev. Jeremiah Noyes in 1803; Rev. Asa Rand in 1809; and Rev. Thaddeus Pomeroy, their last pastor, was installed June 12, 1822. The church, though now destitute of a pastor, has constant preaching. It contains 185 members.



GRAY, formerly a plantation under the name of New Boston, was incorporated June 19, 1778. The church was organized Aug. 1774, and Rev. Samuel Nash ordained June 21st of the year following. He was succeeded by Rev. Samuel Perley in 1784; Rev. Daniel Weston in 1803; Rev. Samuel H. Peckham in 1825; Rev. Thomas Riggs in 1831; Rev. Calvin White in 1833; and the present pastor, Rev. Nathan W. Sheldon, first settled in Brownville and afterwards at Rumford, who was installed here Jan. 23, 1839. The church has not unfrequently been destitute; has always been a feeble establishment, though of late gaining strength. It now contains 58 members.

HARPSWELL, once a part of North Yarmouth, was incorporated Jan. 25, 1758. The church was organized, and Rev. Elisha Eaton installed pastor in 1753. He died April 22, 1764; and was succeeded by his son, Rev. Samuel Eaton, who was ordained on the 22d of October, of the same year. A little more than two years after this, "the people were favored with a remarkable shower of divine grace, and there were 67 added to the church." Mr. Eaton died in 1822. Since then the church has been in a low state, few in numbers and feeble. Rev. William Harlow was installed in 1832, and continued about five years; but no enlargement. The church is now destitute of a pastor, and contains 25 members. But the revival of religion, they are enjoying this present year, 1840, will probably more than double the number.

HARRISON, "formed of the northwesterly part of Otisfield and the easterly part of Bridgeton," was incorporated March 18, 1805. The church was organized Feb. 15, 1826. Rev. James P. Richardson was installed pastor Oct. 22, 1833. Mr. Richardson took the pastoral charge of the church at Otisfield at the same time; supplying in both places. He was dismissed from this church July 19, 1837, and has since restricted his labors wholly to Otisfield. On the same day of his dismissal, Rev. Joseph Searle was installed over this church, jointly with the church at North Bridgeton. The church is now prosperous, numbers 86 members, and will probably soon secure the labors of a pastor wholly to itself. See North Bridgeton.

MINOT was incorporated June 18, 1802. "In the spring of 1791, a considerable revival of religion commenced in the northern part of Bakerstown, now Minot, and a church was organized Sept. 8th of the same year. Rev. Jonathan Scott was installed pastor in 1796. The records kept by him were mostly consumed by the burning of his house, Feb. 1807. In 1806, in consequence of some difference about the location of a meeting-house, twelve members were set off and organized into a second church. They received a pastor in 1811. But very small additions were made to either church. In Oct. 1819, the first church was bereaved of its pastor by the decease of Mr. Scott. The same year the second church became destitute. Both churches were now without a pastor for about five years, and their prospects appeared very dark. The two churches became one, taking the name of 'the United Congregational church, Minot,' on the 12th of Feb. 1823; and on the same day, Rev. Elijah Jones was ordained pastor. In the spring following this union, there began to be some favorable appearances and several hopeful conversions. For nearly three years the work went gradually onward, some being added to the church at almost every communion. In 1826, the attention became general in the town, and about 100 that year were added. There were considerable additions in two or three succeeding years, and a more general revival in 1837 and the first part of the year following. The two churches, at the time of their union, both contained about 37 members. There are now 275."—*Extract from MS. Letter of Rev. E. Jones, pastor of the church.*

NEW GLOUCESTER was originally settled by inhabitants from Gloucester, Ms. It was granted to proprietors in Gloucester, 1735; surveyed and laid out into lots in 1737. "The proprietors' meetings were held the first time within the plantation in 1763." A church was organized consisting of 8 members, Jan. 16, 1765, and Rev. Samuel Foxcroft at the same time ordained. Mr. Foxcroft continued pastor for 27 years. He remained in the town, in feeble health, till his decease, May 9, 1807. Rev. Elisha Moseley was ordained Feb. 10, 1802, and died Feb. 10, 1826. He was succeeded by Rev. Benjamin Rice, who was installed Oct. 1, 1828, and dismissed Aug. 15, 1835. Rev. Samuel H. Shepley was ordained Oct. 31, 1838, and is the present pastor. Lands were originally given in aid of the gospel; and the funds have been so managed as now to yield the greater portion of ministerial support. The church contains 134 members.

NORTH YARMOUTH, originally including Harpswell, Cumberland, Freeport and Pownal, was first granted as a "propriety;" and "town privileges fully allowed, Jan. 1732." A church was organized on the 8th of Nov. 1730, and at the same time, Rev. Ammi R. Cutter was ordained pastor. He has had eight successors in the pastoral office; Rev. Nicholas Loring, in 1736; Rev. Edward Brooks, in 1764; and Rev. Tristram Gilman, in

1769; whose ministry continued 40 years, and 293 added to the church during the time. He was succeeded by Rev. Francis Brown in 1810, afterwards President of Dartmouth College; by Rev. Joseph W. Curtis, in 1816, who was dismissed the following year; and by Rev. Samuel Woodbury, in 1817, who deceased in 1819. Rev. Asa Cummings, who was ordained Feb. 14, 1821, remained nine years; since editor of the Christian Mirror. Rev. David Shepley was ordained Feb. 18, 1830, and is the present pastor. No church in the State has more constantly enjoyed the means of religion, or been more uninterruptedly blessed with prosperity. It contains 246 members.

A second church was formed in this town by members set off from the first church, and from the church in Cumberland, on the 1st of Oct. 1806, and Rev. John Dutton the same day installed pastor. He was dismissed Aug. 3, 1814; and succeeded by Rev. Otis C. Whiton, Feb. 18, 1818. Mr. Whiton continued a little more than four years. Rev. Caleb Hobart was installed Dec. 3, 1823, and is the present pastor. The church, though not large in former time, has lately increased in members and strength. It now contains 101 members.

Another church was organized here in May, 1820, styled the Chapel Church, and Rev. Noah Cresey, formerly minister in Norway, ordained pastor in October following. Mr. Cresey remained about eight years; after which the church became extinct, by the members joining with other churches.

OTISFIELD, formerly a plantation of the same name, was incorporated as a town Feb. 19, 1798. A church was organized the year preceding, Nov. 23, 1797, and Rev. Thomas Roby, formerly minister in Mansfield, Ms. was the same day installed pastor. He was dismissed Sept. 4, 1810. By this time the church had become small and inefficient. They had some occasional preaching for two or three years, and the church was reorganized and Rev. Josiah G. Merrill ordained pastor, Nov. 2, 1814. It gained some strength during Mr. Merrill's ministry. He was dismissed Nov. 23, 1830. Rev. James P. Richardson, formerly minister in Poland, was installed to the pastoral charge of this church, jointly with the church in Harrison, Oct. 22, 1833. He was dismissed from Harrison July 19, 1837, and has since restricted his labors wholly to this church, it having become very much enlarged, with sufficient means for sustaining the gospel itself. The church contains 155 members. See Harrison.

A church was formed in Raymond, an adjoining town, in Nov. 1813; but it always has been small, never has had a pastor, and now has 13 members.

POLAND was incorporated 17th Feb. 1794; and the church organized Nov. 2, 1825. Rev. James P. Richardson, the first pastor, was ordained Aug. 16th of the year following. He was dismissed in 1833, and was succeeded by Rev. Charles R. Fisk, May 28, 1834, who continued one year. Rev. Thomas Williams, first settled in Brewer, afterwards in Foxcroft, was installed Oct. 14, 1835, and is the present pastor. The church was originally small, and received aid in supporting the gospel, but has of late been blessed with a revival of religion, which has increased the numbers, and brought in sufficient means for sustaining the ministry. It contains 86 members.

PORTLAND, formerly a part of Falmouth, "was incorporated as a town in 1786, and organized as a city, April 30, 1832. The population in 1837 was 15,637, and the taxable property in 1839 was \$4,048,735. The great loss of capital in the late speculations and general pressure of the times has been deeply felt here; yet business moves; the public schools are in full operation; the ministers of the altar do not have to leave the word of God and serve tables; and the charities of the day, though restricted are not forgotten."

"The first church in Portland, (then Falmouth,) was organized March 8, 1727, and Rev. Thomas Smith the same time ordained pastor. He continued in the pastoral office till his death, May 23, 1795. Rev. Samuel Deane was ordained colleague pastor with Mr. Smith Oct. 17, 1764 and died Nov. 12, 1814. Rev. Ichabod Nichols was ordained colleague with Dr. Deane in June, 1809. Dr. Nichols is the present pastor of the church."

"The second church was organized Nov. 30, 1788, and Rev. Elijah Kellogg, on the following day ordained pastor. Rev. Edward Payson was ordained colleague with Mr. Kellogg, Dec. 16, 1807. It was the design of this church, while it had two pastors, to propagate Congregational churches, as the population should increase; and now it has become three bands. Mr. Kellogg was dismissed Dec. 5, 1811, and then Dr. Payson continued sole pastor till his decease, Oct. 22, 1827. Rev. Bennet Tyler, D. D. formerly President of Dartmouth College, was installed pastor of the church on the 17th of Sept. 1828. Dismissed April 22, 1834; and since, President of the Theological Seminary in East Windsor, Ct. He was succeeded by Rev. Joseph Vaill, Oct. 15, 1834, who was formerly settled in Brimfield, Ms. Mr. Vaill continued three years, and then was re-settled in Brimfield. The present pastor, Rev. Jonathan B. Condit, was installed May 17, 1838. The church has witnessed many seasons of revival of religion, and though



others have been formed out of it at different times, yet it is now the largest in the State, containing 389 members.

“A third church was organized here, consisting of members formerly belonging to the second church, Dec. 8, 1807, and Rev. Nathan S. S. Beman was ordained pastor, March 14, 1810. Mr. Beman was dismissed in June, 1812. Rev. Thomas M. Smith was ordained July 31, 1822, and dismissed Aug. 3, 1824. He was succeeded by Rev. Charles Jenkins, who continued pastor till his decease, Dec. 29, 1831. The present pastor, Rev. William T. Dwight, was ordained June 6, 1832. The church contains 257 members.

“Another church was formed, consisting also of members originally belonging to the second church, styled the Chapel Congregational Church. It was organized March 17, 1812, and Rev. Elijah Kellogg installed pastor the following day. He received as colleague Rev. Thomas J. Murdock, who was ordained Sept. 29, 1819, and dismissed March 21, 1821. Mr. Kellogg was dismissed on the 12th of December of the same year. The church has since become extinct, by the members uniting with other churches.

“The High Street church was formed of members set off from the second and third churches, and was organized Sept. 9, 1831. Their first pastor, Rev. George C. Beckwith, was ordained Aug. 8, 1832, and dismissed Jan. 5, 1835. Rev. John W. Chickering was installed April 2, 1835, and is the present pastor. The church contains 247 members.

“The first church, which has become Unitarian, embraces the greater portion of wealth; but the others have ample means for sustaining gospel ordinances.”—*MS. Letter of Rev. Elijah Kellogg, first pastor of second church.*

**POWNAL**, the northwest part of Freeport, was incorporated as a town, March 3, 1808; and the church organized March 20, 1811, consisting then of 10 members. Rev. Perez Chapin was ordained at the same time, and remained pastor till his decease, Jan. 27, 1839. Mr. Chapin's labors were blessed to the people. About 60 persons were added to the church in a revival of religion in 1817. It now contains 118 members. Rev. Ariel P. Chute, first settled in Oxford, was installed Sept. 18, 1839, and is the present pastor.

**SCARBOROUGH**.—This place began to be settled as early as 1640; but was afterwards desolated in the Indian wars, and resettled, 1714. There is no record of the organization of a church until 1727; though the people had preaching more or less constantly, many years before this. Their first minister, Rev. William Thompson, was settled soon after the church was embodied, and died in 1759. He was succeeded by Rev. Thomas Pierce in 1762, and Rev. Thomas Lancaster in 1775. Both continued during life; the former dying Jan. 26, 1775, and the latter Jan. 27, 1831. The Rev. Thomas Jameson was settled colleague with Mr. Lancaster on the 29th of June, 1825, and is the present pastor. The church had become very much weakened and diminished at the time of Mr. Jameson's settlement, but has since been prosperous, and now consists of 116 members.

A second church was organized Oct. 1744, and Rev. Richard Elvins ordained pastor on the 7th of November following. He remained till his decease, Aug. 12, 1776. He was succeeded by Rev. Benjamin Chadwick, Dec. 1776; by Rev. Nathan Tilton, Dec. 10, 1800; and by Rev. Moses Sawyer, Sept. 1828. Mr. Sawyer did not continue quite two years, and since that time they have maintained no stated worship. The church may be considered well nigh extinct.

**STANDISH** was incorporated Nov. 30, 1785. While it was a plantation under the name of Pearsontown, a church was organized, and Rev. John Thompson ordained in Oct. 1768. The proprietors paid Mr. Thompson's salary for eight years; after which he preached several years without compensation; was dismissed in 1783, and installed at South Berwick. He was succeeded by Rev. Jonathan Gould in 1793, who died the following year; by Rev. Daniel Maret in 1795; by Rev. Thomas Tenney in 1829; and by the present pastor, Rev. Clark Perry, who was installed May 11, 1837. The church contains 76 members.

**WESTBROOK** was incorporated as a town, Feb. 14, 1814. It was formerly a part of Falmouth, and incorporated as the fourth parish of that town in 1764. In the following year a church was organized, and Rev. Thomas Brown, formerly minister in Marshfield, Ms. was installed pastor, Aug. 21, 1765. Mr. Brown continued his ministry with them till his decease, Oct. 18, 1797; a little more than 32 years. Rev. Caleb Bradley was ordained pastor of the church Oct. 9, 1799. During the latter part of Mr. Bradley's labors with them there was an extensive revival of religion, and the church very much enlarged. He was dismissed April 28, 1829, and Rev. Henry C. Jewett ordained the following day. Rev. Joseph Lane succeeded Mr. Jewett in 1836, and Rev. Jotham Sewall, Jr., formerly minister in New Castle, was installed Oct. 9, 1839. The church contains 102 members.



A second church was formed in this town in 1832, and Rev. Joseph Searle installed April 3, 1833. He was dismissed May, 1837, and has since taken the pastoral charge of the adjoining churches of North Bridgeton and Harrison. Since that time, though the people have sustained constant preaching, they have not yet settled a pastor. The church contains 76 members.

WINDHAM was first a grant to some inhabitants of Marblehead, Ms. in 1734, and called New Marblehead. It was incorporated as a town, with the present name, June 12, 1762. A church was organized Dec. 1743, and Rev. John Wight, at the same time ordained pastor. The church contained, including the minister, 7 members. Mr. Wight labored with them till his decease in the summer of 1754. Rev. Peter T. Smith, son of Rev. Thomas Smith of Portland, was ordained his successor Sept. 22, 1762. Mr. Smith was dismissed in 1790, and succeeded by Rev. Nathaniel Stone Oct. 1, 1798. The people were much of the time destitute of preaching between the successive settlements of the pastors, and the church all the time few and feeble. It consisted of 14 members at Mr. Smith's settlement, and only two male members when Mr. Stone was ordained. During Mr. Stone's ministry the lands reserved in the town for the support of the gospel were sold, the money funded, and a foundation thus laid for sustaining in part the ordinances of religion in coming time. Mr. Stone was dismissed Feb. 1805, and succeeded by Rev. Asa Lyman, formerly minister in Bath, Nov. 30, 1809, who remained six months. Rev. Gardiner Kellogg was installed pastor April 25, 1811, and deceased 1826. He was succeeded by Rev. William Gragg Oct. 15, 1828; by Rev. Jonathan L. Hale, Sept. 12, 1832, who died Jan. 15, 1835; and by Rev. John W. Shepherd, Aug. 3, 1836. Mr. Shepherd was dismissed in 1839, and the present pastor, Rev. William Warren, ordained Feb. 13, 1840. The church now contains 54 members.

P. S. In all the preceding notices, the number of the members in the churches is taken from the returns in June, 1839. Since that time, there have been extensive revivals of religion in the State, and many of the churches very much enlarged. Some of the churches originally assumed a Presbyterian form of government; but they soon changed to Congregational; and as there is now no Presbyterian church in the State, it was thought not necessary to notice it in the respective places.

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## LUTHERANS.

[By the Hon. WILLIAM D. WILLIAMSON, Bangor, Me., Author of the History of Maine.]

AT Waldoborough, in Maine, on the banks of Broad Bay and the Muscongus River, an inviting place, a very few German emigrants began the original plantation. It is supposed they came over in the summer or autumn of 1739, on board of some vessel which brought to New England, that year, letters of marque and reprisal from the king of England, against the subjects of Spain. It was at first the abode of only two or three families—to which accessions were made in 1740; and in 1743 the number had so increased, that the Legislature of Massachusetts granted them £75 in aid of their efforts to defend themselves. This was called the *Spanish* war; and as soon as France took part against England, in the contest, their respective colonists in America became involved, also, in hostilities. The Eastern and Canadian Indians, taking sides with the French as they usually did, determined to extirpate the young settlement at a single blow. Hence they fell upon it in May, 1746, and reduced their habitations to ashes; killing some of the inoffensive people, and carrying the residue away captives.

The settlement lay waste till after the treaty of Aix la Chapelle, October 7, 1748, when the tragic story, or some other incident, turned the thoughts of other Germans towards the same region for an abiding place. Sympathies have strong attractions; and the soil, that had drank in the blood of their martyred brethren, was to them consecrated ground. Hence Mr. Crelleus, a German gentleman, early in 1750, made a voyage across the Atlantic, on an errand of inquiry, what places and encouragements would be found most eligible for

emigrants. He therefore presented a memorial to the General Court of Massachusetts, in which he proposed to remove a considerable number of Protestant families from his country to this, provided a favorable prospect offered of supporting themselves here. From the character and disposition of that people, says the governor, I apprehend it to be of great importance to encourage their settlement among us, as they would introduce many useful manufactures and arts. The Legislature being of the same opinion, adopted provisional measures for their accommodation and comfort, for naturalizing them and their families, and for encouraging their ministers and interpreters on their arrival. The next year, 1751, between 20 and 30 families came over, with Mr. Etter their interpreter; and their necessities were relieved, the ensuing winter, at the public expense, as well as by private charities. Even beds, bedding and other articles were furnished them till their removal to Broad Bay and other places of residence. Thus it was that the German settlement was revived, at the present Waldoborough, in the spring of 1752. About the same time, Gen. Samuel Waldo, principal proprietor of the Muscongus Patent, seized upon the occasion as a favorable one to increase its settlement, and sent his son to Germany, who issued circulars, promising every man who would emigrate, and reside upon his Patent, 100 acres of land, and also assistance on the soil to make beginnings there.

Encouraged by these offers, about 1,500 Germans emigrated, from time to time, and settled at Broad Bay, and at Broad Cove, on the westerly side of the Muscongus River. "In the outset some of them brought money with them and lived comfortably;—while the living of others was very poor, and their sufferings great." Early in the French war, which commenced 1755, they were cruelly attacked and treated by the Indians, "some being killed and others carried alive to Canada"—barbarities which the savages were hired to commit by the Romish French. But the war was hardly closed, ere this quiet and excellent people were perplexed with troubles from another and quite unexpected quarter. By the report of a committee, February 23, 1762, accepted by the Legislature, the Waldo or Muscongus Patent was confined between the rivers Penobscot and Muscongus; and consequently all the inhabitants on the westerly side of the latter river (and these constituted the greater part of the plantation) were without any title to their lands, as the deeds from Waldo gave them none. Hence they were liable to lose their buildings and improvements, and be turned out of doors. In this dilemma, the troubled settlers at once, to the number of 50 or 60, purchased anew their lands, in 1763-4, and took deeds of the Drowne proprietors, who had established their title to them, under an old Patent of 1631, granted to Elbridge and Aldsworth. About the same time, a possessory right, called "the Brown claim," was raised to the same lands in virtue of ancient settlement and occupancy; and numerous depositions were taken to establish this title. Others of the honest planters had made improvements on certain portions of land within the Waldo patent;—yet having obtained no deeds of General Waldo before his death in 1759, they were molested by those who claimed under him, even by Gen. Knox. Thus were those good Germans who settled under Waldo, left in the midst of extreme afflictions, contrary to every principle of justice and good faith, without the least remuneration or indemnity for all their losses.

Justly affronted by such neglect, ill treatment and injury, disappointed in their expectations, displeased with the climate, and determined to be rid of lawsuits, a large number of families resolved to leave the settlement for a southern climate. Therefore they sold their possessory estates for what they could obtain for them—in many instances for quite small sums;—and in 1773 removed from Maine, and joined their German brethren who had settled Londonderry, in South Carolina, under the benevolent auspices of its Legislature. It was with the deepest regrets, that their neighbors and brethren parted with them. Nay—all who knew any thing of them lamented their removal—for "they were mostly husbandmen of excellent moral character and considerable agricultural skill—distinguished for their industrious and economical habits." Of those who went to Carolina with Rev. Mr. Silly, a pious Moravian clergyman, some remained there, "the most of them returned;"



the expense incurred and loss of time, having greatly increased their indigence. But they were received with open hearts and open arms; for it is a maxim worthy to be engraved on a monument of gold, that "GERMANS LOVE AS BRETHREN." These emigrant settlers came from different parts of Germany;—a very few only are now living who were born there, though most of them lived to be quite aged.

When those pilgrims first planted themselves at Broad Bay, (now Waldoborough,) they formed a *Lutheran church*, in two bodies or branches, as there were two sects, the "German Reformed" and "Lutheran" professors. Being a devout people, they met every Sabbath for public worship, till the arrival of their minister, *Rev. John M. Schaeffer*, who settled with them in 1762, when there were only 80 or 90 families in all. His church consisted of 60 members or more, each of whom paid him £3, old tenor, one bushel of corn, and a day's work annually. He also received half a dollar either for administering baptism or the sacrament, and a dollar for attending a funeral. Though his ministry was continued nearly twenty years, his character was not so adorned with graces as to entitle his portrait to a place among the apostles of rectitude and reform.—In 1785, he was succeeded by *Rev. Mr. Croner*, an evil example to his flock, "a reproach to the ministry, and a great injury to souls." His period of preaching there was four years. Sad monition to the living, for good! Truth-telling history, like scriptural faithfulness, ought never to spare even the clergyman when he goes astray.

The next minister of this people was *Rev. Augustus Ferdinand Ritz*, a native of Germany. He received a classical education in his native country, at the University of Helmstadt;—a man of piety and learning. He emigrated to the State of Pennsylvania in 1794, entered the ministry, became a member of the Lutheran Synod in that State, and was for a short time "pastor of four congregations." Hearing of his piety, talents and excellent character, the people of Waldoborough sent the next year to him, by a special committee, an invitation to become their minister—and he accepted the call. But as one justly says, "He had hard work to perform—for he had to cultivate ground for the greatest part uncultivated, in a spiritual sense; yet he labored not alone, there being evident tokens that God was with him." He was remunerated for his ministerial services, by 100 acres of land, and \$220 annual salary. He left this world suddenly, in the last of the year 1811, for mansions of bliss, where it is believed he received from his gracious Master the melting salutation, "Well done good and faithful servant, enter into the joys of thy Lord." He was an intimate friend of the late Dr. Schaeffer, the celebrated pastor of the Lutheran church in Philadelphia. By all who knew him, Americans as well as Germans, he was highly respected. Such a reputation as he left, is like an array of gems which never fade. His widow—an ornament to the church—is now an aged mother in Israel, adorned with graces.

The successor of the excellent Mr. Ritz, is *Rev. John William Starman*, still living. He was born at Lennep, in Germany, in 1773, a subject of the Elector of Palatine. His father, of the same name, "a pious, learned and eloquent preacher," was pastor of the Lutheran church in that town for many years before his death, which occurred in 1787. The son became acquainted with the rudiments of learning "in the schools of his native town;" and subsequently received his education partly in his father's house and partly under the instruction of the late Rev. Frederic W. Geissenhainer, D. D., New York. Being licensed to preach by the ministerium of the District Synod there, of which he became a member, he came by special invitation to Waldoborough, where he has been, since 1811, the pastor of the Lutheran church to the present time. Mr. Starman says—"When I came here I was unanimously chosen to be the pastor of this church and people. The Lutherans and the German Reformed\* had then the custom to have the Lord's Supper administered to them, not at the same time, but separately. I followed this custom, and invited the other party to partake with us. There were few in the beginning that did so; however

\* Great and frequent endeavors have been made to effect "an union of the Lutheran and German Reformed churches in this country," but not with full success and effect.—*Report of General Synod, 1835.*



their numbers increased, and on the 17th of June, 1829, the separation wall was entirely taken away. A meeting of the church-members of both parts of the congregation was held on that day, when it was unanimously resolved, that the Lutheran and German Reformed would hereafter commune together, according to a form which was likewise agreed upon, after the elements had been consecrated by the pastor, according to the usual mode practised in the Lutheran church." Since that time, both classes sit together at the Lord's table as one undivided family, in the unity of faith and bonds of peace. Mr. Starman has a taste for literature, and though not classically educated, he is a man of considerable learning, especially in divinity. His natural abilities are of an elevated order, and well adapted to usefulness. He has a great share of common sense, and a good knowledge of human nature. But his preëminent worth appears in the sphere of his clerical profession. Here his piety appears pure and ardent, as it is undoubted; and his zeal and humility are of a character like those of the primitive apostles. He is greatly beloved by his charge, and highly esteemed by all acquainted with him. By reason of his years and his labors, he says, "I hope soon the Lord will call me to his rest and supply my place, not only by one who is younger, but by one who knows more than I do—who is wiser, holier and more faithful." His support is derived from subscriptions; and though there are in his church about 130 members, he says, "the generality of them are poor, and do but give a scanty support to their minister."

The Germans have a kind of sacred veneration for their mother tongue. For this, as they think, is not only a living evidence to them and to other nations of a kindred fraternity;—for it was in this, the first reformers spake and wrote; in this, appears the earliest translation of the Holy Scriptures; in this, scholars to the present day love to read the ancient authors, and modern treatises on science and theology. Rev. Messrs. Schaeffer, Croner and Ritz uniformly wrote or delivered their discourses to their congregations in their vernacular language, it being the only one readily understood by the first settlers and by their children of the first half age, after the establishment of the plantation. But Rev. Mr. Starman has always preached more or less in English—formerly every second or third Sabbath, latterly in this language only. He says that the German at Waldoborough "is nearly extinct for want of German schools." The Lord's prayer, in German words, written in English letters, he has given as follows, with a literal translation:—Unser [Our] Vater [Father] der du [which] bist [art] im Himmel, [in Heaven,] geheiligt [hallowed] werde [be] dein [thy] name, [name,] dein [thy] reich [kingdom] komme, [come,] dein [thy] wille [will] geschehe, [be done,] auf [on] erden [earth] wie [as] im Himmel; [in Heaven,] unser [our] täglich [daily] brodt [bread] gieb [give] uns [us] heute, [this day,] und [and] vergieb [forgive] uns [us] unsere [our] schulden, [debts,] wie [as] wir [we] unsern [our] schuldigern [debtors] vergeben; [forgive,] und [and] führe [lead] uns [us] nicht [not] in versuchung, [into temptation,] sondern [but] erlöse [deliver] uns [us] vndem [from] uebel, [evil,] denn [for] dein [thine] ist [is] das [the] reich, [kingdom,] und [and] die [the] kraft, [power,] und [and] die [the] herrlichkeit, [glory,] in ewigkeit. [forever.] Amen. [Amen.]

But the German, wherever spoken in this country, is daily giving place to the English; for as Rev. Dr. Bachman says in a discourse which he preached in November, 1837, at Charleston, S. C.—"It is comparatively of recent date, even within the remembrance of many who now hear us, that our religious services were first conducted in the English language." Still, it is intended soon to establish a German professorship in some of their seminaries in this country.\*

Attached as the Germans are to their father land, where the first Reformers labored, martyrs bled and the gospel revived, they give full proof of their religious respect for the sentiments and usages of their fathers, by imbibing their spirit and carefully copying their example. They believe the cause of truth never gained any thing by violence or abuse; and therefore think that

\* In the Theological Seminary of the General Synod of the Lutheran church, located at Gettysburg, a German professorship was established about eight years ago; and a large portion of the students of that institution learn to preach in the German as well as in the English language.—EDITORS.

all religious opinions are to be tolerated, which do not interfere with the laws of the government, and that church and state should be kept distinct and separate. They are undeviating adherents to the principles of the Reformation as they were developed and taught by their intrepid countryman, Martin Luther, both when he fearlessly encountered the papal indulgences, which money could purchase for any sin, past, present and to come; and when he put up or posted on the Castle church at Wittenberg, October 31, 1517, his "ninety-five theses"—the axioms of truth and the principles of the Bible. Yes, and that day\* they annually celebrate, as a solemn festival in commemoration of his name and of the great Reformation; and from him, they have chosen to take their denominative name; though they call themselves, as embodied professors of religion, the "*Evangelical Lutheran Church.*" To be called, however, after Luther or Calvin, they think, is only to designate their respective creeds;—the doctrines of neither are to be adopted only as they are found to agree with the word of God. Their principal difference in sentiment is this—the Lutherans "do not, as the Calvinists do, believe in the doctrine of unconditional election." They make no pretensions to exclusive rectitude; but believe in Christian benevolence and brotherly love, and invite the pious ministers of other denominations into their pulpits.

The AUGSBURG CONFESSION, adopted June 20, 1530, contains the fundamental principles of their faith. The 1st Article treats of God—as three persons in one Godhead—who are coëternal, and the same in essence and power, the Father, the Son, and the Holy Spirit. The 2d teaches the natural depravity of man. The 3d, the divinity of Christ, his incarnation, death and atonement for sinners. The 4th, on justification, teaches that men are not justified by their own works or merits, but through faith in Christ. The 5th is on the ministerial office. The 6th on renewed obedience, or the good fruits or good works which are the results of a true faith. The 7th teaches that the holy Christian church is a congregation of the faithful, where the gospel is purely preached and the holy sacraments administered according to Christ's ordinance. The 8th shows who are the members that compose the church. The 9th and 10th are on baptism and the holy supper. The 11th is on confession and the forgiveness of sins. The 12th on the nature and duty of repentance. The 13th on the number and use of the sacraments. The 14th and 15th on church government and ordinances. The 16th on political governments. The 17th on the future judgment. The 18th on free-will. The 19th on the enormity of sin. The 20th on faith and good works. The 21st to the 28th inclusive, enumerate the errors and corruptions of the Catholic church†—such as the adoration of saints—denial of wine to the laity in the communion—the celibacy of the priests—the sacrifice of mass—auricular confession—diversity of meats—monastic vows—and power of the clergy.—They believe these are the groundwork of the 39 articles in the Episcopal church—and in fact, of most Confessions of faith among all Protestant Christians.

By the 9th preceding article, "baptism is a necessary ordinance, as the means of grace, and ought to be administered to adults and also to children, who are thereby dedicated to God and received into his favor."‡ Although the Lutherans believe that a regenerate change of heart and personal piety are indispensable to salvation, candidates are not always admitted to church membership on a relation of Christian experience. "Those that are received into fellowship," as Rev. Mr. Starman says, "are such as we have reason to hope are genuine Christians, or can satisfy the church council, that they are sincerely endeavoring to become such;—and they are taken into the church by *confirmation*,§ or the renewal of their baptismal covenant. No one however is considered

\* This festival has lately been recommended, by a resolve of the General Synod, to be annually celebrated.

† At the diet of Spire, in Germany, A. D. 1529, the name of Protestant took its rise, from the *Reformers protesting* against the church of Rome.

‡ But they do not hold that baptism is regeneration, nor that it is a converting ordinance, as Roman Catholics do.

§ Rev. Dr. John Bachman's discourse on the *Doctrines and Discipline* of the Evangelical Lutheran Church, p. 28, "But we do not regard confirmation as a sacrament." It is such as is practised in the Episcopal Church of England.



a fit subject for confirmation, who has not previously attended a course of lectures delivered by the pastor, on the most important doctrines and principles of the Christian church, unless he is satisfied the applicant's attainments are good without it." When admitted, he views the sacrament of the supper to him not merely a mark of his Christian profession, but rather a sign and evidence of the divine disposition renewed towards him, and used for the purpose of exciting and confirming the faith of him who partakes.\*

The *officers* of an individual church consist of pastor, deacons, and elders—the council. The Lutherans recognize only one order of clergy; and the laity have an equal right to take part and act in administering the affairs of the church; for it is always represented in all constituted bodies, by an equal number of ministers and lay-delegates—the latter being annually elected by their brethren. Their *discipline* is just what their ministers and members themselves choose or consent to adopt—certainly opposed to vice in every form—yet allowing free conference and inquiry on every occasion. They believe however, that the best discipline for the walk and conversation of man comes from a renewed heart—without which, the strictest rules are often inavailing."

As system and order are according to Divine wisdom, they have believed there ought to be some regular form of ecclesiastical polity; and therefore they have instituted *synods, district and general*. The former consists of all the ministers and licentiate, and of an equal number of lay-delegates, within a limited district or a particular State. In the United States are twelve synods, namely—East Pennsylvania, New York, Ohio, North Carolina, Maryland, West Pennsylvania, South Carolina, Hartwick, and four others. Rev. Mr. Starman belongs to that of New York. The officers of each district synod are a president, secretary, and treasurer. Each synod shall meet once a year at least; and it has power to cite any church member within its bounds to answer at its table; to determine appeals from church councils; to decide on all charges against ministers, "heterodoxy only excepted;" to see if the rules of government and discipline prescribed in the formula, be observed; and in short, to have the general oversight of the churches and ministers within its jurisdiction. But a lay-delegate may have no vote, unless his minister be present, to the end that the number of *clerical* votes shall never be exceeded by those of the *lay-delegates*. The *ministerium* consists of all the clergymen or ministers of the synod, and are sometimes denominated the *presbytery*. To this body exclusively belong the examination, licensure, and ordination of candidates for the ministry, and also inquiries into all charges of heresy against a minister. A candidate may be ordained either in the synod, or in the church that settles him. He always, however, receives ordination in a kneeling posture, by prayer and laying on of hands of the ministry or presbytery; and after rising, each of his brethren successively takes him by the hand in fellowship, and bids him a solemn welcome to his ministerial office and trust.

The *general synod* consists of delegates from the several district synods in this ratio;—if one contain 6 ministers, it may send one; if 14, two; if 25, three; if 40, four; if 60, five; if 80 or more, six;—and in each case, an equal number of lay-delegates, chosen in the way each district synod may deem proper. They are paid out of its funds all travelling expenses, not exceeding to an individual five dollars per hundred miles. On application, six Lutheran ordained ministers within a State may form a special *ministerium*, be created a district synod, and admitted to membership in the general synod. The officers of the latter are a president, secretary, and treasurer, and its meetings are held triennially, and sometimes oftener, in different places. This is rather an advisory tribunal than a court of appeals; as it gives advice to *ministeriums*, and recommends such rules and regulations to the several district synods, as may be thought contributory to their benefit and the best interests of religion. It merely gives opinions on complaints preferred, touching fundamental doctrines

\* None are farther than the Lutherans from believing with the Catholic church, that "in the Lord's Supper the elements become the actual flesh and blood of Christ." *Council of Trent, Chap. IV. § 13, 19. Luther's Works, 321, 2, Ed. 1740. Calvin's Inst. Bk. IV. Ch. 17.*



and measures of discipline, and likewise on subjects of difference and dissension "according to their best insight of right, equity, brotherly love and truth." I also examines "all catechisms, forms of liturgy, collections of hymns, and church formulas intended for public use, before any ministerium or synod patronizes their use."\* In a word, this venerable body since its organization in 1820, have done much towards elevating the standard of piety among its churches, giving new springs to education and missionary effort, and promoting benevolence, zeal, union and reform among its people.

The Lutherans in this country have not always received from others the credit due to their benevolent spirit, and to their early and uniform exertions in the works of piety and reform; † nor yet allowed the consequence arising from their numbers. For their sentiments "have been adopted and prevail in Prussia, Denmark, Sweden, Norway, Iceland, Lapland, and parts of Russia, France, and Hungary—a population amounting at least to 27,000,000 of inhabitants in Europe; and embracing therein seventeen reigning sovereigns. In the United States, there are about 300 ordained and licensed Lutheran ministers, more than 1,200 churches, and between 60 and 70,000 communicants.

Their ministers and church-members take the deepest interest in the benevolent objects of the present age. In Germany, "every Protestant family, nay every individual of the family, from the prince down to the humblest peasant, possesses a copy of the Scriptures. It descends as a rich treasure from parents to children, and is often their only legacy. Surely then this sacred volume, the rule of their faith and life, is regarded with no less veneration by their American brethren. In truth the knowledge and spread of the Bible is with them a primary object. So the *Tract* and *Temperance societies*, those mighty signs of the times, and *Sunday schools*, those lights of new-replenished lamps, have awaked up multitudes to life and action, as evinced by the "encouragement and support given them in all parts of our reformed Zion." Even the general synod "earnestly recommends the formation of temperance societies among all the people of their connection." Of *Missionary* enterprise, it may be truly said, this is nothing new in the Lutheran church. For it has not only spread its messages of good and glad tidings from Germany in earlier times to Russia, Abyssinia, and the West Indies; the Danish Lutherans themselves before 1706 established a missionary society, that sent its religious teachers to the East Indies, Lapland and Greenland; and Professor Callenberg of the Frankean Institution at Halle, circulated by missionaries 20,000 copies of religious books and pamphlets in the Hebrew and Arabic languages, among Jews and Mohammedans. Nor can the German dependant ever forget who it was that originally translated the Holy Bible out of dead languages into his own; espoused the missionary cause; composed many of those sublime hymns, which have been read and sung for the last three hundred years, in every Christian temple, and family habitation, from the mountain-tops to the streamlets of the valley:—Bible and hymns, that have accompanied the shepherd to the hills, the peasant to his fields, and the emigrant and the herald to distant lands. The Lutherans hail the missionary spirit which has so generally revived among all Protestant Christians, within the last half century; and now that success and triumph may be its fruits, the general synod has appointed an hour to be set apart at early candle-light in the evening, on the first Monday of every month, for concert-prayer in all their congregations. For since "thousands of German emigrants arrive yearly on our shores," and the Lutheran church is rapidly increasing and extending in the Western States; they have a rightful claim on their brethren, as the synods have declared, for assistance and spiritual supplies.

The great respect and taste which the American Lutherans have for education, early, thorough and universal, may be justly claimed both of birth-right in

\* Dr. Watts's Psalms and Hymns are used at Waldoboro'; but the Lutherans have German Hymn books of their own authors. An English Hymn book has been compiled by the Rev. Dr. Schmucker, of Gettysburg Seminary, by order of the General Synod, and published by that body.—EDITORS.

† Buck, in his Theological Dictionary, an accredited standard work, improperly says, "The Lutherans, of all Protestants, are said to differ least from the Romish church." Is he acquainted with the Augsburg Confession? with the primitive Reformers? with the excellent spirit and works of the German people;—with the Gospel simplicity and purity of the Lutherans every where, and especially in this country?

a realm of letters, and by their uniform sentiments and efforts in view of literature and learned ministers. For they have in this country not only established a "Parent Education Society," and provided means and professors to instruct and qualify indigent pious young men for the gospel ministry; they have moreover founded and endowed *four Theological Seminaries* to promote the desirable object, and extend more widely also the advantages of general science and classical literature. These are, first, *Hartwick Seminary*,\* founded in 1815, at Otsego county, New York, with two professors; a second is the *Theological Institution*, established in 1825 under the particular auspices of the general synod, and located at *Gettysburg*, in Adams county, Pennsylvania; in which are not only two divinity professors, but another of Oriental literature, and exegesis *pro tempore*, and of German literature and church history. Here are thirty students, and every one of them in the institution is now engaged in the study of the German language. A third was founded in 1830, and established at *Columbus*, in Ohio, with one professor. A fourth was instituted in 1829 by the Lutheran Synod of South Carolina, likewise with one professor. *Pennsylvania College*, chartered in 1832 by the Legislature of the State, is situated in the borough of the above named Gettysburg—its first commencement being in 1834. This institution has been endowed by a grant of \$12,000 from the State and by private donations. Its faculty consists of a president, four professors, a lecturer on anatomy and physiology, and three tutors or teachers. The president is also professor of intellectual and moral science, rhetoric, and Hebrew. To the said professors are assigned instruction in the Greek language and literature; in mathematics, natural philosophy and chemistry; in mineralogy and botany; in the Latin language and Roman literature; and the tutors teach in the preparatory department. The number of students in 1839 was 112. At this college young men are educated for the preceding theological seminaries, especially for the one established in the same borough. Thus it is, that thorough education,† eminent piety, and disinterested benevolence, are considered by Lutherans, highly important and desirable, in any minister, and among any people. For science not only sheds light upon regions of surrounding darkness; it also melts down the icy mountains of prejudice and superstition. To faith, they would add that knowledge, which puts man on thought and inquiry. They would have Christians intelligent as well as godly, and be Bible readers, as well as Bible believers. They would even discountenance that spirit of proselytism, which strives mainly for an increase of numbers, wealth, and influence—a spirit productive of so much dissension in the world. They however feel hearty to unite with every lover of the gospel, in denouncing all bitter sectarianism, though never aiming at the obliteration of sects. A claim to the consideration of being the mother church under the Reformation, is of no avail, they are aware, unless its works and ways through every age give earnest of title to so desirable a priority. A preëminent disposition to possess and do good, they would have pervade their aims and efforts in the purposes of universal philanthropy, and the world's conversion.

\* Students in 1834, were 4 in divinity, 9 preparandi, and 36 classical.

† Rev. Benjamin Kurtz, D. D., Baltimore, a distinguished minister of the Lutheran church, and late editor of the Lutheran Observer, says, "The reputation of the several Universities in Germany differ according to the peculiar profession for which a man wishes to prepare himself. The Legal Faculty at Goettingen and the Theological one at Halle have considerable reputation. But the study of German literature may be the best pursued in Prussia; a country that has the most complete school system in the world. The University at Berlin has probably 2,000 students; and that at Munich, in Bavaria, has nearly as many. The studies are not prosecuted at these universities as they are at our colleges; the whole arrangement, yea, every thing is different. The young men do little more than hear lectures and transcribe them. The gymnasiums in Germany answer better to our colleges; as in them students are prepared for the university. They use in part the same classical works that we do, but study every thing more correctly and profoundly. A young man spends some seven years at a gymnasium before he is prepared for the university; and in this he stays three years and sometimes more."

## HISTORY OF NEWSPAPERS PUBLISHED IN NEW HAMPSHIRE, FROM 1756 TO 1840.

[By JACOB B. MOORE, Esq., Member and late Librarian of the N. H. Historical Society.]

THE first printing press in North America was established at Cambridge, in Massachusetts, at the close of the year 1638, almost coeval with the founding of Harvard University. The Rev. Mr. Glover, an English dissenting clergyman, purchased a printing apparatus, and embarked with it for Boston, but died on the passage. Stephen Daye, a practical printer, who had been engaged by Glover to carry on the business, arrived in the autumn of 1638, and under the direction of the magistrates set up the press at Cambridge. It is stated, that the first work issued from this press was *The Freeman's Oath*; the second, an almanac; the third, a metrical version of the Psalms. Licensers of the press were from time to time appointed; and in 1664, "for preventing irregularities and abuse of the authorities of the country," it was ordered "that no printing press should be established at any other place in the jurisdiction but Cambridge." In 1674, however, the General Court authorised John Foster to set up a press in Boston, and, on his decease, in 1681, a similar privilege was granted to Samuel Sewall; but at the same time an order passed, "that none may presume to set up any other press without the like liberty first granted." The strictest censorship was maintained over the press, and nothing was allowed to appear which had not passed the ordeal of the license. When Secretary or "Postmaster" Randolph, who had temporary charge of affairs pending the arrival of Andros, found out that Samuel Green, Jr. the Boston printer, and successor of Foster and Sewall, had undertaken to print an almanac without the official imprimatur, he dispatched a messenger to Green, peremptorily ordering him "not to proceed to print any almanac whatever without his approbation."

Although settlements were commenced in New Hampshire within three years after that at Plymouth, and at the time of the establishment of the first press at Cambridge, there were flourishing plantations at Pascataqua, Cochecho, Swamscot and Winicumet, in New Hampshire—it was more than 115 years before a printing press was established at Portsmouth. The authorities seem to have been especially vigilant in guarding against any evils which might result from the establishment of a free press, in any of the colonies. Accordingly, in the Royal Instructions to Governor Allen of New Hampshire, dated March 7, 1692, we find the following injunction:—"And forasmuch as great inconveniences may arise by the *liberty of printing* within our Province of New Hampshire, you are to provide by all necessary orders, that no person use any press for printing, upon any occasion whatever, without your special license first obtained." But no application for license seems to have been made, nor any steps taken for the establishment of a press, until the latter part of the year 1755, when a number of influential citizens of Portsmouth agreeing to encourage the enterprise, Daniel Fowle, of Boston, was induced to make arrangements to remove his press to Portsmouth, which he carried into effect in the summer of 1756.

Before proceeding to give an account of the Newspapers in New Hampshire, which we shall find it most convenient to do by arranging under their respective places of publication—it may be well to indicate here the order of time in which these publications first appeared in the different towns of the State.

1. Portsmouth,	1756	15. Plymouth,	1825
2. Exeter,	1775	16. Nashua,	1827
3. Hanover,	1778	17. Charlestown,	1829
4. Keene,	1787	18. Peterborough,	1830
5. Concord,	1790	19. Somersworth,	1830
6. Dover,	1790	20. New Hampton,	1832
7. Amherst,	1795	21. Gilford,	1832
8. Haverhill,	1798	22. New Ipswich,	1833
9. Gilmanton,	1800	23. Moultonborough,	1833
10. Walpole,	1803	24. Meredith Bridge,	1834
11. Andover,	1819	25. Lebanon,	1835
12. Claremont,	1823	26. Lancaster,	1838
13. Sanbornton,	1824	27. Manchester,	1839
14. Newport,	1825		



## AMHERST.

1. *The Amherst Journal and New Hampshire Advertiser*, was commenced January 16, 1795, by Nathaniel Coverly, who after a few months took in his son Nathaniel as a partner. The paper continued until the close of the year, and was then relinquished. The elder Mr. Coverly died in Boston, Dec. 1816, aged 75.
2. *The Village Messenger*, was commenced Jan. 6, 1796, by William Biglow, a graduate at Harvard College in 1794, and by Samuel Cushing. Biglow dissolved his connection with the paper in July, 1796, and Mr. Cushing continued its editor until April 18, 1797, when Samuel Preston became editor and publisher, and so continued until the publication ceased, December 5, 1801.
3. *The Farmer's Cabinet*, was begun by Joseph Cushing, November 11, 1802, and continued under his supervision until October 10, 1809, when Richard Boylston became proprietor, and has continued sole editor and publisher to the present time—a longer period, without change of editor or proprietor, than any other printer has ever been connected with the press in New Hampshire.
4. *The Hillsborough Telegraph*, commenced January 1, 1820, by Elijah Mansur, was discontinued July 13, 1822.
5. *The Amherst Herald*, published by Thomas G. Wells and Nathan K. Seaton, was commenced January 1, 1825, and discontinued at the close of the same year, being united with the Statesman and Register, printed at Concord.

## ANDOVER.

1. *The Religious Informer*, a monthly newspaper, devoted to the dissemination of the principles of the Free-Will Baptists, was commenced by Elder Ebenezer Chase, in July, 1819. Mr. Chase, having procured a fount of second-hand types at Concord, learned to set types without assistance, and worked off his paper for some time on a press of his own contrivance, constructed of wooden materials. His paper was continued for about three years.

## CHARLESTOWN.

1. *The Sullivan Mercury*, commenced December 18, 1829, by Webber & Bowman, was discontinued July 13, 1832, and the subscription list transferred to the New Hampshire Spectator, published at Newport.

## CLAREMONT.

1. *Claremont Spectator*, by Cyrus Barton, commenced August 30, 1823, and discontinued September 3, 1824.
2. *The Impartialist*, a Universalist newspaper, edited by W. S. Balch, and printed in a small folio, was commenced in September, 1832, and continued until September, 1835, when it was united with the Watchman, a paper of similar character, printed at Lebanon.
3. *Independent Advocate*, edited by Jonathan Nye, was commenced April 17, 1833, and in September of the same year, it was transferred to A. R. Merrifield, who issued the paper under the name of
4. *The New Hampshire Argus*. In the fall of 1834, the publication office was removed from Claremont to Newport. (See Newport.)
5. *Freeman's Banner*, commenced by A. R. Merrifield, in October, 1834, was, after the publication of a few numbers, merged in another new paper, called
6. *The National Eagle*, which was commenced November 1, 1834, by Samuel L. Chase as publisher, and John H. Warland, editor. It is now published by Weber & Warland, the latter continuing the editor.

## CONCORD.

1. The first newspaper published here bore the title of *Concord Herald and New Hampshire Intelligencer*. It was commenced by George Hough, who came to Concord from Windsor, Vt., where he had for several years, in company with Alden Spooner, published the Vermont Journal, the second paper printed in the State of Vermont. Mr. Hough arrived at Concord on the 16th of August, 1789, and on the 8th of September set up his printing press, in a small wooden building standing in front of the ground on which the Capitol is erected. The first work which he printed was the "Christian Economy," a small book said to have been written by Robert Dodsley, author of the "Economy of Human Life." On the 5th of January, 1790, Mr. Hough commenced the *Concord Herald and New Hampshire Intelligencer*, with the motto, "The Press

is the cradle of Science, the nurse of Genius, and the shield of Liberty." The paper was continued under this title until January, 1796, when it was exchanged for that of *Hough's Concord Herald*, and the motto "The Liberty of the Press is essential to the security of Freedom." The title was afterwards changed to the *Courier of New Hampshire*, and the paper was continued under this name until October 30, 1805, when it was discontinued.

2. *The Mirror*, commenced by Elijah Russell, on the 28th of October, 1792, was conducted by him until October, 1794, when Moses Davis became a partner of Russell, and the name of the paper was altered to *The Federal Mirror*. Russell withdrew in October, 1797, after which the paper was conducted solely by Moses Davis, until 1799, when it ceased.

3. *The New Star*, a Republican, Miscellaneous and Literary Newspaper, by Russell & Davis, published weekly in octavo form, was commenced April 11, 1797, and continued for about a year.

4. *The Republican Gazette*, by Elijah Russell, was commenced January 5, 1801. In 1802, the names of the paper and publisher were altered to "*The American Republican Gazette*, by Citizen New-School." Its publication ceased on the death of Russell, who died at Washington, Vt. on the 25th of May, 1803.

From the discontinuance of Hough's *Courier*, in October, 1805, to July, 1806, no paper was printed in Concord. The next undertaking of the kind was the

5. *Concord Gazette*, commenced by William Hoyt, Jr. and Jesse C. Tuttle, on the 12th of July, 1806, and discontinued February 17, 1807. On the 9th of June, 1807, its publication was revived by Tuttle, with a new numbering, and continued, under various changes of editors and publishers, until 1819, when it ceased altogether.

6. *The American Patriot*, by William Hoyt, Jr., was commenced on the 18th of October, 1808, and continued under that title until April 18, 1809, when the name was changed to

7. *The New Hampshire Patriot*, and Isaac Hill, who had just then completed his apprenticeship in the printing-office of Joseph Cushing at Amherst, became the proprietor and editor. On the 6th of March, 1813, Walter R. Hill, a brother of Isaac, became partner in the concern, and continued such until August 22, 1815, when, in consequence of ill health, incapacitating him for business, his name was withdrawn from the head of the paper. On the 1st of January, 1819, Jacob B. Moore, who had served his apprenticeship in the office of Isaac Hill, became joint partner and editor in the concern. The paper was enlarged, and the name altered to the *New Hampshire Patriot and State Gazette*. The partnership of Hill and Moore expired on the 1st of January, 1823, when the establishment again reverted to the hands of Mr. Hill, by whom it was edited and published until April 27, 1829, when, President Jackson having conferred the office of second comptroller of the treasury on Isaac Hill, the paper appeared under the names of Horatio Hill & Co., until the 7th of July, 1829, when Cyrus Barton, who had been publisher of papers at Claremont and Newport, became purchaser of an interest in the *Patriot*, and it was continued under the names of Horatio Hill and Cyrus Barton. Mr. Hill was the younger brother of Isaac Hill, and served an apprenticeship in his office. In September, 1834, Mr. Barton purchased the entire interest of the paper, and has since been its sole editor and proprietor.

8. *The Concord Observer*, a religious newspaper, was commenced January 4, 1819, by George Hough, who continued it until April 1, 1822, when John W. Shepard became proprietor and editor, and changed the name to the *New Hampshire Repository*. With this title it continued until united, July 1, 1826, with the *New England Observer*, which had been commenced a short time before at Keene, by Rev. John M. Putnam, who, on becoming proprietor, changed the name to the *Repository and Observer*. The title was soon after again changed to the *New Hampshire Observer*, continuing under Mr. Putnam, until July, 1827, when the establishment was removed from Concord to Portsmouth, and passed into the hands of Tobias H. Miller, who issued the first number under his name on the 12th of July. Excepting a period of eight weeks in July and August, 1830, during which the paper was united with the *Christian Mirror*, and printed at Portland, it remained under the exclusive control of Mr. Miller, and was published by him at Portsmouth, until May 21, 1831, when Edmund S. Chadwick, having purchased one-half the establishment, removed the paper to Concord, and issued the first number under the firm of Miller & Chadwick. In June of the same year, Mr. Miller disposed of his interest in the *Observer* to the Hon. David L. Morrill, (Governor of the State from 1824 to 1827,) and the paper was published by the firm of Morrill & Chadwick, who issued their first number June 11, 1831. In March, 1832, the *New Hampshire Chronicle*, which was commenced at Dover, in June, 1830, was merged in the *Observer*. In August, 1833, Governor Morrill disposed of his interest in the establishment, and Mr. Charles H. Little, a graduate of Dartmouth College, became associated with Mr. Chadwick as editor and proprietor. In February, 1835, Mr. Little sold his interest in the paper to the Rev. David Kimball, and it was published by Kimball and Chadwick until

March 25, 1836, when Mr. Kimball became sole editor and proprietor. On the 1st of January, 1839, the name of the paper was altered to the *Christian Panoply*, under which title it continues to be published by Mr. Kimball.

9. *The New Hampshire Statesman*, printed by Luther Roby, and edited by Amos A. Parker, was commenced on the 6th of January, 1823, and continued until October 22, 1825, when it was united with the Concord Register.

10. *Concord Register*. This paper was commenced by George Kimball, a graduate of Dartmouth College, on the 29th of May, 1824. The *New Hampshire Statesman*, as above mentioned, was united with it October 22, 1825, and the title altered to the *New Hampshire Statesman and Concord Register*. On the 3d of December following, the subscriptions to the Amherst Herald were transferred to the Statesman and Register, and the publication of the Herald ceased. From its commencement to December 3, 1825, the Concord Register was printed by George Hough, for George Kimball, the publisher; from December 3, 1825, to February 4, 1826, it was published by George Kimball and Thomas G. Wells, who had been one of the publishers of the Herald; from February 11, 1826, to July 22, 1826, by George Kimball, Asa M'Farland, Jr. and Moses G. Atwood; from July 29, 1826, to July 21, 1827, by George Kent, Asa M'Farland and Moses G. Atwood; and from July 28, 1827, to the 14th of May, 1831, by George Kent and Asa M'Farland. At the last named period, Mr. Kent retired from the establishment, and the *New Hampshire Journal*, published by Richard Bartlett, was united with it. Asa M'Farland and George W. Ela became proprietors and editors of the united papers, and issued their first number May 21, 1831, under the title of the *New Hampshire Statesman and State Journal*. In 1834, Mr. M'Farland retired from the establishment, Mr. Ela becoming sole proprietor and editor. In May, 1838, John W. Flanders purchased one-half the paper, which was published under the firm of Ela & Flanders, until the death of the latter, July 11, 1840, when Mr. Ela again became sole proprietor.

11. *The New Hampshire Journal* was commenced September 11, 1826, by Jacob B. Moore, editor and proprietor, and printed by Henry E. Moore, who continued as printer until the close of the year. Mr. Jacob B. Moore, having received the appointment of Sheriff of the County of Merrimack, disposed of the establishment December 7, 1829, to Richard Bartlett, a graduate of Dartmouth College, and Secretary of State from 1825 to 1829, by whom it was continued until united with the Statesman and Register, May 21, 1831.

12. *Time's Mirror*, by Hugh Moore and James G. Patch, commenced October 6, 1828, but continued only for a few numbers.

13. *The Spirit of the Republican Free Press*, by Dudley S. Palmer, commenced January 7, 1829, and discontinued 9th April following. It was a small sheet published weekly at the office of the *New Hampshire Patriot*, and made up principally from the leading political articles of that paper.

14. *Concord Advertiser*, by Henry E. Moore and John W. Moore, commenced March 8, 1831, published on a small sheet, twice a week—discontinued for want of adequate support with the twelfth number. This was the first attempt to establish a semi-weekly paper in Concord.

15. *The New England Baptist Register*, the first volume having been published in Boston, and a portion of the second at New Hampton, was removed to Concord in 1832, and published by Chase & Dunlap, and edited by Rev. Ebenezer E. Cummings. Elbridge G. Eastman and Samuel Webster were for a short time connected with the paper as publishers. Rev. Edmund Worth became the editor in 1833, and the paper is still under his charge, and also under the patronage of the New Hampshire Baptist State Convention. (See New Hampton.)

16. *The Olive Branch*, by Jacob Perkins, editor and proprietor, commenced January 5, 1832, published in quarto form, of eight pages. John LeBosquet was associated with Mr. Perkins as editor, from April 5 to June 3, 1832, when it was discontinued.

17. *The Semi-Weekly Patriot*, by Hill & Barton, was commenced in 1832, and discontinued in 1834, after the publication of 138 numbers. The same matter appeared in the semi-weekly and weekly Patriot.

18. *New Hampshire Courier*, published by Dudley S. Palmer and Woodbridge Odlin, edited by D. S. Palmer, was commenced December 14, 1832. The *Spirit of Inquiry* was united with it June 13, 1834, after which the publishers were W. Odlin and A. G. Chadwick. After this union, the paper was published under the name of the *Courier and Enquirer* until June, 1836, when its subscription list was transferred to the Statesman and Journal.

19. *The Spirit of Inquiry*, by Albert G. Chadwick and John LeBosquet, proprietors, and Moses Eastman, editor, commenced June 18, 1833, and discontinued June 10, 1834, being united with the *New Hampshire Courier*. Mr. LeBosquet retired from the establishment November 5, 1833, after which, until the union with the *Courier*, it was published by A. G. Chadwick.

20. *Temperance Herald*, published monthly by the Executive Committee of the New Hampshire Temperance Society, commenced January, 1834. Edited by Jonathan



Kittredge, and printed and published by H. Hill & Co., in a quarto form, 4 pages. In 1835, it was published by Kimball & Chadwick, who continued its publishers until April 15, 1836, after which it was printed by E. S. Chadwick, and Andrew Rankin, editor, until February, 1837, when it was discontinued, at No. 2, of Vol. IV. The last two numbers were published by Jeremiah C. Chadwick. From April, 1836, it was published in large octavo form, 8 pages to each number.

21. *The Chameleon*, devoted to Amusement, and matters and things in general. Published semi-monthly, by John W. Moore, 8 pages quarto, commenced May 10, 1834. The title was soon after altered to *Penacook Chameleon*. It was discontinued in January, 1835.

22. *The Star in the East and New Hampshire Universalist*, published by J. R. Adams and Perkins Kimball, was commenced in April, 1834, and the name of John G. Adams inserted as editor October 11. It was suspended May 21, 1836; recommenced 18th June following, by Aaron Carter as publisher, and discontinued in June, 1837.

23. *The Literary Gazette*, published by David D. Fisk, and edited by Asa Fowler and Moody Currier, commenced August 1, 1834. Cyrus P. Bradley took the place of Mr. C. as editor November 28, 1834. Stevens and Wilson were publishers from February 20, 1835. On the 20th March, 26 numbers had been issued, and after that time, it was issued once in two weeks until June 27, when it ceased.

24. *The Abolitionist*, by David D. Fisk and Elbridge G. Eastman, commenced January 3, 1835. Three numbers only were published, when the establishment was sold to Albe Cady, George Storrs, George Kent, and Ainos Wood, who employed Elbridge G. Chase as publisher, and Joseph Horace Kimball as editor. The name of the paper was changed to that of

25. *The Herald of Freedom*. In February, 1836, the paper was conveyed to a new association of members of the Anti-Slavery Society. On the 24th of March, 1838, Mr. Kimball retired from the editorship, and on the 30th of June following, Nathaniel P. Rogers became the editor, under whose management it has since remained, being published by the N. H. Anti-Slavery Society. Chase and Crosby are the present printers.

26. *The Northern Banner*, devoted to Temperance and Education, published monthly in 8vo. form, by J. C. Chadwick, and edited by T. D. P. Stone, was commenced in March, 1837. But few numbers were published, when the title was changed to *The Aurora*, and Dudley S. Palmer edited it until it ceased in 1838.

27. *New Hampshire Courier*, by Dudley S. Palmer, commenced in October, 1837, and is still continued.

28. *The Farmer's Monthly Visitor*, published in royal octavo form, 16 pages to each number, was commenced by Isaac Hill, formerly publisher of the *New Hampshire Patriot*, Senator in Congress, Governor, &c. on the 1st of January, 1839, and has the largest circulation of any periodical published in the State. John M'Clary Hill, son of the editor, publishes the paper. As its title indicates, the paper is mainly devoted to agricultural purposes.

29. *Abolition Standard*, published by E. S. Chadwick, and edited by Rev. Rufus A. Putnam, was commenced July 4, 1840.

30. *Hill's New Hampshire Patriot*. A newspaper, bearing this title, numbered "Vol. XXI. No. 1,047—New Series, Vol. I. No. 1," was commenced August 12, 1840, edited by Isaac Hill, and published by his sons, William P. and John M. Hill.

#### DOVER.

1. *Political Repository and Strafford Recorder*.—This was the title of the first newspaper printed in Dover. It commenced on the 15th of July, 1790 and was discontinued January 19, 1792. Eliphalet Ladd editor and publisher.

2. *The Phenix*, by Eliphalet Ladd, was commenced on the 23d of January, 1792, and continued until the 29th of August, 1795.

3. *The Sun, Dover Gazette and Strafford Advertiser*, by Samuel Bragg, Jr., was commenced September 5, 1795, and continued until December, 1810, when the entire printing establishment of Mr. Bragg was destroyed by fire.

4. *Dover Sun*.—On the 4th of July, 1812, John Mann commenced a paper with this title, which was continued until August 18, 1818. On the 25th of August 1818, Mr. Mann commenced a new paper under the title of

5. *Strafford Register*, which was continued until the 17th of December, 1822.

6. *The New Hampshire Republican*, edited by Charles W. Cutter, and published by John Mann, commenced January 8, 1823, and continued until October 30, 1829. Mr. Cutter continued as editor, however, only until October 14, 1823.

7. *Dover Gazette and Strafford County Advertiser*, by James Dickman, was commenced December 14, 1825, and continued by him until June 5, 1827, when the establishment passed into the hands of Gibbs and Turner, by whom it was published until July 13, 1830, when John T. Gibbs became sole proprietor and editor.

8. *The Strafford Inquirer*, published by Samuel C. Stevens, and edited by Richard

Kimball, was commenced February 26, 1823, and continued until July 29, 1828, when the establishment passing into new hands, the name of the paper was altered to

9. *The Dover Enquirer*, published by George W. Ela and Co. In January, 1830, George Wadleigh became joint proprietor and editor, and the paper was published under the firm of Ela and Wadleigh until May 17, 1831, when Mr. Ela disposed of his entire interest in the paper, which has since been published and edited by Mr. Wadleigh.

10. *New Hampshire Chronicle*, commenced June 5, 1830, by C. C. P. Moody, was continued until March 17, 1832, when it was united with the *New Hampshire Observer*, printed at Concord.

11. *New Hampshire Palladium*, by Joseph Turner, was published from September 7, 1830, to August 28, 1832.

12. *Unitarian Monitor*, commenced by John Mann, April 29, 1831, was published in 4to size once in two weeks. In April, 1834, the title was altered to *The Monitor*, and the paper was removed to Concord, where it was published by Amos Head and William T. Butters until August 7, 1834, after which Amos Head continued publisher until May, 1836, when Rev. A. Dumont Jones became editor and proprietor. Its publication ceased in June, 1837.

13. *New Hampshire Globe*, by Edwin R. Locke & Co., commenced May 18, 1833, and discontinued September 27, 1834.

14. *The Morning Star*, a religious paper, supported by the Free-Will Baptist denomination, was removed from Limerick, Me., to Dover, N. H. and the first number (being No. 28, vol. viii.) issued from thence, November 14, 1833. D. Marks was the publisher, and J. Burrell and S. Beede editors. Mr. Beede died in 1834, and it has since been edited by a publishing committee of the Free-Will Baptist Association.

#### EXETER.

1. The first newspaper published at Exeter, and the third which appeared in the State, was commenced near the close of the year 1775, by Robert Fowle, and published irregularly, under various titles, and generally without an imprint, in 1776, and a part of 1777, when it ceased. It was at first entitled, *A New Hampshire Gazette*; afterwards, *The New Hampshire Gazette*; next *The New Hampshire Gazette, or, Exeter Morning Chronicle*; in a short time its title was again changed to *The New Hampshire [State] Gazette, or, Exeter Circulating Morning Chronicle*; and it was afterwards called *The State Journal, or, The New Hampshire Gazette, and Tuesday's Liberty Advertiser*. These and various other changes, with alterations in the day of publication, occurred within a single year. In the last alteration of title, a large and coarsely engraved cut was introduced, being a copy of that which had for some years been used in the *Pennsylvania Journal*. The device was an open volume, on which the word "JOURNAL" is very conspicuous; underneath the volume appears a ship under sail, enclosed in an ornamented border; the volume is supported by two large figures—the one on the right hand representing Fame, that on the left hand representing an Indian fully equipped.

2. *The Exeter Chronicle*, by John Melcher and George J. Osborne, commenced June, 1784, and discontinued in December of the same year.

3. *The American Herald of Liberty*, commenced in 1785, by Henry Ranlet, and was subsequently published by Samuel Winslow, and Stearns and Winslow. It ceased in 1797.

4. *The Freeman's Oracle*, by John Lamson and Henry Ranlet, was commenced in 1786, and discontinued in 178—.

5. *The New Hampshire Gazetteer*, by Henry Ranlet, commenced in 1786, was continued until 1793.

6. *The Weekly Visitor, or, Exeter Gazette*, published by John Lamson, commenced May 5, 1795, and was continued by Lamson & Odiorne until —.

7. *Political Banquet and Farmer's Feast*, by Henry Ranlet, commenced in 1797, and continued about a year.

8. *Exeter Federal Miscellany*, by Henry Ranlet, commenced November 7, 1798.

9. *The Constitutionalist*, by Ephraim C. Beals, commenced May 21, 1810, and discontinued June 4, 1811; re-commenced June 23, 1812, and discontinued June 14, 1814.

10. *The Watchman*, by Henry A. Ranlet, commenced Oct. 1, 1816. In December following, the name was changed to *The Exeter Watchman*, and Nathaniel Boardman became publisher. George Lamson became the publisher, Nov. 9, 1819, and altered the title to *Exeter Watchman and Agricultural Repository*; Samuel T. Moses became publisher Feb. 6, 1821, and changed the name to the *Northern Republican*, under which name it ceased, Aug. 6, 1821.

11. *The Rockingham Gazette*, printed by Francis Grant, and edited by Oliver W. B. Peabody, Esq., commenced September 21, 1824, and continued until October, 1827, when its subscriptions were transferred to the *Portsmouth Journal*.

12. *The Hive*, a quarto paper, of four pages, by J. Y. James, commenced Sept. 1829, and discontinued in 1830.

13. *Exeter News-Letter*, by John S. Sleeper, commenced May 10, 1831, and was published by him until April 30, 1833, when he disposed of the establishment to John C. Gerrish, who continued to publish the paper until July 21, 1840, when Oliver Smith, Samuel Hall, and S. B. Clark became the publishers. John Kelly, Esq. is the editor.
14. *Christian Journal*, devoted to religious information and general intelligence, edited by Elisha New and Elijah Shaw, published by John C. Gerrish, commenced May, 1835, on the discontinuance of the *Christian Herald* at Portsmouth.
15. *Granite State Democrat*. A paper under this title, was commenced at Exeter in 1839, edited by James Shrigley.

## GILFORD.

1. *The Strafford Republican*, by E. F. Lancaster, was commenced May 17, 1831, and the last number issued on a half sheet on the 7th June following.
2. *The Reformer and Strafford Sentinel*, was published for a short time in 1832, but discontinued in July of that year for want of support.

## GILMANTON.

1. *Gilmanton Gazette, and Farmer's Weekly Magazine*, by Leavitt & Clough, edited by Dudley Leavitt, was published for a short time in 1800 and 1801.
2. *The Rural Museum*. A paper under this title was published for a short time by Elijah Russell, in 1800.
3. *Sabbath School Advocate*, published by Allen Prescott, and edited by an association of gentlemen, commenced in March, 1835.

## HANOVER.

1. The first newspaper established at Hanover, was commenced by Judah P. Spooner and Timothy Green, towards the close of the year 1778. I am unable to give the name of the paper, which was published but a short time; after which the proprietors removed to Vermont, and commenced the first newspaper in that State, at Westminster, in February, 1781.
2. *The Eagle; or Dartmouth Sentinel*, devoted to Politics and Belleslettres. Published by Josiah Dunham, from July 22, 1793, to Feb. 23, 1795; by John M. Dunham, from the 2d to the 30th March, 1795; by Dunham and True, from April 6, 1795, to March 13, 1797; by Benjamin True, from March 20, 1797, to July 24, 1798; and from the last period under the title of *The Eagle*, under the superintendence of Moses Fiske, a graduate of Dartmouth College, until June, 1799, when it was discontinued.
3. *The Dartmouth Gazette*, was commenced by Moses Davis, from Concord, August 27, 1799, and published by him until his death, in 1806, after which Charles Spear became the publisher and editor of the paper. It ceased in 1820.
4. *Literary Tablet*. By Nicholas Orlando. Published by Moses Davis; commenced in Sept. 1803, and continued a little more than a year.
5. *Dartmouth Herald*, by Bannister & Thurston, commenced June 21, 1820, and discontinued July 25, 1821.
6. *The American*, commenced by David Watson, Jr., Feb. 7, 1816, and discontinued April 2, 1819.
7. *The Hanover Chronicle*, commenced in March, 1828, was continued for a short time only.
8. *Independent Chronicle*, commenced Oct. 1835; only three or four numbers published.
9. *The Magnet*, in numbers of 16 octavo pages, printed by Thomas Mann, was commenced Oct. 21, 1835; three or four numbers only published.
10. *The Experiment*, commenced May 11, 1840, on a demy sheet. It is edited, printed and published by E. A. Allen.

## HAVERHILL.

1. *The Grafton Expositor, and Haverhill Weekly Bud.* For about six months in 1798-9, I am informed that a paper bearing this title was published at Haverhill, by Nathaniel Coverly. It ceased for want of adequate support.
2. *The Coos Courier*, published by T. L. Houghton, commenced April 21, 1808; discontinued after a brief existence.
3. *New Hampshire Intelligencer*, by Sylvester T. Goss, commenced Jan. 1820, was published until June 29, 1827, when it ceased.
4. *The Evangelist*, a religious newspaper, was published by S. T. Goss, for a short period in 1823.
5. *The New Hampshire Post*, by Moses G. Atwood, and Charles J. Woolson, commenced July 6, 1827, the week succeeding the discontinuance of the *Intelligencer*.



Woolson retired from the concern in January, 1828, and Atwood conveyed the entire establishment to John L. Bunce, cashier of the Grafton Bank, April 6, 1829. Mr. Bunce continued the paper until April 29, 1833, when he disposed of the establishment to Albert G. Chadwick and John LeBosquet; the publication ceased at Haverhill, and was succeeded at Concord by *The Spirit of Inquiry*. (See Concord.)

6. *The Democratic Republican*, commenced by John R. Reding, July 23, 1828, is still edited and published by the same gentleman.

7. *The Whig and Ægis*, by J. F. C. Hayes, is published at this place. (See Lancaster.)

#### KEENE.

1. The first newspaper in Keene was *The New Hampshire Recorder*, commenced in 1787, by James D. Griffith. It was discontinued March 3, 1791.

2. *The Cheshire Advertiser*, by James D. Griffith, commenced January 1, 1792, and was continued for about one year.

3. *The Columbian Informer* succeeded, on the 3d April, 1793, published by Henry Blake, and continued until the establishment of

4. *The Rising Sun*, in August, 1795, published by Cornelius Sturtevant, Jr. & Co. and also by Elijah Cooper. This paper was continued until August 4, 1798.

5. *The New Hampshire Sentinel*, by John Prentiss, was commenced in March, 1799; and is, with the exception of the N. H. Gazette and Portsmouth Journal, the oldest paper published in New Hampshire. Mr. Prentiss is the oldest newspaper editor in New England, if not in the United States, having conducted the Sentinel since its commencement in 1799. John W. Prentiss, son of the former, is now a partner in the concern, and the paper appears under the firm of J. & J. W. Prentiss.

6. *New England Observer*, commenced in January, 1826, by Rev. John M. Putnam, was united with the New Hampshire Repository, in June following. (See Concord.)

7. *Farmer's Museum*, established in 1827, by A. Godfrey, at Walpole, was afterwards removed to Keene, and edited for a time by Nahum Stone. In 1834, he left the paper, and it has since been conducted by Benaiah Cooke, the name having been altered to the *Cheshire County Republican and Farmer's Museum*.

8. *American Silk Grower and Agriculturist*, by Benaiah Cooke, semi-monthly, was commenced in May, 1836.

9. *Cheshire Farmer*. An agricultural miscellany, bearing this title, published at Keene, was in June, 1840, merged in the Farmer's Monthly Visitor at Concord.

#### LANCASTER.

1. *White Mountain Ægis*, by A. Perkins & Co. Commenced in May, 1838. At the close of the first year, it was removed to Haverhill, and united with a new paper commenced at that place, called the Whig. It is now published by J. F. C. Hayes, under the name of *The Whig and Ægis*.

2. *The Coos County Democrat*, by James M. Rix and James R. Whittemore, was commenced in 1838, and is still continued.

#### LEBANON.

A paper called the *Watchman, Impartialist and Christian Repository*, edited by B. H. Fuller, was published for a time in 1855-6, at this place.

#### MANCHESTER.

1. *The Amoskeag Representative*, by John Caldwell, was commenced October 18, 1839.

2. *Amoskeag Memorial*, by J. C. Emerson, commenced January 1, 1840.

3. *Manchester Workman*, by J. C. Emerson, commenced July 4, 1840.

#### MEREDITH-BRIDGE.

*The Citizen's Press*, commenced November, 1834, was published a short time by Alfred Gilman.

#### MOULTONBOROUGH.

A paper with the title of *The Reformer and Strafford Advertiser*, edited and published by John A. Rollins, was commenced in 1833, and discontinued in the spring of 1834.

#### NASHUA.

1. *The Constellation and Nashua Advertiser*, commenced in January, 1827, was published for a time by William Wiggin. The name was altered August 18, 1827, to *Nashua Gazette and Hillsborough County Advertiser*. Andrew E. Thayer, was for a time subsequently connected with the paper, and transferred the establishment to Israel

Hunt, Jr. in February, 1832. The paper has since undergone several changes in proprietors, and is now published by C. P. Danforth.

2. *Nashua Herald*, published by Bard & Trow, and edited by S. Ingersoll Bard, commenced April 14, 1832, and discontinued in July following.

3. *New Hampshire Telegraph*, by Alfred Beard, was commenced October 20, 1832. Albin Beard, a brother of the former, became his partner and associate editor in 1836; and Alfred Beard, having deceased in 1839, the paper has since been edited and published by Albin Beard.

4. *The Harrison Eagle*, published for six months previous to the presidential election, Nov. 2, 1840, by an association of young gentlemen, under the name of the Nashua Tippecanoe Club.

#### NEW HAMPTON.

*The New England Baptist Register*. The first number of the second volume of this paper (the first having been published in Boston) was issued here January 4, 1832, by David D. Fisk and Daniel Chase, publishers, and Rev. William Taylor, editor. In 1832, it was removed to Concord, where it is published by Young & Worth, (Edmund Worth, editor,) under the name of the *New Hampshire Baptist Register*. (See Concord.)

#### NEW IPSWICH.

1. *New Ipswich Register*, by Mark Miller, commenced February 26, 1833, and discontinued in the fall of the same year.

2. *The News-Gatherer*, by S. Wilson King, commenced December, 1835, and discontinued December, 1836.

3. *Farmer's and Mechanic's Advocate*, by Samuel W. King, commenced in January, 1837, and discontinued with the third number.

#### NEWPORT.

1. *New Hampshire Spectator*, by Cyrus Barton, was commenced in 1825, with whom Benjamin B. French became associated as editor in April, 1829; and on Mr. Barton's removal to Concord in July following to take charge of the *New Hampshire Patriot*, Mr. French purchased the entire establishment of the *Spectator*. In May, 1830, Simon Brown became connected with Mr. French as publisher, and finally purchased the entire interest in 1833. In the fall of 1834, the *New Hampshire Argus*, then recently commenced at Claremont, was removed to Newport, and edited by Edmund Burke. The *Spectator* and *Argus* were subsequently united under the title of *The Argus and Spectator*, Edmund Burke, editor, and published by H. E. and S. C. Baldwin. Mr. Burke continued editor until elected to Congress in 1837, when H. E. Baldwin assumed the editorial charge. It is now published by Carleton and Harvey.

2. *Farmer's Advocate and Political Adventurer*, by Norton & Holton, printers, commenced April 7, 1831, discontinued March 29, 1832.

3. *The Northern Farmer*, an agricultural paper, by Hubbard & C. H. E. Newton, was commenced July 7, 1832.

#### PETERBOROUGH.

1. *Hillsborough Republican*, by John S. Dunbar, commenced January 1, 1830, and discontinued April 29, 1832, with No. 19 of Vol. II.

2. *Phenix Gazette*, by Miller & Bradbury, commenced September, 1832; removed to New Ipswich in 1833, and proposed to be there published under the title of "The Hillsborough County Register, and Literary and Miscellaneous Intelligencer;" but the more simple name of "New Ipswich Register" was finally adopted. (See New Ipswich.)

#### PLYMOUTH.

1. *Grafton Journal*, by Henry E. Moore, commenced January 1, 1825, and discontinued March 25, 1826.

2. *Plymouth Gazette*, by John H. Harris, and Henry J. Prentiss, commenced January 2, 1830, and discontinued with the publication of the 13th number in March following.

#### PORTSMOUTH.

The first printing press erected in New Hampshire, was put up by Daniel Fowle, in 1756. Fowle was a native of Charlestown, Ms., served his apprenticeship, and commenced business in Boston, in book and newspaper printing. In 1754, he was arrested on an order of the Speaker of the House, on suspicion of having printed a pamphlet, entitled "The Monster of Monsters. By Tom Thumb, Esq." which contained a scorching satire upon several of the members. After a formal examination before the House, he was committed to the common gaol in Boston, where he was detained two or three days,

without permission to see his family or friends, and deprived of the use of pen, ink, and paper. He was greatly injured by this treatment, but could obtain no redress. He soon after published a full account of these arbitrary measures, in a pamphlet, entitled "Total Eclipse of Liberty"—and resolved no longer to live under a government, which had deprived him of liberty without the form of law. Receiving warm encouragements from prominent individuals at Portsmouth, he removed his printing apparatus to that place in July, 1756, and set it up in August following. On the 7th of October, 1756, he issued the first number of "*The New Hampshire Gazette*, containing the Freshest Advices, Foreign and Domestic." It was first printed on a half sheet foolscap in quarto, but soon afterwards enlarged to a half sheet, and finally a whole sheet of small size.

In September, 1764, Robert Fowle became the partner of Daniel, in the publication of the *Gazette*, and continued in the concern until 1773, when he left, and afterwards commenced the first paper at Exeter.

The passage of the stamp act in 1765, produced a great excitement in Portsmouth; effigies of the stamp master, (Mr. Meserve,) and of Lord Bute and the Devil, were burnt in the market-place. On the arrival of Mr. Meserve at Portsmouth, he was surrounded by the populace, and to appease them, publicly resigned his office of stamp master, and the stamps intended for this province were lodged in the castle at Boston. The act was to go into effect on the 1st of November. On the last day of October, the *New Hampshire Gazette* appeared with a black border round it, as an emblem of mourning for the loss of liberty; and the printer stated that he should publish it no longer, as he could not submit to the unjust tax. But there being no stamp master, no attempt was made by the authorities to distribute the stamps, and the paper was continued.

On the 10th of January, 1772, the name of the paper was altered to *The New Hampshire Gazette and Historical Chronicle*, containing the Freshest Advices, Foreign and Domestic. The publisher had usually been very careful in the management of his paper to exclude articles which would subject him to difficulty; but in January, 1776, he inadvertently admitted a communication, reflecting on the General Assembly then sitting at Exeter; whereupon the following vote was passed by the Assembly:—"Upon reading an ignominious, scurrilous and scandalous piece printed in the *New Hampshire Gazette and Historical Chronicle*, No. 1,001, of Tuesday, January 9, 1776, directed or addressed to the Congress at Exeter,—*Voted*, that Daniel Fowle, Esq. the supposed printer of said piece, be forthwith sent for and ordered to appear before this house, and give an account of the author of said piece, and further to answer for his printing said piece, so much derogatory to the honor of this Assembly, as well as of the Continental Congress, and injurious to the cause of Liberty now contending for." Fowle hurried to Exeter, made the best apology he could, the indignation of the Assembly cooled down, and the matter was dropped.

On the 25th of May, 1776, Benjamin Dearborn became publisher of the *Gazette*, and altered the title to *The Freeman's Journal, or New Hampshire Gazette*. Dearborn continued the paper two years, when it again reverted to the hands of Fowle. He continued it, making several changes in its title, until 1785, when John Melcher and George J. Osborne became proprietors. Osborne soon retired from the concern, and the paper was published by John Melcher until about 1800, during which time several changes had been made in the title. In January, 1788, it was called *The New Hampshire Gazette and General Advertiser*, and had the arms of the State in the head in a coarse and clumsy engraving. The arms were omitted in 1789, but the title remained the same until 1793, when the old name, *The New Hampshire Gazette*, was substituted, and the paper numbered from its commencement in 1756.

After the paper passed out of the hands of Melcher, it was published by N. S. & W. Peirce, Peirce, Hill & Peirce, Peirce & Gardner, William Weeks, Beck & Foster, Gideon Beck, Abner Greenleaf, and possibly one or two others. It is at present published and edited by Abner Greenleaf, Jr.; and is the oldest paper now printed in the United States.

2. *The Portsmouth Mercury and Weekly Advertiser*, Containing the Freshest and most important Advices, both Foreign and Domestick. This paper, commenced January 21, 1765, by Thomas Furber, was usually printed on a sheet of pot or foolscap paper, sometimes "broadsides," as it is termed, and very irregularly. It owed its establishment to some of the more zealous opponents of the stamp act, who thought the *Gazette* would not dare come out in opposition to that measure. But the *Gazette* took a decided stand against it—and the *Mercury* not being conducted with any superior tact or intelligence, was neglected by the public, and discontinued in 1768. Eleazer Russell became the partner of Furber in 1766, and continued with him until their enterprise was finally abandoned. The Fowles purchased their office, and from 1768 until 1775, the *Gazette* was the only newspaper printed in New Hampshire.

3. *The New Hampshire Mercury and General Advertiser*, commenced by Robert Gerrish, in 1784, was continued four or five years.

4. *The New Hampshire Spy*, by George Jerry Osborne, semi-weekly, was published



from 1784 to 1793. This was the first attempt to sustain a semi-weekly paper in the State.

5. *The United States Oracle of the Day*, by Charles Pierce, was commenced June 4, 1793, who continued it until Jan. 1796, when William and Daniel Treadwell became publishers, and afterwards William Treadwell, until Sept. 25, 1813, when Charles Turell became editor and publisher. He continued the paper until July, 1821. The title had been previously altered to "Oracle of New Hampshire," and "Portsmouth Oracle," under which last title it was published when Mr. Turell disposed of the establishment to Tobias H. Miller, who changed its title to *The Portsmouth Journal of Literature and Politics*. From 1821 to 1825, the paper was edited by Nathaniel A. Haven, Jr. Esq. It is now edited and published by Charles W. Brewster.

6. *The Federal Observer*, by William Treadwell and Samuel Hart, commenced Nov. 22, 1798, was discontinued June 12, 1800.

7. *The Republican Ledger*, by George J. Osborne, Jr. was commenced Aug. 31, 1799. Northing & Whitelock afterwards became publishers, and continued the paper to Dec. 27, 1803, when it ceased.

8. *Political Star*, by M. J. DeRochemont, commenced Oct. 31, 1804, was published for a short time.

9. *Piscataqua Evangelical Magazine*, by William and Daniel Treadwell, commenced Jan. 1, 1805; issued once in two months for one year. It was continued by Joseph Cushing, at Amherst, during 1806, 1807, and two numbers in 1808.

10. *The Intelligencer*, commenced by Samuel Whidden, in Dec. 1806, was continued until May, 1817.

11. *The Literary Mirror*, by Stephen Sewall, from Feb. 10, 1808, to Feb. 11, 1809.

12. *The War Journal*, was published by Beck & Foster, at the Gazette office, from March 13, 1813, to Dec. 10, 1813.

13. *Herald of Gospel Liberty*, by Elias Smith, from May 12, 1809, to Sept. 1815.

14. *The People's Advocate*, by Weeks & Drown, edited by Estwicke Evans, from Nov. 19, 1816, to May 17, 1817.

15. *Christian Herald*, commenced by Robert Foster in May, 1818, was continued by him until April, 1835, when it passed into the hands of an association, who continued it for a time under the title of the "Christian Journal." (See Exeter.)

16. *Paraclete and Tickler*, by Samuel Whidden, afterwards called the *Novator and Independent Expositor*, published for a short time in 1822.

17. *Commercial Advertiser*, by Charles Turell, published for a short period in 1825.

18. *Signs of the Times*, by Hampden Cutts, published a short time in 1827, 8, and afterwards united with the *Dover Enquirer*.

There have been various attempts made at different periods to establish other papers, but the writer is not in possession of particulars sufficient to give their titles or the names of the publishers with accuracy.

Several attempts to establish a semi-weekly newspaper have been made at Portsmouth, but generally without success. The *N. H. Spy*, from 1784 to 1793; the *Oracle*, from June, 1793, to Jan. 1796; and the *Portsmouth Journal*, for a few weeks in 1835, are supposed to be the only attempts to publish a paper oftener than once a week. No daily newspaper has ever been attempted.

#### SANBORNTON.

1. *Weekly Visitor*, by Samuel A. Morrison, commenced Oct. 23, 1824, and continued until Feb. 19, 1825, when the name was changed to the

2. *Strafford Gazette*, David V. Moulton becoming the publisher, by whom the paper was continued until 1826.

3. *The Democratic Spy*, by Hugh Moore, commenced Oct. 1829, removed to Gilford in the following spring, and discontinued in June, 1830.

#### SOMERSWORTH.

1. *Great Falls Reporter and Somersworth and Dover Advertiser*, by George Carr, was commenced in Feb. 1830, and continued but for a short time.

2. *Great Falls Journal*, by C. C. P. Moody, commenced April 25, 1832. On the 14th May, 1836, the name was changed to *Village Journal*, and the publication continued by Edwin Moody and Marshall Tufts.

3. *Northern Light*, by William D. Crockett, commenced Aug. 1, 1840.

#### WALPOLE.

1. *The Farmer's Museum*, edited by Cheever Felch, was published at Walpole for some years prior to 1810. I regret that I am at this moment without further particulars as to this paper.

2. *The Political Observatory*, published by George W. Nicholls, was commenced in November, 1803; discontinued in 1808. It was edited for about a year by Stanley Griswold, who had been a clergyman in Connecticut. He was afterwards Secretary of Michigan, and Judge of Illinois, in which last office he died in 1815.

3. *Cheshire Gazette*, by Hale & Parton, commenced April 8, 1825, and discontinued in June, 1826.

4. *Farmer's Museum*. A new paper with this title was commenced in 1827, by A. Godfrey; subsequently removed to Keene. (See Keene.)

It will be seen by the preceding, that the whole number of newspapers published in New Hampshire since 1756, is 152. Of these, 60 ceased at the expiration of the first year, or before; 14 were continued for two years; 10 for three years; 7 for four years; 5 during five years; 5 for six years; 3 for seven years; 5 others which hail for the respective ages of 9, 10, 11, 12, and 13 years; 2 for fifteen years; 1 for seventeen, and 1 for twenty-one years. Average existence of the newspapers which have been commenced and discontinued in New Hampshire,  $3\frac{1}{2}$  years.

### Newspapers published in New Hampshire, Sept. 1, 1840.

<i>Newspapers.</i>	<i>Publishers.</i>	<i>Estab.</i>	<i>Where publish'd</i>
New Hampshire Gazette, Portsmouth Journal,	Abner Greenleaf, Jr. Charles W. Brewster,	1756 1793	Portsmouth. "
Exeter News-Letter, Christian Journal, Granite State Democrat,	Smith, Hall, & Clark, John C. Gerrish, James Shrigley,	1831 1835 1839	Exeter. " "
Dover Gazette, Dover Enquirer, Morning Star, Sabbath School Advocate,	John T. Gibbs, George Wadleigh, David Marks, Alfred Prescott,	1825 1828 1833 1835	Dover. " " Gilmanton.
New Hampshire Patriot and State Gazette, Christian Panoply, New Hampshire Statesman and State Journal, New Hampshire Baptist Register, Herald of Freedom, New Hampshire Courier, Farmer's Monthly Visiter, Abolition Standard, Hill's New Hampshire Patriot,	Cyrus Barton, David Kimball, George W. Ela, Young & Worth, Chase & Crosby, Dudley S. Palmer, John M'Clary Hill, Eben S. Chadwick, W. P. & J. M. Hill,	1809 1819 1824 1831 1835 1837 1839 1840 1840	Concord. " " " " " " " "
Farmer's Cabinet, Nashua Gazette, New Hampshire Telegraph, Harrison Eagle,	Richard Boylston, C. P. Danforth, Albin Beard, Tippecanoe Club,	1802 1827 1832 1840	Amherst. Nashua. " "
New Hampshire Sentinel, Farmer's Museum,	J. & J. W. Prentiss, Benaiah Cooke,	1799 1827	Keene. "
New Hampshire Spectator, National Eagle,	Carleton & Harvey, Weber & Warland,	1825 1834	Newport. Claremont.
Democratic Republican, Whig and Ægis, Coos County Republican, Amoskeag Representative, Amoskeag Memorial, Manchester Workman, The Experiment, Northern Light,	John R. Reding, J. F. C. Hayes, Rix & Whittemore, John Caldwell, J. C. Emerson, J. C. Emerson, E. A. Allen, William D. Crockett,	1828 1838 1838 1839 1840 1840 1840 1840	Haverhill. " Lancaster. Manchester. " " Hanover. Somersworth.

NOTE.—The writer had prepared brief biographical notices of all the newspaper editors and printers in New Hampshire, to accompany the preceding sketches; but this article has already extended to such a length, that he has found it necessary to omit them altogether.

## BRIEF VIEW

## OF THE BAPTIST INTEREST IN EACH OF THE UNITED STATES;

EMBRACING NOTICES OF THE ORIGIN, HISTORY, AND PRESENT STATE OF THE CHURCHES,  
LITERARY AND THEOLOGICAL INSTITUTIONS, BIBLE, MISSIONARY, EDUCATION,  
TRACT, AND SUNDAY SCHOOL SOCIETIES, AND RELIGIOUS  
PERIODICALS; WITH STATISTICAL TABLES.

[By Rev. RUFUS BABCOCK, JR., D. D., of Poughkeepsie, N. Y.]

Continued from p. 67.

## PART II.—THE MIDDLE STATES AND VIRGINIA.

TABLE I.

Showing the names of the Baptist Churches, the date of their constitution, and the names of their Ministers (the Licentiates in italics) in the year 1791. Chiefly from *Asplund's Annual Register*, with corrections and additions.

## NEW YORK.

County of Albany.					
Bottskill,	1782	Nathan Tanner.			Comar Bullock.
Bethel,	1789	{ <i>Silas Schofield.</i>	Washington,	1787	{ <i>C. Newcom.</i>
Berlin,	1785	{ <i>J. Shepard.</i>			{ <i>C. Newcom, Jr.</i>
Cambridge,	1780	Vacant.			{ <i>N. Hare.</i>
Hallyberry, (Branch) "		William Wait.			{ <i>J. Purdy.</i>
Kinderhook,	1788	{ <i>Andrew Brown.</i>	Clinton,	1791	{ <i>Abram Adams.</i>
		{ <i>Elisha Freeman.</i>			{ John Dodge.
		{ <i>J. Stafford.</i>	Pawlings,	1757	{ Samuel Waldo.
Little Hoosick,	1785	Justus Hull.	Pleasant Valley,	1790	{ John Waldo.
		{ Robert Niles.	Philip's Patent,	1790	Vacant.
		{ <i>E. Barber, Jr.</i>	Philipstown,	1788	— Clark.
New Bethlehem,	1785	{ <i>J. Harrington, — Bristol.</i>	Wappinger's Creek	1780	{ Ebenezer Coles.
New Britain,	1785	Vacant.			{ Isaac Rhodes.
New Gallway,	1789	Vacant.			James Philips.
Colyman's Patent,	1789	David Mudge.			
Rensselaerville,	1787	Ethel Bacon, — Green.	County of Montgomery.		
Stephentown,	1785	{ Benajah Corps.	Duane's Bush,	1789	John Mudge.
2d Stepentown,	1785	{ <i>Nathan Howard.</i>	North Gallway,	1789	Simeon Smith.
Stillwater,	1785	William Coon.	Saratoga,	1790	{ Samuel Rogers.
2d Stillwater,	1785	Vacant.			{ <i>Abijah Peck.</i>
		{ Lemuel Powers.	Gallway,	1790	Jonathan Finch.
		{ <i>I. Northup.</i>	Springfield,	1790	William Furman.
			Warren's Bush,	1789	Reuben Mudge.
County of Charlotte.					
Granville,	1783	Jordan Dodge.	County of New York.		
		{ <i>Nehemiah Dodge.</i>	1st New York,	1762	Benjamin Foster.
		{ <i>Benjamin Baker.</i>	2d New York,	1770	Charles Lahatt.
Kingsbury,	1789	{ Hezekiah Eastman.	County of Orange.		
Salem,	1790	{ <i>Sherman Babcock.</i>	New Cornwall,	1790	John Catan.
Westfield,	1788	Vacant.	Warwick,	1766	{ Thomas Montayne.
2d Westfield,	1790	Amasa Brown.			{ James Benedict.
		Vacant.			{ Thomas Jones.
County of Columbia.					
Bullock's Grant,	1790	Vacant.	County of Queens.		
Great Nine Partners, "		Vacant.	Oyster Bay,	1748	Peter Underhill.
Hillsdale,	1787	Stephen Gano.	County of Richmond.		
		{ Jacob Drake.	Staten Island,	1786	Elkanah Holmes.
		{ Aaron Drake.	County of Suffolk.		
		{ David Skeel.	Coram,	1786	Vacant.
New Canaan,	1771	{ Thomas Skeel.	County of Ulster.		
		{ Nathaniel Kellogg.	Brookfield,	1786	Lebbeus Lothrop.
		{ <i>Daniel Pain.</i>	Esopus, (branch)	1790	Vacant.
County of Dutchess.			New Falls,	1790	John Atherton.
Amenia,	1751	Simon Dakin.	New Mulberry,	1785	{ Reuben Drake.
2d Amenia,	1787	Elijah Wood.			{ Garner Hunt.
		{ Obed Herry.	Newburg,	1791	William Brundage.
3d Amenia,	1787	{ S. Holly.			{ Eleazer West.
		{ John Winchel.	New Siogunk,	1791	{ — Hocum.
		{ <i>Joseph Culver.</i>			
Fishkill,	1787	Freeman Hopkins.			
Federicksburg,	1787	Nathan Coles.			



*County of Washington.*

Whitehall and Queensbury, } Kingsbury, }	1791	Silas Spalding.
	1789	Vacant.

*County of West Chester.*

Bedford,	1786	Vacant.
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Cortland's Manor,	1786	Reuben Garrison.
Cross River,	1789	{ Joshua Reynolds. Gibert Reynolds.
North Castle,	1789	{ Oliver Sherwood. Joseph Craw. Samuel Mills.

Total in New York, 62 Churches; 57 ordained and 26 licensed ministers; Whole number of members, 3,987. Four years later, viz. in 1795, Mr. Backus enumerates 84 Churches; 111 Ministers, (both ordained and licentiates,) and 5,263 members.

## NEW JERSEY.

*County of Burlington.*

Jacob's Town,	1785	Burgess Allison.
New Mills,	1764	Vacant.

*County of Cape May.*

Cape May,	1712	John Stancliff.
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*County of Cumberland.*

Cohansey,	1691	Vacant.
Dividing Creek,	1761	Vacant.
Shiloh,	1734	{ Nathan Ayers. Philip Ayers.
2d Shiloh,	1790	Jonathan Jerman.

*County of Essex.*

Canoe Brook,	1786	Isaac Price.
Lyon's Farms,	1769	Ebenezer Ward.
Scotch Plains,	1747	{ W. Van Horne. Jacob Fitzrandolph. Marmaduke Earle.

*County of Gloucester.*

Tuckahoe,	1770	Isaac Bonnell.
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*County of Hunterdon.*

Hopewell,	1715	{ Oliver Hart. John Blackwell. Benjamin Cole.
Kingwood,	1742	{ James Ewen. James Drake. David Stout.

*County of Middlesex.*

Haight's Town,	1745	Peter Wilson.
Piscataway,	1689	{ Reune Runyon. Henry Smalley. John Cook.
2d Piscataway,	1707	{ Nathan Rogers. Samuel Meried.

*County of Monmouth.*

Middletown,	1688	Samuel Morgan.
Upper Freehold,	1766	Joseph Stevens.

*County of Morris.*

Morristown,	1752	Vacant.
Schooly,	1775	Vacant.

*County of Salem.*

Pittsgrove,	1771	Vacant.
Salem,	1755	Vacant.

*County of Somerset.*

Mount Bethel,	1767	Abner Sutton.
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*County of Sussex.*

Knowlton,	1753	{ Daniel Vaughan. David Finn.
Mansfield,	1786	Vacant.
Wantage,	1756	Silas Southworth.

Total in New Jersey, 26 Churches; 20 ordained and 9 licensed Ministers; 2,279 members.

## PENNSYLVANIA.

*County of Bedford.*

Konoloway River,	1764	Joseph Powell.
Sideling Hill Creek,	1790	Thomas Runyon.

*County of Somerset.*

Turkey Foot,	1775	Vacant.
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*County of Bucks.*

Hilltown,	1781	James M'Laughlin.
New Britain,	1754	Joshua Jones.
Southampton,	1746	{ David Jones. Benjamin Bennet.

*County of Chester.*

French Creek,	1726	Enoch David.
Great Valley,	1711	Vacant.
London Tract,	1711	Thomas Fleesan.
Vincent,	1771	Vacant.

*County of Delaware.*

Brandywine,	1715	{ Abel Griffiths. Joshua Vaughan.
Marcus Hook,	1789	Eliphaz Dazey.

*County of Fayette.*

George's Creek,	1790	{ Samuel Woodbridge. John Patterson.
Great Bethel,	1770	{ David Loofbunow. Isaac Sutton, Sen.
Mount Moriah,	1784	Vacant.
Uniontown,	1770	Vacant.

*County of Huntingdon.*

Aughwick Creek,	1776	Samuel Lane.
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*County of Luzerne.*

Pittstown,	1786	James Finn.
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*County of Montgomery.*

Montgomery,	1719	Vacant.
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*County of Northampton.*

Lower Smithfield,	1719	David Jayne.
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*County of Philadelphia.*

Falls Township,	1789	Joshua Smith.
Lower Dublin,	1689	Samuel Jones.
Philadelphia,	1746	{ Thomas Ustick. William Rogers. Morgan Edwards.
Roxbury,	1789	Curtis Gilbert.

*County of Washington.*

Goshen,	1773	{ John Corbley. Daniel Clark.
Peter's Creek,	1773	David Philips.
Pigeon Creek,	1775	John Mason.
Ten Mile Creek,	1773	{ David Sutton. Isaac Morris.
Sandy Creek,	1785	Vacant.

*County of Westmoreland.*

Forks of Yoho- gany River, }	1789	Jacob Barrachman.
Indian Creek,	1783	Vacant.

Total in Pennsylvania, 31 Churches; 26 ordained and 7 licensed Ministers; Members, 1,350.

## DELAWARE.

	<i>County of Kent.</i>		<i>County of Newcastle.</i>
Cowmarsh,	1781 Vacant.	Welsh Tract,	1701 John Boggs.
Mispillion,	1783 Joshua Dewees.	Wilmington,	1785 Thomas Ainger.
Duck Creek,	1783 { John Patton. James Jones. Gideon Fevill.		<i>County of Sussex.</i>
		Gravelly Branch,	1782 { John Benson. Edward Dingle. Isaac Fisher.
		Head of the Sound,	1780 Jonathan Gibbons.

Total in Delaware, 7 Churches; 9 ordained and 1 licensed Ministers; 409 members.

## MARYLAND.

	<i>County of Allegany.</i>		<i>County of Hartford.</i>
George's Hills,	1780 Henry Crosley.	Hartford,	1754 John Davies, John Turner.
Elkridge,	<i>County of Ann Arundel.</i> 1791 Vacant.		<i>County of Montgomery.</i>
Baltimore,	<i>County of Baltimore.</i> 1785 Lewis Richards.	Seneca Creek, or Old Seneca, }	1773 David Thomas.
	<i>County of Carolina.</i>	Nassiango,	<i>County of Queen Anne.</i> 1773 Vacant.
Fowling Creek,	1781 Vacant.		<i>County of Somerset.</i>
Tuckahoe Creek,	1790 Vacant.	Salisbury,	1780 { Philip Hughes. Thomas Casey. — Jackson.
Dorchester,	<i>County of Dorchester.</i> 1782 Vacant.		<i>County of Worcester.</i>
Fredericktown,	<i>County of Frederick.</i> 1773 Absalom Bainbridge.	Indian Town,	1780 { Daniel Hancock. Edward Rownd.
		Lower End,	1779 Vacant.

Total in Maryland, 13 churches; 8 ordained and 3 licensed Ministers; 776 members.

## VIRGINIA.

	<i>County of Accomack.</i>		
Lower End,	1790 Vacant.	Providence,	1774 { David Patterson. Leonard Ballome. James Hill.
Masango Creek,	1779 Elijah Shay.	Union Meeting,	1786 Vacant.
Mattompinkin River,	1785 Vacant.		<i>County of Campbell.</i>
Upper End,	1786 { George Layfield. William Marshall. Solomon Marshall. William Waterfield.	Falling River,	1786 Charles Cobb.
		2d Falling River,	1786 Vacant.
	<i>County of Albemarle.</i>		<i>County of Caroline.</i>
Garrison's Meeting,	1786 { William Woods. Jacob Watts.	Burr's Meeting,	1773 Vacant.
Putey's Creek,	1786 Bartlett Bennet.	County Line,	1782 Samuel Lucke.
Toteer's Creek,	1775 Martin Dawson.	Guinea's Bridges,	1782 Vacant.
Whiteside's Creek,	— Benjamin Burger.	Reed's,	1773 John Young.
	<i>County of Amelia.</i>	Tuckahoe,	1774 John Shackelford.
Sandy Creek,	1785 John Pollard.		<i>County of Charles.</i>
Tanner's Meeting,	1785 Vacant.	Charles City,	1776 James Bradley.
	<i>County of Amherst.</i>		<i>County of Charlotte.</i>
Upper End,	1785 { Benjamin Coleman. John Duncan.	Cule Creek,	1771 { John Weatherford. Francis Barrett.
	<i>County of Bedford.</i>	Mossing Ford,	1785 Humphrey Stewart.
North Fork, }	{ Jeremiah Hatcher. Jeremiah Locketts. Julius Hatcher.	Sandy Creek,	1785 { John Williams. B. Watkins. William Creath. Thomas Read.
Otter Creek, }	{ Nathaniel Shrewsbury. John Hall. John Anthony. Joseph Drury.		<i>County of Chesterfield.</i>
Goose Creek,	1767 { John Hall. John Anthony. Joseph Drury.	Cox's Meeting,	1785 Eleazar Clay.
Otter Creek,	1791 { John Anthony. Joseph Drury.	Lower End,	1785 { John Skurry. James Evans. James Rucks. Walthel Robinson. Josiah Lacy. Carlos Forsee.
	<i>County of Berkley.</i>	Skinquarter,	1778 { James Garnet. John White. Lewis Conner.
Mill Creek,	1758 Vacant.	Tomahawk,	1777 Vacant.
	<i>County of Botetourt.</i>		<i>County of Culpepper.</i>
Catawba Creek,	1758 Samuel Goodwin.	Battle Run,	1773 { John Picket. Reuben Payne. Lewis Corban. William Davies.
Lenvil's Creek,	1756 Vacant.	Blue Run,	1769 { James Garnet. John White. Lewis Conner.
	<i>County of Brunswick.</i>	Crooked Run,	1772 { James Garnet. John White. Lewis Conner.
Liberty Meeting,	1756 { James Doss. William Flowers.		
Lower End,	1771 Raney Chastain.		





<i>County of Lunenburg.</i>		County Line,	1771	Matthew Bates.
Cedar Creek,	1779	Stephen Jones.		{ Samuel Harris.
		David Ellington.		{ Thomas Burgiss.
Meherrin River,	1771	{ Henry Hailey.		
		{ David Shrievers.	1787	Vacant.
Reedy Creek,	1775	James Shelburne.		Lazarus Dodson.
Tussekiah,	1777	William Ellis.		James Hurt.
<i>County of Mathews.</i>		Strawberry Creek,		Vacant.
Kingston,	—	{ John Gayle.	1777	Richard Elliot.
		{ Holden Hudgcan.		James Kenney.
		{ Thomas Whiting.		
<i>County of Mecklenburg.</i>		<i>County of Powhattan.</i>		
Blue Stone Creek,	1772	William Richards.		{ Richard Stratton.
Buffaloe Creek,	1778	James Read.		{ David Ford.
Gencto Creek,	1773	{ John King.		{ Isaac Lucado.
		{ Bala Ezzel.		{ George Smith.
<i>County of Middlesex.</i>		Muddy Creek,	1774	Samuel Woodfin.
Hermitage,	1789	{ John Mullins.		
		{ John Hailey.		
<i>County of Monongalia.</i>		<i>County of Prince Edward.</i>		
Forks of Cheat	{ 1777	John Smith.		{ James Saunders.
River,				{ Noah Lacey.
Mount Pleasant,	1786	John Danham.		Owen Smith.
Mount Tabor,	1789	Vacant.		Henry Lester.
Prickett's Creek,	1786	Vacant.		Robert Foster.
White Day Creek,	—	Jacob Davis.		Vacant.
<i>County of Montgomery.</i>		<i>County of Prince George.</i>		
Greasy Creek,	1789	{ Jesse Jones.		Davenport's,
		{ Robert Jones.		Jesse Lee.
Head of Little	{ 1783	Vacant.		
River,				<i>County of Prince William.</i>
Meadow Creek,	1785	{ John Lawrence.		1774
		{ William Howard.		Vacant.
New River,	—	Vacant.		
Roanoke Creek,	—	Isaac Renfrew.		<i>County of Princess Ann.</i>
Walker's Creek,	1789	{ Alexander Ross.		Eastern Shore,
		{ John Beliew.		William Morris.
		{ Hezekiah Applegate.		Pungo River,
				Joshua Lawrence.
<i>County of Nansemond.</i>		<i>County of Richmond.</i>		
Shoulder's Hill,	1785	James Rutter.		Farnham Creek,
Western Branch,	1779	{ Edward Mintz.		1790
		{ James M <sup>c</sup> Clanney.		William Lawson.
				Rappahannock
<i>County of New Kent.</i>				{ ————
Black Creek,	1790	{ Thomas Courtney.		Vacant.
		{ Reuben Sneed.		
		{ William Barnes.		
<i>County of Norfolk.</i>		<i>County of Russell.</i>		
Blackwater Creek,	1784	George Plummer.		Glade Hollow,
Upper Bridge,	1782	Vacant.		Maiden Spring
Portsmouth,	1789	Thomas Armistead.		{ ————
				Fork,
				Vacant.
<i>County of Northampton.</i>		<i>County of Shenandoah.</i>		
Lower End,	1778	{ Elijah Bake.		Mill Creek,
		{ Jacob John Elliot.		1772
Upper End,	1783	Vacant.		Vacant.
				Smith's Creek,
				1774
				Vacant.
<i>County of Northumberland.</i>		<i>County of Southampton.</i>		
Moratico,	1778	Lewis Lunsford.		Black Creek,
				1786
<i>County of Nottoway.</i>				{ Henry Jones.
Nottoway River,	—	{ Simeon Walton.		{ John Bovers.
		{ Charles Anderson.		Robert Murrell.
				South Quay,
				1785
				Vacant.
<i>County of Orange.</i>		<i>County of Spotsylvania.</i>		
Black Walnut,	—	John Ireland.		Craigs,
		Aaron Bledsoe.		1767
N. Fork of Pa-	{ 1774	Jeremiah Miller.		Ephraim Abell.
munkey,		{ Miller Bledsoe.		{ Henry Pendleton.
		{ Jeremiah Chandler.		John Waller.
				{ Philip Pendleton.
				Thomas Mastin.
<i>County of Patrick.</i>				Henry Goodloe.
Dan River,	—	Lewis Fortner.		{ Gabriel Jones.
Mill Creek,	1772	{ Benjamin Stovall.		{ Thomas Bridges.
		{ Benjamin Philpot.		Edward Ely.
				{ Jenkins Harry.
<i>County of Pittsylvania.</i>		<i>County of Stafford.</i>		
Banister River,	1780	John Owen.		Chappawamsick,
Birch's Mill,	—	Thomas Hill.		1766
Cascade Creek,	—	William Dodson.		William Fristoe.
				John Hickerson.
				White Oak,
				Andrew Leech.
<i>County of Sussex.</i>		<i>County of Westmoreland.</i>		
High Hills of	{ 1787	Vacant.		Nomany Creek,
Nottoway,				1787
				Henry Toler.
Raccoon Swamp,	1772	{ John M <sup>c</sup> Glamre.		
		{ John Wall.		
Sappony Creek,	1773	{ William Brown.		
		{ George Parham.		
Sea Coek Creek,	1787	{ Isaac Robinson.		
		{ Beverly Booth.		

Moratico,	1778	{ Benjamin Dawson. William Hazard. Jesse Davies.	Grafton,	1778	{ John Wright. Thomas Cheeseman. Mathew Wood. Richard Stacy.
Rye Valley, S.Fork of Holstan River,	County of Wythe.	Stephen Wheeler.	Hampton,	1791	Vacant.

Total in Virginia, 218 churches; 161 ordained, and 100 licensed ministers; 20,443 members.

### TABLE II.

*Showing the number of Churches, Ministers and Members in the year 1811, or twenty years later than the preceding Table.*

#### NEW YORK.

Churches, 239. Ministers, ordained and licensed, 157. Members, 18,499.

#### NEW JERSEY.

Churches, 35. Ministers, ordained and licensed, 26. Members, 2,811.

#### PENNSYLVANIA.

Churches, 63. Ministers, ordained and licensed, 57. Members, 4,365.

#### DELAWARE.

Churches, 6. Ministers ordained, 4. Members, 480.

#### MARYLAND.

Churches, 14. Ministers, ordained and licensed, 9. Members, 697.

#### VIRGINIA.

Churches, 292. Ministers, ordained and licensed, 286. Members, 35,665.

### NOTES

ON THE SEVERAL STATES EMBRACED IN THE PRECEDING TABLES.

#### NEW YORK.

This great State now contains nearly *one-sixth part* of all the Associated Baptists in the United States.

But little later than the middle of the 17th century there was Baptist preaching frequently in New York City, by William Wickenden of Providence, R. I., for which, at one time, he was imprisoned. In 1712 Valentine Wightman of Connecticut preached in that city by invitation, and two years afterward, he baptized twelve individuals, a part of them in the presence and under the protection of the civil officers, to prevent a threatened mob. The present 1st Church in New York City, (Gold street,) was organized as a distinct church, in 1762. There was Baptist preaching on Long Island as early as 1700, and a church was constituted there previous to 1724. From the middle to the close of the same century, several Baptist churches were formed in the counties east of the River Hudson, of which those in the eastern part of Dutchess County seem to have been the earliest. The New York Association was formed in 1791, and not more than three or four other Associations were formed in the next twenty years. Benedict says, that "so late as 1764, it does not appear that there were more than four Baptist churches in the State; in 1790 they had increased to sixty, their preachers were about seventy, and their communicants not far from four thousand." In 1813, he estimated the number of churches at more than two hundred, containing more than 16,000 members. There are now 40 Associations, containing about 750 churches and more than 79,000 members. The number added to these churches (in only 34 Associations) by baptism the last year was over 8,000.

Central and Western New York, which in extent and population surpasses several of the independent nations of the European world, began to be settled by civilized inhabitants, in the latter part of the last century. Some of the first settlers were Baptists, and as early as 1773 and 1776 meetings were regularly held by private members in different neighborhoods. In 1787 they were first favored with occasional preaching, and some

were baptized.—Six years afterward, namely in August, 1793, a church was regularly organized and fellowshiped, called the 1st Baptist Church in Butternuts. Four years earlier than this, a church had been formed in Springfield, Otsego County. In September, 1795, the Otsego Association was formed containing 13 churches, 5 ministers and 424 members. Its first session was held in a small meeting-house, the second in the woods, the third in a barn, and the fourth and fifth in different private houses. At the end of this period it contained 37 churches, 15 ministers and 1,718 members. The proportional increase continued to be equally rapid for several years afterward.

A precautionary rule adopted by them at a very early period, was to examine the faith and practice of churches and ministers, applying to be admitted into fellowship with them. The necessity and wisdom of this measure were soon seen, and the beneficial results are manifest even to the present day. The laborious character of some among the earliest ministers—such as TRUMAN, HOSMER, and BUTLER, may be inferred from the fact that they were scores of miles from each other, and toiled for the support of their families, while contriving to give so much time to evangelical labors, as was productive with the divine blessing, of these extensive results.

To assist those who were willing to spend and be spent in proclaiming salvation, the Domestic Missionary Society was formed in this region in 1807. Its beginning was small indeed; its operations were commenced with but 20 dollars in its treasury. The first missionary was appointed for two months, at a salary of 4 dollars per week. His labors and success were most cheering; the Board on receiving his report, thanked God and took courage. This society was called the Lake Missionary Society till 1808, it then took the name of the Hamilton Missionary Society till 1825; since which time it has been known as the "Baptist Missionary Convention of the State of New York." Its progress has been steady,—its labors eminently blessed, and its whole history holds forth one of the most encouraging examples which our own or any other country has furnished. Much of this success is fairly attributable to the humble, judicious, persevering and self-denying character of its principal instruments. Its general agent, and its board and missionaries for the most part seem entitled to this praise, though we know they desire to give to God all the glory. Their last annual report shows an aggregate of *sixty-five and a half years of missionary labor among the destitute*, provided for during the year by their appropriations and appointments. Thirty-one different counties in New York, two in New Jersey, and one in Pennsylvania, shared these benefactions.

One interesting and peculiar feature of the missionary operations of the Convention has been the attention paid to the remnants of Indian tribes, within the borders of the State. Since 1819, when the hearts of the board were first turned toward these poor objects, a course of judicious measures for maintaining schools, preaching to them the gospel and instructing them in agriculture and the mechanic arts, has been vigorously and unintermittingly pursued. Two stations, two churches, and two interesting boarding schools, in one of which 45 Indian children were boarded, clothed and educated the last year, are comprised in the Indian department. These remnants of tribes are the Stockbridge, Oneida, and Tuscarora.

Another interesting feature of the missionary enterprise in the State, is the diffusion of religious intelligence. For several years, viz: from 1814 to 1825, a periodical was published quarterly called the "Western Magazine," which circulated extensively and did much good. Its place has since been supplied by the "New York Baptist Register." A respectable paper has also been conducted in New York City under different names and with various success for the last 10 or 12 years.

The Baptist Education Society of New York, was formed in 1817, and commenced operations with only 13 dollars. Brethren WADE and KINCAID, both now distinguished Missionaries in Burmah, were its first beneficiaries. In 1820 the Hamilton Literary and Theological Institution was founded.

Of the origin and progress of the American Home Mission Society; and the American and Foreign Bible Society, it is not necessary to speak here, because they are general in their character; and though their Boards are located in New York, they are intended to embrace all the friends of these important objects throughout our country. They are, as might be expected, most generously patronized in this State.

#### NEW JERSEY.

Amongst the earliest British settlers of this State, there were some who occupied the high ground in their religious principles and practices, of a rigid observance of the ordinances of the gospel. They were induced to come hither by the promise of a "full liberty of conscience to all religious sects that should behave well," they embraced this promise, and having set up their standard in both East and West Jersey, they promulgated their views of divine truth, and their sentiments have continued to spread, and their numbers to increase until the present period. A number of the eminent names in the



denomination were born in New Jersey, though their ministry was chiefly in other parts of the land. Among them were John Gano, James Manning, and Hezekiah Smith.

The oldest church in the State, is that at Middletown, originated in 1667, when the place was purchased from the Indians, though the church was not formally constituted till 1688. The church at Piscataway was constituted in 1689. The Cohansey church was constituted in 1690, and was originated by the emigration of some Baptists from Ireland, who settled in the neighborhood in 1683. This church has had but *six* pastors in 149 years, the lamented SMALLEY, having been the sixth, ordained over the church in 1790; and what may seem more remarkable in this day of change and removals, each of the pastors continued in the office till his death.—The Cape May church was constituted in 1712, though the foundation for it was laid as early as 1675 by the settlement of some Baptists at the cape. The first pastor was Nathaniel Jenkins, a Welchman, who is said to have been “a man of good parts, and tolerable education.” He was in the Assembly of the Province in 1721, when he evinced that abhorrence of religious intolerance and persecution which has ever characterized the Welch nation. A bill was introduced, *to punish such as denied the doctrine of the Trinity, the Divinity of Christ, the Inspiration of the Holy Scriptures, &c.*,” in opposition to which Mr. Jenkins said, “I believe the doctrines in question, as firmly as the promoters of that ill designed bill; but will never consent to oppose the opposers with law, or with any other weapon, save that of argument, &c.”

A number of churches were constituted in different parts of the State before 1792, when Morgan Edwards published a small book entitled, “Materials for a History of the Baptists in New Jersey,” and when he estimated the number of churches at 23. Among them was the church at Scotch Plains, constituted in 1747, from which the first church in the city of New York, and some others originated. From that period until the publication of Benedict’s History in 1813, the progress of Baptist sentiments could not have been very rapid, for he then states the number of churches at about 30.

In 1811 the New Jersey Association was formed out of the Philadelphia Association, the churches in the neighborhood of New York having connected themselves with the New York Association. The Central New Jersey Association in 1833, out of the Warwick, from which it separated in consequence of the opposition of the latter body to the missionary and other benevolent operations of the day.

In most of the churches from an early period some little effort was made to extend the truth, and the New Jersey Association had a small fund annually contributed for missionary efforts in the State, amounting in the average to about \$100 per annum. The churches in East Jersey contributed through the New York Association. The whole amount of contributions, however, was exceedingly small, and the effort which was made, was consequently of little avail. The employment of a single missionary for three or four months, with the whole State for his field of labor, could not effect any permanent benefit to the denomination. To remedy this defect, and to concentrate the efforts of the denomination in the State, a few brethren met at Nottingham Square, in July, 1830, and resolved to organize a State Convention, for missionary purposes, and appeal to the churches in behalf of the destitute portions of the State. The appeal was responded to, and at the first meeting held at Trenton, in November of the same year, 18 churches were represented, and \$439 57, were paid for the furtherance of the objects of the convention.

Since that period the contributions have steadily increased, and the Board have been enabled to keep in the field a number of missionaries, and to aid several feeble churches in supporting their pastors, and thus keeping up the general ministry of God’s word. When the missionary effort was revived 1830, but little was done in the State for foreign missions. Since then the contributions to that cause have much increased.

A New Jersey Baptist Education Society has been organized, and there is a prospect that funds will be realized sufficient to sustain a number of beneficiaries. There is in most of the churches an increasing interest felt in the important subject of ministerial education, and this Society will not be suffered to die.

There are now in New Jersey 69 Baptist churches, and about 60 ordained and licensed preachers of the gospel, about 40 of whom are steadily laboring in the pastoral office. The whole number of communicants in November, 1838, was 7,831, of whom 1,560 had been baptized during the year. Since then a number of the churches have enjoyed seasons of special refreshing, and in many the work of the Lord is now in delightful progress. The churches are distributed in their Associational relations as follows: 25 in the New Jersey Association; 12 in the Central New Jersey; 17 in the New York; 8 in the Sussex; 1 in the Central Union River; and 3 are unassociated.

#### PENNSYLVANIA.

Baptists obtained an early settlement in Pennsylvania. Many of the first colonists in this Province were from Wales, which may be regarded as the nursery of American

Baptists. In the year 1770, Morgan Edwards, then Pastor of the First Church in Philadelphia, published a brief sketch of the history of the denomination from the commencement up to that time. In his concluding remarks he states,—that there were Baptists among the first settlers of the Province,—that the first churches consisted chiefly of emigrants from Wales,—that at that time they had 10 churches, 18 meeting-houses, 11 ministers, 668 communicants, and an adhering community of 3,252 souls.

Until the year 1684 we have no account of any church organization among the Baptists of this State. At that time a small church was constituted at Coldspring in Bucks County, under the ministry of Rev. Thomas Dungan.—This Society, after living for the space of 18 years, long enough to see a number of kindred societies called into being, finally became extinct, in the year 1702.

The Church at Pennepeck, (now called Lower Dublin,) was the first constituted church that is still extant in this State. It was organized in the month of January, in the year 1689, and for many years was the central rallying point for all the Baptists in this Province, and also for those in Jersey. For the accommodation of the widely scattered members of the mother church, meetings were held quarterly at Philadelphia, Burlington, Cohansey, and Chester, at which the ordinance of the Lord's Supper was administered. This was the origin of those yearly meetings which still continue to be observed by many of the ancient churches.

The Pennepeck Church was organized under the ministry of Rev. Elias Keach, son of the celebrated Benjamin Keach, of London. He came to this country a gay and thoughtless youth, and, availing himself of his father's fame, he appeared in canonicals, and passed for a minister. This imposture so far succeeded that he had a meeting called for him, and many people flocked together to hear the young London divine.

During the performance of divine service, and after he had proceeded some length in his sermon, conscience awoke from her slumbers, and he became horror-smitten at the thought of his enormous and daring impiety. The audience perceived a sudden change in his countenance, and supposed him struck with some malady. He explained the case, and made a candid avowal of the imposture 'with tears in his eyes, and much trembling.' Mr. Keach was fully awakened at this time, and soon after made a public profession of religion. He was baptized at Coldspring by Rev. Thomas Dungan, who was then ministering to that church.

The second church, in the order of time, found in this Province, was constituted in Wales, in the year 1701, and has been called, with propriety, the *Emigrant Church*.—'Its history is as follows: In the spring of 1701, several Baptist friends, in the Counties of Camarthen and Pembroke, resolved to go to America; and as one of the company was a minister they were advised to form themselves into a church. They did so. Their names were, Rev. Thomas Griffith, Griffith Nicholas, Evan Edmunds, John Edwards, Elisha Thomas, Enoch Morgan, Richard Davis, James Davis, Elizabeth Griffiths, Jennet Davis, Margaret Mathias, Judith Morris, Lucy Edmunds, Mary Jones, Mary Thomas, Elizabeth Griffiths. These 16 persons met at Milford-haven in the month of June, 1701, and embarked on board the ship *James and Mary*; and on the 8th of September following landed at Philadelphia.' They remained in the neighborhood of Pennepeck for about 18 months, during which time they received an accession to their number of 21 persons, and afterwards they made a purchase of land in the County of Newcastle, and gave it the name of *Welshtract*. This also was the name of the church. The following Ministers, all of whom were from Wales, succeeded each other in the Pastorate of this Church during the first half century of its existence, namely, Thomas Griffiths, Elisha Thomas, Enoch Morgan, Owen Thomas, David Davis, Griffith Jones.

The Great Valley Church was constituted in 1711. It consisted of sixteen members at first, and was under the Pastoral care of Rev. Hugh Davis, who continued among them till his death, which occurred October 13, 1753. His successor in the Ministry was the Rev. John Davis. In 1770, this Church had 99 members. After this, and as early as 1715, the Brandywine Church was constituted by Rev. Abel Morgan, who at that time was Pastor of the Church at Pennepeck. It consisted of 15 members, and had for its first Pastor the Rev. William Butcher, who after a short ministry of two years among them, removed to Cohansey, where he died December 12, 1724. This Church was left after this for 40 years without a settled Pastor, till in 1761 when they settled over them the Rev. Abel Griffiths.

The Montgomery Church was organized in 1719, and consisted of 10 members. They were partly from Wales, and partly gathered by the labors of Rev. Abel Morgan. Their first Pastor was the Rev. Benjamin Griffiths, who after laboring faithfully for the space of 47 years among this people, finished his earthly course Oct. 5, 1768, in the 81st year of his age. He was a man of parts, and by his industry had acquired a tolerable share of knowledge of languages and books. His successor was the Rev. John Thomas. In 1770, this church had 99 communicants.

Tulpehocken Church was constituted in 1738, with 21 members, and two years after settled as their first pastor the Rev. Thomas Jones. The constituents of this church



were chiefly members of the Great Valley and Montgomery churches, who having removed and settled near the banks of the Tulpehocken, found it too inconvenient to attend the churches of their former fellowship, and thus set up their banners in the wilderness, in the name of the Lord.

Southampton, Philadelphia, New Britain, and Konolowa were the next in order, the former two were constituted in 1746, that at New Britain in 1754, and the *far west* church, the little Konolowa, in 1764.

It ought, perhaps, to be stated, that while there was no church formally constituted in the city of Philadelphia till 1746, there had been a society in existence, holding up the worship of God and the ministry of the gospel with a good degree of success, since 1698. They were not, however, regarded as an independent church, but rather a branch of the church at Pennepeck, from which they received ministerial supplies. The Rev. Jenkin Jones was the first settled pastor of this church. It is recorded of him that he was a good man, and that he rendered very important services to the church in his day.

In the year 1707, the Philadelphia Association was organized, and was the earliest union of Baptist churches in the American Colonies. It consisted then of the delegates of five churches, namely, Pennepeck and Welshtract, in Pennsylvania, and Middletown, Piscataway and Cohansey in Jersey. The amount of good which, in various ways, has been accomplished by this early, and now ancient ecclesiastical organization, it would be useless to attempt to sketch in this brief notice. It has been honored of God as an eminent instrument for the preservation of truth and the extension of the Redeemer's kingdom in this land. It has been honored with the counsels, and blessed with the labors of distinguished men for learning and piety.

As early as 1765 this Association numbered 29 churches, viz: 10 in the Provinces of Pennsylvania, 13 in New Jersey, 2 in Virginia, 2 in New York, 1 in Maryland, 1 in New England. In the year 1722, the Association, in view of the great lack of ministerial help which they experienced, recommended to the churches to inquire among themselves for young persons, hopeful for the ministry and inclined to learning; and if they found such, to give notice of it to Mr. Abel Morgan, that he might recommend them to the academy, on Mr. Hollis's account. A few years subsequent to this, we find the churches greatly humbled in view of the greatness of the ripening harvest, and the fewness of the laborers, and some of the churches moved the Association to appoint a day of fasting and prayer for all the churches in our communion, that the Lord may gift some among ourselves, such as may be serviceable, or order, in the course of his providence, some such to come among us from elsewhere. This took place in 1732.

Thus we see that the first Baptists in this Association were forward in the cause of missions, calling into exercise the gifts of the church, and educating the candidates for the ministry. In 1756, an order passed the Association, that a sum of money be raised among the churches for encouraging a Latin grammar school; and in 1766 we find a resolution commending to the churches to interest themselves on behalf of the Rhode Island College. These were not idle resolves, but were responded to by the churches, who the next year sent in their funds. Had the same spirit that actuated Abel Morgan, Isaac Steele, Morgan Edwards, Samuel Jones, William Staughton, and others, continued to animate and govern the Baptists in this State, the cause of ministerial education and domestic missions might have been greatly advanced above what they are.

A fund was raised by order of the Association as early as 1766, for the purpose of supporting travelling ministers, and for many years after, it continued to increase in efficiency. This labor has at no time been wholly intermitted; but owing to the want of a state of cordial good feeling, and a suitable system of concentrated action, the operations of the Baptists in this State have for many years past, been feeble and inefficient in comparison with what they might have been.

On the 4th of July, 1827, a convention previously called for the purpose, met according to appointment, and formed the Baptist General Association of Pennsylvania for missionary purposes. This Society, during the ten years of its existence, expended \$14,500, performed 57 years of missionary labor, constituted 39 churches, erected 15 meeting-houses, and was instrumental in bringing from *four to five thousand souls* to the knowledge of the truth.

In April, 1837, this Society, together with other local societies, was merged in the *Pennsylvania Baptist Convention*. This last organization for domestic missions is but in the infancy of its operations; but as it has met with the decided approbation of the chief part of our churches in the Commonwealth, it is expected that its energies will rapidly increase; and that through it, the united action of the denomination throughout the State, will carry on the cause of domestic missions with greater efficiency than has hitherto been attained.

There are now in this State 15 Baptist associations, 223 churches, 150 ministers, and about 17,000 communicants.

Measures were taken in Philadelphia for giving theological instruction to approved candidates for the ministry, as early as 1817. Four years subsequently, viz. in the



autumn of 1821, the professors and students were removed to Washington, D. C., and incorporated with the Columbian College, as the theological department of that institution.

In 1832 the Philadelphia Association took measures for establishing a manual labor literary and theological institution. This resulted in the charter, by the Legislature of Pennsylvania, in 1836, of an institution under the title of "Haddington College in the County of Philadelphia." It was opened at Haddington, and has subsequently been removed to Germantown. Its present operations can be regarded as little more than a preparatory department for the college.

#### DELAWARE.

This small State, so far as Baptist interests are concerned, presents a striking contrast to the view given of Rhode Island. It is probably the only State in the Union where Baptist churches, as a whole, have been for a series of years in retrograde movement.

The earliest church of the denomination was established in Delaware, in the year 1703. This was in the County of New Castle, at a place called Welshtract. The circumstances of the formation of this church, its removal from Wales to Philadelphia, then to Pennepeck, and afterward to Delaware, have been already narrated, in the account given of Pennsylvania Baptists. The pulpit of this church was filled by great and good men of Welsh extraction, for about seventy years. The names of Griffith, Thomas, Morgan and Davis, are honored in its early records. This was one of the five churches which united in forming the Philadelphia Association in 1707.

The Duck Creek Church was formed in 1733. The first Baptist Church in Wilmington was constituted in 1785. In 1813 there were in the State six Baptist churches, comprised in the Delaware Association, which then contained nearly 500 members. From that time, or perhaps a few years after, the Baptist interest began to decline. In 1835 there were but 378 members in the churches in this State. This humbling diminution is intimately connected with two or three causes:—such as the removal, by death or otherwise, of a number of ministers who were imbued with a truly evangelical and benevolent character, and the misfortune of having their places supplied with men of a different stamp. The schism of Baptist churches in Philadelphia a score of years since, and the alienation and bickering among some of the leading ministers there, extended its blighting influence to this State. What a lesson to ministers and churches to "leave off contention before it is meddled with."

The time seems to have arrived when a better state of things may be introduced into this State. Some of the churches are understood to be restless and dissatisfied with their present condition, and are earnestly desiring such a change as will re-unite them with their brethren in other States in endeavoring to spread the light of the gospel. Others will probably soon become extinct, and thus will not obstruct the progress of evangelical efforts. There are also some other hopeful indications, on which we have not time to enlarge. The case of Baptist interest here, demands the sympathy and prayer as well as the active co-operation of those who desire to see reproach wiped away from the Baptist name, and the cause of truth and righteousness again prosperous.

#### MARYLAND.

This State was originally settled by Catholics, who are still numerous and influential in it. But as the government gave free toleration to all religious sects, Protestants of various denominations were found among the early colonists. The first Baptist of whom we have any account was Henry Sator. He moved hither from England about the year 1709. He is represented as having been a man of excellent character, anxious for the prosperity of the church of which he was a member; he invited Baptist ministers to preach in his own house, and in 1742 a church was organized in Baltimore county, called the *Chesnut Ridge Church*. It was of the *General Baptist order*. Their pastor was Henry Loveall. This church flourished for a while, but at length dwindled and finally became extinct. A church of the *Particular or Calvinistic order*, was afterwards (1809) constituted at the same place, and took the name of *Sator's*, from the venerable founder of the denomination in this State. They occupy the house originally built by Mr. Sator.

The second church was *Hartford*, originally called *Winter Run*. It was for upward of fifty years under the pastoral care of the venerable John Davis. "He was," says Benedict, "a man of peculiar piety and usefulness." And during his protracted ministry this church flourished.

From this church several members were dismissed to form a church in Baltimore city. This was constituted in 1785, and consisted of the following members. The Rev. Lewis Richards, David Shields and wife, George Prestman and wife, Richard Lemmon, Alexander M'Rive, Thomas Coal and wife, William Abby, and Eleanor Thomas.

Mr. Richards was a man universally beloved and respected, and his labors were blessed to the edification and increase of the church. Many reverses however have been experienced since his time.

This church is at present in quite a healthy and flourishing condition. The members are ready to every good word and work.

As early as 1773, a church was constituted in Frederick city, which after experiencing changes from time to time has become nearly extinct.

Other churches were planted in various places on both sides of the Chesapeake. But few of them have however so far, proved to be fruitful vines. They have generally rather declined, but some have flourished and brought forth fruit. Among these we may reckon that at *Nanjemoy*, in Charles County. This church was constituted in 1793. For many years they lived without a settled pastor, and depended for preaching on occasional visits of brethren from Virginia. Indeed, it was from visits of these brethren that the church originated. Elder Leech from Stafford County, Va., was, it is believed, the pioneer in this good work. Straughan and Lunsford, the Boanerges of their day, also visited this and the neighboring county of St. Marys. Though often opposed and ridiculed, they continued from time to time to cross the Potomac and to preach the gospel of Christ. For want of suitable places they sometimes hired a room in a tavern on the same terms as it would be let for a ball or a card party, and often even this was denied them. The church at Nanjemoy, like many others in this State, has been the subject of many adversities.

One trait in the character of this church is worthy of imitation. Though they have frequently been without preaching, they have since the revival in 1832, scarcely suffered a Sabbath to pass without assembling themselves together for prayer and praise, and mutual exhortation. Though they have lost many very valuable members by death and removal, they now number about 170.

In 1797, the second church in Baltimore was constituted, with six members, of whom the aged Elder Healey, the present pastor, and his wife, were two. They have, from time to time, experienced difficulties and trials. But God has graciously smiled on the labors of his servant, who for more than forty years has fed this little flock, and they have grown both in numbers and in grace. It is worthy of remark that this church has always been friendly to the efforts of the denomination to spread the gospel both at home and abroad. They appear at present to be in a healthy condition.

Besides these, other churches are scattered, though "few and far between," in some other parts of the State. Some of them, though small, appear to be healthful. The church at *Rockville* maintains its own, or perhaps advances. The same may be said of the *Taneytown* church, which is supplied by a missionary, under the patronage (in part) of the Maryland Union Association. The *Gunpowder* church has had frequent, though not large accessions by baptism within the last year. The same is true in relation to the *Calvert Street* church in Baltimore. This church owes its origin, under God, to the instrumentality of a worthy brother, who, in the fall of 1834, bought the meeting-house in Calvert Street, and in February, 1835, the church was organized with ten members.

On the Eastern shore there is a number of Baptist churches, none of them however are in a very thriving condition. This is also the case with others in other parts of the State. These churches once appeared sound and healthful, but for some time past have exhibited but little signs of engagedness in the cause of Christ. They have generally rather declined. Some have become extinct, and others nearly so.

There are several reasons which may be assigned for the sad and truly sickening state of things in the Baptist churches in Maryland. The first and chief cause is believed to be the prevalence of antinomianism.

This has been a curse every where, but perhaps never were its effects more visibly exhibited than in this State. Here was held the famous "Black Rock" Convention, whose object was, to denounce every effort designed to promote the happiness of man and the glory of God, in the sending forth of missionaries to foreign lands, and the circulation of the Sacred Scriptures, and in the establishment of Sabbath schools; and this same wretched spirit of opposition to benevolent exertion, is now rife with a part of nominal Baptists in the State.

To this may be added another and still more distressing reason. Some of the ministers in this State have not only departed from the simplicity of the faith, but their *practice* has not been such as was adapted to win souls to Christ or to edify the church.

Disunion too, has to a great extent characterized the ministers of this State, especially those of the city of Baltimore. Tenacity of opinion in matters of minor importance has often kept brethren at variance who ought to have "dwelt together in unity."

It must not, however, be supposed that the errors above alluded to have characterized *all* the Baptists in Maryland. Investigation will show, that while a part of the preachers and of the churches, stand decidedly opposed to their brethren of the denomination at large in all their efforts to spread the gospel, a decided majority of the *members* are in favor of these efforts. This arises from the fact, that those churches who have embraced

antinomian principles are generally, as their principles tend to keep them, small and feeble; while the churches who adhere to the faith and practices of the gospel, are generally larger and more flourishing.

The Associations opposed to benevolent efforts are *Salisbury*, embracing 14 churches, 7 ministers, and about 350 members, and the *Baltimore*, of which 11 churches, 5 ministers, and about 300 members.

The Associations in favor of these efforts are, the *Baltimore*, of which 5 churches, 2 ministers, and about 300 members, and the *Maryland Union*, having 7 churches, 7 ministers, about 750 members.

Within the last five years, a new era commenced in the history of Maryland Baptists. Information has been diffused, and efforts have been made to awaken a proper interest in the objects, which the denomination at large are laboring to promote.

These labors have not been without success. God has graciously added to their strength, and the readiness of the whole evangelical part to every good word and work has been equal, in proportion to their numbers, to any other portion of Baptists in the United States.

The Columbian College in the District of Columbia, on the Maryland side of the Potomac, was opened in January, 1822, and for a few years was flourishing. It has since been struggling with pecuniary embarrassments, but is still in operation with a small but able faculty, and is in a rising condition.

### VIRGINIA.

The original settlement of this State was by Episcopalians. They were as completely identified with, and incorporated in the State, as were the Puritan churches in New England with their colonial governments. Indeed, the union may be considered as more perfect and cordial, because in Virginia, the church thus established, being a branch of the religious establishment in the mother country, the aids which it received from the enactment of law, were more extensive and uncompromising than the dissenting Congregational churches of New England could obtain. In Virginia, church and state were united, both by the action of the colonial government, and the government of the parent nation; in New England the union was only by the action of the colonies, and a kind of semi-tolerance of such an union by the authority of the crown. On this account it is the more remarkable that after experiencing much opposition in various forms, the Baptist churches, having obtained footing in several parts of the Colony previous to the Revolution, almost immediately after that event, were enabled to extend their principles and practice so rapidly throughout the length and breadth of that great State.

On many accounts the history of the denominational advancement in this State, presents one of the most interesting subjects for study and reflection. There is something truly encouraging in the rapid success and wide diffusion of the doctrines and ordinances of our Lord, which this history would embrace.

It is little more than seventy years since the first Baptist Association was formed in this State. This was the Ketocton, formed in 1766, there being at that time but four other Associations of Baptists in the colonies. The Episcopal establishment then seemed so firmly rooted, and so universally prevalent, having its costly church edifices erected in all the principal places, and its ministers supported by law, and all the aristocracy entirely devoted to it, that any one who should have ventured to predict that in three-score years and ten this little handful of Baptists would outnumber them in members in the ratio of nearly *twenty to one*, would have been thought almost a madman; yet such has been the fact. The number of communicants in Baptist churches in Virginia at this time is between 58 and 60 thousand. This is a low, rather than a high estimate.

From the Rev. Dr. Plumer, the well informed editor of the Presbyterian paper in Richmond, was obtained the following statement of the number of communicants in the other principal denominations in 1839, viz:—Methodists, 49,000; Presbyterians, 18,000; Episcopalians, 3,000.

The zealous, devoted, and self denying labors of very many of the early Baptist ministers, by whose instrumentality churches were built up, and the waste and destitute places visited with the preaching of the gospel, deserve to be had in lasting and honored remembrance. Many of these men were not learned, nor rich, nor refined; but they were of that humble class of *laborers*, for which the Saviour taught us to pray: and their toils were eminently accompanied with the Holy Ghost sent down from Heaven. It is also deserving of notice, that these men did not undervalue learning, but very many of them struggled with, and overcame the obstacles which encompassed them, and by self-culture, and the diligent use of the scanty time and books they could command, became in a better and higher sense *educated men*, than a large portion of those who had enjoyed ample facilities, without properly appreciating and improving them. The memorials of such men are indeed precious; and the biographies of many of them have been preserved in the excellent volume of the Rev. J. B. Taylor. Take a single case for illustration.



JOHN ANDERSON, in 1777, went into Western Virginia, for the very purpose of preaching Christ where he had not been named, while the settlements were scattered and remote, and the inroads of the merciless Indians were frequent. After four years labor, in the midst of the greatest dangers and trials, he succeeded in forming the *Greenbriar Church*, which was the first Baptist church west of the mountains. For seven years he labored in this field without seeing a single Baptist minister! But God was with him, and blest his labors. Within the bounds of what was originally embraced in that single church, there are now 15 or 16 churches, and about 1,000 members.

The returns published in the last Triennial Register, which are more complete in reference to this State than any which have since appeared, give a total of 25 Associations, 478 churches, (including 11 unassociated,) 232 ordained, and 44 licensed ministers, and 58,988 members. The additions to the churches for the last three years have not been very large, but they probably have averaged 3,000 per annum. Most of these churches are cordially united in promoting the various objects of religious benevolence, and the aggregate of their charities, as manifest in their anniversaries at Richmond, was about 30,000 dollars for the last year.

The most striking characteristic in the State of the denomination as compared with the larger States before noticed, is the comparative paucity of ministers. The great ends of Christian edification will not be as effectually promoted as they ought, until each church, or at least two contiguous churches, (instead of four frequently distant ones, as at present,) have a pastor entirely devoted to them. Education and domestic missions, with an active effort in behalf of Sabbath schools and the diffusion of tracts, deserve to be the leading objects of regard, until this noble field shall evince the happy results of assiduous and successful culture.

The excellent paper of the denomination, the *Religious Herald*, will doubtless continue to exert an extensive and happy influence in cementing the union, and exciting the activity, and increasing the intelligence of the churches: while their seminary, recently incorporated by the Legislature as "Richmond College," will improve the minds, and thus facilitate the usefulness of both ministers and people. An effort is now making to secure by subscription an adequate endowment. The college is eligibly located, one mile and a half north of the capital, commanding an extensive and diversified view of the surrounding country. It has been in successful operation for more than eight years, but was not chartered as a college till the last winter.

\*\* The compiler of this Brief View acknowledges himself indebted for aid in the notes on New Jersey to the Rev. M. J. Rhees of Trenton; for similar aid in those on Pennsylvania to the Rev. William Shadrach of Philadelphia; and for a portion of those on Maryland to the Rev. George F. Adams of Baltimore.

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## HISTORY OF ENGLISH DISSENTING ACADEMIES.

WE now continue our notices of the various Dissenting Institutions in Great Britain. Our authorities are various valuable documents, catalogues, reports, MSS, and periodical publications, transmitted to us by our correspondents, Rev. Dr. Matheson of Wolverhampton, Rev. John Blackburn of London, Rev. Joseph C. Bodwell of Dover, and others. For some account of Highbury College, see *American Quarterly Register*, vol. ix. p. 130; Blackburn Independent Academy, p. 133; Hackney Theological Seminary, vol. xii. p. 67; Bristol Academy, p. 68; Airedale Independent College, p. 177; Spring Hill College, Birmingham, p. 180; Baptist Academical Institution at Stepney, p. 181; Wesleyan Theological Institution at Hoxton, p. 183. For a list of Dissenting Academies in Great Britain, extinct and now in existence, see vol. xii. p. 107. Extracts from the Annual Report of Highbury College may be found, vol. x. p. 204; and of Homerton College, p. 409.

### PONTYPOOL BAPTIST ACADEMY IN WALES.

About the year 1805, a few Christians connected with the Baptist denomination in Wales, lamenting the great deficiency in the literary attainments of those who ministered at their altars, determined to found an institution for literary and theological education. Accordingly, in the beginning of 1807, a

seminary was opened at Abergavenny. Its management was assigned to a committee of ministers and laymen in and about the town. The Rev. M. Thomas was appointed president and tutor of the academy. He also took charge of the boarding department. Though established for the education of Welshmen, and ostensibly for the benefit of the principality, still its beneficiaries are shackled with no restrictions. Some knowledge of the English language, and a capacity for improvement, are necessary for admission to the institution. Every student, who is approved at the end of six months' residence, is obliged to remain three years. The students are required to study the Welsh language as well as the English. In 1835, the Rev. Mr. Thomas, after about thirty years' faithful services as head of the Academy, retired. The Rev. T. Thomas, pastor of a church in Henrietta Street, London, who had been a student of the Academy, was chosen to fill the place. On account of the limited means of the institution, and also on account of some efforts being made to establish an academy at Pontypool, it was determined to remove the institution to that town. A convenient building has been erected for the students, and a house procured for the principal.

The following is a list of ministers, who have been educated at the Academy, according to the last Report which we have seen :

M. D. Jones, Penrose.  
 J. James, Arnsby.  
 J. Lewis, Garway.  
 E. Page, Pembrokeshire.  
 F. Hiley, Llanwenarth.  
 H. Davies, Llangloffan.  
 D. D. Evans, Pontrhydryn.  
 J. Jones, Rehoboth.  
 W. Jones, Cardiff.  
 J. Phillips, Whitechurch, Salop.  
 T. Lewis, Swansea.  
 E. Evans, Cefumawr.  
 J. Thomas, Cheltenham.  
 R. Davies, ———  
 D. Phillips, Caerleon.  
 D. Jones, Pithay, Bristol.  
 J. Davies, Sittim.  
 D. Roberts, Penrhyncoch.  
 T. Williams, Cwmdwr.  
 D. Jones, Liverpool.  
 D. Thomas, Salem, Llangyfelach.  
 T. Harries, Fownhope.  
 I. Jones, Penfforddilas.  
 W. Rogers, Dudley.  
 J. Jones, Llandoga.  
 D. Davies, Evesham.  
 D. Morris, America.  
 T. Jones, Chepstow.  
 W. Richards, Penyrheol.  
 D. Lewis, Tenbury.  
 J. Pritchard, Llangollen.  
 W. R. Davies, Ebenezer, Pembrokesh.  
 B. Price, Newtown.  
 W. Morgan, Holyhead.  
 T. Thomas, London.  
 T. James, ———  
 J. Harries, Ragland.  
 W. Roberts, ———  
 R. Owen, Pwllheli.

H. Williams, Amlwch.  
 J. Evans, Caerleon.  
 J. Francis, Pontisbury.  
 J. Daniel, Marloes.  
 R. Evans, ———  
 J. T. Rowland, London.  
 J. Maurice, Walsall.  
 D. Williams, ———  
 R. Granvill, ———  
 E. Probert, Eastcombes.  
 D. Evans, Penuel.  
 R. Hughes, Sion Chapel, Cardigansh.  
 O. Williams, Moriah, do.  
 J. Price, America.  
 R. Jones, Newent.  
 T. Owen, Bethlehem.  
 J. J. Owen, ———  
 D. R. Stephen, Swansea.  
 S. Price, Abersychan.  
 E. Thomas, Bethel, Bassaleg.  
 J. Williams, Aberduar.  
 J. Evans, Llandilovawr.  
 T. Jones, Neath.  
 D. Jones, Ebenezer, Blaenavon.  
 E. Evans, Cynwyd.  
 J. Jones, Horeb, Blaenavon.  
 W. Jones, Caerwent.

#### *Students in the Academy.*

Mr. William Thomas.  
 Mr. Thomas Williams.  
 Mr. William Gravel.  
 Mr. Enoch Price.  
 Mr. Joseph Davies.  
 Mr. Samuel Jones.  
 Mr. Theophilus Jones.  
 Mr. John Williams.

Total, 74.

### BAPTIST ACADEMY AT LITTLE HORTON, BRADFORD, YORKSHIRE.

This Academy is under the charge of the Northern Baptist Education Society. It was founded about the year 1804, by the pious and excellent Rev. William Steadman, D. D., who sustained the office of president and theological tutor from its establishment till 1836. This office is now filled by the Rev. James Acworth, M. A., formerly of Leeds. Classical tutor, Rev. Francis Clowes. The students, who are admitted, must be recommended by the churches to

which they belong, as possessing true piety and promising abilities. They are required to remain three months on trial. Four years are the term of study. The course combines rhetoric, history, theology, logic, and, in most cases, the learned languages. The principal donors are, Samuel Brondley, £5,280; Thomas Key, £1,606; J. B. Wilson, £955; Martha Ward, £655; James Bury, £500; Rev. John Sutcliff, £500, etc.

The following is the list of the ministers who have been educated at this Academy:

\*I. Mann, M. A., Maze Pond, London.  
James Viney, Beckington.  
\*Peter M'Farlane, Trowbridge.  
Dougald Sinclair, Canada.  
John Shepherd, Upton-upon-Severn.  
\*T. Barraclough, Wrexham.  
William Dyer, Lockwood.  
John Edwards, Clapham.  
E. Edkin Elliot, Sidney.  
John Haigh, Whitby.  
Thomas Wilcocks, Pembroke St., Devonport.  
William Walton, Trowbridge.  
John Beetham, New York.  
\*William Bound, Saltash.  
John Holtby, Scampston.  
James Jackson, Bath.  
James Williamson, North Shields.  
John Allison, Ogden.  
John Jackson, Bath.  
William Thomas, Itinerant in Ireland  
\*William Perkius, Pershore.  
John Sykes, Scarborough.  
Joseph Gaunt, Stanningley.  
Christ. Kitching, Jamaica.  
Christ. Hunter, Richmond.  
Samuel Hughes, Rawden.  
Peter Scott, Shipley.  
George Sample, Newcastle.  
William Bottomley, Foxton.  
\*Daniel Williams, Whitechurch, Pemb.  
William Copley, Oxford.  
John Gilmore, Montreal, Canada.  
David Douglas, Hamsterley.  
Charles Larom, Sheffield.  
William Colcroft, Bramley.  
John Rowse, Malton.  
Henry Bottle, Yelling.  
Joseph Bourne, Missionary to Honduras.  
Benjamin Thomas, Narbeth.  
Thomas Hopley, Hemel-Hempstead.  
Enoch Crook, Battersea.  
\*James James, Hermon, Caermarthen.  
Monoah Kent, Shrewsbury.  
\*George Crook, Wigan.  
William Leng, Stockton-upon-Tees.  
James M'Pherson, Salthouse Lane, Hull.  
James Phillip, Missionary to Jamaica.  
Jonas Foster, Farsley.  
Moses Saunders, Haworth.  
\*Joseph Forster, Scarborough.  
John Crook, Hebdon Bridge.  
\*Thomas Davis, Newport, Monmouth.  
John M'Millan, Inverary.  
James Thomas, Missionary to India.  
Edwin Sandys, Lebanon Springs, New York.  
James Richards, Fishgard.  
Robert Thomson, Perth.  
Joseph Burton, Missionary to the Bahamas.  
William Humphreys, Braintree.  
Cornelius Morell, Stayley Bridge.  
Abraham Nichols, Keighley.  
Thomas Morris, Portsea, White's Row.  
Charles Thompson, Brecon.  
Thomas Frearson, Tottlebank.  
Benjamin Evans, Scarborough.  
William Davis, Missionary to Graham's Town.  
John Yeadon, Horsforth.  
John Jordan, Stanningley.  
\*H. Shellshear, Walworth.  
Benjamin Francis, Uley.  
James Edwards, Nottingham.  
Isaac New, Arnsby.

Hugh Jones, Newport, Monmouthshire.  
David Griffiths, Burnley.  
S. Frearson, Idle.  
Charles H. Roe, London.  
William Liddell, Foxton.  
John Davis, Buckinghamsh.  
John Dawson, Newark.  
William Miles, Newport, Monmouthsh.  
Titus Reynolds, Earls Coln.  
Thomas Thomas, Milford.  
Benjamin Wheeler, Atch Lench, near Evesham.  
James Blackburn, Walgrave.  
James Allen, Ballina, Ireland.  
John Spooner, Barnoldswick.  
David Jones, Hornecastle.  
Thomas Jordan, Masham.  
Thomas Steadman, Ramsgate.  
William Fraser, Bolton.  
Joseph Davis, Church Street, Blackfriars.  
F. Hutchinson, Canada.  
John Aldis, Manchester.  
\*Edward Goodson, Malton.  
John Savage, Coseley.  
David Rees, Burton Latimer.  
John Morgan, Pater.  
Thomas Pottinger, Swanwick.  
W. P. Scott, Colne.  
Henry Albrecht, Mirfield.  
David Taylor, Bingley.  
Thomas H. Facer, Chapel-fold.  
Samuel Tapscott, South Shields.  
James Smedmore, Niton, Isle of Wight.  
John Jones, Salden.  
James Webb, Stonehouse.  
David Marsh, Ashton.  
D. Thompson, Greenock.  
Richard Tunley, Northampton.  
Robert Johnstone, Beverley.  
Benaiah Hoe, Brooms Grove.  
Hugh Anderson, Maryport.  
Edmund Theobald, Penny Stratford.  
J. P. Hewlett, Kingsbridge.  
T. Dawson, Bacup.  
Francis Johnstone, Boro-bridge and Dishforth.  
James Edge, Sutton-on-Trent.  
Isaac Griffiths, Bethlehem, near Haaverfordwest.  
Morris Edwards, Buith.  
Henry Dowson, Bradford.  
Alexander Stalker, Sheffield.  
James Buck, Rotherham.  
John Collins, Broughton.  
David Evans, Elack, near Keighley.  
Joseph Wyke, Hunmanby.

#### *Students in the Academy.*

Mr. Timothy Moore.  
John Peacock.  
Joseph Fox.  
Joseph Harvey.  
Jonathan Lewis.  
David M'Kay.  
Joseph Fuller Spark.  
John Griffiths.  
John Gridwood.  
Seth Lewis.  
Thomas Taylor.  
Charles New.  
Richard B. Lancaster.  
William M'Millan.  
Abraham Kenworthy.



## CHESHUNT COLLEGE, HERTFORDSHIRE.

The late illustrious and truly honorable Selina, Countess of Huntingdon, animated by a fervent zeal to spread the knowledge of the Saviour, founded and supported, among other institutions, a college in Wales, for the preparation of pious young men for the work of the ministry. The building, which was situated at Talgarth, in the County of Brecon, Wales, was publicly opened in a sermon preached on the occasion by the Rev. George Whitefield, August 24, 1768. From it her ladyship had the satisfaction of seeing many ministers, eminent for fidelity and usefulness, go forth to preach Jesus Christ.

In 1787, several friends, knowing that the aid afforded by Lady Huntingdon must cease with her life, (her income being only a jointure,) offered themselves to form a society for the continuance and support of her college, when it should be deprived of her fostering care. Accordingly, she appointed ten trustees, who were to act for the institution on her decease, and to whom she bequeathed her furniture, books, and other articles. Immediately after her death, which occurred June 17, 1791, the trustees determined to remove the college from Wales and establish it in the vicinity of the metropolis. The premises which are now occupied, were immediately purchased, at Cheshunt, sixteen miles from London. They consist of a family house with offices, a large garden and orchard with nine acres of land. The institution was opened August 24, 1792. A neat chapel was dedicated July 9, 1806; and in 1821, a building was erected for the accommodation of twenty students. The young men who are educated at Cheshunt College, are left entirely free in their choice of the denomination of Christians among whom they may prefer to exercise their ministry. Its principles are Calvinistic, as set forth in its formulary, comprised in fifteen articles; being the substance of the doctrinal articles of the church of England, and which were maintained by Romaine, Toplady, Berridge and others. The fifteen articles treat of God, the Scriptures, creation, fall of man from original righteousness, original sin, predestination and election, Christ the mediator, Holy Ghost, free will, justification, sanctification and good works, works before justification, the church, baptism, and the Lord's Supper.

Rev. J. K. Foster, resident, and classical tutor; Rev. William Broadfoot, theological tutor.

Among those who were introduced into the work of the ministry by means of this institution, are the following. Those with a star affixed to their names, have deceased.

## AT TALGARTH.

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| <ul style="list-style-type: none"> <li>*Adams, —, Salisbury.</li> <li>*Aldridge, —, Jewry Street, London.</li> <li>*Atley, —, Stepney.</li> <li>*Austen, H. J., Great Wakering, Essex.</li> <li>*Barnard, —, Hull.</li> <li>Beard, James, Scarborough.</li> <li>*Beaufoy, S., Town Sutton.</li> <li>*Bennet, Thomas, Birmingham.</li> <li>*Best, Thomas, Perpetual Curate of Cradley, Worcestershire.</li> <li>Boddily, —, America.</li> <li>Bradley, —, Manchester.</li> <li>Broady, William, Bessel's Green, Kent.</li> <li>Browning, Joseph, Wrington.</li> <li>*Bryan, —, Sheffield.</li> <li>*Bryson, —, London.</li> <li>Burn, Edward, M. A., Lecturer of St. Mary's, Birmingham.</li> <li>*Camidge, George.</li> <li>Clark, —, Cheadle, Staffordshire.</li> <li>Clyton, John, senior, late of the Weigh-house, London.</li> <li>*Cook, Joseph, South Carolina, (Missionary.)</li> <li>Cosson, —, do. do.</li> <li>*Crole, Andrew, Pinner's Hall.</li> <li>*Cureton, William, Newcastle.</li> <li>Davies, Thomas, Yeovil.</li> <li>Dawson, —, Sheffield.</li> <li>*Denham, —, Walworth.</li> </ul> | <ul style="list-style-type: none"> <li>Derbyshire, —.</li> <li>Dunn, —.</li> <li>*Ellis, Robert.</li> <li>*English, —, Woburn.</li> <li>*Eyre, —, M. A., Curate of St. Giles, Reading, and Homerton.</li> <li>French, —.</li> <li>*Ford, George, Stepney.</li> <li>Giles, —, North America.</li> <li>*Glazebrook, Curate of Warrington.</li> <li>Gray, —.</li> <li>*Griffiths, Joseph, Aston, Berks.</li> <li>Griffiths, John, Coleford, Gloucestershire.</li> <li>*Harris, —, Curate of Stanmore.</li> <li>Harris, John, Fordham, Essex.</li> <li>Hawkesworth, —, United Brethren.</li> <li>*Hayes, —, North America.</li> <li>*Herdman, —, South Petherton.</li> <li>*Honeywill, John, Melksham.</li> <li>Honeywood, —.</li> <li>Hull, —.</li> <li>Hupton, Job, Claxton, Norfolk.</li> <li>Hyde, —.</li> <li>*Jenkins, —, Lewes.</li> <li>*Johnson, —, Manchester.</li> <li>Dr. Jones, Lady Glenorchy's Chapel, Edinburgh.</li> <li>*Jones, Thomas, Oathal.</li> <li>*Jones, William.</li> <li>*Jones, Joseph, Lincoln.</li> <li>Jones, Theodore.</li> <li>Jones, William.</li> </ul> |
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Jones, Lewis, Durham.  
 \*Kirkman, Lemuel, Islington.  
 \*Leggat, —, Burwash.  
 \*Lewis, —, South Sea Islands, (Missionary)  
 \*Lloyd, —, Swansea.  
 M'All, Robert, London.  
 May, James.  
 Mays, John.  
 Mantell, —, Swindon.  
 \*Mead, —, Lecturer of St. John's, Wapping.  
 \*Meldrum, —.  
 \*Meyer, —, Artillery Lane, London.  
 \*Mills, Philip, Walworth.  
 Mollond, —.  
 Moore, John.  
 Morris, —, Monmouthshire.  
 \*Moss, —, Narbeth, South Wales.  
 \*Dr. Munn, —, Jamaica.  
 Munn, James.  
 \*Newell, —, Vicar of Great Missenden.  
 \*Newhorn, —, Watchett.  
 Parish, —, late of Sheffield.  
 \*Parish, —, Rednall, near Birmingham.  
 \*Parsons, Edward, Leeds.  
 \*Pearse, Samuel, Truro.  
 Phease, —.  
 Phillips, —.  
 \*Phillips, David, Norwich.  
 \*Platt, W. F., London.  
 \*Porter, Edward, Highgate.  
 Price, John, Minister of St. Paul's, Blackburn  
 Establishment.  
 Pritchard, —.  
 Ralph, David, Bristol.  
 Richards, Lewis, Baltimore, N. A., (Missionary.)  
 Richardson, —.  
 \*Roby, William, Manchester.  
 Roberts, —, South Carolina, (Missionary.)  
 \*Rowland, —, Gainsborough.  
 \*Rowley, —, Warwick.  
 Sedcole, —, London.  
 \*Shenstone, —.  
 Stephens, —.  
 \*Smith, Thomas, Leather Lane, London.  
 Shutter, —.  
 \*Stumphousen, —, Clack  
 \*Tessier, —, Chatteris.  
 \*Thorn, Thomas, Enfield.  
 Thorner, —.  
 Thresher, —, Abingdon.  
 Townsend, George, Ramsgate.  
 \*Tyler, —, Vicar of Ashby, Lincoln.  
 \*Vaughan, —, Yeovil.  
 \*Underwood, S. W., Bristol.  
 \*Waring, —, Coleford, Gloucestershire.  
 \*Waze, Benjamin.  
 \*Watkins, —.  
 \*White, —, South Petherton.  
 \*Whitefoot, —, Enfield.  
 Wildbore, Timothy, Penryn.  
 \*Wilks, Matthew, Tabernacle, London.  
 \*Wilks, Mark, Norwich.  
 Williams, Morrice.  
 Williams, Thomas, Stepney.  
 \*Williams, Griffith, Gath Street Chapel, London.  
 Williams, John.  
 \*Williams, Hugh, Stone, Staffordshire.  
 \*Winkworth, —, Chaplain of St. Saviour's,  
 Southwark.  
 \*Wren, William, York.  
 Young, Thomas, Margate.

## AT CHESHUNT.

\*William Jones.  
 \*William Kemp, Cheshunt.  
 William Robertson, Northumberland.  
 \*T. Bevan Winter.  
 John Bickerdike, Kentish Town.  
 Robert Bradley, Manchester.  
 John Davis, Whitstable.  
 John Parry.  
 \*John James, Enfield.  
 \*John Chamberlain, Bath.  
 \*William Macdonald, Enfield.  
 \*William Mather, Dover.

John Meffen, Yarmouth.  
 John Brich, Canada.  
 \*George Lee, Exeter.  
 William Upjohn, Vicar of Field Dalling, Norfolk.  
 Richard Turnbull, Newcastle-upon-Tyne.  
 \*Richard Owen, Cheshunt.  
 John Finley, Tunbridge Wells.  
 \*William Thomas.  
 \*T. Stephens Walsh.  
 \*William Bennet, Dursley.  
 \*William Ross.  
 John Mather, Beverley.  
 George Gladstone, Lincoln.  
 Richard Newman, M. A., Congleton.  
 John Brown, Cheltenham.  
 \*Alexander Hay, Warrington.  
 \*Mr. Joseph Stone, Cheshunt.  
 James Shephard, Burwell.  
 James Trego, Brighton.  
 William Arbon, Hull.  
 \*John Latchford, London.  
 \*Thomas Longstaff.  
 John Emblem, Stratford.  
 Robert Stodhard, Mulberry Gardens, London.  
 George Savage White, America.  
 Sampson Hawthorn, Hereford.  
 Samuel Franklin, Lewes.  
 James Bridgman, Chester.  
 William Wilkins, late of St. Agnes, Cornwall.  
 Andrew White, Southend.  
 Joshua Meffen.  
 Edward Lake, Worcester.  
 Jacob Kirkman Foster, Cheshunt.  
 James Howes, Goring.  
 Henry Fieher.  
 Thomas Griffiths, Cam, Gloucestershire.  
 Ralph Wardle, Thatcham.  
 Thomas Keyworth, Radford, near Nottingham.  
 John Williams, Chester.  
 Amos Westoby, B. A., Curate of Emberden.  
 Francis Mardin, late Curate of St. John's, Brad-  
 ford Row.  
 James Blomfield, Canterbury.  
 Edward Craig, M. A., Minister of St. James's, Epis-  
 Chapel, Edinburgh.  
 Benjamin Isaac, Hackney.  
 \*David Jones, Cheshunt.  
 T. Thompson Coales, Kidderminster.  
 Matthew Freeman.  
 George Marris, Aston, Berkshire.  
 Griffith Davies Owen, Maidenhead.  
 James Poole, Worcester.  
 Henry Tudsberry Turner.  
 John White James, St. Ives, Cornwall.  
 Stephen Davis, Establishment.  
 Thomas Noyes, Bath.  
 Thomas Sharp, M. A., Crown St. Chapel, London.  
 Thomas Jones, Curate of St. James's, Pentonville.  
 John Wells, Cheltenham.  
 George Steward, Curate of Wood Bastwick, and  
 Hemblington, Norfolk.  
 John Jones, Birmingham.  
 John Owen, Bath.  
 \*Hiram Chambers, Bellary, E. Indies, (Missionary.)  
 James Sherman, Reading.  
 \*T. Stephenson, Gate Street Chapel, London.  
 \*George Mottram, East Grinstead.  
 Thomas Anderson, Dover.  
 John Bosisto.  
 \*Richard Owen, Holywell Mount Chapel, London.  
 James Durrant, Gate Street Chapel, London.  
 George Neeton, Tabernacle, Norwich.  
 John Wood, Great Malvern.  
 William Aldridge, East Grinstead.  
 William Lucy, Bristol.  
 \*Mr. John Beaufoy.  
 Ebenezer Morley, Hull.  
 Benjamin Woodyard, St. Agnes, Cornwall.  
 James Tuckle, Bradford, Wilts.  
 Joseph Woods.  
 Leonard James Wake, Brixton.  
 John Harris, Alfriston.  
 John Dryden, Norwich.  
 William Hodson, Sion Chapel, Whitechapel,  
 London.  
 \*William Fletcher, Bath.  
 Benjamin Parsons, Ebley.

James Saunders, Curate of Silk Willoughby,  
Lincolnshire.

Charles Clarke.

J. G. Langridge, Tildsley Banks.

John Griffiths, Welsh Calvinistic Methodists.

W. G. G. Fells, Middleton.

W. A. Hurndall, Devonport.

\*John Allen, Newhaven.

Charles Thomas, North Nibley.

James Cope, Farringdon.

Fitzall George White, Gloucester.

Francis Read Moore, Soham.

John J. J. Kempster, Congleton.

Joseph Sortain, Brighton.

George Weight.

Edward Bates, Leamington.

Mark Butler, Southgate.

W. Skinner Keale, Torpoint.

Richard Squibb, Ely.

John Stribling, Enfield.

Richard Pingree, Basingstoke.

Elias Farry, Northampton Tabernacle, London.

William Woodhouse, Swansea.

William Wilsdon, Preston.

John Davies, Aldermanbury Postern Chapel,  
London.

Henry Rogers, Wolverhampton.

\*Thomas Hughes, Marlborough Chapel, Kent-road.

Samuel Gibbs, Rochdale.

\*Mr. Robert Roberts.

Henry Hollis, Framlingham.

Frederick Perkins.

Caleb Bird, Warrington.

Samuel Franklin, Folkestone.

Benjamin Franklin, Dartford.

\*Mr. Daniel Evans, Cheshunt.

### *Students in the College.*

William Powell.

Thomas Dodd.

J. P. Simpson.

James Morris.

Benjamin S. Hollis.

Lemuel Hurndall.

W. J. Grundy.

T. H. Woodroffe.

E. C. Wilshere.

W. M. Cox.

Stephen Lepine.

E. C. Lewis.

Charles Lee.

T. R. Brown.

John Abbs, *Missionary Student.*

Total at Talgarth, 125; at Cheshunt, 139; number of Students in the College, 8; total, 272.

## EVANGELICAL INSTITUTION AT NEWPORT PAGNEL.

This institution had its origin in the plans and liberality of such men as Newton, Thornton and Cowper. In 1764, the Rev. William Bull, who had studied for the ministry under Dr. Ashworth, the immediate successor of Dr. Doddridge, was settled over the Independent Church at Newport. He was soon requested to take charge of several young men in their studies preparatory to the ministry. While thus engaged, Mr. Bull became acquainted with the Rev. John Newton of Olney. Mr. Newton immediately took an active interest in Mr. Bull's labors, and interested some of his London friends in the project. He also drew up a plan for the academy, which was printed and circulated. In January, 1783, Mr. Bull was appointed tutor, and for several years, the academy was supported by voluntary contributions. Among the most liberal donors was John Thornton. At his decease, he gave £200 per annum for the support of the school so long as Mr. Bull should have the charge of it. In 1786, the Rev. Samuel Greathead, having prosecuted his studies under Mr. Bull, was appointed to assist him in the work of tuition. When Mr. G. took charge of an independent congregation at Wooburn, Bedfordshire, the Rev. Thomas P. Bull succeeded him, being united with his father in the superintendence of the academy, till the death of the latter in July, 1814. The Rev. T. P. Bull had the sole charge for a number of years, till the Rev. Josiah Bull, M. A. was united with him. While the Newport institution is conducted by a dissenting minister, and chiefly supplied by dissenting students, the great object of its foundation was to secure pious and suitable candidates for the ministry, without regard to their particular views as to forms of church government. Evangelical sentiments, personal piety and suitable talents for the ministry are the essential requisites of admission. A regular course of classical and theological instruction is pursued. The students, (generally six or eight in number,) board with the tutor, and enjoy all the advantages of a private family. On Sabbath evening, they supply congregations in the vicinity with religious instruction. The sum of fifty guineas per annum is the whole charge that is made for each student, including the tutor's salary and the board of the young men.



The following is the list of students educated at the Academy. Those with star affixed are deceased.

\*William Butfield, Thorn.  
 \*John Goode, London.  
 Eli Fordham.  
 Thomas Bull, Elveden.  
 \*W. Sparkes.  
 \*Isaac Gardner, Cambridge.  
 \*Samuel Greathed, F. A. S., Woburn.  
 Samuel Hillyard, Bedford.  
 John Scroton, Brooms Grove.  
 \*Robert Cottam, Brooms Grove.  
 \*Thomas Gardiner, Stratford-on-Avon.  
 \*William Bull, America.  
 John Millard.  
 \*James Higgs, Cheshunt.  
 \*John Savage, Farnham.  
 John Clement Bicknell, Crick.  
 Thomas Palmer Bull, Newport Pagnel.  
 William Evans, Wells.  
 \*Thomas James.  
 \*John Hillyard, Twillingate.  
 \*Richard Fletcher, Bicester.  
 James Raban, Hockliffe.  
 Rutton Morris.  
 Richard Elliott, Devizes.  
 John Smith, Redburn.  
 William Chapman, Greenwich.  
 Samuel Hobson, Maulden.  
 John Hoppus, Yardley Hastings.  
 \*Joseph Ward.  
 William Tomlin, Chesham.  
 \*Shadrach Jackson, Old.  
 \*Francis Humberstone, Jamaica.  
 Christopher Bell.  
 Robert Biggers, America.  
 Joseph Gravestock, Old.  
 Isaac West, Devon.  
 \*John Wilson.  
 George Slade, Corsham.  
 William Campbell.  
 Samuel Barrows, Brading.  
 \*Joseph Pinkerton, Whetstone.

Jonathan Edwards, Cokermonth.  
 John Chappell, Yaxley.  
 \*Thomas Hacket.  
 Jos. Brookes, Ridgmont.  
 William S. Hawkins, Towcester.  
 Charles Gilbert, Islington.  
 William Sherman, Plymouth.  
 James Slye, Potter's-Pury.  
 Obed Parker, Adderbury.  
 J. W. Wayne, Hitchin.  
 J. E. Freeman.  
 N. M. Harry, London.  
 G. B. Phillips, Harrold.  
 Josiah Bull, A. M., Newport Pagnel.  
 Edward Adey, Leighton Buzzard.  
 Thomas James Davies, Royston.  
 Henry Kidgell, Byfield.  
 \*Thomas Kilpin Higgs, East Indies.  
 John Williams, Newhaven.  
 William Spencer, Holloway.  
 Henry Madgin, Duxford.  
 Thomas Boaz, East Indies.  
 Samuel Hillyard, Elstead.  
 George Stonehouse, Middleton Chenies.  
 Thomas Wilson Bridges, Buckingham.  
 John Ashby, Brackley.  
 Edward Wilkes, Ponder's End.  
 Thomas Kennerly, Burton-on-Trent.  
 John Millis, Lavenham.  
 John Protheroe, Frodingham.

#### *Students in the House.*

John Bromiley.  
 George Wilkins.  
 Samuel Harris.  
 John Spencer.  
 Henry Coleman.  
 James Spong.  
 William Easterbrook.

### COWARD COLLEGE, LONDON.

In the early history of Non-conformity, many of the most eminent dissenting ministers undertook to train up pious youths for the pastoral office. Among these were the Rev. Messrs. Frankland, Timothy Jollie, and Wadsworth, at Atterbury; Warren, James, and Grove, at Taunton; Tallents, Owen, and Benion, at Shrewsbury; Grew, Shewell, Oldfield, etc. at Coventry. Among the most celebrated was the school of the Rev. John Jennings, first established at Kibworth, and removed in 1722 to Hinckley, in Leicestershire. The celebrity of this school was partly owing to the fact that the eminent Dr. Doddridge was afterwards its teacher; and partly to the full development of academical instruction pursued in it. On the death of Mr. Jennings, Dr. Doddridge, at the earnest persuasion of Dr. Watts and others, took charge of the Academy, first in Harborough, in 1729, and at Northampton, to which it was removed in 1730. It rapidly increased in celebrity and importance. Many from England, some from Scotland, and some even from the continent of Europe, enjoyed its privileges. It was constituted on the most catholic basis, including persons of various denominations of Protestant dissenters, and some distinguished members of the established church. There were seldom less than from 30 to 40 students in the seminary, the most of whom were designed for the Christian ministry. The whole number of pupils said to have been educated by Dr. Doddridge, during the twenty-two years in which he filled the theological chair at Northampton, was more than 200, of which more than 120 entered the ministry. Among the assistants of Dr. Doddridge were Job Orton, (his biographer,

Dr. Aikin of Leicester, Mr. J. Robertson, afterwards professor of oriental literature in the University of Edinburgh, Mr. S. Clark, a son of Dr. Clark of St. Albans, etc.

In 1738, W. Coward, Esq. of Walthamstow near London, died, and left a large sum for the support of a dissenting academy. The first trustees were Drs. Watts, Guise, Jennings, and Mr. Neal, a son of the author of the *History of the Puritans*. In 1752, after the death of Dr. Doddridge, the academy was removed to Daventry, and placed under the care of Rev. Caleb Ashworth, D. D., one of Dr. D.'s students, and a gentleman alike distinguished for learning, prudence, and piety. He drew up the *Rudiments of the Hebrew language*, which were published without his name, and extensively used. He died in 1775, and was succeeded by Rev. Thomas Robins. "Among many other mental endowments of Mr. Robins," says Robert Hall, "he was remarkable for delicacy of taste and elegance of diction; and perhaps my reader will excuse my observing, that the first perception of these qualities which the writer of these lines remembers to have possessed, arose from hearing him preach at Northampton on a public occasion." In 1781, he was succeeded by Mr. Belsham, whose principles were then supposed to be evangelical, but who subsequently became a leading Unitarian. His successor, the Rev. John Horsey, was deposed from his office on account of his heretical sentiments, and the institution at Northampton was dissolved.

In the mean time, Mr. Coward's funds were devoted to the aid of separate institutions in London. One of these was under the care of John Eames, F. R. S., who had been a teacher in the Northampton Academy. He was succeeded by Dr. David Jennings. At his death, the seminary assumed a more regular form. The premises afterwards known as "Hoxton Academy," were fitted up for the residence of students. It then had three distinguished tutors, Drs. Savage, Andrew Kippis, and Abraham Rees. In 1784, Dr. Kippis resigned, and his colleague in the following year. The London Academy was then connected with that at Daventry. In 1799, arrangements were made for the re-establishment of the London branch. Large and convenient premises were obtained in the retired village of Wymondley, in Hertfordshire, near London. The Rev. W. Parry became resident tutor. He discharged his duties for twenty years with great success. He was succeeded by the Rev. J. Atkinson, who died in 1821. From this period, the Academy has been under the care of the Rev. Thomas Morell. Since his connection, greater attention has been paid to the personal piety of candidates for admission. Hitherto, the seminary has flourished under his instructions in the best and highest sense. Among the classical tutors who have assisted him, are the Rev. Dr. H. F. Burder, Mr. Bailey, Rev. Joseph Turnbull, B. A. Mr. Lee and Rev. W. Hull.

The establishment of the London University, offering those advantages which an university alone can confer, without the exclusive restrictions of the ancient national institutions, Mr. Coward's trustees determined to secure to their students all those literary privileges which a residence in the neighborhood of the university could command. For this purpose, the extensive building, situated in Byng Place, Torrington Square, was purchased in 1832, and was prepared for the reception of the Academic family in the autumn of 1833. It is a handsome structure, and the internal arrangements are in every respect elegant and commodious. The students are lodged and boarded under the control and superintendence of the tutor. Their theological pursuits are directed by him; while for improvement in Hebrew, the classics, mathematics, etc., they attend on the lectures of the various University professors. The College is in possession of a very extensive and valuable library, of many thousand volumes, including some rare and beautiful editions of the classics, a collection of the Greek and Latin Fathers, etc.

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#### HISTORY OF HOMERTON COLLEGE.

This institution was commenced in 1730, in connection with a society of pious laymen, who formed what was denominated from the place of their meeting,

"The King's Head Society," and who sought to revive in the Baptist and Independent denominations a zeal for orthodox opinions, which were about that time much assailed. Several years subsequently, "the Congregational Fund Board" formed an union with this society, so far as to commit the business of training up candidates for the ministry to a joint committee, formed of members of each body. The Rev. Samuel Parsons, appointed in 1731, was the first tutor. He resided at Clerkenwell Green, and there maintained the Academy till 1735, when it was removed to the house of Dr. Abraham Taylor at Deptford, where it remained till March, 1740. Dr. Taylor was succeeded by the Rev. John Hubbard of Stepney, where the Academy remained till his death in 1743. His successor, Rev. Dr. Zephaniah Marryatt, died in March, 1754, leaving the charge of the Academy to the Rev. Dr. John Walker, who had been assistant tutor with Mr. Hubbard and Dr. Marryatt. He removed the Academy to Plaisterer's Hall, Addle Street, London. Under him as classical tutor, Dr. Condor of Cambridge as theological tutor, and the excellent Dr. Gibbons as teacher of rhetoric, etc., it continued to flourish. In 1754, it was removed to a house opposite Bancroft's Alms House, Mile End Road. Here it remained till 1768, when it was removed to Homerton. A large outlay in expense was thus rendered inevitable. Before any instructions were given to the students, the trustees were compelled to sell out all their funded property. They were, however, liberally aided by the religious public. In 1822, the buildings of the institution became so much dilapidated, that it was thought proper to take them entirely down. They were subsequently rebuilt at a cost of nearly £10,000. The institution has been upheld by a succession of pious and able tutors. Dr. J. P. Smith is known and highly esteemed throughout the Christian world as an able theological writer.

The object of the institution, which has existed more than 100 years, is to support 20 young men of decided and approved piety, who possess respectable talents, and are desirous of devoting themselves to the glory of God, and the immortal welfare of mankind, by engaging in the work of the Christian ministry, in pursuing a course of study adapted to the attainment of such branches of literature as may best qualify them for the intelligent and honorable discharge of the sacred office to which they aspire. The period of time allotted to the entire course is six years; the first two of which are occupied solely in classical pursuits, and the remaining four in classical, theological and philosophical studies. In cases where a classical education has been previously enjoyed, the term of study is contracted proportionably to the attainments which have been made.

The present tutors are the Rev. John Pye Smith, D. D. LL. D., Rev. Daniel Godfrey Bishop.

The following are *some* of the ministers who have been educated at the various institutions. Those marked *b* were Baptists.

Anthony Mayhew, Lynn.  
 James Webb, Hitchin, and Fetter Lane, London.  
*b* Samuel James, Hitchin  
 William Moth, Basingstoke.  
 J. Corder, D. D. (and Tutor) Cambridge and London.  
 Ebenezer Cornell, Colchester.  
 George Lewis Young, Milbourn Port.  
*b* Morgan Griffiths, London.  
 T. Gibbons, D. D. (and Tutor) London.  
 Jonathan Wheeler, Axminster.  
*b* Joseph Palmer, Bideston.  
 William Cornell, Woodbridge.  
 Lebbens Driver, Horningsham.  
 Richard Cooper, Melbourn.  
 John Rogers, Southwark.  
 John Pye, Sheffield.  
*b* Charles Miles, Guildford.  
 Samuel Gardner, Bridport.  
 Samuel Phillips, Dorchester.  
 Benjamin Spencer, Dorchester.  
 Josiah Carter, Oakham, &c.  
 James Cunningham, Hull.  
 Samuel Brewer, Stepney.  
 Thomas Bocking, Long Melford and Denton.  
 Henry Field, Blandford.

Baxter Cole, Braintree, &c., assistant to Mr. Towle.  
 Thomas Bishop, Basingstoke.  
 Nicholas Cross, Trowbridge.  
 John Punfield, Birmingham.  
 John Wilkins, Weymouth.  
 Ebenezer Allen, Chelmsford.  
 Samuel Bacon, Ashley.  
 Jeremiah Longfield, Gundle, &c.  
 Robert Wells, Royston.  
 John Stafford, D. D. London.  
 Andrew Bennett, Barbadoes.  
 Henry Mayo, LL. D. (Tutor) London.  
 Samuel Stephens, Stretton, &c.  
 Thomas Saunders, Coventry.  
 Samuel Andrews, Rochford.  
 Thomas Noon, Reading.  
 Samuel Wilcocke, D. D. Middleburgh.  
 John Allston, Nottingham.  
 John Fell, (Tutor), Thaxted and Homerton.  
 John Gawweil, Islington  
 David Bradbury, Ramsgate, &c.  
 John Crisp, Colchester.  
 John Somerville, Sunderland.  
 Joseph Saunders, Cambridge.  
 Edward Ashburner, Poole.



Joshua Symonds, Bedford.  
 Charles Case, Witham.  
 Daniel Mann, Burwash.  
 Ebenezer Cornell, Gloucester.  
 James Marchant, Newbury.  
 Thomas Orton, Wellingborough.  
 Aaron Wickes, Dunmow.  
 Joseph Heptinstall, Beccles.  
 Thomas Smith, Bedford.  
 Simon Wilmshurst, Maldon.  
 John Thorowgood, Bocking.  
 John Harmar, Sheffield.  
 Giles Hobbs, Colchester.  
 Benjamin Beddow, Stambourn.  
 Joshua Webb, London.  
 Samuel Lucas, Shrewsbury.  
 Nathaniel Trotman, London.  
 Thomas King, Ross.  
 Robert Stephenson, Castle Hedingham.  
 W. B. Crathern, Dedham.  
 William Bennett, London.  
 Samuel Browne, Tadley.  
 Samuel Gaffee, Hatfield Heath.  
 John Wise, Christchurch.  
 James Gayler, Dedham.  
 William Parry, Tutor at Wymondley.  
 John Bailey, Tutor at Wymondley.  
 Thomas Eisdell, Biggleswade.  
 John Lloyd, Lynton.  
 Frederick Hamilton, Brighton.  
 Joseph Brooksbank, London.  
 Joseph Corbishley, Abbot's Roding.  
 James Boden, Sheffield.  
 James Bass, Halstead.  
 John Wood, Rowell and Rotterdam.  
 Henry Summers, Wellingborough.  
 Charles Atkinson, Ipswich.  
 William Shepherd, Wrentham.  
 David Ford, Long Milford.  
 William Kemp, Terling.  
 Richard Alliot, Nottingham.  
 William Williams, Hitchin.  
 James Waddell, Nayland.  
 James Churchill, Thames Ditton.  
 William Wall, London.  
 Abraham Barfield, Athwell and Enfield.  
 Thomas Chipperfield, Stretton and Tollesbury.  
 Christopher Muston, Epping.  
 William Walford, (Tutor,) Yarmouth and Homerton.  
 Isaac Anthony, Bedford.  
 John Allason, Featham.  
 Benjamin Gaffee, London and Stanstead.  
 Thomas Craig, Bocking.  
 Isaac Sloop, Beccles.  
 John Bruce, Newport and Liverpool.  
 Joseph Morison, Stebbing.  
 Andrew Ritchie, Wrentham.  
 Richard Brackstone, Coventry and Gonsall.  
 James B. Pearce, Clavering and Maidenhead.

Herbert Tyler, Sawbridgeworth.  
 Alexander Creak, Great Yarmouth.  
 James Bidlake, Ludlow and Rotterdam.  
 b Thomas Clarke, Lyndhurst.  
 James Tait, Heytesbury.  
 John Conder.  
 John Nelson Goulty, Brighton.  
 Samuel Thodey, Cambridge.  
 John Yockney, Islington.  
 Jos. Shrimpton Brooksbank, Edmonton.  
 Henry Heap, London.  
 John Gunn, Chard.  
 Edward Stallybrass, Missionary, Siberia.  
 Henry March, Bungay and Colchester.  
 William Wright, Honiton.  
 William Bedford, Narborough.  
 George Hunter, Wigston.  
 Richard Gibbs, Darlington and Skipton.  
 T. W. Jenkyn, Wem and Oswestry.  
 Robert Halley, (Tutor,) St. Neot's and Highbury.  
 Edward Edwards, Ware.  
 Samuel Steer, Castle Hedingham.  
 Stephen Morell, J., Norwich.  
 William Wallis, Sudbury.  
 William Tait, Ashby-de-la-Zooch.  
 John Medway, Melbourn.  
 Joseph B. Jefferson, Attercliffe.  
 T. R. Barker, Harpenden and Uxbridge.  
 Isaac Anthony, Hertford.  
 John Hayden, High Wycombe.  
 James Joscelyne, Creaton.  
 William Deering, Southwark and Andover.  
 Richard Alliot, Jr., Nottingham.  
 Daniel G. Bishop, (Tutor,) Hoxton and Homerton.  
 J. W. H. Pritchard, Attercliffe.  
 Joseph Dear, Easton.  
 Charles Moase, Basingbourne.  
 William Hopkins, Loughborough and Ripley.  
 W. Cowper MacLaurin, M. A., Scotland.  
 William Heudebourck, Tiverton.  
 J. C. Potter, Tintwistle.  
 William Froggat, Hadleigh and Morpeth.  
 Charles Thurman, Ripley.  
 Frederic Waldo, Throop.  
 William Thornhill Kidd, Sheffield.  
 William Thomas, Stone.  
 Henry Stroud, Bere Regis.  
 Edward Evans.  
 Edmund Hartnell.  
 Benjamin Wills, Clevedon.  
 Isaac Tozer, Ongar.  
 Patrick Anderson, M. A., Scotland.  
 Joseph Rablah, Rugeley.  
 Robert Cotton Mather, M. A., Missionary, Benares.  
 John Masson, Kirkwall, Orkneys.  
 George Newenham Watson, Chigwell Row.  
 Henry Joseph Haas, Mersey Island, Essex.  
 John Henry Cadoux, Weathersfield.

But it is to be observed, that during the last twenty years, few of these have completed their studies under the patronage of the Society, they having been usually taken under that of the Fund Board for part of the time. Previously to that arrangement, many valuable ministers were educated in the College, under the patronage of the Fund Board alone. Among whom the following may be mentioned:

Daniel Fisher, D. D., (and Tutor,) Warminster and Homerton.  
 William Porter, London.  
 Samuel Newton, Norwich.  
 Thomas Porter, Wapping.  
 William Kingsbury, Southampton.  
 Nathaniel Jennings, Islington.  
 John Kello, Bethnal Green.  
 John Mead Ray, Sudbury.  
 John Humphrys, LL. D., Southwark.  
 John Horsey, (Tutor,) Northampton.  
 Stephen Forster, Maldon.  
 John Barrett, Kidderminster.  
 James Knight, (Tutor,) Southwark.  
 William Carver, Melbourn.

Joseph Jefferson, Basingstoke and Thirk. Stephen Morell, Little Baddow.  
 William Ward, Stowmarket.  
 Stephen Gurteen, Canterbury.  
 William Luke Prattman, Barnard Castle.  
 Richard Frost, Dunmow.  
 Daniel Griffiths, Long Buckley.  
 Thos. Morell, (Tutor,) Wymondley and London.  
 W. B. Collyer, D. D., Peckham.  
 Alfred Bishop, Ringwood and Beaminster.  
 Cornelius Berry, Hatfield Heath.  
 Thomas Raffles, LL. D., Liverpool.  
 William Notcutt, Ashley and Ipswich.  
 Alexander Good, Launceston and Woodbridge.  
 Edward Webb, Leicester.

Several respectable ministers have likewise been educated in the Academy (either wholly or in part) on their own foundation, among whom were

Thomas Towle, B. D., Cripplegate.  
 Charles Stewart, M. D., Edinburgh.  
 Mr. Randall, (now Dr. Davidson,) Edinburgh.  
 b Samuel Stennett, D. D., London.  
 b Caleb Evans, D. D., Bristol.  
 Edward Vennor, Ware.  
 John Fuller, Chesham.  
 John Winter, Newbury.  
 Robert Winter, D. D., London.  
 John Berry, (Tutor,) London.  
 Sayer Walker, M. D., Bristol and London.  
 John Jennings, Thaxted.

Mordecai Andrews, Coggeshall.  
 Samuel Newton, Witham.  
 William Humphreys, Hammersmith.  
 William Miller, High Wycombe.  
 John Banister, Wareham.  
 John Harris, Aylesbury.  
 John Kirkpatrick, Sutton in Ashfield.  
 John Clayton, Jr., M. A., London.  
 John Savill, Colchester.  
 John Adam, Missionary, Calcutta.  
 Francis Watts, Beaconsfield.

### THEOLOGICAL ACADEMY, GLASGOW.

The general plan of this institution is the same as that of the English Dissenting Academies. The studies, to which attention is given, are the English, Latin, Greek and Hebrew languages, logic, natural philosophy, mathematics, general history and theology, embracing the study of divine truth as revealed in the Scriptures, along with a comparative view of philosophical and Christian morality. The affairs of the institution are under the control of a committee of 30 members resident in different parts of the country, appointed at each annual meeting of the Scottish Congregational Union. The regular course of studies is four years. A full pecuniary support is afforded to a limited number of individuals. A library of theological and classical books has been formed. To secure the advantages of general reading, the students have access to some public library in Glasgow. The expenditures are about £600 per annum. The tutors are Rev. Ralph Wardlaw, D. D., and Mr. Greville Ewing.

The following is a list of those who have studied at this Academy, and are now employed in preaching the gospel. Those whose names are marked with an asterisk, speak Gaelic.

Robert M'Lauchlan, Paisley.  
 John Hill, Huntley.  
 Alexander Ewing, Halifax, Yorkshire.  
 Alexander Begg, Frazerburgh.  
 James Spence.  
 William Swan, Missionary, Siberia.  
 Thomas Woodrow, Canada.  
 Archibald Jack, North Shields.  
 Neil M'Kechnie,\* Printfield, near Aberdeen.  
 Gilbert Wardlaw, Theological Tutor, Blackburn, Lancashire.  
 George D. Cullen, Leith.  
 James Scott, Missionary, Demerara.  
 David B. M'Kenzie, Elie.  
 Ebenezer Miller, Congregational School, Yorkshire.  
 Alexander Marshall, Stirling.  
 Robert Machray, Dumfries.  
 John Arthur, Helensburgh.  
 John Smith, Missionary, Canada.  
 John Robertson, Yorkshire.  
 William Robertson, City Missionary in Dublin.  
 John Lyal, Town Missionary, Montrose.  
 Archibald M'Ewen,\* Preaching at Rothsay, Bute.  
 Thomas Young, Garlieston.  
 John M'Robert, Preaching in Grangemouth.  
 John Wiseman, Wick.  
 William Legg, Reading, Berkshire.  
 Alexander Cuthbert, Cricchie.  
 James Drummond, London.  
 William Lowe, Forfair.  
 Edward Napier, Dalkeith.  
 John M'Laren,\* Aberfeldy.  
 Arch. Farquharson,\* Tiree.  
 Richard Penman, Tunbridge, Kent.  
 Andrew Russell, Haddington.  
 Alex. M'Naughton, City Missionary in Glasgow.  
 Henry Wilkes, Montreal.

John Murker, Banff.  
 James Russell, Rendall, Orkney.  
 Robert Wilson, Denholm.  
 Alexander Fraser, Alloa.  
 William Christie, South Shields.  
 Anthony Gowan, Blackhills, Skene.  
 Robert Lang, Chorley.  
 Alexander Campbell, Greenock.  
 John Moir, Hamilton.  
 Charles Rattray, Missionary, Demerara.  
 James Cameron, Portobello.  
 James R. Campbell, Montrose.  
 John Kennedy, Aberdeen.  
 Robert Weir, Forres.  
 Adam Gordon,\* Preaching in the Highlands.  
 Alexander Fraser, Edinburgh.  
 Robert Massie, Preaching in Edinburgh.

#### *Present Students.*

Thomas Smith M'Kean.  
 William J. Brown.  
 Alexander Munro.  
 David Bllock.  
 John Smith Wardlaw.  
 John Elrick.  
 James Kennedy.  
 James Byres Laing.  
 David Webster.  
 John Kirk.  
 Alexander Gordon.  
 Thomas Just.  
 John M'Farlane.  
 James Mann.  
 John Spence.  
 William Strachan.  
 Archibald Duff.

## NOTICES OF NEW PUBLICATIONS.

*A View of Congregationalism. By George Punchard, Pastor of the Congregational Church, Plymouth, N. H. With an Introductory Notice, by R. S. Storrs, D. D.* Salem: John P. Jewett. 1840. pp. 208.

Valuable treatises on Congregationalism have been published within a few years. Such are Prof. Upham's *Ratio Disciplinæ*, Rev. Dr. Hawes's *Tribute to the Pilgrims*, Rev. Leonard Bacon's *Church Manual*, Prof. Pond's work on the Church, and Rev. John Mitchell's *Guide*. The multiplication of volumes on this subject, all more or less fitted for popular use, is a decisive indication of an increasing attachment to the system on the part of the Congregational churches. Mr. Punchard's volume is written *con amore*, with hearty good will towards the cause which he advocates, with the spirit of an unflinching advocate for the church polity which he considers to be more nearly scriptural than any other. The author seems to have searched for authorities and sources of information in all directions. We shall be happy if his complaints of the deficiencies of our public libraries in respect to the volumes on Congregationalism issued by the fathers of New England, shall be the means of calling the attention of the friends of these libraries, so that a want which is any thing but honorable, may be speedily supplied. The volume is divided into five parts, which treat successively, of the principles of Congregationalism, its doctrines, testimony of ecclesiastical history to the Congregational character of the apostolic and primitive churches, ecclesiastical practice of Congregational churches, and advantages of Congregationalism, together with an introduction and an appendix of very valuable matter, both original and selected. We confidently commend the volume to the thousands in New England who are becoming more and more attached, not only to the faith of the Pilgrims, but to their religious rites and usages.

*Report of the Parliamentary Select Committee on Aboriginal Tribes in the British Settlements.* London. 1837. pp. 140.

*The First Annual Report of the Aborigines Protection Society, presented at the Meeting in Exeter Hall, May 16, 1838.* pp. 31.

The subject embraced in the above documents is one of the deepest interest. As remarked in the Parliamentary Report on the Aborigines, "The policy of Great Britain in relation to the aborigines has already affected the interests and sacrificed the lives of many thousands, and may yet, in all probability, influence the character and destiny of millions of the human race." It is not affirming too much to say, that whether by the recklessness of individuals, the unprincipled aggressions of public bodies, or the sanction of legislatures, the national escutcheon of Great Britain has been deeply stained, during a long course of years, by the intercourse which Englishmen have had with the uncivilized races. Extensive portions of country have been gradually obtained, without an equivalent, and often with manifest injustice and cruelty, from their rightful aboriginal possessors; the soil has been also depopulated of its original owners to make way for its more powerful invaders. "Forgetting the supreme and eternal rule of rectitude between man and man, the foundation of all security, concord and mutual well being, 'to do unto others as we would they should do unto us,' we have trampled on the helpless, destroyed the innocent, scorned the cries of the sufferer, and wielded, without relenting, the scorpion rod of the oppressor." The object of the Aborigines Protection Society is to assist in protecting the defenceless, and promoting the advancement of uncivilized tribes. Towards accomplishing this object, the society proposes to direct its



labors, first, to the collection of authentic information concerning the character, habits, and wants of uncivilized tribes, and especially those in or near the British colonies; and, second, to communicate in cheap publications, those details which may excite the interest of all classes, and thus insure the extension of correct opinions. The committee of the society have opened a correspondence with individuals friendly to their objects in South Africa, Bombay, South Australia, Upper Canada, New South Wales, Western Australia, South Sea Islands, New York, and the Brazils. The Parliamentary committee suggest a series of general regulations which shall guide and govern the intercourse of Englishmen with the vast multitudes of uncivilized men with whom they may come into contact. These general rules are,—that the protection of natives shall devolve on the executive; contracts for service shall be limited; sale of ardent spirits prevented; new territories not to be acquired without sanction of the home government; religious instruction and education to be provided; proper methods for the punishment of crimes committed by natives to be devised; the formation of treaties with natives inexpedient; missionaries to be encouraged. The leading individuals concerned in this enterprise are Sir T. Fowell Buxton, T. Hodgkin, Esq., M. D., S. Bannister, Esq., Dr. S. Lushington, Esq., M. P., Charles Lushington, Esq., M. P., Sir Culling Eardley Smith, C. Hindley, Esq., M. P., etc. The Aborigines Protection Society are circulating three octavo volumes of very great value in relation to the history, antiquities, topography and statistics of some of the most populous districts of Eastern India, prepared by Mr. Montgomery Martin, from the MSS. of Dr. Francis Buchanan, who surveyed those districts under the sanction of the governor-general in council.

*The Frame-Work of Liberty: A Sermon delivered in the Pearl Street Presbyterian Church in the City of New York, July 5, 1840, in commemoration of National Independence. By Henry A. Rowland, Pastor of the Church. 1840. pp. 28.*

This is a well constructed and valuable discourse, from the passage Ps. xlv. 1—3, "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days," etc. The preacher considers, first, our national relations, second, our national dependencies, and third, our national duties. Under the last head, it is mentioned, that we are bound to love our country, to purify the sources of political power by the inculcation of a sound morality, and the elevation to office of wise and exemplary men; to promote the intellectual cultivation of all classes of the community, and to promote the interests of religion, especially by offering prayer for the well-being of our country.

*The Use and Application of an Improved Apparatus for particular Fractures and Dislocations of the Extremities. Illustrated by Cuts and Cases, with Remarks. By Luke Howe, M. D. Republished from the Boston Medical and Surgical Journal. Boston: D. Clapp, Jr. 1840. pp. 16.*

Dr. Howe is President of the New Hampshire Medical Society, and has of late turned his attention very much to subjects of this nature. Of the soundness of the remarks contained in this pamphlet, or of the value of the apparatus described, we, of course, are not judges. We leave it, with the single remark, that the subject appears to be clearly stated, while the illustrative cases are in point. The article was first published in the Boston Medical and Surgical Journal, and hence its importance in some degree may be inferred.

*Christ seen by every Eye, and a Pastor's Farewell Address to his People: Two Sermons preached to the Congregational Church and Society in Somers, June 30, 1839. By the Rev. Rodney Gove Dennis. Hartford: E. Geer. 1840. pp. 23.*

The text of the first discourse is Rev. i. 7, "Every eye shall see him." In treating it, Mr. Dennis brings to view the different classes of individuals that will appear before Christ and see him in the day of final judgment, viz: 1. The Christian shall see him.

2. The wicked shall see him—false professors, the openly vicious, the moralist, those who have taken offence at the great doctrines of the gospel, those who have acknowledged the truth and importance of the gospel, yet have not imbibed its spirit, nor conformed themselves to its requirements. 3. The eye of every professed minister of Christ shall see him. The sermon is closed with three reflections arising from the subject. The second discourse is from 2 Cor. xiii. 11, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." This passage of Scripture is treated textually. In the conclusion of the sermon, Mr. Dennis gives some account of his ministry, and some advice to his people in respect to the settlement of a successor. The sermons are appropriate and judicious, and contain important truths, conveyed in a solemn and affectionate manner. An additional circumstance of interest is, that the preacher stood in the pulpit where, for many years, the excellent and venerable Charles Backus, D. D. proclaimed the doctrines of the gospel with singular clearness and effect.

*The Cape Cod Centennial Celebration, at Barnstable, September 3, 1839, of the Incorporation of that Town, September 3, 1639.* Barnstable: S. B. Phinney. pp. 92.

*A Discourse pronounced at Barnstable, September 3, 1839, at the Celebration, etc. By John Gorham Palfrey, D. D., LL. D.* Boston: Ferdinand Andrews. 1840. pp. 71.

The first of these pamphlets describes the various arrangements in the joyous celebration by the natives of Cape Cod. The minute particulars which it records are of present interest to all who participated in the festivities of the occasion and to all the other descendants of those who first planted themselves in this sandy yet interesting portion of the Commonwealth. But to those who shall be alive in 1939, it will be an inestimable relic. We are glad to find that the speech of Governor Everett is preserved in the pamphlet. It is one of his happiest efforts, fresh, sparkling, rich in historical reminiscence and touching local allusion.

Dr. Palfrey's discourse is written in his peculiarly felicitous strain. Its delivery occupied two hours and a half, yet "not one who heard it, regretted a moment spent in listening to its attractive and curious details, and its rich and beautiful passages of pure eloquence. It will form one of the richest fragments of historical collections growing out of these memorable occasions, on which the living have assembled to brush the dust from off the graves of their ancestors, and revive pious, filial recollections of their great and good example." The biographical sketches which Dr. Palfrey gives of John Lothrop, Thomas Walley, Thomas Hinckley, James Cudworth and James Otis, are truly affecting as well as beautiful. We heartily commend this address to all lovers of fine writing, and natural eloquence; and to all who revere the blessed memory of the pilgrims.

*The Christian Missionary desiring to be with Christ: A Sermon preached at Westborough, Ms., June 30, 1840, at the Funeral of the Rev. Ephraim Spaulding, a Missionary of the American Board of Commissioners for Foreign Missions. By Rufus Anderson, D. D.* Boston: Crocker & Brewster. 1840. pp. 22.

The text on which this sermon is founded is Phil. i. 23, "Having a desire to depart and to be with Christ, which is far better." The nature, source and influence of this desire to be with Christ are illustrated by the preacher. In its nature, it is nothing else than a tendency of the soul towards Christ. The source of it is not in the un-renewed heart of man. It has its origin in the love of Christ towards man. This desire keeps the soul in its proper place. It spiritualizes and elevates the mind. It is the true and proper basis of the missionary character. The remarks, of which the preceding statement is a brief outline, formed a very appropriate introduction to the biographical notices of Mr. Spaulding which conclude the discourse. It was long the desire of this beloved missionary to depart and be with Christ, though for the sake of

the perishing heathen, he was willing to endure years of toil and privation. Mr. Spaulding was born in Ludlow, Vt., Dec. 10, 1802. He was hopefully converted in the spring of 1822. In 1823, he graduated at Middlebury College. After this, he completed a regular three years' course in the Seminary at Andover. On the 26th of November, 1831, he sailed, in company with a number of others, as a missionary to the Sandwich Islands. On account of the severe illness both of himself and of his wife, he was obliged to return to this country. He reached Boston, June 27, 1837. In September, "finding his strength increase, he commenced that series of public addresses in different parts of the country, which has given delight to so many tens of thousands, and which will never be entirely forgotten by those who heard him." He died on the 28th of June, 1840. In his prayers and labors and zeal, he has left a rich legacy to his wife and his three orphan children. The sermon of Dr. Anderson is one of uncommon interest, perfectly befitting and full of just thought and glowing emotion.

*Memoir of Mrs. Sarah Lanman Smith, late of the Mission in Syria, under the direction of the American Board of Commissioners for Foreign Missions. By Edward W. Hooker, Pastor of the First Congregational Church, Bennington, Vt. Second Edition. Boston: Perkins & Marvin. 1840. pp. 396.*

On page 79 of vol. xii. of the American Quarterly Register, we inserted a highly commendatory notice of the first edition of this memoir. After the lapse of a number of months, and a further perusal both of the first and second editions, we are ready to re-affirm all which we there said. It is a delightful volume. It has the stamp of immortality upon it, so far as any thing of this kind can be said to be immortal. It is full of the spirit of the latter days. It is a cluster, in more than one sense, from the land of promise. It is rich with the fruits of a cultivated understanding, of accomplished manners, and of a heart ardently devoted to the Saviour, and to the best interests of those whom he died to redeem.

A new engraved likeness is given in this edition, which is thought to be a decided improvement upon the engraving in the first edition. Some additions have been made to the correspondence of Mrs. Smith, partly from letters not received till after the publication of the first edition, and in part from the original history of her disastrous voyage to Smyrna and from the notes of her last days by Mr Smith. We are informed that what amounts to more than twenty pages of new matter have been inserted in the volume. Space has been made, by enlarging the page and by omitting some of the less important paragraphs in the first edition. We think that the additions materially enhance its value. We can only wish that its circulation may be commensurate with its merits. We can see no reason why a dozen editions should not be spread before the rapidly multiplying thousands of the friends of missions and of sanctified genius.

*A Discourse on the Life and Character of the Rev John Thornton Kirkland, D D., LL. D., formerly Pastor of the Church on Church Green, Boston, and late President of Harvard University, delivered in the Church on Church Green, May 3, 1840. By Alexander Young. Boston: Little & Brown. 1840. pp. 104.*

*A Discourse delivered in the Church in Brattle Square, on Sabbath, May 3, 1840, occasioned by the death of Rev. John Thornton Kirkland, D. D., LL. D., late President of Harvard University. By Francis Parkman, D. D., Pastor of the New North Church. Boston: J. H. Eastburn. 1840. pp. 31.*

*A Discourse on the Life and Character of the Rev. John Thornton Kirkland, D D., LL. D., late President of Harvard College, pronounced on Thursday, June 5, 1840, in the New South Church in Boston, before the pupils of President Kirkland, and the Government and Students of the University. By John G. Palfrey, a member of the Class graduated in 1815. Cambridge: John Owen. 1840. pp. 62.*

Daniel Kirkland, the grandfather of the President, was born in Saybrook, Ct., 1701, graduated at Yale College in 1720, and was ordained over the Third Church in Norwich, Ct. Dec. 10, 1723. The tenth child and fourth son of Daniel Kirkland, was Samuel, who



was born in Norwich, Nov. 20, 1741. He studied the Mohawk language in Moor's Indian Charity School, at Lebanon, Ct. under the direction of Dr. Wheelock, afterwards President of Dartmouth College. He received a degree at the College of New Jersey in 1765. Nov. 20, 1764, he set off for the country of the Senecas, one of the six nations of Indians, in the interior of the State of New York. On the 19th of June, 1766, he was ordained at Lebanon. In Sept. 1769, he was married to Miss Jerusha Bingham, daughter of Jabez Bingham, of Salisbury, Ct., and a niece of Dr. Wheelock. Their eldest children, John Thornton and George Whitefield, twin brothers, were born at Little Falls, in what is now Herkimer, Herkimer County, N. Y., on the 17th of August, 1770.\* The eldest son received the name of John Thornton, from his father's regard for the eminently pious and beneficent English merchant, John Thornton, of London. Soon afterwards, Mr. Kirkland purchased a house and farm in Stockbridge, Ms. Here young Kirkland lived till he went to Andover. He had no school education except such as was common in a frontier village, which was of course very little. This want was well supplied by his mother, who was an excellent and remarkable woman. At the age of thirteen, in 1784, he was placed at Phillips Academy, Andover, then under the care of Dr. Eliphalet Pearson. He was kindly received into the family of Lieutenant Governor Samuel Phillips, who gave him his board, and paid his tuition. He is remembered as "having been of a pleasant disposition, with qualities naturally endearing." After spending two years at Andover, he was admitted, April 4, 1786, at the age of fifteen, into the Freshman class of Harvard College, in advanced standing. He graduated in 1789 with distinguished honors. He particularly excelled in the Latin and metaphysical departments. In an autobiographical paper, Dr. Kirkland says, that he "was never so completely devoted to studies as he ought to have been; and that he wasted much time, much money, some virtue and some health." On the 23d of January, 1788, his mother died, whose irreparable loss he never ceased to deplore.

Immediately after he graduated, Mr. Kirkland returned to Andover, where he spent a year as an assistant in the Academy, then under the charge of Ebenezer Pemberton, LL. D. In 1790, he paid a visit to his father. Returning to Cambridge, he commenced the study of theology, and, in 1792, was appointed tutor in the branches of logic and intellectual philosophy. This office he sustained for two years, with much honor to himself and advantage to the college.

In 1793, Mr. Kirkland began to preach as a candidate for the ministry, and on the 5th of February, 1793, he was ordained pastor of the New South Church in Boston, vacant by the resignation of Rev. Oliver Everett. In 1802, he received from the College of New Jersey the honorary degree of doctor in divinity; and afterwards, the degree of LL. D. from Brown University. He was early chosen a fellow of the American Academy of Arts and Sciences, and was its Vice-President for several years. He was also a fellow of the Massachusetts Historical Society.

In 1810, Dr. Webber, president of Harvard College, died. On the 14th of November, of that year, Dr. Kirkland was installed as his successor. During his administration, the State gave to the College 10,000 dollars annually, for ten years; and the aggregate fund of contributions from this and individual sources, including such as, though then provided for, were not received till later, amounted to not much less than half a million of dollars. Holworthy and University Halls were added to the buildings in the ancient enclosure, while Divinity College was erected in another part of the town, and the Medical College in Boston, for the accommodation of students in those faculties. The law, medical and theological libraries were instituted, and the general library was in-

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\* Mr. Kirkland had six children, viz: 1. John Thornton; 2. George Whitefield, graduated at Dartmouth College 1792, died in the West Indies about 1808; 3. Jerusha, who was married to John Hosier Lothrop, Esq. of Utica, N. Y.; 4. Sarah, who was married to Francis Amory, Esq. of Milton, Ms.; 5. Samuel, who was graduated at Cambridge in 1803; and 6. Eliza, who was married to Prof. Edward Robinson. Of these, Mrs. Lothrop is the only survivor. Her son, Samuel Kirkland Lothrop, is pastor of the church in Brattle Square, Boston.

creased to nearly double its size, by large gradual additions, and by the splendid gifts of the collections of Palmer, Ebeling and Warden. Five new professorships were founded. A cabinet of minerals was collected, and the cabinets in the departments of medicine and natural philosophy were greatly enriched. There were 1,200 graduates of the College who enjoyed his care, nearly one-fourth of the whole that the College has reared.

Dr. Kirkland resigned his office March 28, 1828. In the autumn, he set off on a journey, with his wife, (a daughter of the Hon. George Cabot, whom he had married the preceding year,) through the southern and western parts of the United States. In the spring of 1829, they embarked for Europe, and spent three years and a half in making the tour of Western Europe, the Barbary Coast, Egypt, Palestine, and some parts of Turkey in Europe, Greece and Austria. The remainder of his life, Dr Kirkland passed in the bosom of his friends in Boston. He died on the 26th of April, 1840.

We have thus given a brief sketch of the life of President Kirkland. Very copious details may be found in the discourse of Mr. Young, who seems to have taken much pains in collecting interesting memoranda of the President and of his family. Dr. Parkman's discourse is brief but valuable. It contains some discriminating remarks on the character of Dr. Kirkland, and records some facts which are not found in the other discourses. Dr. Palfrey's Eulogy is elaborate and highly finished. It contains many passages no less just in thought than happy in expression. He describes the president's relations to the college at considerable length, and with a practised hand. We should be glad to quote several paragraphs from these eloquent productions, did our limits permit.

*Salvation by Grace. A Sermon preached at the Funeral of the Rev. John Hubbard Church, D. D., who died at Pelham, N. H., June 12, 1840. By Leonard Woods, D. D., Professor in the Theological Seminary, Andover. National Preacher. Aug. 1840.*

Dr. Church was a very pious, useful, and devoted minister of the gospel for many years. He graduated at Harvard College in 1797, in the class with Dr. Woods. He was a member of the American Board of Commissioners for Foreign Missions, of the Boards of Trustees of Phillips Academy, Andover, and of Dartmouth College, Vice President of the New Hampshire Bible Society, President of the New Hampshire Missionary Society, and Secretary of the New Hampshire General Association, from its organization in 1809, till his death. Dr. Church appeared uniformly to exhibit the love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, which are the legitimate fruits of the Spirit. He was extensively known, loved, and honored. The Sermon of Dr. Woods is a faithful, affectionate and just tribute to the character of his venerable friend, especially as that character was based on the distinguishing doctrines of grace. The text is 2 Timothy, i. 18; a text which Dr Church himself selected in his last sickness.

## QUARTERLY LIST

OF

### ORDINATIONS AND INSTALLATIONS.

The following statistics of Ordinations, Installations, and Deaths of Clergymen, are as extensive and accurate as we can make them from the papers published by the different denominations of Christians to which we have access.

JOHN S. DAVENPORT, Cong. inst. pastor, Gorham, Maine, July 16, 1840.  
DANIEL SEWALL, Cong. inst. pastor, Scarborough, Me. July 26.  
S. G. KINNE, Bap. ord. pastor, Jefferson, New Hampshire, June 25, 1840.

ALFRED A. CONSTANTINE, Bap. ord. For Miss., Mt. Holley, Vermont, July 2, 1840.  
SAMUEL R. HALL, Cong. inst. pastor, Craftsbury, Vt. July 8.  
T. H. CANFIELD, Cong. ord. pastor, Bakersfield, Vt. Aug. 25.  
E. C. BIRGE, Cong. ord. pastor, East Berkshire, Vt. Aug. 27.  
JONATHAN BERRICK, Cong. ord. pastor, Sharon, Vt. Sept. 11.  
MOSES MILLER, Cong. inst. pastor, Hawley, Massachusetts, May 20, 1840.  
GEORGE D. FELTON, Bap. ord. pastor, Westminster, Ms. June 18.  
ERASMUS D. MOORE, Cong. inst. pastor, Barre, Ms. July 1.  
SAMUEL D. PARKER, Epis. ord. priest, Vandusenville, Ms. July 8.  
NATHANIEL W. WILLIAMS, Bap. inst. pastor, Malden, Ms. July 26.  
DAVID TILTON, Cong. inst. pastor, Gloucester, Ms. Aug. 12.  
ROBERT CRAWFORD, Cong. inst. pastor, Adams, Ms. Aug. 20.  
ENOCH HUTCHINSON, Bap. inst. pastor, Framingham, Ms. Aug. 21.

ANDREW POLLARD, Bap. inst. pastor, Holden, Ms. Sept. 2.  
 WILLIAM SMITH, Bap. ord. pastor, Chelsea, Ms. Sept. 11.  
 TOBIAS PINKHAM, Bap. ord. Evang. Lowell, Ms. Sept. 24.  
 JOSEPH HARRINGTON, JR. Unit. ord. Evang. Boston, Ms. Sept. 27.  
 DANIEL C. FROST, Cong. ord. pastor, Hampton, Connecticut, July 15, 1840.  
 JAMES W. C. PENNINGTON, Cong. inst. pastor, Hartford, Ct. July 16.  
 PHILO R. HURD, Cong. ord. pastor, Watertown, Ct. July.  
 WILLIAM PITCHER, Ref. Dutch, inst. pastor, at the Bight, New York, March, 1840.  
 ASAHEL BRONSON, Ref. Dutch, inst. pastor, Amity, N. Y. June 16.  
 SAMUEL W. RAYMOND, Pres. ord. Evang. Springport, N. Y. July 1.  
 LEWIS HAMILTON, Pres. inst. pastor, Addison, N. Y. July 2.  
 SAMUEL M. HASKINS, Epis. ord. priest, Williamsburgh, N. Y. July 5.  
 CALKB CLAPP, Epis. ord. priest, Astoria, N. Y. July 9.  
 ARTHUR BURTIS, Cong. inst. pastor, Oxford, N. Y. July 22.  
 W. H. A. BISSELL, Epis. ord. priest, Troy, N. Y. Aug. 2.  
 GEORGE B. EASTMAN, Epis. ord. priest, Troy, N. Y. Aug. 2.  
 SAMUEL STEPHENSON, Pres. inst. pastor, Galway, N. Y. Aug. 6.  
 ANDREW HULL, Epis. ord. priest, Otego, N. Y. Aug. 9.  
 ALFRED H. TAYLOR, Bap. ord. pastor, Lansingburgh, N. Y. Aug. 12.  
 ALEXANDER MONTGOMERY, Pres. inst. pastor, Maysville, N. Y. Aug. 12.  
 JOHN A. SPONGER, Epis. ord. priest, Glens Falls, N. Y. Aug. 18.  
 DAVID FOOT, Bap. ord. pastor, Nassau, N. Y. Sept. 2.  
 HIRAM SAWSON, Cong. inst. pastor, Whitehall, N. Y. Sept. 17.  
 DANIEL H. GILLETTE, Bap. ord. pastor, Rahway, New Jersey, July 29, 1840.  
 MATTHEW SEMPLE, Bap. ord. pastor, Hatborough, Pennsylvania, July, 1840.  
 JOSEPH ADDERLEY, Epis. ord. priest, Alleghany, Pa. Aug. 22.  
 ENOS WOODWARD, Epis. ord. priest, Alleghany, Pa. Aug. 22.  
 MOSES HOGUE HUNTER, Pres. ord. Evang. Winchester, Virginia, June 27, 1840.  
 A. J. HAVENWORTH, Pres. inst. pastor, Petersburg, Va. July.  
 THOMAS WICKES, Cong. inst. pastor, Marietta, Ohio, July 28, 1840.  
 BURTON B. CARPENTER, Bap. ord. pastor, Dixon, Illinois, April 28, 1840.  
 MEREDITH W. CAFFEY, Bap. ord. pastor, McRanoy's Creek, Ill. May 10.  
 JACOB WICKIZER, Bap. ord. pastor, Davsville, Ill. May 21.  
 W. G. BELL, Pres. ord. pastor, Boonville, Missouri, May 24, 1840.

Whole number in the above list, 49.

SUMMARY.

Ordinations.....	29	STATES.	
Installations.....	20	Maine.....	2
Total.....	49	New Hampshire.....	1
		Vermont.....	4
		Massachusetts.....	12
		Connecticut.....	3
		New York.....	16
		New Jersey.....	1
		Pennsylvania.....	3
		Virginia.....	2
		Ohio.....	1
		Illinois.....	3
		Missouri.....	1
Offices.....		Total.....	49
Pastors.....	35		
Evangelists.....	4		
Priests.....	9		
Missionary.....	1		
Total.....	49		

OFFICES.

DATES.

DENOMINATIONS.		1840. March.....	1
Congregational.....	15	April.....	1
Presbyterian.....	7	May.....	4
Episcopalian.....	9	June.....	4
Baptist.....	15	July.....	19
Ref. Dutch.....	2	August.....	13
Unitarian.....	1	September.....	7
Total.....	49	Total.....	49

QUARTERLY LIST

OF

DEATHS OF CLERGYMEN.

EDWARD GARRISON, Cong. Sedgwick, Maine, Aug. 4, 1840.  
 SILAS STEARNS, et. 56, Bap. Bath, Me. Aug. 3.  
 JEREMIAH SWEAT, et. 34, Meth. Gilmanton, New Hampshire, Aug. 24, 1840.  
 D. KNOWLES, et. 61, F. W. Bap. Guilford, N. H. Aug.  
 ALANSON FISH, et. 28, Bap. Ira, Vermont, July 6, 1840.  
 JAMES HOWE, et. 44, Cong. Pepperell, Massachusetts, July 19, 1840.  
 NATHANIEL STONE, et. 55, Meth. Mansfield, Ms. July 26.  
 DANIEL OLIVER, et. 89, Cong. Roxbury, Ms. Aug. 14.  
 NATHANIEL EMMONS, D. D. et. 93, Cong. Franklin, Ms. Sept. 23.  
 ISAAC LEWIS, D. D. et. 95, Cong. Greenwich, Connecticut, Aug. 27, 1840.  
 EBENEZER K. MAXWELL, et. 56, Pres. Delhi, New York, July 2, 1840.  
 ROBERT M'KEE, et. 42, Epis. Albany, N. Y. July 27.  
 HENRY CHANNING, et. 81, Unit. New York, Aug. 27.  
 ASA HILL-YER, D. D. et. 77, Pres. Orange, New Jersey, Aug. 28, 1840.  
 JOSEPH CAMPBELL, D. D. et. 65, Pres. Milford, N. J. Sept. 6.  
 SAMUEL S. SNEYD, et. 48, Meth. Philadelphia, Pennsylvania, July 7, 1840.  
 JONATHAN HUMPHREYS, Bap. Butler Co. Pa. Aug. 3.  
 JAMES A. NOBILIT, et. 27, Epis. Snow Hill, Maryland, Aug. 29, 1840.  
 JAMES WOOD, et. 89, Meth. Kingswood Hill, Virginia, June 17, 1840.  
 PHILIP B. WILLEY, et. 35, Epis. Pittsborough, North Carolina, Aug. 18, 1840.  
 EDWARD THOMAS, Epis. Berkeley, South Carolina, July 11, 1840.  
 SAMUEL K. HODGES, Meth. Columbus, Georgia, Sept. 8, 1840.  
 HORACE S. PRATT, et. 46, Pres. Tuscaloosa, Alabama, Aug. 2, 1840.  
 JEREMIAH HILL, et. 24, Meth. Marion, Ohio, May 20, 1840.  
 JOHN NORRIS, et. 75, Meth. Windsor, O. Aug.  
 GEORGE W. COLE, et. 24, Epis. Kalamazoo, Michigan, Aug. 21, 1840.

Whole number in the above list, 26.

SUMMARY.

AGES.		STATES.	
From 20 to 30.....	4	Maine.....	2
30 40.....	2	New Hampshire.....	2
40 50.....	4	Vermont.....	1
50 60.....	3	Massachusetts.....	4
60 70.....	2	Connecticut.....	1
70 80.....	2	New York.....	3
80 90.....	3	New Jersey.....	2
90 100.....	2	Pennsylvania.....	2
Not specified.....	4	Maryland.....	1
Total.....	26	Virginia.....	1
		North Carolina.....	1
		South Carolina.....	1
		Georgia.....	1
		Alabama.....	1
		Ohio.....	2
		Michigan.....	1
		Total.....	26

DENOMINATIONS.

DATES.

Congregational.....	5	1840. May.....	1
Presbyterian.....	4	June.....	1
Unitarian.....	1	July.....	7
Baptist.....	4	August.....	14
Methodist.....	7	September.....	3
Episcopalian.....	5	Total.....	26
Total.....	26	Total.....	26



**JOURNAL**  
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NOVEMBER, 1840.

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**A MODELL OF CHRISTIAN CHARITIE.**

WRITTEN ON BOARD THE ARBELLA, ON THE ATLANTIC OCEAN.

By the Hon. John Winthrop Esqr. In his passage (with a great company of Religious people, of which Christian tribes he was the Brave Leader and famous Governor;) from the Island of Great Brittain to New-England in the North America.  
Anno 1630.

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[This Article is taken from 27th volume of the Collections of the Massachusetts Historical Society; and is here inserted for the correct views it contains in respect to charitable contributions, and as being the production of a layman of distinguished talents, piety and standing, and also, as exhibiting the religious character of the Pilgrims of New England. The original spelling of the words is retained in the printing.]

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**CHRISTIAN CHARITIE.**

*A Modell hereof.*

GOD ALMIGHTY in his most holy and wise providence, hath soe disposed of the condition of mankind, as in all times some must be rich, some poore, some high and eminent in power and dignitie; others mean and in submission.

*The Reason hereof.*

**1 Reas.** First to hold conformity with the rest of his world, being delighted to show forth the glory of his wisdom in the variety and difference of the creatures, and the glory of his power in ordering all these differences for the preservation and good of the whole; and the glory of his greatness, that as it is the glory of princes to have many officers, soe this great king will haue many stewards, counting himself more honored in dispensing his gifts to man by man, than if he did it by his owne immediate hands.

**2 Reas.** Secondly that he might haue the more occasion to manifest the work of his Spirit: first upon the wicked in moderating and restraining them: soe that the riche and mighty should not eate upp the poore nor the poore and dispised rise upp against and shake off their yoke. 2ly In the regenerate, in exercising his graces in them, as in the grate ones, their love, mercy, gentleness, temperance &c., in the poore and inferior sorte, their faith, patience, obedience &c.

**3 Reas.** Thirdly, that every man might have need of others, and from hence they might be all knitt more nearly together in the Bonds of brotherly affection. From hence it appears plainly that noe man is made more honourable than another or more wealthy &c., out of any particular and singular respect to himselfe, but for the glory of his Creator and the common good of the creature, man. Therefore God still reserves the propperty of these gifts to himself as Ezek. 16. 17. he there calls wealthe, *his gold and his silver*, and Prov. 3. 9. he claims their service as his due, *honor the Lord with thy riches* &c.—All men

being thus (by divine providence) ranked into two sorts, riche and poore; under the first are comprehended all such as are able to live comfortably by their own meanes duely improved; and all others are poore according to the former distribution. There are two rules whereby we are to walk one towards another: Justice and Mercy. These are always distinguished in their act and in their object, yet may they both concur in the same subject in eache respect; as sometimes there may be an occasion of showing mercy to a rich man in some sudden danger or distresse, and alsoe doeing of meere justice to a poor man in regard of some perticular contract &c. There is likewise a double Lawe by which wee are regulated in our conversation towards another; in both the former respects, the lawe of nature and the lawe of grace, or the morrall lawe or the lawe of the gospell, to omitt the rule of justice as not properly belonging to this purpose otherwise than it may fall into consideration in some perticular cases. By the first of these lawes man as he was enabled soe withall is commanded to love his neighbour as himself. Upon this ground stands all the precepts of the morrall lawe, which concernes our dealings with men. To apply this to the works of mercy; this lawe requires two things. First that every man afford his help to another in every want or distresse. Secondly, that hee performe this out of the same affection which makes him carefull of his own goods, according to that of our Saviour, (Math.) *Whatsoever ye would that men should do to you.* This was practised by Abraham and Lot in entertaining the angells and the old man of Gibeā. The lawe of Grace or of the Gospell hath some difference from the former; as in these respects, First the lawe of nature was given to man in the estate of innocency; this of the Gospell in the estate of regeneracy. 2ly, the former propounds one man to another, as the same flesh and image of God; this as a brother in Christ allsoe, and in the communion of the same Spirit, and soe teacheth to put a difference between christians and others. *Doe good to all, especially to the household of faith;* upon this ground the Israelites were to putt a difference betweene the brethren of such as were strangers though not of the Canaanites.

3ly. The Lawe of nature would give no rules for dealing with enemies, for all are to be considered as friends in the state of innocency, but the Gospell commands loue to an enemy. Prooffe. *If thine Enemy hunger, feed him; Loue your Enemies, doe good to them that hate you.* Math. 5. 44.

This lawe of the Gospell propounds likewise a difference of seasons and occasions. There is a time when a christian must sell all and give to the poor, as they did in the Apostles times. There is a time allsoe when christians (though they give not all yet) must give beyond their ability, as they of Macedonia, Cor. 2. 6. Likewise community of perills calls for extraordinary liberality, and soe doth community in some special service for the churche. Lastly, when there is no other means whereby our christian brother may be relieved in his distress, we must help him beyond our ability rather than tempt God in putting him upon help by miraculous or extraordinary meanes.

This duty of mercy is exercised in the kinds, Giueing, lending and forgiving.—

*Quest.* What rule shall a man observe in giueing in respect of the measure?

*Ans.* If the time and occasion be ordinary he is to giue out of his abundance. *Let him lay aside as God hath blessed him.* If the time and occasion be extraordinary, he must be ruled by them; taking this withall, that then a man cannot likely doe too much, especially if he may leave himselfe and his family under probable means of comfortable subsistence.

*Object.* A man must lay upp for posterity, the fathers lay upp for posterity and children, and *he is worse than an infidell that provideth not for his owne.*

*Ans.* For the first, it is plaine that it being spoken by way of comparison, it must be meant of the ordinary and usuall course of fathers, and cannot extend to times and occasions extraordinary. For the other place the Apostle speaks against such as walked inordinately, and it is without question, that he is worse than an infidell who through his owne sloathe and voluptuousness shall neglect to provide for his family.—

*Object.* *The wise man's Eies are in his head, saith Solomon, and foreseeth the plague; therefore he must forecast and lay upp against evill times when hee or his may stand in need of all he can gather.*

*Ans.* This very Argument Solomon useth to persuade to liberallity, Eccle.: *Cast thy bread upon the waters, and for thou knowest not what evill may come upon the land.* Luke 26. *Make you friends of the riches of iniquity; you will ask how this shall be? very well.* For first he that giues to the poore, lends to the lord and he will repay him even in this life an hundredfold to him or his.—*The righteous is ever mercifull and lendeth and his seed enjoyeth the blessing; and besides wee know what advantage it will be to us in the day of account when many such witnesses shall stand forth for us to witness the improvement of our tallent.* And I would know of those whose pleade soe much for laying up for time to come, whether they holde that to be Gospell, Math. 16. 19. *Lay not upp for yourselves Treasures upon Earth &c.* If they acknowledged it, what extent will they allowe it? if only to those primitive times, let them consider the reason whereupon our Saviour groundes it. The first is that they are subject to the moathe, the rust, the theife. Secondly, They will steale away the hearte; *where the treasure is there will ye heart be allsoe.* The reasons are of like force at all times. Therefore the exhortation must be generall and perpetuall, withallwayes in respect of the love and affection to riches and in regard of the things themselves when any speciall service for the church or perticular Distresse of our brother doe call for the use of them; otherwise it is not only lawfull but necessary to lay upp as Joseph did to haue ready upp on such occasions, as the Lord (whose stewards wee are of them) shall call for them from us; Christ giues us an Instance of the first, when hee sent his disciples for the Ass, and bids them answer the owner thus, the Lord hath need of him: soe when the Tabernacle was to be built, he sends to his people to call for their silver and gold, &c; and yielde noe other reason but that it was for his worke. When Elisha comes to the widow of Sareptah and findes her preparing to make ready her pittance for herselfe and family, he bids her first provide for him, he challengeth first God's parte which she must first give before shee must serve her owne family. All these teache us that the Lord lookes that when hee is pleased to call for his right in any thing wee haue, our owne interest wee haue, must stand aside till his turne be served. For the other, wee need looke noe further then to that of John 1. *he whoe hath this world's goodes and seeth his brother to neede and shuts upp his compassion from him, how dwelleth the loue of God in him,* which comes punctually to this conclusion; if thy brother be in want and thou canst help him, thou needst not make doubt, what thou shouldst doe; if thou lovest God thou must help him.

*Quest.* What rule must wee observe in lending?

*Ans.* Thou must observe whether thy brother hath present or probable or possible means of repaying thee, if there be none of those, thou must give him according to his necessity, rather then lend him as he requires; if he hath present means of repaying thee, thou art to look at him not as an act of mercy, but by way of Commerce, wherein thou arte to walk by the rule of justice; but if his means of repaying thee be only probable or possible, then is hee an object of thy mercy, thou must lend him, though there be danger of losing it, Deut. 15. 7. *If any of thy brethren be poore &c., thou shalt lend him sufficient.* That men might not shift off this duty by the apparent hazzard, he tells them that though the yeare of Jubile were at hand (when he must remitt it, if hee were not able to repay it before) yet he must lend him and that cheerefully. *It may not grieve thee to giue him* (saith hee) and because some might object, why soe I should soone impoverishe myself and my family, he adds with all thy worke &c; for our Saviour, Math. 5. 42. *From him that would borrow of thee turne not away.*

*Quest.* What rule must we observe in forgiuing?

*Ans.* Whether thou didst lend by way of commerce or in mercy, if he hath nothing to pay thee, must forgive, (except in cause where thou hast a surety or a lawfull pledge) Deut. 15. 2. Every seaventh yeare the Creditor was to quit that which he lent to his brother if he were poore as appears ver. 8. *Save*



when there shall be no poore with thee. In all these and like cases, Christ was a generall rule, Math. 7. 22. *Whatsoever ye would that men should doe to you, doe yee the same to them allsoe.*

*Quest.* What rule must wee observe and walke by in cause of community of perill?

*Ans.* The same as before, but with more enlargement towards others and lesse respect towards ourselves and our owne right. Hence it was that in the primitive Church they sold all, had all things in common, neither did any man say that which he possessed was his owne. Likewise in their returne out of the captivity, because the worke was greates for the restoring of the church and the danger of enemies was common to all, Nehemiah directs the Jews to liberality and readines in remitting their debts to their brethren, and disposing liberally to such as wanted, and stand not upon their owne dues which they might have demanded of them. Thus did some of our Forefathers in times of persecution in England, and soe did many of the faithful of other churches, whereof wee keepe an honorable remembrance of them; and it is to be observed that both in Scriptures and latter stories of the churches that such as have bene most bountifull to the poore saintes, especially in those extraordinary times and occasions, God hath left them highly commended to posterity, as Zacheus, Cornelius, Dorcas, Bishop Hooper, the Cuttler of Brussels and divers others. Observe againe that the Scripture gives noe caussion to restraine any from being over liberall this way; but all men to the liberall and cherefull practise hereof by the sweeter promises; as to instance one for many, Isaiah 58. 6. *Is not this the fast I have chosen, to loose the bonds of wickedness, to take off the heavy burdens, to lett the oppressed go free and to breake every yoake, to deale thy bread to the hungry and to bring the poore that wander into thy house, when thou seest the naked to cover them; and then shall thy light brake forth as the morning and thy healthe shall growe speedily, thy righteousness shall goe before God, and the glory of the Lord shall embrace thee; then thou shalt call and the Lord shall answer thee &c.*, Ch. 2. 10. *If thou power out thy soule to the hungry, then shall thy light spring out in darkness, and the Lord shall guide thee continually, and satisfie thy soule in draught, and make fatt thy bones, thou shalt be like a watered garden, and they shall be of thee that shall build the old wast places &c.* On the contrary most heavy cursses are layed upon such as are straightened towards the Lord and his people, Judg. 5. *Cursse the Meroshe because he came not to help the Lord. Hee whose shutteth his eares from hearing the cry of the poore, he shall cry and shall not be heard: Math. 25. Goe ye curssed into everlasting fire &c. I was hungry and ye fedd me not, Cor. 2. 9. 16. He that soweth sparingly shall reape sparingly. Having already sett forth the practice of mercy according to the rule of God's lawe, it will be useful to lay open the groundes of it allsoe, being the other parte of the Commandment and that is the affection from which this exercise of mercy must arise, the Apostle tells us that this *love is the fullfilling of the lawe*, not that it is enough to loue our brother and soe noe further; but in regard of the excellency of his partes giueing any motion to the other as the soule to the body and the power it hath to sett all the faculties on worke in the outward exercise of this duty; as when wee bid one make the clocke strike, he doth not lay hand on the hammer, which is the immediate instrument of the sound, but sett on worke the first mouer or maine wheele; knoweing that will certainly produce the sound which he intends. Soe the way to drawe men to the workes of mercy, is not by force of Argument from the goodness or necessity of the worke; for though this cause may enforce, a rationall minde to some present act of mercy, as is frequent in experience, yet it cannot worke such a habit in a soule, as shall make it prompt upon all occasions to produce the same effect, but by frameing these affections of loue in the hearte which will as naturally bring forth the other, as any cause doth produce the effect.*

The definition which the Scripture giues us of loue is this. *Love is the bond of perfection.* First it is a bond or ligament. 2ly it makes the worke perfect. There is noe body but consists of partes and that which knits these partes together, giues the body its perfection, because it makes eache parte soe

contiguous to others as thereby they doe mutually participate with each other, both in strengthe and infirmity, in pleasure and paine. To instance in the most perfect of all bodies; Christ and his Church make one body; the severall partes of this body considered a parte before they were united, were as disproportionate and as much disordering as soe many contrary quallities or elements, but when Christ comes, and by his spirit and loue knitts all these partes to himselfe and each to other, it is become the most perfect and best proportioned body in the world, Eph. 4. 16. *Christ, by whome all the body being knitt together by every joint for the furniture thereof, according to the effectuall power which is in the measure of every perfection of partes, a glorious body without spott or wrinkle; the ligaments hereof being Christ, or his love, for Christ is love, 1 John 4. 8. Soe this definition is right. Love is the bond of perfection.*

From hence we may frame these conclusions. 1. First of all, true Christians are of one body in Christ, 1 Cor. 12. 12. 13. 17. *Ye are the body of Christ and members of their parte.* All the partes of this body being thus vnited are made soe contiguous in a speciall relation as they must needes partake of each other's strength and infirmity; joy and sorrowe, weale and woe. 1 Cor. 12. 26. *If one member suffers, all suffer with it, if one be in honor, all rejoyce with it.* 2ly. The ligaments of this body which knitt together are loue. 3ly. Noe body can be perfect which wants its proper ligament. 4ly. This sensibleness and sympathy of each other's conditions will necessarily infuse into each parte a native desire and endeavour, to strengthen, defend, preserve and comfort the other. To insist a little on this conclusion being the product of all the former, the truthe hereof will appeare both by precept and patterne. 1 John 3. 10. *Ye ought to lay doune your lives for the brethren.* Gal. 6. 2. *beare ye one another's burthens, and soe fulfill the lawe of Christ.* For patterns wee haue that first of our Saviour whoe out of his good will in obedience to his father, becominge a parte of this body and being knitt with it in the bond of loue, found such a natie sensibleness of our infirmities and sorrowes as he willingly yielded himselfe to deathe to ease the infirmities of the rest of his body, and soe healed their sorrowes. From the like sympathy of partes did the Apostles and many thousands of the Saintes lay doune their lives for Christ. Againe the like wee may see in the members of this body among themselves. 1 Rom. 9. *Paule could have been contented to have been separated from Christ, that the Jewes might not be cutt off from the body. It is very observable what hee professeth of his affectionate partaking with every member; whoe is weake (saith hee) and I am not weake? whoe is offended and I burne not; and againe, 2 Cor. 7. 13. therefore wee are comforted because yee were comforted.* Of Epaphroditus he speaketh, Phil. 2. 30. *that he regarded not his owne life to do him service.* Soe Phebe and others are called *the servants of the churche.* Now it is apparent that they served not for wages, or by constrainte, but out of loue. The like we shall finde in the histories of the churche in all ages; the sweete sympathie of affections which was in the members of this body one towards another; their chearfullness in serueing and suffering together; how liberrall they were without repineing, harbourers without grudgeing, and helpfull without reproaching; and all from hence, because they had feruent loue amongst them; which onely makes the practise of mercy constant and easie.

The next consideration is how this loue comes to be wrought. Adam in his first estate was a perfect modell of mankinde in all their generations, and in him this loue was perfected in regard of the habit. But Adam, rent himselfe from his Creator, rent all his posterity allsoe one from another; whence it comes that every man is borne with this principle in him to loue and seeke himselfe onely, and thus a man continueth till Christ comes and takes possession of the soule and infuseth another principle, loue to God and our brother, and this latter haueing continuall supply from Christ, as the head and roote by which he is vnited, gets the predomining in the soule, soe by little and little expells the former. 1 John 4. 7. *loue cometh of God and every one that loueth is borne of God,* soe that this loue is the fruite of the new birthe, and none can have it but the new creature. Now when this quality is thus formed in the soules of men, it workes like the Spirit upon the drie bones. Ezek. 39. *bone*



came to bone. It gathers together the scattered bones, or perfect old man Adam, and knits them into one body againe in Christ, whereby a man is become againe a living soule.

The third consideration is concerning the exercise of this loue, which is two-fold, inward or outward. The outward hath bene handled in the former preface of this discourse. From unfolding the other wee must take in our way that maxime of philosophy. *Simile simili gaudet*, or like will to like; for as of things which are turned with disaffection to eache other, the ground of it is from a dissimilitude or arising from the contrary or different nature of the things themselves; for the ground of loue is an apprehension of some resemblance in the things loued to that which affects it. This is the cause why the Lord loues the creature, soe farre as it hathe any of his Image in it; he loues his elect because they are like himselfe, he beholds them in his beloued sonne. So a mother loues her childe, because shee throughly conceives a resemblance of herselfe in it. Thus it is betweene the members of Christ; eache discernes, by the worke of the Spirit, his oune Image and resemblance in another, and therefore cannot but loue him as he loues himselfe. Now when the soule, which is of a sociable nature, findes anything like to itselfe, it is like Adam when Eve was brought to him. She must be one with himselfe. *This is flesh of my flesh* (saith he) *and bone of my bone*. Soe the soule conceives a greate delighte in it; therefore shee desires nearness and familiarity with it. Shee hath a greate propensity to doe it good and recciues such content in it, as fearing the miscarriage of her beloved, she bestowes it in the inmost closett of her heart. Shee will not endure that it shall want any good which shee can giue it. If by occasion shee be withdrawne from the company of it, shee is still looking towards the place where shee left her beloved. If shee heard it groane, shee is with it presently. If shee finde it sadd and disconsolate, shee sighes and moanes with it. Shee hath noe such joy as to see her beloved merry and thriving. If shee see it wronged, shee cannot hear it without passion. Shee setts noe bounds to her affections, nor hath any thought of reward. Shee findes recompense enough in the exercise of her loue towards it. Wee may see this acted to life in Jonathan and David. Jonathan a valiant man endued with the spirit of love, soe soone as he discovered the same spirit in David had presently his hearte knitt to him by this ligament of loue; soe that it is said he loued him as his oune soule, he takes soe great pleasure in him, that hee stripps himselfe to adorne his beloved. His father's kingdome was not soe precious to him as his beloved David, David shall haue it with all his hearte. Himself desires noe more but that hee may be neare to him to rejoyce in his good. Hee chooseth to converse with him in the wildernesses even to the hazzard of his oune life, rather than with the greate Courtiers in his father's Pallace. When hee sees danger towards him, hee spares neither rare paines nor perill to direct it. When injury was offered his beloved David, hee would not beare it, though from his oune father. And when they must parte for a season onely, they thought their heartes would have broake for sorrowe, had not their affections found vent by abundance of teares. Other instances might be brought to shoue the nature of this affection; as of Ruthe and Naomi, and many others; but this truthe is cleared enough. If any shall object that it is not possible that loue shall be bred or upheld without hope of requitall, it is graunted; but that is not our cause; for this loue is alluayes vnder reward. It never giues, but it alluayes receives with advantage; First in regard that among the members of the same body, loue and affection are reciprocall in a most equall and sweete kinde of commerce. 2ly. In regard of the pleasure and content that the exercise of loue carries with it, as wee may see in the naturall body. The mouth is at all the paines to receive and mince the foode which serves for the nourishment of all the other partes of the body; yet it hath noe cause to complaine; for first the other partes send backe, by severall passages, a due proportion of the same nourishment, in a better forme for the strengthening and comforting the mouthe. 2ly the labour of the mouthe is accompanied with such pleasure and content as farre exceeds the paines it takes. Soe is it in all the labour of love among Christians. The



partie louing, reapes loue againe, as was showed before, which the soule covetts more then all the wealthe in the world. 3ly. Nothing yeildes more pleasure and content to the soule then when it findes that which it may loue fervently; for to love and live beloved is the soule's paradise both here and in heaven. In the State of wedlock there be many comforts to learne out of the troubles of that Condition; but let such as have tryed the most, say if there be any sweetness in that Condition comparable to the exercise of mutuall loue.

From the former Considerations arise these Conclusions.—1. First, This loue among Christians is a reall thing, not imaginarie. 2ly. This loue is as absolutely necessary to the being of the body of Christ, as the sinews and other ligaments of a naturall body are to the being of that body. 3ly. This loue is a divine, spirituall, nature; free, active, strong, couragious, permanent; undervaluing all things beneath its proper object and of all the graces, this makes us nearer to resemble the virtues of our heavenly father. 4thly It rests in the loue and welfare of its beloved. For the full certain knowledge of those truthes concerning the nature, use, and excellency of this grace, that which the Holy Ghost hath left recorded, 1 Cor. 13, may give full satisfaction, which is needful for every true member of this lovely body of the Lord Jesus, to worke upon their heartes by prayer, meditation continuall exercise at least of the speciall [influence] of this grace, till Christ be formed in them and they in him, all in eache other, knitt together by this bond of loue.

It rests now to make some application of this discourse, by the present designe, which gaue the occasion of writing of it. Herein are 4 things to be propounded; *first* the persons, 2ly the worke, 3ly the end, 4thly the meanes. 1. For *the persons*. Wee are a company professing ourselves fellow members of Christ, in which respect onely though wee were absent from each other many miles, and had our employments as farre distant, yet wee ought to account ourselves knitt together by this bond of loue, and, live in the exercise of it, if wee would have comforte of our being in Christ. This was notorious in the practise of the Christians in former times; as is testified of the Waldenses, from the mouth of one of the adversaries *Aeneas Sylvius* “*mutuo ament pene antequam norunt,*” they use to loue any of their owne religion even before they were acquainted with them. 2ly for the *worke* wee have in hand. It is by a mutuall consent, through a speciall overvaluing providence and a more than an ordinary approbation of the Churches of Christ, to seeke out a place of cohabitation and Consorteshipp under a due forme of Government both ciuill and ecclesiasticall. In such cases as this, the care of the publike must oversway all private respects, by which, not only conscience, but meare civill pollicy, dothe binde us. For it is a true rule that particular Estates cannot subsist in the ruin of the publike. 3ly The *end* is to improve our lives to doe more service to the Lord; the comforte and encrease of the body of Christe, whereof we are members; that ourselves and posterity may be the better preserved from the common corruptions of this evill world, to serve the Lord and worke out our Salvation under the power and purity of his holy ordinances. 4thly for the *meanes* whereby this must be effected. They are twofold, a conformity with the worke and end wee aime at. These wee see are extraordinary, therefore wee must not content ourselves with usuall ordinary meanes. Whatsoever wee did, or ought to have done, when wee liued in England, the same must wee doe, and more allsoe, where wee goe. That which the most in their churches maintaine as truthe in profession onely, wee must bring into familiar and constant practise; as in this duty of loue, wee must loue brotherly without dissimulation, wee must loue one another with a pure hearte fervently. Wee must beare one anothers burthens. We must not looke onely on our owne things, but allsoe on the things of our brethren. Neither must wee thinke that the Lord will beare with such faileings at our hands as he dothe from those among whome wee have lived; and that for these 3 Reasons; 1. In regard of the more neare bond of mariage between him and us, wherein hee hath taken us to be his, after a most strickt and peculiar manner, which will make them the more jealous of our loue and obedience. See he tells the people of Israell,

*you onely have I knowne of all the families of the Earthe, therefore will I punishe you for your Transgressions.* 2ly, because *the Lord will be sanctified in them that come neare him.* We know that there were many that corrupted the service of the Lord; some setting upp altars before his owne; others offering both strange fire and strange sacrifices allsoe; yet there came noe fire from heaven, or other sudden judgement upon them, as did upon Nadab and Abihu, whoe yet wee may think did sinne presumptuously. 3ly When God gives a speciall commission he lookes to have it strictly observed in every article. When he gave Saule a commission to destroy Amaleck, Hee indented with him upon certain articles, and because hee failed in one of the least, and that upon a faire pretense, it lost him the kingdom, which should have beene his reward, if hee had observed his commission. Thus stands the cause betweene God and us. We are entered into Covenant with Him for this worke. Wee haue taken out a commission. The Lord hath given us leave to drawe our own articles. Wee haue professed to enterprise these and those accounts, upon these and those ends. Wee have hereupon besought Him of favour and blessing. Now if the Lord shall please to heare us, and bring us in peace to the place we desire, then hath hee ratified this covenant and sealed our Commission, and will expect a strict performance of the articles contained in it; but if wee shall neglect the observation of these articles which are the ends wee have propounded, and, dissembling with our God, shall fall to embrace this present world and prosecute our carnall intentions, seeking greate things for ourselves and our posterity, the Lord will surely breake out in wrathe against us; be revenged of such a [sinful] people and make us knowe the price of the breache of such a covenant.

Now the onely way to avoyde this shipwracke, and to provide for our posterity, is to followe the counsell of Micah, *to doe justly, to love mercy, to walk humbly with our God.* For this end, wee must be knitt together, in this worke, as one man. Wee must entertaine each other in brotherly affection. Wee must be willing to abridge ourselves of our superfluities, for the supply of other's necessities. Wee must uphold a familiar comerce together in all meekeness, gentlenes, patience and liberality. Wee must delight in eache other; make other's conditions our oune; rejoyce together, mourne together, labour and suffer together, allwayes haueing before our eyes our commission and community in the worke, as members of the same body. Soe shall wee *keepe the unitie of the spirit in the bond of peace.* The Lord will be our God, and delight to dwell among us, as his oune people, and will command a blessing upon us in all our wayes. Soe that wee shall see much more of his wisdome, power, goodness and truth, than formerly wee haue been acquainted with. Wee shall finde that the God of Israell is among us, when ten of us shall be able to resist a thousand of our enemies; when hee shall make us a prayse and glory that men shall say of succeeding plantations, "the Lord make it likely that of *New England.*" For wee must consider that wee shall be as a city upon a hill. The eies of all people are upon us. Soe that if wee shall deale falsely with our God in this worke wee haue undertaken, and soe cause him to withdrawe his present help from us, wee shall be made a story and a by-word through the world. Wee shall open the mouthes of enemies to speake evill of the wayes of God, and all professors for God's sake. Wee shall shame the faces of many of God's worthy servants, and cause their prayers to be turned into curses upon us till wee be consumed out of the good land whither wee are a going.

I shall shutt upp this discourse with that exhortation of Moses, that faithfull servant of the Lord, in his last farewell to Israell, Deut. 30. *Beloued there is now sett before us life and good, Death and evill, in that wee are commanded this day to loue the Lord our God, and to loue one another, to walke in his wayes and to keepe his Commandements and his Ordinance and his lawes,* and the articles of our Covenant with him, *that wee may liue and be multiplied, and that the Lord our God may bless us in the land whither wee goe to possesse it. But if our heartes shall turne away, soe that wee will not obey, but shall be seduced, and worshipp and serue other Gods, our pleasure and proffitts, and serue them; it is*

propounded unto us this day, *wee shall surely perishe out of the good land whither wee passe, over this vast sea to possesse it :*

Therefore lett us choose life  
that wee, and our seede  
may liue, by obeying His  
voyce and cleaving to Him,  
for Hee is our life and  
our prosperity.

## SYNOPSIS OF TRIENNIAL CATALOGUES OF COLLEGES, RECENTLY PUBLISHED.

### COLLEGE OF NEW JERSEY.

THE following is a list of those who have graduated each year from the commencement of the institution, and also of those who have entered the Christian ministry.

Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.
1748,	6	4	1772,	22	15	1796,	21	3	1819,	33	5
1749,	7	5	1773,	29	13	1797,	30	6	1820,	43	8
1750,	6	2	1774,	20	8	1798,	14	0	1821,	40	7
1751,	10	6	1775,	27	10	1799,	17	1	1822,	39	9
1752,	6	3	1776,	27	8	1800,	10	4	1823,	37	7
1753,	15	5	1777,	7	0	1801,	16	3	1824,	47	7
1754,	19	13	1778,	5	3	1802,	26	3	1825,	39	5
1755,	12	5	1779,	6	0	1803,	21	1	1826,	29	5
1756,	11	3	1780,	6	0	1804,	39	5	1827,	28	3
1757,	22	11	1781,	6	1	1805,	42	5	1828,	25	4
1758,	18	5	1782,	11	2	1806,	54	3	1829,	26	4
1759,	18	8	1783,	14	2	1807,	35	1	1830,	20	4
1760,	11	7	1784,	24	1	1808,	39	8	1831,	33	7
1761,	14	6	1785,	10	2	1809,	44	8	1832,	22	2
1762,	21	7	1786,	25	3	1810,	26	4	1833,	43	4
1763,	19	12	1787,	23	4	1811,	24	1	1834,	37	7
1764,	14	9	1788,	19	2	1812,	38	3	1835,	53	3
1765,	31	11	1789,	21	3	1813,	33	5	1836,	66	0
1766,	31	10	1790,	14	1	1814,	30	10	1837,	55	0
1767,	11	2	1791,	25	2	1815,	40	14	1838,	75	0
1768,	11	5	1792,	37	4	1816,	34	8	1839,	74	0
1769,	18	7	1793,	21	2	1817,	21	8			
1770,	22	12	1794,	27	6	1818,	43	10			
1771,	12	2	1795,	33	3				92 yrs.	2,388	466

Of those who have graduated in the regular course of study, 20 have been Presidents of colleges; 38 have been Professors in colleges or theological seminaries; 14 have been Governors of States; 29 have been Senators in Congress; 50 have been Representatives in Congress. In addition to the above alumni, 440 have received honorary degrees, making in the whole 2,828 who have received degrees at the Institution. Of the 2,388 alumni, 1,446 are still living; and of the 466 ministers, only 212 are now living.

### AMHERST COLLEGE.

Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.
1822,	2	1	1827,	23	17	1832,	38	6	1837,	51	5
1823,	5	4	1828,	40	23	1833,	37	13	1838,	41	0
1824,	18	12	1829,	39	23	1834,	40	12	1839,	57	0
1825,	23	11	1830,	33	21	1835,	37	13			
1826,	30	17	1831,	60	26	1836,	40	4	18 yrs.	614	208

Amherst College was established in 1821. Its first President was Rev. Zephaniah Swift Moore, D. D. He continued to officiate until his death in 1823. Since that time



the Rev. Heman Humphrey, D. D. has presided over the Institution. The first class graduated in 1822, and consisted only of two—the Rev. Pindar Field, and Prof. Ebenezer Strong Snell. There have graduated at the College, in the regular course of instruction, 614 different individuals, of whom 36 have died, and 578 still survive. Of the 207 who have entered the ministry, 9 only of them have deceased, leaving 198 to proclaim the gospel of salvation. Of those who have graduated, 2 have been Presidents of colleges, and 14 have been Professors in colleges or theological seminaries. In addition to those who have graduated in the regular course of study, 33 have received honorary degrees, making in all who have received degrees at the Institution, 647.

## DICKINSON COLLEGE.

Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.
1787,	9	2	1801,	0	0	1815,	13	1	1829,	32	5
1788,	11	7	1802,	8	4	1816,	6	0	1830,	6	2
1789,	9	1	1803,	5	4	1817,	0	0	1831,	5	0
1790,	12	3	1804,	0	0	1818,	0	0	1832,	0	0
1791,	0	0	1805,	11	6	1819,	0	0	1833,	0	0
1792,	33	6	1806,	4	2	1820,	0	0	1834,	0	0
1793,	0	0	1807,	0	0	1821,	0	0	1835,	0	0
1794,	20	5	1808,	11	4	1822,	2	0	1836,	0	0
1795,	24	6	1809,	15	5	1823,	19	14	1837,	7	0
1796,	0	0	1810,	4	0	1824,	24	14	1838,	13	0
1797,	9	4	1811,	10	1	1825,	20	9	1839,	17	0
1798,	24	10	1812,	26	1	1826,	9	3	1840,	19	0
1799,	8	5	1813,	15	2	1827,	22	3			
1800,	5	2	1814,	23	2	1828,	21	7			
									54 yrs.	531	140

From the alumni, there have been furnished 9 Presidents of colleges; 8 Professors in colleges; 5 Judges of Supreme Courts; 3 Senators and 8 Representatives in Congress. The degree of bachelor of laws has been conferred on 27, and 39 have received some honorary degree; among others we notice that of doctor in divinity, conferred on the Rev. Thomas Scott, author of the Commentary on the Bible. Of the 531 alumni, 131 have deceased; and of the ministers, 106 still live.

## BOWDOIN COLLEGE.

Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.
1806,	7	1	1816,	11	1	1825,	37	7	1834,	35	6
1807,	3	0	1817,	8	3	1826,	31	3	1835,	30	6
1808,	6	1	1818,	19	5	1827,	32	5	1836,	25	2
1809,	5	1	1819,	11	1	1828,	20	6	1837,	41	0
1810,	12	4	1820,	12	3	1829,	28	7	1838,	29	0
1811,	6	0	1821,	21	5	1830,	19	3	1839,	25	0
1812,	7	2	1822,	24	3	1831,	21	6	1840,	31	0
1813,	5	0	1823,	33	4	1832,	27	5			
1814,	15	1	1824,	13	3	1833,	24	10	35 yrs.	683	103
1815,	8	1									

Of those who have graduated in the regular course of study, 4 have been Presidents of colleges; 16 Professors in colleges or theological seminaries; one has been Governor of a State; one Senator in Congress; and 5 Representatives in Congress. The degree of doctor in medicine has been conferred on 481 in a regular course of study; and 107 have received honorary degrees. Of the alumni, 91 have deceased, and 592 still survive; and of the ministers only 8 have died, leaving 95 still to preach the gospel.

## UNIVERSITY OF THE CITY OF NEW YORK.

This Institution was established in 1831, and is now under the presidency of the Hon. Theodore Frelinghuysen, LL. D. The graduates in successive years have been as follows.

Year.	Grad.	Year.	Grad.	Year.	Grad.	Year.	Grad.
1833,	3	1835,	14	1837,	13	1839,	27
1834,	9	1836,	26	1838,	13	Total,	105.

Honorary degrees have been conferred on 9 individuals.

## COLUMBIAN COLLEGE.

This Institution was incorporated in 1821, and from it the following number of individuals have received the degree of bachelor of arts.

Year.	Grad.	Year.	Grad.	Year.	Grad.	Year.	Grad.
1824,	3	1831,	12	1835,	5	1839,	9
1825,	13	1832,	3	1836,	3		—
1826,	13	1833,	4	1837,	11	Total,	99
1829,	7	1834,	1	1838,	15		

Seventy-four in regular course of study have received the degree of doctor in medicine; and 14 have received honorary degrees of some kind.

## WESTERN RESERVE COLLEGE.

This College was founded in 1826, and has conferred the bachelor's degree on the following number of persons in the regular course of study, 3 of whom have deceased. Seven have received honorary degrees.

Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.
1830,	4	4	1833,	7	2	1836,	5	1	1839,	8	0
1831,	2	0	1834,	8	3	1837,	5	1		—	—
1832,	4	1	1835,	7	1	1838,	1	0	Total,	51	13

## SYNOPSIS OF TRIENNIAL CATALOGUES OF THEOLOGICAL SEMINARIES, RECENTLY PUBLISHED.

## GENERAL THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

*Located in the City of New York.*

This Seminary was established in 1817, and at it the following number of individuals have received their theological education as specified. *Thirteen* of them have deceased.

Year.	Grad.	Year.	Grad.	Year.	Grad.	Year.	Grad.
1822,	1	1827,	5	1832,	9	1837,	24
1823,	5	1828,	6	1833,	11	1838,	26
1824,	2	1829,	8	1834,	12	1839,	17
1825,	2	1830,	2	1835,	17		—
1826,	6	1831,	5	1836,	28	Total,	186

## THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA.

This Seminary commenced operations in 1822, and has sent forth 126 preachers of the gospel in the following order. *Eight* of them have deceased.

Year.	Grad.	Year.	Grad.	Year.	Grad.	Year.	Grad.
1823,	1	1828,	6	1833,	6	1838,	5
1824,	3	1829,	8	1834,	20	1839,	8
1825,	6	1830,	5	1835,	11		—
1826,	8	1831,	9	1836,	6	Total,	126
1827,	3	1832,	9	1837,	12		

## THEOLOGICAL SEMINARY, COLUMBIA, S. C.

This Seminary was established in 1828, and went into operation in 1831. Forty-seven individuals have pursued their studies at the Institution, though 12 of them did not finish the regular course. *Four* of them have died.

1833,	8		1835,	12		1837,	6
1834,	8		1836,	7		1838,	6—Total, 47.

## THEOLOGICAL INSTITUTE OF CONNECTICUT.

This Seminary was founded in 1833, and incorporated in 1834. The number who pursued their theological studies at it is 58, as inserted below. Of these, 12 did not finish the whole course of study.

1836,	9		1838,	12		1840,	13—Total, 58.
1837,	13		1839,	11			

## ANNIVERSARIES OF SOCIETIES CONNECTED WITH THE AMERICAN EDUCATION SOCIETY.

## CONNECTICUT BRANCH.

THE Fourteenth Annual Meeting of the Connecticut Branch of the American Education Society was held at New Haven, in connection with the meeting of the General Association, on Tuesday, June 16th, 1840, at 7½ o'clock, P. M. President Day was called to the chair. The meeting was opened with prayer by Rev. Mr. Walker of Brattleboro', Vt. The Reports of the Treasurer and Directors were read by the Secretary, the Rev. Mr. Riddel, and accepted. The meeting was then addressed by Rev. Joseph Emerson, Agent of the Parent Society, Rev. Benjamin F. Meigs, Missionary of the American Board at Ceylon, and Rev. Chauncey D. Eddy, from Saratoga Springs.

After the public exercises were concluded, the following persons were elected as officers of the Branch for the ensuing year :

Hon. Thomas Day, Esq., President; Joseph Battell, Esq., Vice President; Rev. Samuel H. Riddel, Secretary; Eliphalet Terry, Esq., Treasurer; Rev. Jeremiah Day, D. D., LL. D., Rev. Joel Hawes, D. D., Rev. Nathaniel W. Taylor, D. D., Rev. Bennet Tyler, D. D., Rev. Chauncey A. Goodrich, D. D., Rev. Leonard Bacon, Rev. William W. Turner, Rev. Horace

Hooker, Rev. Horace Bushnell, Rev. Oliver E. Daggett, Prof. Benjamin Silliman, Prof. Dennison Olmsted, Directors.

Extract from the Fourteenth Annual Report of the Directors.

The Directors in presenting their Fourteenth Annual Report, would notice first of all, with an unfeigned expression of gratitude, the manifest smiles of the great Head of the church, upon the cause in behalf of which their solitudes, and their exertions to some extent, have been engaged. The period of trial through which the churches are now passing, in respect to the acquisition of means for the support of the various benevolent enterprises, is well fitted to bring those especially, on whom any share of responsibility in relation to their management has been cast, to realize their absolute dependence upon the assistance of an Almighty arm. Any measure of continued prosperity in these trying circumstances, is fitted to awaken a peculiar sense of the riches of the divine goodness, and to inspire a genuine feeling of encouragement and confidence in the prosecution of every good work.

From the Report of the Treasurer it appears that the total amount of the receipts into the Treasury during the year has been \$5,549 95.

Of this sum, \$440 80 have been refunded by beneficiaries. An income of \$540 00 has accrued from interest on permanent funds; and \$4,569 15 has been contributed to the cause directly by the churches, and



by individuals. This amount exceeds the contributions of last year by \$757 32. The amount refunded by beneficiaries is likewise greater than last year, by a difference of \$264 80.

The appropriations during the year to the beneficiaries in the State have amounted to \$5,214 82. The Treasurer acknowledges a balance on hand, at the present time, of \$207, which is only a trifle less than the balance in the Treasury at the commencement of the year. The Branch has, therefore, sustained its own operations, the past year, without calling upon the Parent Society.

The Rev. Joseph Emerson, who has been employed for several years as an agent by the Parent Society, has devoted a considerable portion of his time during the year, to the collection of funds, and other duties connected with the objects of his agency, in this State. To the judicious and diligent exertions of Mr. Emerson, we are doubtless to ascribe, in a good degree, the comparatively improved state of the funds, as exhibited by the Treasurer's report. From him the Directors are happy to learn, not only that his visits to the several churches have been most kindly received, but also that, notwithstanding the drawbacks occasioned by the embarrassments of the times, and by the various popular objections which the Education Society, especially in such an exigency, has to encounter, the great object which the Society is endeavoring to promote, finds a place very generally in the affections, charities and prayers, of those enlightened friends of Zion in the State, to whom its claims have been adequately presented.

Among the means which have been blessed to the advancement of this cause, and to its increasing establishment in the confidence of the churches, the able advocacy of many of the pastors, and their active co-operation with the other agencies employed, are to be recognized with special satisfaction. As a peculiar concern for the honor and influence of the ministerial office, must ever be natural to those who are themselves clothed with its sacred functions, and as a special responsibility is devolved on them in respect to its perpetuity in the church, and, also, in respect to the qualifications of those to whom they must in succession, transmit this important trust, we have a guaranty that, so long as the ministers of Christ are true to their Master, and to themselves, and so long as a necessity for special exertions may continue, they will not fail to regard the enterprise in which we are engaged, as peculiarly their own.

The number of ministers now filling the pastoral relation within our limits, who have been assisted in their early preparation for the ministry, by means which the churches had consecrated for this sacred purpose, is now considerable. From these, almost

without exception, the Society receives the most substantial proofs of grateful attachment, in the form of active efforts for the promotion of its interests.

But while we speak of the clergy as the natural friends and allies of the Education Society, we do not intend to intimate that the obligation which rests upon the churches in reference to this object, is of a slight or secondary character. It is for their sakes that the ministry is provided. It is through the ministry, as an instrumentality ordained of God, that the existence of the church is perpetuated from age to age, is edified and built up within herself, and enabled to extend her victories of truth and love over increasing portions of the once bleeding and benighted realm of the God of this world. Whatever, in the riches of spiritual attainments, or the pleasures of active usefulness, is dear to the heart of any Christian in a private sphere, is a consideration which, when justly viewed, must exalt his estimate of the value of the public ministry which God has ordained, since it is to the influence of this living instrumentality, blest as it ever is of heaven, that the sublimest joys of the Christian life, whether in receiving or imparting good, are to be referred.

We may ask then whether every church in the State is now discharging towards the ministry, as an instrumentality to be furnished and employed for the conversion of the whole world, the full obligations which the reception of such benefits creates? These obligations cannot be fully discharged, by merely sustaining each church for itself, a laborer in its own vineyard. The extensive tracts of the moral wilderness, which cover so large a portion of the earth, will create for years, and perhaps centuries to come, an increasing demand for ministers of the word, to be supplied in a great measure, especially at first, from Christian lands. How many heralds of the cross will be required to go forth from our midst, before the heathen nations will begin to be generally awakened to a perception of their spiritual wants! How many, before their desolations will be so far reclaimed, that they can be expected to rear up competent Christian teachers, on their own soil! A mere allusion to these considerations, is sufficient in this place, to justify the expression of our honest conviction, that the churches of our favored State, will be found to have come short of their duty, unless they make it their endeavor to prepare and send out into the destitute portions of our own and other lands, a number of spiritual laborers, at least equal to that which must be retained for their own supply. We do not say that this must be accomplished exclusively through the medium of Education Societies. But that such instrumentalities are necessary in their appropriate sphere, to co-operate in so great a work, is what, it would seem, none can fail to perceive.

There is, moreover, so far as the supply of our own country is concerned, a peculiar call for the interposition of this effort of Christian beneficence. One of the privileges which must be dear to the people of this country, so long as the present structure of civil society remains, is the opportunity afforded to every class of the citizens, by the force of personal merit and exertion, to make their way to the most honorable and responsible departments of the public service. The ministry is not an exception to the application of this remark. It is not the sons of the wealthy, the educated, and the refined alone, nor chiefly these who are enabled to enter the service of the church. The door is wide open to diligence, talent and piety, in what condition soever of life they are found. The great advantage of this is, that, in our country, the ministry being *of* the people, will be eminently a ministry *for* the people. Those who are set apart to labor in this work will, in all the essential points of personal character, be like unto their brethren.

But a danger is here to be noted and avoided. The ministry must not be degraded in the respect and confidence of the people in consequence of its intimate hold upon their affections and sympathies. The ministry which the people may create for themselves, it should be their aim to make, as much as possible superior to themselves, in the ability required for the exercise of its functions. The importance of a sound education, therefore, must be recognized and insisted on; and its attainment must be brought within the reach of every class of our young men who may with reason, deem it their duty to devote their lives to the work of preaching the gospel. The better to secure this important result, Education Societies have been raised up. For the great good which they have accomplished, let the praise be given to God alone. In a delightful though difficult part of his work we trust we have been engaged; and it is to the guidance of his wisdom and the strength of his hand that all our prosperity and usefulness are to be ascribed.

The Connecticut Branch of the American Education Society is virtually composed of the whole body of Congregational ministers in this State. This General Association, for the time being, is the Society, to whom this Report is respectfully submitted. How solemn and interesting, therefore, viewed in its spiritual, as well as in its ecclesiastical relations, is the aspect of the present occasion! Laborers in one of the fairest portions of Zion's earthly heritage, we are assembled under the shade of one of her most hallowed and lovely bowers, to pray and consult together for those, whom we would fain acceptably present to Christ as candidates for the sacred commission, which we ourselves must so soon resign. In the spirit of this duty, therefore, may we not

now with humble assurance commend our continued labors to the blessing of our Lord and Master? In labors and in plans like these, will he not be pleased to recognize one heart in us all; which prays, *Thy kingdom come?*

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#### MAINE BRANCH.

EXTRACTS from the Report of the Directors of the Maine Branch of the American Education Society.

Systematic efforts for the purpose of aiding indigent young men of promising talents and piety in obtaining an education for the Christian ministry have been made in this State for many years. A Society for this purpose existed among us for some time before the organization of the American Education Society. The Maine Branch of that noble Institution, which now holds its twenty-second anniversary, was formed in Nov. 1818. Since its formation it has aided 234 young men. Of the whole number, 95 after completing their preparatory studies, have become preachers of the everlasting gospel. Four have not been suffered to continue by reason of death. Of forty-nine known to be living as settled pastors, or stated supplies, 1 is in Michigan, 1 in Ohio, 2 in New York, 1 in Connecticut, 1 in Rhode Island, 2 in New Hampshire, 2 in Vermont, 7 in Massachusetts, and 32 in Maine. One is a College Professor, 2 or 3 others are employed, perhaps permanently, in teaching—one has gone forth to Constantinople to preach the gospel to the Armenians—one to the Indians beyond the Rocky Mountains—two have been ordained to the work of Foreign Missions—and two besides are expecting to be engaged in it. Others are either ordained ministers without pastoral charge, or licentiates that have not received ordination. A goodly number of the former beneficiaries of this Society, we know to have been very successful in winning souls unto Christ. Thirteen, it is understood, have recently seen the pleasure of the Lord prospering in their hands.

Of those who have in former years been under our patronage, some either in this State without the aid of this Society, or in other States are pursuing their studies, or endeavoring by the instruction of schools, or by other employments, to procure the means of defraying their own expenses. Of those who were reported as beneficiaries at the last annual meeting, 11 have left the institution in Bangor and are now preaching the gospel, 12 have not applied during the year for further aid, and one has been dismissed for want of satisfactory evidence of piety. The whole number assisted during the year is 59. One new beneficiary has been received in the first stage; two in the



second; one in the third. The whole number now on our list is 48; 16 at the Theological Seminary; 20 at college, and 12 preparing for college.

Some of those who might be very useful as preachers of the everlasting gospel, will be discouraged from attempting the necessary preparation, unless charitable aid be afforded. They have not the necessary funds in their own hands. They cannot obtain them from their friends. They may see no reasonable prospect of earning them in time sufficient for obtaining a thorough course of education. Let no aid from the churches be expected—the question, How shall we preach, except we be sent, will seem to them to admit of but one answer—an invincible negative. Providence will be thought to have settled the question, in opposition it may be to their fondest wishes. And must this conclusion be forced upon them? Is there no remedy? Must those vigorous intellects and warm hearts be denied the privilege of laboring for Christ in the work of the holy ministry, and must a perishing world lose the benefit of their services for want of that aid which the churches of the living God, churches that Christ hath purchased with his own blood, could even in hard times easily give them? Ought not those young men, upon whom God may have bestowed his choicest gifts, (for often doth He choose those who are poor in this world to be rich in intellectual and spiritual endowments,) and who might be Baxters, Edwardses, Brainerds and Paysons in the church, to be sought out, invited, encouraged, and if need be, urged to consecrate themselves to His service in the work of Christ's ambassadors? The Lord hath need of them in his work, and shall the churches keep them back?

But why urge the raising up of more ministers, when many even now find it difficult to get employment, and some are leaving the ministry for secular employments? It may be, that some have mistaken their calling, and do well to change it, and that others love so well the serene, pleasant places of New England, that they shrink from fields of labor and usefulness in our own country and in foreign lands, where their services are more urgently needed, and where they might find abundant ministerial employment, and with the aid of missionary societies, the means of subsistence. For the present indeed most of our missionary societies are cramped in their operations, and now all suitable persons who wish a commission can obtain it. But present embarrassments are not always, we trust, to continue. Even if seasons of secular prosperity equal to those of former years should not return, the churches will learn, it may be hoped, in connection with more of frugality and self-denial in their own expenditures, a greater degree of liberality in relation to objects of benev-

olence, so that the streams of their bounty may flow forth more freely and copiously than ever. We trust, brethren, you have not lost your confidence in the onward progress and the ultimate universal triumph of your Redeemer's cause. There may be temporary obstructions and discouragements, calling for deeper humility, stronger faith, more fervent prayers, and more zealous, active effort. But let us not imagine, that any necessity is imposed upon us of retrograde movements, or even remaining stationary in the great enterprise of the world's redemption. The language of God's word and providence and spirit still is, Speak to the children of Israel that they go forward. Let thousands of pious men in the land, possessing the necessary intellectual gifts, commence a course of preparation for the Christian ministry—who does not believe that by the time their preparatory course of study shall be completed, there will be demand and opportunity for the labors of them all? We are not straitened in God. He is opening the way into many a field, while his people are now prepared to contribute. To his people he says, Be ye encouraged. Ask great things. Attempt great things. Look on the fields that are already white unto the harvest. But where are the reapers? Where are the pious young men of Maine? Who among them will consecrate his service to the Lord, and be ready to go wherever He may lead, and to bear the burden and heat of the day in any portion of the vineyard, which his Master may assign him? and who of them not called to the work of the ministry will give freely of his worldly substance to aid in sending forth others into the harvest?

Officers of the Maine Branch of the American Education Society, elected June 24, 1840:—Hon. R. P. Dunlap, President; David Dunlap, Esq., Hon. Wm. P. Richardson, Vice Presidents; Rev. Benjamin Tappan, D. D., Secretary; Prof. William Smyth, Treasurer; Joseph McKeen, Esq., Auditor; Rev. Messrs. D. Thurston, J. W. Ellingwood, A. Cummings, G. E. Adams, D. M. Mitchell, and D. Shepley, Directors.

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#### BOSTON AUXILIARY EDUCATION SOCIETY.

EXTRACTS from the last Annual Report, prepared by Rev. Nehemiah Adams.

Reconciliation is the prominent idea associated in the word of God with the object of the Christian ministry. It is interesting to consider the Christian ministry, both in its appointment and in its purpose, as a manifestation of the same love to man, which



provided a Saviour;—as a necessary part, and, indeed, a characteristic exhibition of that grace which was given us in Christ before the world began.

If we follow a minister of reconciliation along the paths of his professional pursuits, we shall see that the influence of that great motive in the Divine mind which led to the appointment of the ministry, is “like ointment poured forth” in all the acts of his calling. Is he expounding the word of God, or exhorting in the pulpit; is he counseling the little assembly of those whom the Spirit of God has moved to seek salvation; is he conversing by the way side with one whom he casually meets, as an object of pastoral solicitude; is he in the sick chamber, at the bed of death, in the house of mourning; or, surrounded with the lambs of his flock, is he seeking their spiritual good; is he concerned as a peace maker, or in preventing strife; or visiting his people; is he baptizing the young child, or the household, or the adult, or taking the bread and cup of the Lord’s Supper, and giving them to the followers of Christ;—in these, and in all the acts of his ministry, he personifies the love of God that made reconciliation for the transgressors.

This being so, it is incumbent on ministers to be in sympathy, in all their feelings and conduct towards men, with the purpose of heavenly mercy in their appointment. Hence, the early discipline of the passions and dispositions is of importance, and for that purpose, early conversion to God; that by a long expectation of this sacred work, the youthful candidate for the ministry may train his moral qualities to the most favorable state for influencing the minds and feelings of others in being reconciled to God. Should we not make the thought more prominent before the minds of those who are expecting the sacred office, that they are to be ministers of reconciliation; hence that their moral and social feelings, now, should be such as to conduce in the highest measure, hereafter, to a sympathy with the purpose of God in their calling, and that the voice of the spirit of God may breathe in them, like the wind in a harp, which answers with concords to every impulse of its breath. For it is not in accordance with the love of God to man, that the minister of that love should, by reason of inanthropic or repulsive dispositions and feelings, be, as a lyrical writer says, like a lute

“————— with ne’er a string,  
Or none besides the bass.”

Look, then, at the Christian ministry, and as you see two rainbows on the cloud, one of them the reflection of the brighter bow, so this ministry is a repetition in some sense of the cross of Christ. Is the cross, besides its efficacious influence in the pardon of sin, the exponent of the love of God? So is the Christian ministry. Whenever you see a

minister of God, you see a proof that God is not willing that any should perish, but that all should come to repentance. The perpetuity, thus far, of this order of men, is a standing illustration of the fact that God is reconciling the world unto himself. We take this occasion, then, to ‘magnify the office’ which this Society seeks to perform, and to commend that object to you as one which is most intimately related to the everlasting plan of reconciling a world to God. In promoting this object, we publish “reconciliation,” spread those “gifts” which Christ received “for men” upon his ascension, and may increase in our own hearts, as much as by any work of benevolence, the impressions of the love of God towards us, and the race of men.

The Society, the past year, has partaken of the embarrassments which have restricted the receipts of all our benevolent institutions. But the Directors are confident that in so far as they are promoting the great instrumentality of the world’s reconciliation to God, they will be provided with the means, and they therefore renewedly cast themselves upon the direction and blessing of the Great Head of the Church, and the co-operation of the friends of this cause.

The amount of receipts by the Treasurer of the Auxiliary since the last meeting of the Society is \$3,927 55.

The number of different individuals assisted by the Parent Society and its Branches since the last anniversary, is as follows:—255 in eight theological seminaries, 484 in 29 colleges, 183 in 57 academies;—amounting in all to 922 in 104 institutions. Of these, 556 were assisted at institutions in the New England States, and 366 at institutions in the Middle, Southern, and Western States. The number of new beneficiaries received during the year is 138. The whole number assisted by the Society since its formation is 3,268, a large proportion of whom have entered the ministry.

#### ESSEX NORTH AUXILIARY.

EXTRACTS from the Report of the Education Society of Essex North, presented at their Annual Meeting in May last; prepared by Rev. D. T. Kimball, Secretary.

Since our last Anniversary millions of souls, unblesed by the gospel ministry, have gone to judgment, and millions more will go to judgment before the return of another occasion like the present. Shall we slumber over the object of the Education Society, when men by millions are annually perishing for want of ministers, and when the cry of those ready to perish comes to us from the great western valley, and from the dark regions of Africa, and the east, and from the isles of the sea for pastors and for missionaries, to break to them the bread of

life? Shall even care and solicitude for souls immediately around us, dear though they be to us, as our own souls, render us unmindful of our fellow men, who never saw a Bible, who never heard of the Saviour, who never received a message of gospel grace from a minister of Christ? The quick return of this occasion, in connection with the fact that millions of the human family have perished in heathen darkness since we were together, should produce in us a deep conviction, that what we do for raising up and sending forth heralds of salvation among the destitute, as well as for promoting religion among ourselves, should be done speedily.

Another interesting and delightful fact claims our consideration. During the last two years the glad tidings were received, that thousands and thousands of souls in Christian and pagan lands were converted through the instrumentality of Christian ministers, and no inconsiderable part of them through the instrumentality of ministers, *brought forward under the patronage of the Education Society.* Who that loves religion and loves souls does not rejoice in the late wonderful work of God at the Sandwich Islands, a work in some respects exceeding that on the day of Pentecost? Whose heart does not thrill with delight on receiving the glad tidings of ten thousand souls in those recently pagan isles, within a very short period converted unto God? By whose instrumentality were they converted? By the instrumentality of American missionaries, under the direction of our Board. From what quarter did the American Board obtain those missionaries? Twelve of the missionaries that have been sent to those islands, were beneficiaries of the Education Society; and more than one half of those by whose instrumentality the conversions referred to were effected, were from the same source. And yet so unseen is the hand of this society in these operations, that, generally speaking, it is no more remembered, than was a certain poor, wise man, who by his wisdom delivered a besieged city. The conversion of thousands at the Sandwich Islands through the instrumentality of missionaries, educated by this Society, is but one item in the account of its beneficial results. Could all the conversions which have been effected by the same instrumentality be brought at once to view, they would carry conviction to every heart of the great utility of this Society. There is reason to believe, that the number of conversions thus effected, exceeds 200,000 persons. Now if we look to this circumstance, the hopeful conversion of more than 200,000 individuals through the instrumentality of the ministers and missionaries, patronized by this Society, and the probability that their ministry may be blessed to as many more; and then to the probability, that a number far greater will be converted

through the instrumentality of their converts; and that a number vastly greater still through these converts; and that in this line the work of converting mercy will be extended and increased in all subsequent time; if we look at this mighty stream widening and deepening in all succeeding ages, can we doubt, that millions and tens of millions and even hundreds of millions will be brought home to glory, as the result of the operations of the Education Society? In this contemplation what pious and benevolent man is not delighted, and disposed to bless God for his goodness in moving the hearts of his friends to establish this society? While heaven rejoices in view of the multitude already brought into the family of Christ through this instrumentality, shall we not praise God and take courage? Shall we not renew our efforts and push them forward with greater zeal, for the purpose of raising up a host of ministers, through whom millions and millions in Christian and heathen countries may be converted unto God? Fed to the full with the bread of life through the munificence of our Heavenly Father, shall we not imitate his goodness by causing those to share his bounty, who experience a famine of the word? Permitted to lie down in green pastures, and led by the side of still waters, under the care of the great and good Shepherd, shall we not be active in raising up pastors to take the charge of those who are not of his fold, but who are like sheep upon the mountains without any shepherd? How can Christians in a more acceptable manner express their gratitude to God for the blessings of the gospel ministry, than by voluntarily giving their time, their labor, their children, their substance, and influence, to aid in raising up ministers and missionaries for the destitute parts of the earth?

But is there still need of such efforts? After all that has been done, are missionaries and ministers still wanting? A large number are necessary to supply our own country. "We are assured from good authority that in the State of Michigan there are about fifty Presbyterian churches destitute of a pastor, and most of them able and willing to support the ministry without foreign aid. In the State of Indiana there are 40 organized churches with none to break to them the bread of life, and 20 entire counties, where there is no preaching of the Presbyterian or Congregational order. In the State of Illinois, there are also about forty destitute churches, and half as many more places of great promise, were the institutions of the gospel ought to be planted with the least possible delay. In the State of Missouri there are fifty counties, somewhat extensively inhabited, where no Presbyterian or Congregational minister is stationed. There is a range of territory in the South Western section of this State two hundred miles long by a hundred and fifty

broad, more than three times as large as the whole State of Massachusetts, and containing a population of forty thousand, where there is but one Presbyterian and one Congregational minister. The extensive and fertile territory of Wisconsin, extending from Lake Michigan to the Mississippi river, is fast becoming inhabited, chiefly by sons and daughters of New England and New York. The population probably exceeds thirty thousand, and is rapidly increasing, and yet in this territory there are but eight or nine ministers of any denomination." More than a third part of the inhabitants of the United States are destitute of competent teachers of Christianity. And, notwithstanding the efforts which have been made to supply our destitution, the increase of population for the last half century has far outrun the increase of Christian ministers. Who is duly impressed by the facts, that every passing year adds almost half a million to our population, and that the number of ministers is increased but half of that proportion? A great increase of Christian ministers is wanted to prevent a flood of moral desolation from rolling over our country.

In surveying the world we find the proportion of Christian ministers to the population to be about one to a million. The number of ministers needs to be increased at least thirty-fold. And the demand for them in this and in other countries is loud and impressive beyond what we have before known. God in his providence is saying, Thrust in your sickle and reap, for the harvest of the earth is ready. But where are the reapers? They cannot be found. Though some towns in New England are overstocked, yet ministers do not exist in sufficient numbers to gather in the ripening harvests.

The object of the Education Society, is to augment their number. It is not merely to increase the number of ministers, but ministers of a particular description. It is to increase the number of *able* ministers, men of strong mental powers, furnished with a thorough literary and theological education, qualified to translate the sacred scriptures into foreign languages; to reason with deistical and skeptical men of strong minds and rude manners in our western States, and with intelligent philosophers of China and the East, and to refute their errors, as well as to discharge in general the duties of the gospel ministry. It is to increase the number of *faithful* and *devoted* ministers, who will not consider their own lives dear to them in their efforts to build up the kingdom of Christ; *working* men, taken from the retired walks of life, who will endure hardness as good soldiers of Christ; who will esteem it a privilege to wear themselves out in the service of God and of souls. The object of the society is through the instrumentality of such ministers to promote the

edification of Christians and the conversion of sinners in all parts of our country and world. Surely, a more important object cannot engage the attention of man.

Let the friends of this cause see that the interest in it does not decline. It has been justly said, that "if we suffer this cause to languish, and the Education Society to die, we blot out one of the brightest stars in the constellation of benevolent enterprise." "If among our benevolent societies there is one more than the others which in its structure and operations recognizes the great popular principles of our social institutions, and in its tendencies and results more effectually contributes to carry down, extend and equalize among all classes of our most worthy citizens the best principles of our common inheritance, it is the American Education Society."

Let the friends of God and man then espouse this cause with all their hearts. Let pious *parents* bring their young sons, and consecrate them to God for the service of this cause. Let parents of pious sons of promising talents strive both by their prayers and counsels to direct their steps toward the sacred ministry. Let them labor to convince them, that to be instrumental of the saving conversion of souls, is an inconceivably higher honor and blessing, than to wear the most splendid crown, or to possess millions of gold and silver. Do any parents think it too much to give up beloved sons to the labors of a ministerial or a missionary life with the prospect of a bare subsistence? Let them inquire, Did God think it too much to give his only begotten and dearly beloved Son to a life of poverty and toil on earth and to a death of pain and ignominy, that those sons of theirs might have eternal salvation? And let them esteem it an honor to consecrate their sons to the object of carrying forward the work of redeeming mercy in our world.

Let the *members of our churches* take a deep interest in this subject. Let them feel, that the gifts and graces of young men of piety belong to the church, and should be cultivated by her for the promotion of her cause, especially for the work of the ministry. Let the churches therefore by their prayers, sacrifices and labor extend a fostering care over young men of promising abilities and hopeful piety in indigent circumstances and seek to have them duly educated and brought into the ministry. Let the members of the churches look with their own eyes on the moral destitution of their country and world, and let them regard pious young men as the most promising instruments for supplying that destitution; and let them labor, as becomes those, bought with atoning blood, to persuade them to go and work in Christ's vineyard.

Let *pious young men* themselves, reflect deeply on their duty with respect to this subject. Let them regard the wealth and



honors of this world as nothing in comparison with the privilege of gathering immortal souls into the kingdom of our Lord and Saviour. It is related of Gordon Hall, the first American Missionary to Bombay, that he was offered ten thousand pounds a year, for two hours of the day by the East India Company, as an interpreter. But he declined the offer for the more profitable employment of a missionary life. He chose to wear out life in the service of souls, receiving a bare support, rather than abound in wealth by a departure from the appropriate business of a missionary. Let pious young men possess his spirit. Let them cheerfully relinquish the most lucrative employments for the privilege as ambassadors of Christ of persuading their fellow men to be reconciled to God. Let it be their first inquiry on coming into Christ's kingdom, in what employment they can do most to promote the glory of God and the good of their fellow men. Among other employments, let them take particularly into view that of the Christian ministry. And let them see that no reasons deter them from preparing for this work and engaging in it, which will not stand the test at the last great day. Having settled the matter of duty in retirement with their God, let them pursue it with a zeal proportionate to its magnitude and importance.

#### NEW HAMPSHIRE BRANCH.

THIS Society held its Anniversary at Hampton, Aug. 26, 1840. In the absence of the Rev. Dr. Lord, the President of the Society, Professor Adams took the chair. The meeting was opened with prayer by Rev. Z. S. Barstow. The Rev. Professor Hadduck, Secretary, being absent, by reason of severe domestic affliction, the Rev. Moses Kimball was appointed Secretary pro tem. No report was read, but the meeting was addressed by the Rev. Mr. Holt of Portsmouth, and the Secretary of the Parent Society; and the following resolution was passed:

*Resolved*, That the success with which the great Head of the church has crowned the efforts of the American Education Society to introduce suitable young men into the Christian ministry, affords the highest encouragement to greater efforts, and calls for the most devout acknowledgments of gratitude to Him from the disciples of Christ and the friends of human salvation.

The officers for the ensuing year were then elected. They are as follows: Rev. Nathan Lord, D. D., President of Dartmouth College, President; Prof. Ebenezer

Adams, Vice-President; Rev. Charles B. Hadduck, Secretary; Hon. Samuel Morril, Treasurer; Mills Olcott, Esq., Dr. Samuel Alden, Rev. Henry Wood, Rev. John Woods, Rev. Z. S. Barstow, Rev. Nathaniel Bouton, Rev. Phinehas Cooke, and Rev. Archibald Burgess in the place of Dr. Church, deceased, Directors. The next meeting is to be held at Francestown.

#### VERMONT BRANCH.

THE Annual Meeting of this Society was held at Burlington, Sept. 9, 1840. The Rev. Otto S. Hoyt presided on the occasion, in the absence of the President. The Rev. Joel Fisk led in prayer. The Report of the Treasurer, in the absence of the Treasurer, was read by the Rev. T. A. Merrill, D. D., and accepted and adopted. The Report of the Directors was read by the Secretary, the Rev. H. F. Leavitt, and on motion it was accepted and adopted. We regret that we have not obtained extracts from it to publish in this number of the Journal. The meeting was addressed by the Hon. William Slade, Rev. Asa Bullard, Secretary of the Massachusetts Sabbath School Society, and the Rev. Brown Emerson, 2d., Agent of the Parent Society. The following resolution was passed by the Society, viz:

*Resolved*, That the great demand for efficient ministers of the gospel, both in our own country and in foreign fields, calls loudly upon churches and individuals, to sustain in vigorous operation the American Education Society.

The following persons were elected officers of the Society: Hon. Charles Marsh, LL. D., President; Hon. Jacob Collamer, and Hon. Samuel Prentiss, LL. D., Vice-Presidents; Rev. H. F. Leavitt, Secretary; Joseph Warner, Esq., Treasurer; Rev. Messrs. John Wheeler, Benjamin Labaree, James Marsh, Thomas A. Merrill, John K. Converse, Willard Child, William Mitchell, Worthington Wright, Thomas Kidder, Silas H. Hodges, Charles Walker, and Austin Hazen, Directors.

#### STRAFFORD COUNTY AUXILIARY, N. H.

THIS Society held its ninth Annual Meeting at Rochester, May 20, 1840. The

Rev. Abraham Bodwell, one of the Vice-Presidents, in the chair. Prayer was offered by the Rev. B. P. Stone, Secretary of the New Hampshire Missionary Society. The Reports of the Treasurer and Secretary were both read and accepted, and the meeting was addressed by the Rev. John R. Adams of Somersworth and the Rev. Joseph Lane, Agent of the American Bible Society. The Hon. William Badger is President of the Society, the Rev. Alvan Toby, Secretary, and Dea. E. J. Lane, Treasurer. The next meeting is to be held at Durham.

#### NORFOLK COUNTY AUXILIARY, Ms.

THE Society convened at Braintree, in the Rev. Mr. Matthews's meeting-house, June 10, 1840, to hold its *Twenty-Third Anniversary*. Nathaniel Miller, M. D., President, in the chair. The meeting was opened with prayer by the Rev. Mr. Perkins, and the minutes were then read by the Secretary. The Society made choice of the following officers for the ensuing year: Nathaniel Miller, M. D., President; Ebenezer Alden, M. D., Rev. Ebenezer Burgess, D. D., and Dea. Jonathan Newcomb, Vice-Presidents; Rev. Samuel W. Cozzens, Secretary; Rev. John Codman, D. D. Treasurer; Mr. Lewis Tucker, Auditor, and Gen. Nathaniel Guild, General Agent.

The Rev. David Sanford of Medway then preached an appropriate and impressive sermon from 2 Cor. v. 18. 'And hath given to us the ministry of reconciliation.' We may insert extracts from it in a future number.

The Treasurer presented his report, which was accepted. The next Annual Meeting will be held at the Rev. Dr. Codman's church in Dorchester, and the Rev. Mr. Harding of East Medway is appointed to preach on the occasion.

#### FAITH.

NEVER yet was there a man of deep piety who has not been brought into extremities; who has not been put into the very midst of the fire; who in the depths of the deepest perplexity has not been taught to say, "Though he slay me, yet will I trust in him."

#### AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors was held at the Rooms of the Society, Oct. 14, 1840. The usual business was transacted, and the appropriations made to beneficiaries were ordered to be paid under the direction of the Financial Committee.

The Rev. Joseph Emerson, who has been an Agent of the Society for several years in the different New England States, was appointed General Agent for the State of Massachusetts.

The Rev. Benjamin Labaree, the able and efficient Secretary of the Central American Education Society for several years past, having been appointed President of Middlebury College, and feeling it to be his duty to accept the appointment, has resigned his office as Secretary, and the Rev. Eliakim Phelps, Secretary of the Philadelphia Education Society, has been chosen to succeed him. Mr. Phelps has long been acquainted with the operations and services of the Society, and it is confidently expected that his continued connection with it will be highly promotive of its prosperity.

#### CALLS FOR MINISTERS.

CALLS for able ministers of the gospel have seldom, perhaps, been more numerous or urgent than they are at this time. There are many stations to be occupied in which the people will be satisfied with nothing less than substantial attainments, humble, uniform, and elevated piety, united with the graces of manner, that constitute a "good address." There are other fields to be occupied in which the best men may find scope for all their resources, and have occasion to practice self-denial. May there be continual prayer to the Lord of the harvest to send forth laborers.

*Christian Observer, Pa.*

#### HINT TO MINISTERS.

WHEN you teach in the church, do not endeavor to draw applause, but rather sighs and groans from the people; let their tears praise you. The discourses of a minister should be full of the holy Scripture. Be not a *declaimer*, but a true preacher of the mysteries of God.—*Jerome.*

[From the Vermont Chronicle.]

### MINISTERS FURNISHED BY THE CHURCHES OF HANOVER, N. H.

*The town where Dartmouth College is located.*

A MEETING of an interesting character was held by the Congregational church at Hanover Centre, of which the Rev. John M. Ellis is pastor, on the 11th of September. Four of her sons, whom she had nurtured in her bosom, and trained for the ministry, were present on visits to their friends, from as many different States, viz: Rev. Abraham Brown, Elizabethport, N. J., Rev. George Freeman, Perrinton, N. Y., Rev. Amos Foster, Putney, Vt., and Rev. Benjamin F. Foster, Salisbury, N. H. The meeting was called to welcome these her sons—to blend once more their praises and prayers in the house where they were baptized in infancy, and consecrated themselves to the Redeemer in youth—and which, old and dilapidated, was soon to be abandoned in exchange for another, neat and commodious, rising by its side. After prayer and singing, by request, each of the brethren addressed the church, calling up its past history, adverting to incidents in their own lives, and urging those duties which are connected with the religious prosperity of a society of Christians.

The exercises were closed by uniting with one of the deacons of the church in commending these sons and brethren to God and the word of his grace, and singing the ever beautiful and fresh hymn, "Blest be the tie that binds." All who were present felt that it was a season of delightful and improving interest.

The thought occurred of ascertaining the names of individuals who have either been born or brought up in Hanover, and had entered the Christian ministry. The result of the inquiry was as follows:

Rev. Ariel Kendrick, Cornish.  
 Rev. Clark Kendrick, deceased.  
 Rev. Nathaniel Kendrick, D. D., President of the Hamilton Lit. and Theol. Institution, N. Y.  
 Rev. Harvey Dodge, Parma, N. Y.  
 Rev. Thomas Puge, deceased.  
 Rev. Milton Coburn, Effingham, N. H.  
 Rev. Chester Wright, deceased, Montpelier, Vt.  
 Rev. Noah Smith, deceased, Southbury, Ct.  
 Rev. James W. Woodward, Norwich, Vt.  
 Rev. George Freeman, Perrinton, N. Y.  
 Rev. Abraham Brown, Elizabethport, N. J.  
 Rev. Roswell Tenney, Logan, Ohio.  
 Rev. Amos Foster, Putney, Vt.  
 Rev. Benjamin F. Foster, Salisbury, N. H.  
 Rev. Sam'l Hurd, Pres. North Mississippi College.  
 Rev. Asher Wright, Missionary to Seneca Indians.  
 Rev. Samuel Wright.  
 Rev. Royal Nathaniel Wright, Illinois.  
 Rev. Otis F. Curtis, Wisconsin.  
 Rev. George W. Woodward, Shrewsbury, N. J.  
 Rev. Henry Woodward, deceased, Missionary, Ceylon.  
 Rev. William G. Woodward, Sheffield, Ct.  
 Rev. James R. Wheelock, Barre, Vt.  
 Professor George Bush, New York City.  
 Professor Clement Long, Hudson, Ohio.  
 Professor Samuel G. Brown, Dartmouth College.  
 Rev. Milton Ward, Roxbury, Massachusetts.  
 Rev. George H. Woodward, Barnstable, Ma.  
 Rev. William C. Burke, Lancaster, N. H.

### CHRISTOPHER COLUMBUS.

WHEN Columbus first landed on an island in the West Indies, he knelt down before his Creator and preserver, and offered up in Latin an exceedingly appropriate adoring prayer. Many of our readers probably have never perused the first petitions which were offered to God on the western shores of the Atlantic, through Jesus Christ the Mediator. Supposing that those supplications of Christopher Columbus may be a novelty to some, we present them a translation of his original Latin expressions.

*Prayer by Columbus upon his landing at Guanahana.*—"O God eternal and omnipotent! by thy holy word thou hast created the heaven, and the earth, and the ocean. Let thy name be adored and glorified! Let thy majesty be exalted! who hast vouchsafed, that through thy unworthy servant, thy Son's sacred name may be known and proclaimed on the other division of the globe! Amen."—*Christian Intelligencer.*

### ORIGIN OF THE NAMES OF THE SEVERAL UNITED STATES.

*Maine* was so called, as early as 1633, from *Maine* in France, of which Henrietta Maria, Queen of England, was at that time proprietor.

*New Hampshire* was the name given to the territory conveyed by the Plymouth Company to Capt. John Mason, by patent, Nov. 7, 1629, with reference to the patentee, who was Governor of Portsmouth, in Hampshire, England.

*Vermont* was so called by the inhabitants in their Declaration of Independence, Jan. 16, 1777, from the French *verde monte*, green mountains.

*Massachusetts* was so called from *Massachusetts Bay*, and that from the *Massachusetts* tribe of Indians in the neighborhood of Boston. The tribe is thought to have derived its name from the Blue Hill of Milton. "I had learnt," says Roger Williams, "that Massachusetts was so called from the Blue Hills."

*Rhode Island* was so called in 1644, in reference to the Island of Rhodes in the Mediterranean.

*Connecticut* was so called from the Indian name of its principal river. Connecticut is a Moheakannew word, signifying *Long River*.

*New York* was so called, in 1664, in reference to the Duke of York and Albany, to whom this territory was granted by the King of England.

*New Jersey* was so called in 1664, from the Island of Jersey, on the coast of France, the residence of the family of Sir George Cataret, to whom this territory was granted.

*Pennsylvania* was so called in 1681, after William Penn.



*Delaware* was so called in 1703, from Delaware Bay, on which it lies, and which received its name from Lord De La War, who died in this Bay.

*Maryland* was so called in honor of Henrietta Maria, Queen of Charles 1st, in his patent to Lord Baltimore, June 30th, 1632.

*Virginia* was so called in 1584, after Elizabeth, the Virgin Queen of England.

*Carolina* was so called in 1732, in honor of King Charles IX. of France.

*Georgia* was so called in 1732, in honor of King George II.

*Alabama* was so called in 1817, from its principal river.

*Mississippi* was so called in 1800, from its western boundary. Mississippi is said to denote the whole river, i. e. the river formed by the union of many.

*Louisiana* was so called in honor of Louis XIV. of France.

*Tennessee* was so called in 1796, from its principal river. The word Ten-see is said to signify a curved spoon.

*Kentucky* was so called in 1792, from its principal river.

*Illinois* was so called in 1809, from its principal river. The word is said to signify the river of men.

*Indiana* was so called in 1809, from the American Indians.

*Ohio* was so called in 1802, from its southern boundary.

*Missouri* was so called in 1821, from its principal river.

*Michigan* was so called in 1805, from the lake on its border.

*Arkansas* was so called in 1819, from its principal river.

*Florida* was so called by Juan Ponce de Leon in 1572, because it was discovered on Easter Sunday, in Spanish *Pascua Florida*.

*Columbia* was so called in reference to Columbus.

*Wisconsin* is so called from its principal river.

*Iowa* is so called from its principal river.

*Oregon* is also so called from its principal river.—*New Haven Palladium*.

STUDENTS IN GERMAN AND DUTCH UNIVERSITIES.

THE number of students in several of the German and Dutch Universities, at the commencement of 1840, was as follows:—

Berlin,	1,778	Leipsic,	925
Bonn,	648	Marburg,	276
Breslau,	631	Munich,	1,440
Erlangen,	325	Rostock,	115
Freiburg,	315	Tuebingen,	729
Giessen,	377	Utrecht,	510
Goettingen,	675	Wurzburg,	447
Heidelberg,	622	Leyden,	614
Jena,	450	Groningen,	274

*Christian Intelligencer.*

DURATION OF LIFE.

At a meeting of the French Academy of Moral and Political Sciences, on the 25th of July last, a memoir was read on the Duration of Life among men of science and letters, members of the various learned academies in Paris. There are 907 members, the precise date of whose admission is recorded. The record begins in 1635, and closes in 1839. Number who were admitted between the ages of

20 and 30,	. . . . .	140
30 " 40,	. . . . .	242
40 " 50,	. . . . .	266
50 " 60,	. . . . .	146
60 " 70,	. . . . .	90
70 " 80,	. . . . .	21
80 " 90,	. . . . .	2
Total,	. . . . .	907

Of these 907, 158 are now living. The joint ages of the whole at the time of admission was 39,976 years. The average age was 44 years and 1 month. The total ages of 748 who had deceased were 51,542 years. The average age of each was 68 years and 10 months. The mean duration of life among the academicians after election was as follows: Academy of Inscriptions, 23 years and 10 months; French Academy, 22 years and 11 months; Academy of Sciences, 26 years and 11 months.—*Boston Recorder*.

FUNDS.

*Receipts of the American Education Society, for the October Quarter, 1840.*

INCOME FROM FUNDS	591 33
LOANS REFUNDED	1,196 99

LEGACIES.

Rev. Jonathan L. Pomeroy, late of Worthington, Ms. by Hon. Lewis Strong, Ex. de bonis non	500 00
Dea. Zebedee Kendall, late of Dunstable, Ms. by Mr. John Kendall, Ex.	50 00
Rev. Osgood Herrick, late of Millbury, Ms. by Henry Mills, Esq. Ex.	50 00
Miss Abigail P. Lawrence, late of Danvers, Ms. by Messrs A. L. Peirson and Charles Lawrence, Ex'rs.	200 00
Mrs. Rebecca Nickerson, late of New Bedford, Ms. by Mr. Thomas Nickerson, Ex.	100 00
Mr. Orson P. Wheeler, late of Charlotte, Vt. by Mr. Shelton Wheeler, Ex. thro' Rev. B. Emerson, Ag't	50 00
Mrs. Persis Goddell, late of Athol, Ms. by Dea. Elijah Goddard, Ex'r.	25 00
Abigail Warner, late of Northampton, Ms. by B. Barrett, Ex'r.	26 80—1,001 80

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[Harly Ropes, Esq. Boston, Tr.]	
Boston, Bowdoin Street Soc. bal.	4 00
A Friend	20 00—24 00

ESSEX COUNTY SOUTH.

[Hon. David Choate, Essex, Tr.]	
Beverly, Washington Street Cong. Soc. of wh. 23 03 is from the Ladies' Ed. Soc. by Alice Bridges, Tr.	28 30
Danvers, Soc. of Rev. Mr. Braman	65 90

<i>Gloucester</i> , Soc. of Rev. Mr. Nichols	22 22
West Parish	10 25—32 47
<i>Manchester</i> , Soc. of Rev. Mr. Taylor	26 04
<i>Marblehead</i> , Soc. of Rev. Mr. Niles, collected by Ladies, thro' Mr. G. Broughton	67 63
<i>Salem</i> , Soc of Rev. Mr. Mann, by Dea. George H. Smith	15 00
Soc. of Rev. Mr. Worcester, by Mr. C. Parkhurst	69 00
Soc. of Rev. Dr. Emerson	91 34—175 34
<i>Wenham</i> , Soc. of Rev. Mr. Mansfield	20 46—416 14
[The above by Rev. B. Emerson, Ag't.]	

**EDUCATION SOCIETY IN BROOKFIELD ASSOCIATION.**

[Rev. Micah Stone, Brookfield, S. P. Tr.]	
<i>New Braintree</i> , subscriptions	32 75

**HAMPSHIRE COUNTY.**

[Hon. Lewis Strong, Northampton, Tr.]	
<i>Amherst</i> , Gent. Benev. Soc.	14 50
Ladies' do.	22 89—37 39
<i>Enfield</i> , Mr. Joseph Keith	500 00
<i>Northampton</i> , Legacy of Miss Dolly Fowle, by J. H. Fowle, Esq.	5 00
Char. Soc. tel. of colls.	4 50
Ladies' Ed. Soc. do.	75—10 25
From the disposable fund of the Aux.	227 56—775 20
Note. The sum of \$68 acknowledged in Journal for August was received from Northampton Ladies' Ed. Soc. by Mrs. Williston	38 32
From the disposable fund of the Aux.	29 63
	68 00

**MIDDLESEX COUNTY.**

<i>Charlestown</i> , Soc. of Rev. Mr. Crosby, by Dea. E. P. Mackintire	81 61
<i>Concord</i> , Soc. of Rev. James Means, in part to const. him an H. M. by Rev. B. Emerson, Ag't	29 19
<i>Medford</i> , Ed. Soc. by Mr. Elisha Hayden, Tr.	57 00
<i>Natick</i> , Soc. of Rev. Samuel Hunt, to const. him an H. M. by Rev. B. Emerson, Ag't	40 00
Donation from the Estate of Rev. Levi Frait, late of Medford, by Rev. William Adams,	50 00—257 80

**SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.**

[Mr. Otis Hoyt, Framingham, Tr.]	
<i>Framingham</i> , Hollis Evang. Ch. and Soc.	43 22
<i>Holliston</i> , Ladies' and Gents. Assoc. by Mr. Charles Marsh	41 70
<i>Southborough</i>	17 70
<i>Sudbury</i> , Evang. Union Soc. bal. of subs.	7 93—110 55

**NORFOLK COUNTY.**

[Rev. John Codman, D. D. Dorchester, Tr.]	
<i>Roxbury</i> , coll. Mon. Con. Rev. Mr. Marsh's Soc.	15 00
<i>Sharon</i> , Soc. of Rev. Mr. Eastman, bal. of subs.	2 50—17 50

**OLD COLONY.**

[Col. Alexander Seabury, New Bedford, Tr.]	
<i>Easton</i> , Lincoln Drake, Esq. to const. his wife, Mrs. Caroline Drake, an H. M.	100 00
<i>Freetown</i> , Soc. of Rev. Eben. W. Robinson, in part to const. him an H. M.	16 80—116 80

**PLYMOUTH COUNTY.**

[Dea. Morton Edly, Bridgewater, Tr.]	
<i>Plymouth</i> , Ladies' Assoc. in Rev. Mr. Hall's Soc. by Hon. Josiah Robbins	25 00

**RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.**

[Dea. Jonathan S. Adams, Groton, Tr.]	
<i>Fitchburg</i> , Ladies Assoc. by Miss Sarah Wood, Tr. thro' Mr. Addison Hubbard	22 00
Gents. Assoc. by do.	41 00—63 00

**WORCESTER CENTRAL ASSOC.**

[Hon. Abijah Bigelow, Worcester, Tr.]	
<i>Holden</i> , Soc. of Rev. William Paine	32 23
<i>Oxford</i> , Soc. of Rev. H. Burdwell	33 00
<i>Worcester</i> , several individuals connected with the State Lunatic Asylum, by Rev. Julius A. Reed	16 50
A Friend	5 00—86 73

Note. The sum received from an individual in  
Rev. Mr. Sweetser's Soc. acknowledged in  
August No. should have been \$50 instead of  
\$40.

**EDUCATION SOCIETY IN WORCESTER NORTH ASSOCIATION.**

[Mr. Moses Chamberlain, Templeton, Tr.]	
<i>Westminster</i> , part of a coll. by Mr. Edward Kendall, Jr.	20 00

**RHODE ISLAND STATE AUXILIARY.**

[Mr. Isaac Wilcox, Providence, Tr.]	
<i>Providence</i> , Richmond Street Ch. and Soc.	31 38
Rev. Dr. Tucker's Soc.	143 62
High Street Ch. an individual	3 00—183 00
[By Rev. Joseph Emerson, Ag't.]	
	\$4,621 59

**MAINE BRANCH.**

[Prof. William Smyth, Brunswick, Tr.]	
<i>Bangor</i> , Ladies' Schol. in part, by Prof. Pond	1 00
<i>West Prospect</i> , Cong. Ch. and Soc. by do.	40 00—41 00

[The following by Rev. James R. Wheelock, Ag't.]	
<i>Belfast</i> , Cong. Ch. and Soc.	5 61
<i>Bucksport</i> , do.	29 34
<i>Bluehill</i> , do.	5 80
Cong. Benev. Assoc.	30 00—35 80
<i>Biddeford</i> , Cong. Ch. and Soc.	4 35
<i>Calais</i> , do.	15 00
<i>Cherryfield</i> , do.	2 23
<i>Castine</i> , do.	23 89
<i>Dennysville</i> , do.	21 09
<i>Eastport</i> , do.	14 91
<i>Ellsworth</i> , do.	5 37
<i>Fryeburg</i> , do.	12 92
<i>Jonesboro'</i> , do.	2 36
<i>Kennebunk</i> , do.	7 50
<i>Kennebunkport</i> , do.	3 00
<i>Limerick</i> , do.	13 91
<i>Leiston (Falls)</i> , do.	1 02
<i>Machias</i> , Soc. of Rev. Stephen Ward, to const. him an H. M.	40 00
Soc. of Rev. Thomas T. Stone, in part to const. him an H. M.	21 00
<i>Machias Port</i> , Soc. of Rev. Gilman Bachelder, in part to const. him an H. M.	12 50
<i>North Bridgton</i> , Mr. Jacob Chapman	5 00
<i>Portland</i> , Rev. Mr. Dwight's Ch. and Soc.	100 00
Rev. Mr. Condit's do.	100 00—200 00
<i>Prospect</i> , Cong. Ch. and Soc.	8 44
<i>Pembroke</i> , do.	5 25
<i>Perry</i> , Mr. Davenport	1 00
<i>Robbinston</i> , Cong. Ch. and Soc.	8 00
<i>Sebec</i> , do.	28 69
<i>Succorappa</i> , do.	5 50
<i>Standford</i> , do.	1 77
<i>Standish</i> , do.	3 72
<i>Winthrop</i> , do.	23 51
<i>Wells</i> , a donation	50
<i>Whitneyville</i> , Cong. Ch. and Soc.	1 50
	\$605 73

**NEW HAMPSHIRE BRANCH.**

[Hon. Samuel Morrill, Concord, Tr.]	
<i>Bradford</i> , Soc. of Rev. Cephas H. Kent	16 10
<i>Fitzwilliam</i> , Ladies' Ed. Soc. by S. A. Gerould, Esq. Tr. Cheslie Co. Aux. Ed. Soc.	56 56
Contrib. ann. Conc. by do.	6 20—62 76
<i>Greenland</i> , Cong. Church and Soc. by Joseph Boardman, Esq. Tr. Rockingham Co. Aux. Ed. Soc.	21 25
<i>Kingsion</i> , by J. Boardman, Esq. Tr.	14 05
<i>Keene</i> , Ladies' Ed. Soc. by S. A. Gerould, Tr.	10 25
<i>Londonderry</i> , Cong. Church and Soc. by J. Boardman, Esq. Tr.	22 75
<i>Meredith Bridge</i> , Cong. Ch. and Soc. to const. their Pastor, Rev. John K. Young, an H. M.	40 00
<i>Meredith Village</i> , Soc. of Rev. Mr. Taylor	6 67
<i>New Alstead</i> , 2d Ch. by S. A. Gerould, Tr.	2 00
<i>Northwood</i> , Soc. of Rev. Josiah Prentice	19 59

Newport, Thomas W. Gilmore, towards constituting himself an H. M.	5 00
Soc. of Rev. Mr. Woods, by Dr. Alexander Boyd	15 00—20 00
Ossipee, Soc. of Rev. Mr. Winter	5 50
Pelham, Ladies' Char. Soc. by Miss S. Church, Tr.	12 00
Troy, Ladies' Benev. Soc. by S. A. Gerould, Tr. Coll. in the Cong.	7 48 3 54—10 97
Windham, Soc. of Rev. Mr. Cutler	19 50
	<hr/> \$283 39

NORTH WESTERN BRANCH.

[Joseph Warner, Esq. Middlebury, Vt. Tr.]

Brattleboro', East, Cong. Ch. and Soc.	25 00
Benson, Soc. of Rev. Mr. Francis	22 00
Brookfield, Ladies' Ed. Soc. by Harry Hale, Esq. Tr. Orange Co. Aux. Ed. Soc.	2 75
Cong. Ch. and Soc. a coll. by do.	22 00—24 75
Londonderry, Cong. Ch. and Soc.	3 91
Middlebury, a Friend	5 58
Rupert, Cong. Ch. and Soc.	6 47
Townsend, do.	11 64
Theford, 1st Cong. Ch. and Soc. by H. Hale, Esq. Tr. &c.	33 25
Legacy of the late Dea. Eber Gridley, by William Dennison, Esq. Ex.	268 87
	<hr/> \$896 47

CONNECTICUT BRANCH.

[Elihu Terry, Esq. Hartford, Tr.]

Colchester, coll. in 1st Soc. in part	56 00
Deep River, Cong. Soc. in part to const. Rev. F. W. Chapman a L. M.	3 50
East Hartford	75
East Windsor, do. in 2d Soc. in part, of which \$40 is to const. Rev. Shubael Bartlett an H. M.	42 45
Granby, coll. in 1st Soc. in part to const. Rev. Charles D. Rice an H. M.	19 14
Griswold, coll. in 1st Cong. Soc. \$15 bal. to const. Henry Tucker a L. M. and \$15 in part to const. Miss Alice Leslie a L. M. of the Connecticut Br.	98 75
A Breast Pin, sold for	1 00—99 75
Haddam, a Friend	1 00
Jewett's City, coll. 2d instalment to const. Rev. William Wright an H. M.	16 30
Lyme, coll. in 1st Soc.	27 57
Middleton, coll. in 1st Soc. \$10 of which from Mrs. Eliza Ward, bal. to const. Rev. H. Talcott of Chatham a L. M. of Connecticut Br.	88 24
Coll. in 2d Soc. \$15 of which from Mrs. Ruth Birney to const. herself a L. M. of Hartford Co. Ed. Soc.	45 75
New London, coll. in 1st Ch. \$80—2d Ch. \$29, Ladies' Assoc. 52 25	141 25
Norwich, a Friend	25
Saybrook (Pettipaug), coll. in part to const. Rev. A. Harvev an H. M.	19 31
Saybrook, coll. in 1st Soc. \$40 of which to const. Rev. Ethan B. Crane an H. M. and \$15 to const. Miss D. M. Ayer a L. M. of Middlesex Co. Ed. Soc.	53 39 62 75
Stonington (Point), cont. in Cong. Soc.	
Suffield, coll. in part, \$15 of which to const. H. Bissell a L. M. and \$15 to const. Dea. S. Sherman a L. M. of Connecticut Br.	71 40
West Suffield, coll. in part	5 35
[The above by Rev. Joseph Emerson, Ag't.]	
Berlin, Worthington Soc. a coll. by Rev. Mr. Whiteley	20 15
Colchester, a coll. in Rev. Mr. Sprague's Soc. by Mr. S.	14 00
Simsbury, a coll. by Rev. Mr. McLean	17 33
Bequest of the late Julia M. Case	20 00
South Cornwall, Neighborhood Assoc. by Mrs. Sarah Swift, Tr.	6 50
Stonington, cont. 1st Ch. and Soc. by Rev. N. B. Cook	10 00
Yermon, coll. in 1st Soc. by Rev. Mr. Humphrey	30 50
Windsor, coll. in Ch. and Cong. by Rev. Mr. Jewett	15 75
Rev. Joseph Emerson, Ag't, by Rev. Samuel H. Riddel	10 00
	<hr/> \$895 68

CENTRAL AMERICAN EDUCATION SOCIETY.

[Charles Starr, Esq. N. Y. Tr.]

Connecticut Farms, bal. of coll. in Presb. Ch. to const. the pastor, Rev. R. Street, a L. M.	2 00
Catskill, Stephen Tibbals, by Rev. Dr. Porter	2 00
E. Durham, Abijah Pratt, by do.	5 00—7 00
Durham, Green Co. coll. by do.	5 00
Marlborough, N. Y. Presb. Ch. in part	31 50

Morristown, N. J. Miss Charlotte B. Arden	20 00
Mrs. Cobb	1 00
Silas Condit	5 00
Jamea Cook	5 00
Cash	2 00
Judge Ford	3 00
Mrs. Jones	1 00
William B. Johnston	1 00
Silas Johnson	5 00
Rev. L. O. Kirtland	5 00
Jabez Mills	5 00
Lewis Mills	5 00
E. Pierson	1 00
Mr. Stiles	5 00
Mr. Whitehead	5 00
A stranger	1 00
Coll. in Ch.	25 69—95 69
Newark, N. J. Rev. A. D. Eddy, 1st Ch.	10 00
William Wallace do.	50 00
Coll. in part in 2d Ch.	71 25
Month 'con. col. do.	45 00—176 25
New York, Brick Ch. John M'Comb	25 00
Mercer Street Ch. W. W. Chester	50 00
do. P. Perit	75 00
William L. King (Ch. relation omitted)	10 00
Broadway Tabernacle, Martin Uhler	5 00
Second Ch. Brooklyn	109 75—274 75
Schaghticoke, coll. in Presb. Ch.	34 50
Troy, 1st Ch. bal. of coll.	62 16—95 66
New coll. in part	6 50
Maj. Loomis, U. S. Army	
Legacy, by Miss Mary E. Shippard, late of Canandaigua, by her Executor, Henry W. Taylor, Esq.	18 87
	<hr/> \$729 22

UTICA AGENCY.

[J. W. Doolittle, Esq. Utica, Tr.]

[Collected by Rev. Daniel Clark, Jr. Sec.]

Amboy Female Benev. Soc.	16 02
Adams 19 98, Bellville 11 00	14 00—30 02
Chemont 50 cts., Colchester 22 34	30 98
Camillus 9 50, Coventry 18 00	22 84
Cass Ville (see bal. below)	27 50
Eaton Village 14 00, Hamilton 11 25	2 00
La Fayette 36 09, Lowville 5 37	25 25
Morrisville 12 47, Marston 25 26	41 46
Monsville 1 00, Mariensburg 13 38	37 73
Marcelus 22 50, Pompey 59 14	14 38
Peterborough 23 00, Pompey, Miss Harriet N. Rand 2 00	62 24
Richland 33 85, Rodman 14 26	25 00
Sackets Harbor 17 24, Syracuse, bal. 2 00	48 11
Tobey 8 00, Wampsville 14 11	19 24
Watertown, 1st Ch 115 29, 2d Ch 24 27	22 11
Woodville 6 00, Westmoreland 14 62	159 56
Winfield 11 69, Prof. M. Colton 1 00	20 62
[Collected by J. W. Doolittle, Tr.]	12 69
Cass Ville Soc. by Mr. Pratt	1 60
	<hr/> \$583 33

WESTERN EDUCATION SOCIETY OF NEW YORK.

[J. S. Seymour, Esq. Auburn, Tr.]

[Collected by Rev. George R. Rudd, Sec.]

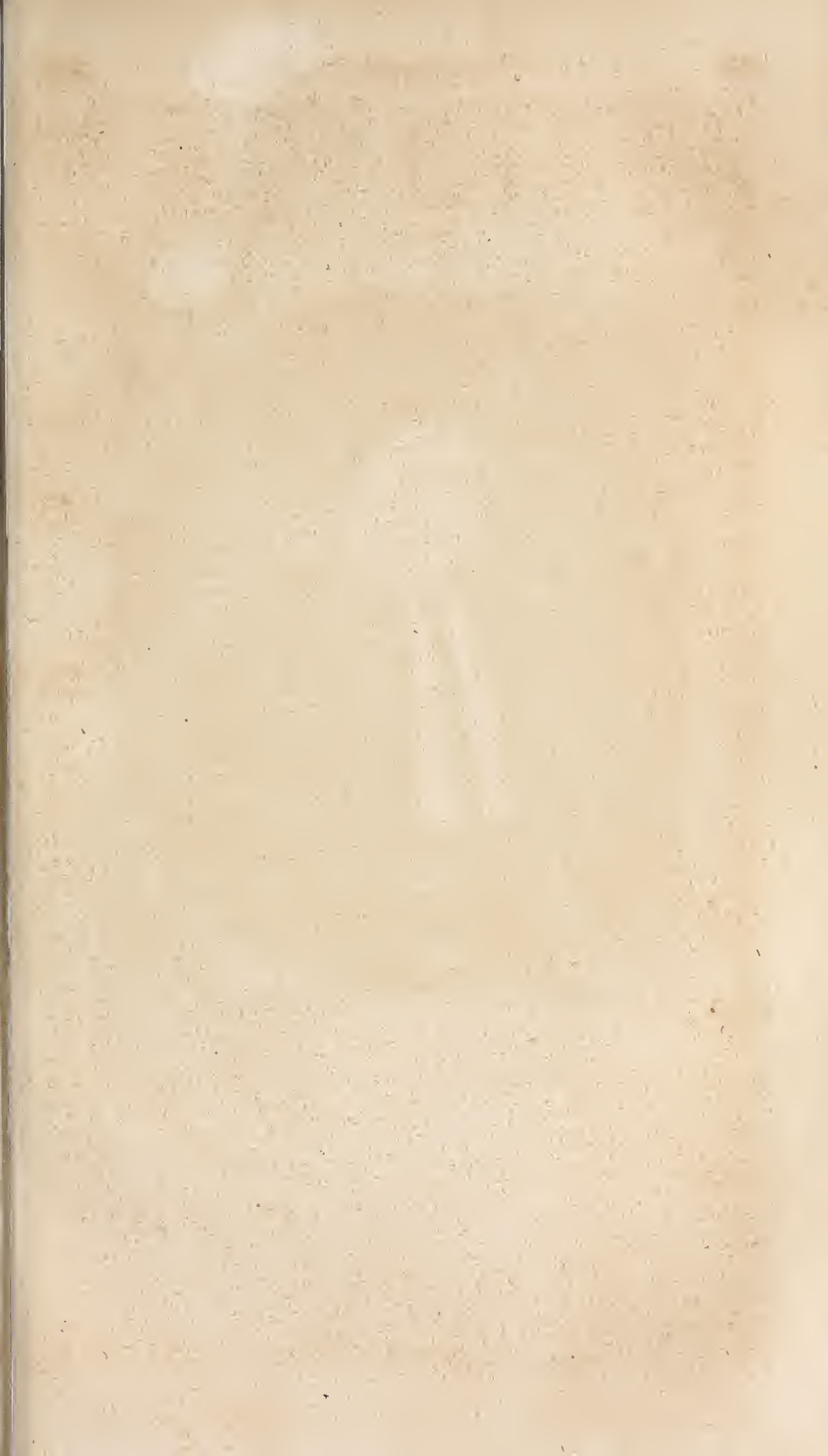
Barre Centre, a bal.	2 50
Canandaigua 79 48, Castleton 5 00	84 48
Elmira 17 00, East Bloomfield 32 22	49 22
Genoa 7 70, Geneva 138 50	166 20
Hopewell, Mrs. Pratt	3 00
Hammondsport, S. D. Hastings	10 00
Jordan, a bal. 23 00, Jamestown 18 00	41 00
Lyons, coll. in part 5 25, Livonia 40 75	66 00
Leroy 18 00, Ogdén, a bal. 9 50	27 50
Pen Yan, coll. in part 59 12, Ladies' Schol. 75 00	131 12
Prattsburgh 59 00, Richmond 37 00	96 00
Rochester, W. Griffith's Schol.	75 00
H. Campbell's do. in part	50 00—125 00
Rushville 9 00, Romulus 18 00	47 00
Silver Creek, coll. in part	4 25
Sheridan 1 81, Southport 10 00	11 81
Scipio 10 50, Senecaides 26 27	36 77
Wheatland 8 80, Waterloo 18 00	26 80
	<hr/> \$931 63

Whole amount received \$9,344 04.

Clothing received during the Quarter.

Boston, Ms., Mrs. Christian Baker, shirts and socks valued at \$8 75.	
Boscawen, N. H., Ladies' Ed. Soc., by Miss Lucy E. Price, a bundle containing shirts, collars, socks, &c.	
Lisbon, Ct., a bundle containing one quilt and two shirts.	
Troy, N. H., Ladies' Benev. Soc. one bed quilt valued at \$6.	







N. Emmons Pinx!

O. Felton.

*The Hon<sup>ble</sup> Samuel Sewall, Esq<sup>r</sup>.*

*Late Chief Justice of His Maj<sup>ty</sup> Province of Massachusetts Bay in NE.*

*And Judge of Probate for the County of Suffolk.*

*Æ. 77. 1728.*

Auris, mens, oculus, manus, os, pes; munere fungi.  
dum Pergunt, Praestat. discere velle mori.

# AMERICAN QUARTERLY REGISTER.

VOL. XIII.

FEBRUARY, 1841.

No. 3.

## MEMOIR OF HON. SAMUEL SEWALL, ESQ.,

CHIEF JUSTICE OF THE PROVINCE OF MASSACHUSETTS BAY.

[By Rev. SAMUEL SEWALL, M. A., Pastor of the Church in Burlington, Ms.]

[The sources of information from which the statements in this MEMOIR have been principally derived, though but seldom expressly referred to, have been numerous family records and papers, the Journals and other manuscripts of Judge Sewall; and particularly an Account of his family written by him in 1720 at the request of his son, Samuel Sewall, Esq. of Brookline, and communicated in a letter which is still preserved. All dates in this Memoir, earlier than 1752, are to be understood according to Old Style.]

SAMUEL SEWALL, the first of the three eminent jurists by the name of Sewall, who have held the office of Chief Justice in the Supreme Court of Massachusetts,\* was descended from an ancient and highly respectable family in England. Their place of residence was Coventry in Warwickshire. But their family connections, there is reason to believe, were not confined to that city or county. For several ages, the name of Sewall, with some variety in the spelling, has been common in other counties of the kingdom,† and the family arms of the subject of this Memoir were the

\* The number of Judges, whom the family of Henry Sewall of Newbury, in its several branches, has furnished to the Supreme Court of Massachusetts, and the number of years during which they have occupied a seat on that Bench, are worthy of remark. Samuel, his eldest son, was appointed a Judge of that Court at its erection in 1692, Chief Justice in 1718, and resigned in 1728; and Samuel, great grandson of Samuel, was appointed Judge in 1800, and Chief Justice, 1814, the year of his death. Of the descendants of John Sewall, the second son of Henry, David, a grandson of John, was appointed Judge in 1777, and resigned in 1790. And of the descendants of Stephen Sewall, the third and youngest son of Henry, Stephen, son of Stephen, was appointed Judge in 1739, Chief Justice, 1752, and died 1760. Hence it appears, that during the 148 years which have elapsed since a Supreme Court, as such, was first established in Massachusetts, a place among its judges has been held 84 years collectively, (more than half of that period,) by four descendants of the above-mentioned patriarch of Newbury; and the office of Chief Justice by three of them during the collective term of 18 years. It may be added, moreover, that Judge David Sewall, named above, after the resignation of his office in this Court, was many years Judge of the District Court of the United States in Maine. Jonathan Sewall, likewise, a nephew of Chief Justice Stephen, was Attorney-General of Massachusetts from 1767 to 1775; and Jonathan and Stephen, sons of Jonathan, (both recently deceased,) were respectively Chief Justice and Attorney-General of the Province of Lower Canada.

† The name of Sewall is one of great antiquity in England, particularly in the County of Warwick. In Fuller's "Worthies of England," and in "Dugdale's Antiquities of Warwickshire," as revised, augmented and brought down to 1730, by Rev. W. Thomas, D. D., it is found as far back as the 14th, 13th, 12th, and even the 11th century. In these authors it occurs variously spelt: as, *Saswalo*, *Sewald*, *Sewall*, *Sewalle*, *Seawall*, *Seawale*, and *Sewell*. But as it is applied, in a number of instances, in two or more of these several forms of spelling, to members of the same family, and in some instances, to the same individual, the same name under all these forms is doubtless intended. From comparing the above varieties of spelling together, it may be plausibly conjectured, that the primitive name was *Saswald* or *Seswald*, (which would indicate it to be, like *Oswald*, *Ethelwald*, &c., of Saxon original); but that in progress of time, the middle (s) was dropped from it for euphony's sake; and the final (d) omitted, or exchanged in one instance for (o) to please the ear of him who bare the name, or of those who had occasion to address him by it. From the 5th and 6th of the above varieties it is also apparent, that in pronouncing the name, the (w) was originally attached to the *last* syllable, and not, as at the present day, to the *first*. And there is not wanting evidence, that this continued to be the way of pronouncing it in this country so late as the close of the 17th century. For in a Bill of Exchange yet extant, dated Oct. 21, 1698, and drawn in favor of the subject of this memoir by his friend Hon. Andrew Belcher, Esq., his name is spelt "*Seawell*."

Of those of this name in England in ancient days, of whom some memorials have been preserved, the following notices may not be uninteresting.

1. *Saswalo* (or *Saswald*, as it may be reasonably supposed to have been originally) of Nether Eatendon, Warwickshire; "whose name argues him to have been of the Old English stock, as some think." Before



same as those ascribed by Fuller, in his "Worthies of England," to John Seawale, Sheriff of Essex and Hertfordshire, 4 Rich. II. 1380.\*

the Norman Conquest in 1066, *Saswalo* was possessed of 17 hides of land (each hide being, according to Bailey, "as much as one plough would cultivate in a year") in the above mentioned village in Warwickshire, where he resided, beside considerable tracts of country in the counties of Northampton, Lincoln and Derby. He built and endowed a church in the place of his residence; and from the extent of his possessions there, Dugdale concludes him to have been a Saxon Thane. But at the Conquest, all his possessions fell into the hands of Henry de Feriers, one of the knights doubtless of king William, and ancestor of the Earls of Derby of that name, (viz. de Ferrariis, or Ferrars.) His Norman lord allowed him however to retain his possessions at Nether Eatendon; and from him they passed down in the male line of his posterity to the year 1730, a period of almost 700 years; "being the only place in this County that glories in an uninterrupted succession of its owners for so long a tract of time." In the inheritance of Nether Eatendon, there succeeded Saswalo, 1. *Henry*, his son, "a devout benefactor to the Canons of Kenilworth." 2. *Henry*, a nephew of Henry. 3. "*Sawald*," or, "*Sewall de Eatendon*," a younger brother of the second Henry, and a knight. 4. *Henry*, son of Sawald or Sewall. 5. *Sewall*, his son, a knight; whose son and heir *James*, removing his residence from *Eatendon* to *Shirley* in Derbyshire, where he had possessions, 31 Henry III. A. D. 1247, changed likewise his name from *Sewall* to *Shirley*; and by this name the proprietors of Nether Eatendon continued to be known in 1730. (See Dugdale's Antiquities of Warwickshire, vol. i. p. 618, &c., fol.) To this family, William Shirley, Esq., formerly Governor of Massachusetts, probably belonged; his coat of arms, as displayed on an ancient map of Maine, dedicated to him in 1754, and now in the possession of the author of this memoir, being the same as that ascribed by Fuller to Ralph Shirley of Shirley in Derbyshire, Sheriff of Derbyshire and Nottinghamshire, 12 Henry VII. 1497.

2. *Sewall*, Archbishop of York about 1250. "*Sewall* had his Nativity probably in these parts (Yorkshire.) But he was bred in Oxford, and was a Scholar to St. Edmund, who was wont to say to him, 'Sewald, Sewald, thou wilt have many Afflictions, and dye a Martyr.' Nor did he miss much of his mark therein, though he met with Peace and Plenty at first, when Archbishop of York. The occasion of his trouble was, when the Pope *plenitudine potestatis*, intruded one Jordan an Italian to be Dean of York, whose *Surprised Installing* Sewald stoutly opposed. Yea, at this time there were in England no fewer than three hundred Benefices possessed by Italians, where the People might say to them, as the Eunuch to Philip, 'How can we understand without an Interpreter?' Yea, which was far worse, they did not only *not teach* in the Church, but *misteach* by their lascivious and debauched behaviour. As for our *Sewald*, Matthew Paris saith plainly, that he would not bow his Knee to Baal, so that for this his contempt, he was excommunicated and cursed by *Bell, Book* and *Candle*, though it was not the *Bell* of Aaron's Garment, nor *Book* of Scripture, nor the *Candle* of an Unpartiall Judgement. This brak his heart, and his Memory lyeth in an Intricate Posture, (peculiar almost to himself) betwixt Martyr and no Martyr, a Saint and no Saint. Sure it is, *Sewall* though dying excommunicated in the Romish, is reputed Saint in Vulgar Estimation; and some will maintain, that the Pope's solemn Canonization is no more requisite to the making of a Saint, then the Opening of a Man's Windows is necessary to the lustre of the Sun. Sewald died Ann. Dom. 1258. Bale, who assumeth liberty to himself to surname Old writers at his pleasure, is pleased to Addition this worthy man, '*Sewaldus Magnus*.'" (Fuller's Worthies, York, Saints, vol. i. part 3, p. 227.) It seems that he had a monument erected to his memory in the Cathedral of York; for about 20 years ago, a gentleman of Halifax, N. S., who was then absent in England, wrote to his friends in Boston, that he had been surprised in visiting York, to find a monument in the Minster there to an Archbishop Sewall.

\* The arms of this *John Seawale* are thus described by Fuller: "S. (Sable) Chevron betwixt 3 Gaddbees Argent;" which are precisely the same with those handed down by painting, tradition, or otherwise, among all the Sewalls now known to reside in New England and Lower Canada, as their Family Arms; and substantially the same (according to the lines subjoined) with those of this name who are resident in the Southern States. From this circumstance it seems no rash inference, that all of the name of Sewall now in the United States or in the British American Provinces are either direct or collateral descendants of John Seawale, Sheriff of Essex and Hertfordshire in 1380. The addition however of a leopard's head, as a crest, to the arms of the families by this name in the Southern States, denotes, it is believed, that they are a younger branch of the primitive stock.

The following lines, written by a gentleman of the name of Sewall at the South, were addressed, it is resumed, to Dr. Thomas Sewall, now an eminent physician in Washington, D. C., but originally from Maine, and a direct descendant of Henry Sewall of Newbury, the common ancestor of all the Sewalls now known to be living in New England.

"SIR, "Blakely, (Alabama,) 22d February, 1820, (Washington's Birth Day.)

"When Cromwell ruled Old England's Isle,  
And drove the Stuarts into exile,  
Two Henry Sewalls, gallant hearts,  
From principle, took different parts:  
Your Ancestor, as poets sing,  
Join'd Oliver; and mine, the King:  
But when the second Charles return'd,  
And Cromwell's corps was hang'd or burn'd,  
Your ancestor to Boston steer'd,  
And mine for Maryland, I've heard;  
Our family records say 'tis true,  
And hence these lines I write to you.  
Three volant Bees our Arms display,  
As English heralds' records say;  
And for the Crest, a Leopard's head  
Is plac'd, although the beast is dead.  
You now can tell, or bad, or good,  
If you and I are of one blood.

"Yours respectfully,

"LEWIS SEWALL."—MS. copy.

Henry Sewall, his great grandfather, was a linen draper in the city of Coventry; "a prudent man," who "acquired a great estate," and "was more than once chosen Mayor of the city." (1) The term of his mayoralty in 1607 was rendered memorable by a remarkable inundation, which is mentioned by Sir William Dugdale, (2) and particularly described by Fuller. (3) It arose April 17th, though there is no river near the city, but only a small brook, which no rain had recently fallen to swell; and after continuing three hours, and overflowing more than two hundred and fifty dwelling houses, to the great damage of the inhabitants, subsided at once, "sinking," as Fuller expresses it, "as suddenly as it did rise."

Henry Sewall, his grandfather, was the eldest son of the aforesaid Henry; and was baptized in St. Michael's Church, Coventry, April 8, 1576. He married a Mrs. Anne Hunt; and about 1623 was residing at Manchester, in Lancashire. (4) From dislike to the English hierarchy, he sent over his son Henry to New England in 1634, to establish himself there; and shortly after followed him thither himself. He lived a while in Newbury, "at Old Town Green, where the first meeting house stood;" but on the removal of the meeting house to where it stood in 1729, he sold his house and land in Newbury, and removed to Rowley, where he purchased new possessions, and where he died and was buried, March, 1656-7, (5) in the eighty-first year of his age.

Henry Sewall, father of Samuel, was the only son of the last mentioned Henry; and was born, 1614. He came to New England in 1634, plentifully provided with money and English servants, neat cattle and provisions, and with other things suitable for the commencement of a new plantation. Mr. Cotton would have had him settle at Boston, where he first arrived; but preferring an inland situation, on account of his cattle, he wintered at Ipswich, and in 1635 removed to Newbury, of which town he was one of the earliest settlers, and where he became the proprietor of a large estate in land. He was made a freeman of the Colony, May 17, 1637, at the Court of Election, held that year in Cambridge, whither he and others came for that purpose from Newbury on foot, 40 miles, that so they might strengthen the friends of Gov. Winthrop against Sir Henry Vane. On March 25th, 1646, he was married by Richard Saltonstall, Esq. to Miss Jane Dummer, eldest child of Mr. Stephen and Mrs. Alice Dummer of Newbury. But the climate not suiting his father and mother Dummer, he and his wife returned with them to England the winter following, and resided a while at Warwick, and then at Bishop Stoke and Baddesly in Hampshire. At the two last mentioned places, and at Tunworth, (Tamworth?) five children were born to them. During his abode at Baddesly, Mr. Sewall appears to have been employed there as a preacher of the gospel. For when he had made one voyage to New England to visit his father, while his family remained behind in England, in going thither alone a second time in 1659, he carried with him a letter of recommendation from Richard Cromwell, the Protector, to the Governor and Assistants of Massachusetts, dated March 23, 1658, (1658-9,) in which he is spoken of as being "Minister of North Baddesly in our county of Southampton;" "laborious and industrious in the work of the ministry, and very exemplary

(1) Judge Sewall's Account of his Family, &c. 1720.

(2) Antiquities of Warwickshire, vol. i. p. 151, fol.

(3) Fuller's Worthies, part 3, p. 116.

(4) R. Walker's deposition, 1679, in manuscripts of W. Gibbs, Esq.

(5) Thomas Gage, Esq. of Rowley, from Town

Records. But the Protector's letter referred to under his son Henry, dated March, 1658-9, makes him to have been then dead about four years; and the inventory of his estate was received in Court, according to certificate in papers of W. Gibbs, Esq., March 25, 1656.

for his holy life and good conversation." (6) This his last mentioned voyage to New England he undertook with a view to the settlement of his father's estate, who had deceased in his absence from the country; purposing to return to England again, when this business was accomplished. What assistance the government of Massachusetts rendered him to this end, (as the Protector had requested them to do, "that soe he [might] the more expeditiously returne to his said charge, where, through the blessing of God, his labours in the gospell [might] be further usefull and profittable,") is not known. It is certain, however, that he never went back to England again. Changing for some reasons his original intentions on this head, (not improbably, on account of the unsettled state of public affairs in England shortly after his departure; or of the restoration of King Charles II., the re-establishment of Episcopacy, and discouragement of Nonconformists, which followed,) he sent for his family to come to New England to him in 1661; and spent the remainder of his days at Newbury in civil life. He represented that town in the General Court in the years 1661, 1663, 1668, 1670: (7) and died there May 16, 1700, æt. 86. In a sermon from Prov. xix. 20, which Rev. Mr. Tappan, his minister, preached May 19th, the Sabbath after his death, he gave him the character of "a true Nathanael." His widow, Mrs. Jane Sewall, did not long survive him. She deceased January 13, 1700-1, aged about seventy-four years. Mr. Henry Sewall of Newbury had three sons and five daughters; and was the common ancestor of all the Sewalls now known to be either in New England or in the British Province of Lower Canada.\* The following is a

(6) Hutchinson's Hist. Mass. vol. i. App. No. 12.

(7) Farmer's Geneal. Register.

\* His children were as follows: viz.

1. Hannah, born at Tunworth, (Tamworth?) Eng. May 10, 1649; baptized there by Mr. Heskins; married to Mr. Jacob Tappan of Newbury, N. E., August 24, 1670; and died Nov. 12, 1699.

2. Samuel, the subject of this Memoir.

3. John, born at Baddesly, Hampshire, England, October 10, 1654; baptized there November 22, by Rev. Mr. Cox; came to New England with his mother and her other children, 1661; married to Miss Hannah Fessenden of Cambridge, October 27, 1674; lived with his father at Newbury, and there died before him, August 8th, 1699. He left five sons, viz. John, Henry, Samuel, Nicholas and Thomas; and a daughter Hannah, afterward wife of Rev. Samuel Moody of York; and was the common ancestor of all the Sewalls in the State of Maine. Of his five sons, John and Thomas died without issue; Thomas in 1716, while a member of Harvard College. 3. Henry resided at Newbury; and was the father of Stephen Sewall of Newburyport, who died about 1804. 4. Samuel lived at York, was elder of the church there, and died April 23, 1769, æt. 81, leaving a numerous family. Among his sons were Major Samuel Sewall of Bath, deceased, "author of the invention for sinking the piers of bridges over deep rivers, and which has been, for many years, successfully adopted in America and Europe;" Col. Dummer Sewall of Bath, who died April 4, 1832, æt. 95, the father of Rev. Samuel Sewall of Sumner, Me.; and Hon. David Sewall of York, formerly a Judge of the Supreme Court of Massachusetts, and of the District Court of the United States for Maine, who died 1825, æt. 90. 5. Nicholas resided at York; and was the father of Stephen Sewall, Professor of Hebrew and other Oriental Languages at Harvard College, who died at Cambridge 1804; and the grandfather of Gen. Henry Sewall of Augusta; of Rev. Jotham Sewall, formerly of Chester-ville, the well known and venerated missionary in Maine; and of Daniel Sewall, Esq. of Kennebank.

4. Stephen, born at Baddesly, Aug. 19, 1657; baptized there by Mr. Cox, Sept. 24th; married Margaret, daughter of Rev. Jonathan Mitchel of Cambridge, June 13, 1682; resided at Salem, where he was Register of Deeds for the County of Essex, a Major of the militia, (whence his common title of Major Sewall,) and Captain of the Fort; and where he died, greatly lamented, Oct. 17, 1725. His widow survived him upwards of ten years, dying at Boston, at the house of her son, Major Samuel Sewall, Jan. 20, 1735-6. He was the father of Chief Justice Stephen Sewall of Boston, and of Mitchel Sewall, Esq. of Salem; and the common ancestor of Jonathan Sewall, Attorney General of Massachusetts at the commencement of the Revolution; of Jonathan Mitchel Sewall, Esq. of Portsmouth, N. H., the poet; and of the late Jonathan Sewall, Chief Justice, and Stephen Sewall, Attorney General, of the Province of Lower Canada.

5. Jane, born at Baddesly, Oct. 25, 1659; baptized there by Mr. Cox; married to Mr. Moses Gerrish of Newbury, N. E., Sept. 24, 1677; and died there Jan. 29, 1716-17.

6. Ann, born at Newbury, N. E., Sept. 3, 1662; baptized there by Rev. Thomas Parker; married 1766 to Mr. William Longfellow, who afterward went as Ensign in the expedition against Port Royal, and was drowned with others off Cape Breton, Oct. 1690. She had for her second husband Mr. Henry Short of Newbury; and died Dec. 18, 1706.

7. Mehitabel, born at Newbury, May 8, 1665; baptized by Mr. Parker; married to Mr. William Moody of Newbury; and died Aug. 8, 1702.

8. Dorothy, born at Newbury, Oct. 29, 1668; married first to Mr. Ezekiel Northend of Rowley, Sept. 10, 1691; and after his death, Dec. 23, 1732, to Mr. Moses Bradstreet of Rowley, whose widow she died June 17, 1752, æt. 84.



copy of the inscription on the grave stone of Mr. Henry Sewall in the burial place of Newbury, Old Town :—

“MR. HENRY SEWALL (SENT BY MR. HENRY SEWALL HIS FATHER, IN THE SHIP ELIZA AND DORCAS, CAPT. WATTS, COMMANDER,) ARRIVED AT BOSTON, 1634, WINTERED AT IPSWICH, BEGAN THIS PLANTATION 1635, FURNISHING ENGLISH SERVANTS, NEATS CATTLE, AND PROVISIONS. MARRIED MISS JANE DUMMER, MARCH 25, 1646. DIED MAY 16, 1700. AGED 86.

“HIS FRUITFUL VINE, BEING THUS DISJOINED, FELL TO THE GROUND JAN. 13, FOLLOWING.”

SAMUEL SEWALL, the subject of this Memoir, was the eldest son of Henry and Jane Sewall. He was born at Bishop Stoke, Hants, in England, March 28, 1652, and baptized in Stoke Church, May 4th, by Rev. Mr. Rashly, once a member of First Church, Boston, New England, but now returned to England, and the minister, it seems, of Bishop Stoke. He was taught to read at Baddesly; and afterward sent to a grammar school at Rumsey, of which a Mr. Figes was master. On his arrival at New England with his mother in 1661, he was immediately placed by his father under the tuition of “the Reverend and Excellent Mr. Thomas Parker,” pastor of the church in Newbury, with whom he continued six years, till his entrance into Harvard College. He was admitted in 1667, “by the very learned and pious Mr. Charles Chauncy,” then the President of the College; and from him he received his first degree in 1671, being of the last class upon which degrees were conferred by that excellent President, who died the February following. He received his Master’s degree in 1674 from President Hoar. Previously to this, it seems, he had been chosen a Resident Fellow of the College, and in that capacity was one of its Tutors.

He was originally designed by his parents for the Christian ministry; and with a view to it, studied divinity, commenced preaching, and received encouragement to go to Woodbridge, New Jersey, a town settled by people from Newbury, to be their minister. But his thoughts were probably diverted from the sacred profession by his marriage connection, which put him in possession of great wealth, and means of extensive influence and usefulness in civil life. He was married February 28, 1675-6, by Gov. Bradstreet to Miss Hannah Hull, daughter and sole heir of John Hull, Esq. a goldsmith and principal merchant in Boston, and of Judith his wife, a sister of Edmund Quincy, Esq. of Braintree. Mr. Hull was he, concerning whom Rev. Mr. Wilson of Boston, observing his extraordinary dutifulness, when a youth, to his aged mother, “then weak in body, and poor in estate,” foretold in the hearing of some of the family, “*I charge you to take notice of what I say; God will certainly bless that young man: John Hull shall grow rich, and live to do God good service in his generation.*” (8) And agreeably to these words of this venerable divine, it came to pass. In 1652, and several years afterward, Mr. Hull was, by the appointment of the General Court, Master of the Mint in this Colony; in which capacity, he coined the celebrated New England sixpences and shillings; and receiving from the government a liberal allowance for his trouble, he acquired great wealth, both in money and lands. He was likewise a principal founder of the Old South Church, Boston; Treasurer of the Colony in 1676; and one of the Assistants in 1683. He died Sept. 30, 1683; leaving behind him that good name which is “better than precious ointment;” a charac-

(8) Mem. of Wilson in Mather’s Magn. Vol. I. B. III.

ter eminent for wisdom and piety, charity and uprightness. Rev. Daniel Gookin of Sherburne wrote a eulogy on his character in verse, which still exists in manuscript.

Till 1674, there was no printing press in the Colony, except that at Cambridge. In May of that year, one was allowed to be set up at Boston, and Mr. John Foster appointed by the Court to superintend the management of it. At the death of Foster, Mr. Sewall was chosen his successor in 1681; and as such, had the oversight of the printing of several laws and acts of Court, and many books; particularly Mr. Willard's "Covenant Keeping, the Way to Blessedness:" Boston, 1682. But from this office, Mr. Sewall was discharged by the Court at his own request in 1684.(9)

In 1685, he was captain of the South Company of militia in Boston; but resigned his commission Nov. 11, 1686, on account of an order to put the Cross in the colors. In 1701 he was chosen captain of the Artillery Company, and continued to be so two or three years. From both these offices he derived the title of "Captain Sewall," by which he was generally known and familiarly spoken of many years after he had resigned them both, and had obtained a seat on the Bench.

Mr. Sewall was chosen one of the Assistants in 1684, and re-chosen in 1685, 1686; in which last named year, the Colony charter having been vacated, the ancient government of Massachusetts was superseded by a President and Council. In 1688, during the oppressive administration of Sir Edmund Andros, as Governor, when the titles of many to their lands, Mr. Sewall's among others, were drawn into question, he made a voyage to England. But on his return in 1689, Sir Edmund having withdrawn from the country, and the Old Charter government being for the present revived, he resumed his seat at the Board of Assistants. In the Provincial Charter, granted in 1691, he was nominated to be of the Council; and afterwards, without interruption, was annually chosen and sat at the Board till 1725, when being elected he declined serving, having survived, more than seven years, all that were appointed with him to that office in the Charter.

As one of the Assistants, or Magistrates, under the Colonial Charter, Mr. Sewall was also ex officio a Judge of the Superior Court. Soon after the arrival of the Provincial Charter in 1692, but before any Courts of Justice had been established and organized under it, he was appointed by the Governor and Council one of the Judges of a Special Court of Oyer and Terminer for the trial of persons charged with witchcraft.(10) It is well known, that at that time there was a firm general persuasion, not only in New England, but in the mother country and throughout Europe, of the reality of those impious compacts with Satan, into which persons accused of witchcraft were supposed to have entered, and of that diabolical power or influence by which they were believed to act. In common with the great majority of the community, the members of this Court, were all under this delusion, except Major Saltonstall of Haverhill, who declined acting. Hence nineteen persons, of the multitudes who were indicted and arraigned before them for this crime, were at different times tried, condemned, and in pursuance of their sentence, executed. In this unhappy affair, the judges appear to have acted conscientiously at the time; and to have had not only the countenance and approbation, generally, of the rulers, ministers,

(9) Manuscripts of W. Gibbs, Esq.

(10) The names of the Judges of this Court are recorded as follows in "Lectures on Witchcraft," by Rev. Mr. Upham of Salem:—"The Lieut. Gov-

ernor Mr. Stoughton, Major Saltonstall, Major Richards, Major Gedney, Mr. Wait Winthrop, Capt. Sewall, and Mr. Sargeant."

and people at home, but the decision of Sir Matthew Hale in the Courts of the mother country in similar cases, to justify them in their proceedings. But the delusion was soon made manifest. Judge Sewall especially became convinced of his error, in the part which he had taken in the Court of Trials; and often discovered deep regret, penitence and humiliation on account of it. He notes, for example, in his Journal, Dec. 24, 1696, on occasion of his son Samuel's reciting to him in Latin a portion of the 12th chapter of Matthew, "The 7th verse did awfully bring to mind the Salem Tragedie." And at a public fast, Jan. 14, 1696-7, in the order for which there was particular reference to the doings of that Court of Oyer and Terminer, and when he was under much affliction on account of the recent death of an infant daughter and other troubles and crosses, he presented to Rev. Mr. Willard his minister a note, which was read in the worshipping assembly; he standing up, while Mr. Willard read it, and bowing in token of assent when he had done. In this note, while with much delicacy he appears to have studiously avoided saying any thing which might seem to implicate the other judges, he acknowledged his own guilt in the decisions of that Court, asked the pardon of it both of God and man, and deprecated the divine judgments for the sin of him or of any other, upon himself, his family, or the land.

But though he thus condemned himself for the part he had acted in the recent trials at Salem; yet the public confidence does not seem to have been impaired either in him or his associates. For at the first appointment of Judges of the Superior Court under the Province Charter, Dec. 6, 1692, (a time when a suspicion at least of delusion on the subject of the witchcrafts had become common, and when in consequence, the sitting of the Court of Oyer and Terminer had been suspended,) Mr. Sewall was chosen one. The others were William Stoughton, Esq., Chief Justice, Thomas Danforth, Esq., Major John Richards, and Major General Waitstill Winthrop; all of whom had been on the bench with Mr. Sewall in the trials for witchcraft, except Mr. Danforth. In 1718, April 16th, he was appointed to succeed Major General Winthrop, as Chief Justice. And although from various causes there were numerous changes in that Court in his day, yet he still retained his seat on its bench till 1728; when in consequence of his advanced years and increasing infirmities, he resigned it; having survived more than ten years all those who had been members of that Court from the beginning; and after having officiated in this capacity under the Colonial and Provincial Governments upwards of forty years. At the same time also he resigned his commission as Judge of Probate for the County of Suffolk, to which he had been appointed by Lieut. Governor Tailer in 1715.

Chief Justice Sewall was an eminently devout man; very constant and exemplary in his attendance on the worship of God both in the family, and in the public assembly. When prevented by sickness or other necessary cause from going to the house of God on the Sabbath, or on other occasions of public religious service, he often mentions it in his Journals, as a matter of grief to him and humiliating reflection. And how diligent a hearer of the word of God he was when there, a number of manuscript volumes still remaining, containing the texts and general outline of sermons and lectures which he heard both at home and abroad, abundantly testify. He was received into the South Church in Boston, under the pastoral care of Rev. Thomas Thacher, March 30, 1677; and was regarded afterward, as one of its principal pillars and ornaments. Shortly before he entered into church fellowship, he became a member of a private society for prayer and



speaking to passages of Scripture, to which his father-in-law, Mr. Hull, belonged before him, and the records of the exercises of which remain to this day; and the meetings of this society, which were ordinarily held weekly, he continued to attend with great constancy, when circumstances permitted, through life. When extraordinary providences (of which he was a diligent observer) called, he loved to meet his friends at their houses or his own, and spend a day in supplications conducted by some of the ministers of the town, and in listening to preaching suited to the occasion on which they had convened. Often too would he devote a whole day in the week time to fasting, reading the Scriptures, and communion with God in secret: at which seasons, his Journals signify, that he would not only be abundant in prayer for himself, family, and near connections; but would likewise frequently pour out his enlarged heart in copious intercessions (minutely enumerated in many instances in his manuscripts) on behalf of the college, the churches, the town, province and land in which he dwelt; the aboriginal Indians, especially those at Natick; the African slaves; for the conversion of Jews and the heathen; for the restraint and downfall of papal tyranny, superstitions and usurpations; the peace, purity and prosperity of the Christian Zion; the cause of the oppressed and persecuted throughout the world. Nor were these his habits of secret devotion practised only when at home, but cherished when abroad. This is particularly apparent in his wonted observance of his birth day. As the Courts were arranged a part of the time he was on the Bench, that day commonly fell when he was on the Plymouth Circuit at Plymouth: in which case, rising early on the morning of that day, or of one as near to it as possible, he would leave the inn where he lodged, and retire to the meeting-house for private devotion. "1705. March 28. I got up betimes, and begun my birth day in the meeting-house. Finished y<sup>e</sup> Court y<sup>e</sup> day." "1711. March 27. Open the Court. Martii 28 mihi natali, diluculo in *Ædem* intravi, et ibidem *Præces* effudi."

He was a zealous maintainer of the divine institution of the Christian Sabbath; scrupulously observed from evening to evening (as our fathers were accustomed) its sacred rest himself; and often exerted his influence and authority, as a magistrate, to prevent or punish illegal and scandalous violations of it by others.

He was a diligent student of the Holy Scriptures, which he was skilful to read in their inspired originals. The prophetic portions of the Sacred Volume he perused with an inquisitive mind, and held some opinions respecting the events predicted in them, which would be accounted singular at the present day. His researches into the prophecies led him to believe that America, and particularly the Spanish Province of Mexico, would be the seat of the New Jerusalem, described Rev. chap. 21st; that the slaughter of the two witnesses, predicted in the Revelation, was near at hand, if not actually accomplished in certain specified events of that day, &c. &c. Upon these and kindred topics he took a deep interest in conversing or corresponding with the Boston clergy generally, and with such men abroad as Rev. Messrs. Higginson and Noyes of Salem, Wise of Ipswich, Torrey of Weymouth, Brimsmead of Marlborough, Walter of Roxbury, Stoddard of Northampton, and Clap of Newport; with President Wadsworth of Harvard College, and Rector Williams of Yale; Gov. Saltonstall of Connecticut, and Gov. Burnet of New York, afterward of Massachusetts: and fragments of his conversations, or copies of his correspondence with most of these gentlemen on these subjects do yet remain. In 1697 he published a work, dedicated to Sir William Ashurst and Lieut.

Governor Stoughton, and entitled, "Phænomena Quædam Apocalyptica," of which there was a second edition in 1727; and in 1713 he published another work, styled "Proposals touching the Accomplishment of the Prophecies." Both these productions of his pen were to appearance considerably read in his time, though they have now become quite obsolete. And however whimsical or fanciful some of the interpretations of the prophecies advanced in them may now be justly accounted; still they were in accordance with the spirit and sentiments of many of his day, and were received by numbers of learned individuals at their publication with expressions of respect and approbation.

Judge Sewall's principles in religion were strictly Calvinistic and Congregational. He was warmly attached to that system of faith, and to those forms of worship and government in the church, which were embraced and practised by the Puritan settlers of New England. Occasionally he employed his pen in their illustration and defence; (11) and was strongly opposed to all innovations in doctrine, as well as very jealous of any ceremonies or usages in divine service, that savored of prelacy, or were of human invention. And yet he abhorred persecution; did not confine religion or his charity to persons of his own denomination; and could be candid and forbearing to men, who while they conformed to the generally received standards of Congregationalism both in doctrine and church government, manifested occasionally some difference of religious sentiment; or who, on account of some novelties in their modes of worship and discipline, were regarded, for a season at least, with aversion and suspicion by the great body of the people. With many Episcopalians, for instance, he lived on terms of intimacy and friendship, though from conscientious objections to the burial office, he would seldom if ever enter the church at their funerals. And though he had a strong dislike to prelacy and the book of common prayer; yet he would speak of individual bishops in terms of great respect and commendation, and held portions of that standard of conformity in public worship in high reverence and esteem. Among the last authors whom he appears to have read or consulted, were Bishops Jewell and Pearson; (12) and one of his last efforts on his dying bed was to repeat that favorite formula of belief in the Episcopal service, the Apostles' Creed.

As he was a firm believer in the Christian revelation himself, so he discovered a hearty zeal for its universal reception and practical influence among his fellow men. He was ever ready to contribute his aid towards the preaching of the gospel in destitute places, and the encouragement of pious yet needy ministers. For example, he gave for these ends a farm at Kingston, R. I., which was many years in the occupation of Rev. Samuel Niles, (afterward of Braintree,) while he ministered in that place; and which is still helpful, it is believed, to the support of the gospel there. And he manifested a particular interest in the spiritual condition of the aboriginal natives of New England, whom he believed, with his revered friend, the Apostle Eliot, to be descendants of the ten captive tribes of Israel; and therefore approved himself not only a decided steady advocate of their political interests, but a hearty friend to their religious instruction and eternal well-being. For the promotion of these great ends, he cheerfully devoted much time and pains, freely offered both his prayers and his alms. To encourage the praying Indians at Natick, he occasionally gave them his company in their worship; and was always ready to afford them,

(11) Copy of Letter to Rev. N. Stone, Harwich, Feb. 25, 1714-15.

(12) "1728. Feria tertia, Oct. 22. I went to his

Excellency's, and carry'd home his Excellency's Jewell, &c.—I receiv'd Dr. Pearson on the Creed of the Rev. Mr. Gee." *Journal*.

what they frequently asked, his counsel and aid. For those at Sandwich, he contributed liberally to the building of a meeting house. And from Dr. Mather's *Magnalia* it appears, that for some Indian congregation he erected a house of worship entirely at his own expense; which gave those Indians cause, Mather observes, "to pray for him under that character, '*he loveth our nation, for he hath built us a synagogue.*'" (13)

This his zeal on behalf of the Indian natives, led to the choice of him in 1699, as one of the Commissioners of the honorable Society in England for the Propagation of the Gospel in New England and parts adjacent; and shortly after, as their Secretary and Treasurer. These latter offices he laid down in 1724, when the infirmities of old age had crept upon him, having discharged their highly responsible duties with acknowledged diligence and fidelity. But his place, as one of the Commissioners, he still retained; and continued to exert himself for the spiritual good of the Indians therein. (14)

He was a proficient in classical learning himself; and a friend of learning and learned men. Such was the confidence reposed in his wisdom and discernment by the founders and trustees of Yale College, that he was employed by them in 1701, together with Hon. Isaac Addington, to draw up Statutes for the regulation of that infant seminary. He gave five hundred acres of land in the Narraganset territory, R. I., for the support of a school at Kingston in that State; and to Harvard College, of which he was sometime a resident Fellow, and afterward, as a member of the Provincial Council, one of the Board of Overseers for many years, he made a donation of five hundred acres more in the same territory, as a monument of his good will.

In his judicial capacity, he manifested habitually a firm purpose to minister the laws of the land with justice and impartiality, mingled with clemency, in the fear of God. Even in the part he took in condemning the unhappy persons accused of witchcraft, although he afterwards charged himself with guilt, and publicly asked the pardon both of God and man; yet it was never doubted by others, that he acted with entire conscientiousness, and with an upright regard to apparent duty at the time.

Finally, he was a person of eminent humility and meekness, benevolence and charity: patient under occasional unmerited abuse or neglect; slow to resent injuries and affronts, quick to forgive them; and extending to men of all descriptions and conditions, as there was opportunity, his good offices and his good will. His house was a seat of hospitality, ever open to all good men. The learned found him an intelligent companion; the ministers of the Gospel, a liberal patron and friend. He visited the fatherless and the widow in their affliction, and gave much alms to the needy, especially to indigent ministers, or their bereaved families. Even the friendless negroes found in him an advocate. For many years he entertained a thorough dislike of enslaving them; and about 1700, he published an Essay against the practice, entitled, "Selling of Joseph," which he presented to the Council and Assembly. This Tract was extensively circulated at that day; but it is not known whether a copy of it be now extant.

This excellent person, when he had for a long course of years served his generation according (it is believed) to the will of God, at length retired from the world and its busy scenes, and in the bosom of his family spent

(13) *Magnalia*, Vol. I. Pt. III. p. 518. Memoir of Eliot.

(14) Letter to Isaac Simon, &c. of the Church at Mashpaw (Marshpee?) Oct. 8, 1728; Copy of in Letter Book.



the remainder of his days in domestic endearments, intercourse with his particular friends, communion with God, and preparation for a better state. He did not cease however from his efforts to do good in the world, though he had withdrawn from its cares and pursuits. During the last year of his life especially, he made a business of purchasing at the bookstores published sermons and treatises of piety and practical religion, and giving them to his neighbors, and to his friends and their families far and near; thus virtually performing the office of a Tract distributor. In this way, he distributed in the course of the year 1729, previously to his being seized with his last sickness, four hundred distinct copies of such publications as Mitchel on the Glory of Heaven, Walter on the Holiness of Heaven, Lee's Triumph of Mercy, Lee's Triumph of Faith, Mather's Mighty Saviour, Mather's Glory of Christ, Higginson's Legacy of Peace, Loring on the New Birth, The Strait Gate (by Mr. Gee?); Faith and Fervency in Prayer, Gibbs's Sermon to Little Children, &c. &c. as is particularly noted in his Almanac for that year.

His last illness was of about a month's continuance. During this interval, though it was remarked by some that he ordinarily said but little; yet he exhibited a pattern of Christian patience and submission; and was enabled at times to signify his faith in the Gospel of Jesus, his love for the Saviour, his desire to follow him even to the end, a strong sense of the necessity and efficacy of Christ's mediation, and his comfortable hope of obtaining through him immortal life and glory beyond the grave. He died on the morning of January 1, 1729-30, in his seventy-eighth year, revered and beloved by all good men, and much lamented at his death. He was honorably interred January 7th; and the next day, January 8th, at the Boston Thursday Lecture, Rev. Mr. Prince preached a Funeral discourse on his account from 1 Samuel, vii. 15-17. "*And Samuel judged Israel all the days of his life,*" &c. This discourse was published. And appended to it was an "Account of the deceased from the Weekly News Letter, No. 158, corrected." It may not be amiss to exhibit here the following extracts from both these publications: Having spoken of the early piety, education and conduct of Judge Sewall, Rev. Mr. Prince proceeds thus:

"And now, Let us All lift up our Eyes and behold, with what Approbation and Pleasure The God of Heaven looks down upon him in all his lovely Advances of Life; And how the kind Decrees break forth, and show what He has a mind to do for the Youth that Honours Him.

"Tho' at first design'd and trained up for the Service of the *Christian Tabernacle*; yet being by the call of Providence diverted from it, He is put into the early Possession of secular Wealth and Dignity: Nor this as into a Snare to ruin his Soul, or make an empty show in the World; but as into a larger Sphere and Power of employing his Talents for the Glory of God, and the Advantage of Men.

"Being in a great Measure adorn'd with the early Endowments of Samuel, especially cordial Love to his Country, eminent knowledge of the Laws of God, Zeal to observe them, and promote their observance in others, Humility, Prudence and a blameless Life; He is about the same Age, advanced by Heaven and the Choice of the People, as He, to be a Principal Councillour, Judge and Ruler among them.

"And now, Let us see how He rises and moves in this exalted Orb: How his humble Mind remains the same, and therein shows itself superior to sublunary Greatness; but his Piety, Goodness and Wisdom, not only

continue but grow, until He gains a distinguishing Crown of Glory, as the Wise Man styles it, to his Hoary Head, in the Course of Righteousness.

“Let us look into the Council Chamber; and see his great Concern for the Honour of God; the Reputation of Government; and the Welfare of his Country, in their continued Liberty, Learning, Peace, good Order, Religion; and especially their perpetual Adherence to the inspired Scriptures, as the perfect Rule of Faith of Life and Worship, and the *Fundamental Purpose of this Plantation*. . . . And there, behold his Thoughtfulness, Moderation, Prudence, Caution, Faithfulness, and Zeal and Courage on proper occasions, tho’ his Constitution chiefly inclin’d him to great Gentleness.

“As He goes out to the Gate thro’ the City, when He prepares his Seat in the Street, both the young and the aged arise and stand up. He puts on Righteousness and it cloaths Him: His Judgment is as a Robe and Diadem. He is Eyes to the Blind, and Feet to the Lame: a Father to the Poor,—to the Poor Indians I might especially say, for whom He has the tenderest Compassions; and the Cause which He knows not He searches out: He breaks the Jaws of the Wicked, and plucks the Spoil out of their Teeth.

“Let us enter into the Courts of Justice; and see Him solemn, patient, grave and fixed in his Attachment to the Laws of God; a Terror to the Children of Belial; Defending the Poor and the Fatherless, doing Justice to the afflicted and needy; delivering the Poor and the needy, and ridding them out of the Hand of the Wicked. And while with an awful Brow He condemns the flagitious Criminal to Bodily Pains; his Bowels yearn and his Lips speak Life to the precious Soul.

“See how his Appearance raises in every Mind an Expectation of Justice: and his snowy Locks like Samuel’s adorn the Bench, attract every Eye to look on the more venerable Face they Crown, and make us wish his Place might never miss him.

“Let us go into the Religious Assemblies; and there we see his seat constantly filled, with the Bible before Him to try every Doctrine. See how He admires and delights in the Beauty of every Divine Institution. And there let us view and be like Him, in his reverent and careful Attention, his humble and devout Behaviour, and the gentle Fervour of his pious Soul within, raising up a silent Light in his Countenance.

“Let us visit his Family; and there behold the strict and still Religion, the grave and comely Order. How every *Sabbath* is kept from Evening to Evening in a sacred manner; and every Day, Morning and Evening, the *Scriptures* read, and his *Prayers* with his Household go up as Incense to Heaven. How he instructs and councils those under his Care, and makes them easy and wise together. How free his *Table* to the learned and pious; How welcome is every *Minister* as an Ambassador of Christ; every *Scholar* treated with learned and entertaining Conversation, especially on the Holy Scriptures in their Originals; every *Comer* with Freedom and Courtesy; and every *Poor* with wise Advice and Alms.

“Let us follow Him into Every Place and Company; and there admire and imitate the same continual Vein of unaffected Piety, of condescending Kindness, of innocent and decent Alacrity; and of such engaging Meekness and Freedom of Speech, as make his Presence the Satisfaction of all about Him, the Loveliness of Piety visible, and the Ways thereof appear to be the ways of Wisdom and Pleasantness.

“Let us now behold Him gently Descending the Stage of Life; as his Age grows on him, first contracting his Circuit, then laying down one

Public Office after another, and at length retiring to his House like Samuel; that he might be gradually loosened from his earthly Cares, and have the greater Leisure to entertain Himself with the opening Views of that glorious Life which begins to dawn and rise upon Him, and will never decline.

“Lastly, Let us attend on his Death Bed side; and view his exemplary Patience, Submission, Resignation, Faith; and the same humble, heavenly, and unruffled Calmness of Mind as were usual with Him in the Days of his Health. How precious were the Tho'ts and Discourse of the Redeemer still to Him: How He composes Himself to Die, as if He were only to sleep or rest in His gracious Arms. And when his Eyes were closed and his Speech had fail'd Him, his Hands still constantly rising at every devout Meditation, till his Soul retires by undiscernible Degrees from every Organ of Life, that it might take its Flight to the Blessed Abodes: And then with what wonderful Ease and Gentleness it leaves them without so much as a parting Groan or the least Intimation of Sorrow.

“Thus liv'd and died this venerable Judge of our Country, whom the God of our Fathers was pleased to raise up and continue to the present Generation, as a memorable Instance of our primitive Glory,” &c. &c.

The Weekly News Letter Account sums up the character of Judge Sewall in the following terms:

“For his Character . . . I shall sum it up in this Epitome . . . That He was universally and greatly reverenc'd, esteemed and beloved among us for his eminent Piety, Learning, and Wisdom; his grave and venerable Aspect and Carriage; his instructive, affable and chearful Conversation; his strict Integrity and regard to Justice; his extraordinary tender and compassionate Heart; his neglect of the World; his abundant Liberality; his catholick and publick Spirit; his critical Acquaintance with the Latin, Greek and Hebrew Languages, the Latin Poets, and above all the Holy Scriptures in their Inspir'd Originals; his Zeal for the Purity of Instituted Worship; his constant, diligent and reverent Attendance on it, both in the Church and Family; his Love for the Churches, People and Ministers, the civil and religious Interests of this Country; his tender Concern for the aboriginal Natives; and as the Crown of all, his Moderation, Peaceableness and Humility; which being all united in the same Person, and in an high Degree and Station, rendered Him one of the most shining Lights and Honours of the Age and Land wherein he lived, and worthy of very distinguishing regard in the New English Histories.”

Chief Justice Sewall was thrice married: viz.

1. February 28, 1675-6, to Miss Hannah Hull, daughter and sole heir of John Hull, Esq. who was born February 14, 1657-8, and died October 19, 1717, aged 60.

2. October 29, 1719, to Mrs. Abigail Tilley, widow; who died suddenly, May 26, 1720, aged 54.

3. March 29, 1722, to Mrs. Mary Gibbs, widow, who survived him, and died at Newton, July 17, 1746, aged 79.

He had issue by his first wife only, viz. seven sons and seven daughters. Of these fourteen children, only six lived to mature age; and only three survived him. These six were

1. Samuel, born June 11, 1678; married Sept. 15, 1702, to Miss Re-



bekah Dudley, daughter of Joseph Dudley, Esq. Governor of Massachusetts; resided principally at Brookline; received the commission of a Justice of the Peace Jan. 24, 1722-23; and died at Brookline of a paralytic shock Feb. 27, 1750-51, aged 73. He was proprietor of a large landed estate in Brookline, derived principally from his grandfather Hull, and called to this day, "the Sewall Farm." The well known "Sewall's Point" was part of it, taking its name from him. Of seven children, only one lived to maturity: viz.

Henry Sewall, born at Brookline, March 8, 1719-20; graduated at Harvard College, 1738; married Aug. 18, 1743, to Miss Ann White of Brookline; pursued an agricultural life; was a Justice of the Peace for the County of Suffolk; and died May 29, 1771. The following character of him appeared in the Massachusetts Gazette, or Boston Weekly News Letter of June 6, 1771. "On the 29th inst. (ult.) died at Brookline in the 52d year of his age, Henry Sewall, Esq.; The worthy Descendant of an antient and honorable Family. He had a natural aversion to the noise and vanity of the World, and preferred the silent Walks of private and retired Life; where he exhibited with an amiable Lustre, the Virtues of the Father, Friend and Neighbour. He was cheerful in his Disposition; gay without Levity; rich without Pride; and without Ostentation an honest Man." His children that arrived to mature years, were

Hull Sewall, born April 9, 1744; graduated at Harvard College, 1761; married Miss Abigail Sparhawk of Little Cambridge, now Brighton; pursued no profession; and died Nov. 27, 1767.

Samuel, born Dec. 31, 1745; graduated at Harvard College, 1761; lived unmarried; studied the profession of the Law; was one of the many gentlemen of the Bar, who addressed a letter of condolence to Gov. Hutchinson on his sailing for England, and another of congratulation to Gov. Gage on his arrival to take the government of the Province, in 1774; left his country as a Refugee in 1776, by which he forfeited a large estate that he inherited by right of his mother in Brookline; and died at Bristol, England, in May, 1811.

Henry, born Jan. 19, 1749, at Brookline; graduated at Harvard College, 1768; and died, unmarried, Oct. 17, 1772.

Hannah, born at Brookline Sept. 2, 1751, married to Mr. Edward Wolcott of Brookline, and died, a widow, at her daughter's, Mrs. Ridgway of Dorchester, about the beginning of the year 1832, aged 81.

2. Hannah, born Feb. 3, 1679-80, and died, unmarried, Aug. 16, 1724, aged 45.

3. Elisabeth, born Dec. 20, 1681; married to Mr. Grove Hirst, merchant of Boston, Oct. 17, 1700; died July 10, 1716; leaving one son and four daughters, viz.

Mary, born Jan. 31, 1703-4; and married Feb. 21, 1722-3, to Capt. William Pepperell of Kittery, afterward Sir William Pepperell.

Samuel, born Oct. 23, 1705, and graduated at Harvard College, 1723. Being suddenly seized with a fit at Boston, Jan. 14, 1726-7, he was taken up for dead, and buried on the 18th, in the family tomb. But (lamentable to think of) there was afterward reason to fear, as tradition says, that he had been buried alive.

Elisabeth, who was married May 9, 1728, to Rev. Charles Chauncy, colleague pastor of First Church, Boston; and died in her 31st year, May 13, 1737, leaving a son and two daughters.

Hannah, who was married to Mr. Nathanael Balston, June 22, 1727.

Jane, married Dec. 23, 1729, to Mr. Addington Davenport, eldest son

of Hon. Judge Davenport, and presumed to be Rev. Mr. Addington Davenport, of the class of 1719, at Harvard College, and minister of one of the Episcopal Churches in Boston.

4. Joseph, born Aug. 15, 1688; graduated at Harvard College, 1707; ordained colleague pastor with Rev. Ebenezer Pemberton of the Old South Church, Boston, Sept. 16, 1713; married to Miss Elisabeth Walley, daughter of Hon. John Walley deceased, and a sister of Rev. Dr. Chauncy's mother, Oct. 29, 1713; was honored with the degree of Doctor in Divinity by the University of Glasgow in 1731; and died June 27, 1769, in the 81st year of his age, and 56th of his ministry, having followed one senior and two junior colleagues to the grave, and witnessed the installation, and the close, of the pastoral services of a third. He left one son only, viz.

Samuel, born May 2, 1715; graduated at Harvard College, 1733; married, May 18, 1749, to Miss Elisabeth Quincy, daughter of Edmund Quincy, Esq.; was a merchant in Boston, one of the selectmen of the town several years, viz. 1762, 1763, &c. to 1768; a Justice of the Peace, and a deacon of the Old South Church, of which his father was a pastor; and died suddenly of an apoplectic fit at the house of Rev. Mr. Prentiss in Holliston, Jan. 19, 1771, leaving two sons and five daughters, viz.

Elisabeth, born March 12, 1749-50; married to Samuel Salisbury, Esq. deacon of the Old South Church, Boston, Sept. 29, 1768; and died March 25, 1789.

Hannah, born March 15, 1753; married, 1771, to Mr. James Hill of Boston, and died July 4, 1827.

Sarah, born Jan. 14, 1756, died unmarried at Cambridge, Sept. 14, 1780, and was buried there in the tomb of Prof. Wigglesworth.

Samuel: born Dec. 11, 1757; graduated at Harvard College, 1776; studied Law with Hon. Francis Dana (afterward Chief Justice) at Cambridge; established himself in the practice of that profession at Marblehead about 1780; was married to Miss Abigail Devereux, only daughter of Dr. Humphrey Devereux of Marblehead, Dec. 8, 1781; chosen a representative of Essex South District in Congress, 1796 and 1798; appointed a Judge of the Supreme Court of Massachusetts, 1800, and Chief Justice of the same, as successor of Chief Justice Parsons, Jan. 1814; and died suddenly at Wiscasset, the day after he had opened Court, June 8, 1814, aged 57. His remains were afterward conveyed to Marblehead for interment; but the gentlemen of the Bar, as a token of their respect and affection for him, erected a monument to his memory at Wiscasset. Fort Sewall at Marblehead was so called, in honor of him, at the recommendation probably of Major Tousard, the engineer who superintended its repairs in 1798.

Dorothy, born Dec. 23, 1758; married to Col. Joseph May, of Boston, Dec. 28, 1784; and died Oct. 31, 1825.

Katharine, born June 5, 1760; married to Mr. Henry Gallison, of Marblehead, May 24, 1787; and died Oct. 24, 1788. She was the mother of the late lamented John Gallison, Esq. of Boston.

Joseph, born March 9, 1762; and married to Miss Mary Robie, daughter of Thomas Robie, Esq. of Salem, deceased, Sept. 21, 1788: a merchant in Boston, late Treasurer of the Commonwealth, and the oldest survivor in this branch of the descendants of Henry Sewall of Newbury.

5. Mary, born Oct. 28, 1691; married Aug. 24, 1709, to Mr. Samuel Gerrish, bookseller in Boston, and son of Rev. Joseph Gerrish of Wenham; and died Nov. 17, 1710, leaving a daughter only, Hannah, who died April 23, 1711.

6. Judith, born Jan. 2, 1701-2; married to Rev. William Cooper, colleague pastor with Rev. Dr. Colman of Brattle Street Church, Boston, May 12, 1720; and died Dec. 23, 1740; leaving two children, viz.

William, the venerable Town Clerk of Boston for many years; born at Brookline at his uncle Sewall's, (to whose house his mother had retired on account of the small pox then prevalent in Boston,) Oct. 1, 1721; and died at Boston about the year 1810.

Samuel, born March 28, 1725; graduated at Harvard College, 1743; ordained over Brattle Street Church, Boston, May 25, 1746, as successor of his father, and colleague pastor with Rev. Dr. Colman; and died Dec. 23, 1783. He was many years a Fellow of the Corporation of Harvard College; and was honored with the Degree of Doctor in Divinity by the University of Edinburgh.

Judge Sewall left behind him numerous volumes of manuscripts, &c. as monuments of his industry and attentive observation. Among them, beside several small volumes of a miscellaneous character, are

1. A Journal of occurrences, &c. from Dec. 1673 to July 1677. This was destroyed by a fire at Boston in 1824: but a copy of it had been previously taken, which yet remains.

2. Three volumes of Journals from Feb. 1684-5 to Oct. 1729, within three months of his death. Also a small volume, being a Journal of his Voyage to England, &c. in 1688.

3. A Letter Book, containing copies of his letters to his correspondents, and in some instances, of theirs to him; from Feb. 1685-6 to Sept. 1729.

4. A Common Place Book in quarto, containing extracts from authors in English and Latin, on various subjects which he had read.

5. Five volumes in 12mo., containing sketches of Sermons and Lectures which he heard at home and abroad.

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#### SIR MATTHEW HALE'S RESOLUTIONS.

*Morning.* 1. To lift up the heart to God, in thankfulness, for renewing my life. 2. To renew my covenant with God in Christ, by renewed acts of faith receiving Christ, and rejoicing in the height of that relation, and by resolution of being one of his people, doing him allegiance. 3. Adoration and prayer. 4. Setting a watch over my own infirmities and passions, over the snares laid in our way.

*Day Employment.* There must be an employment of two kinds. 1. Our ordinary calling: to serve God in it. It is a service to Christ, though ever so mean. (Col. iii.) Here, faithfulness, diligence, cheerfulness. Not to overlay myself with more business than I can bear. 2. Our spiritual employments: mingle somewhat of God's immediate service in this day.

*Refreshments.* 1. Meat and drink: moderation, seasoned with somewhat of God. 2. Recreations: 1. Not our business. 2. Suitable. No games, if given to covetousness or passion.

*If alone.* 1. Beware of wandering, vain, and lustful thoughts; fly from thyself rather than entertain these. 2. Let thy solitary thoughts be profitable; view the evidences of thy salvation; the state of thy soul; the coming of Christ; thy own mortality; it will make thee humble and watchful.

*Company.* Do good to them. Use God's name reverently. Beware of leaving an ill impression by ill example. Receive good from them if more knowing.

*Evening.* Cast up the accounts of the day. If aught be amiss beg pardon. Gather resolution of more vigilance. If well, bless the mercy and grace of God that hath supported thee.





<i>Towns and Churches.</i>	<i>Ministers.</i>	<i>Native Place.</i>	<i>Educated.</i>	<i>Grad.</i>	<i>Settlement.</i>	<i>Dismission.</i>	<i>Death.</i>	<i>Age.</i>
Dresden	Freeman Parker	Barnstable, Ms.	Harvard	1797	Sept. 2,	1801	July 13,	46
Edgcomb	Benjamin Chapman	Bath	Dartmouth	1784	March 4,	1801	March 16,	1826
New Castle	Samuel Sewall	Bridgewater, Ms.	Amherst	1830	Oct. 22,	1834	Feb. 2,	1836
	Ephraim Fobes				Sept. 19,	1754	Jan.	1758
	Alexander Boyd				July,	1776		1782
	Thurston Whiting				Oct. 4,	1824		1823
Phipsburg	Kiah Bailey	Newbury, Vt.	Dartmouth	1793	Nov. 3,	1824		1840
	Jotham Sewall, Jr.	Chesterville			June 18,	1840		
	Edwin Seabury	North Yarmouth	Bowdoin	1837	July 3,	1765		1840
	Ezekiel Emerson	Uxbridge, Ms.	Coll. of N. J.	1763	Sept. 19,	1827	April,	1811
Thomaston	John Boynton	Wiscasset	Bowdoin	1822	July 15,	1809		1828
	John Lord†	Lyme, Ct.	Dartmouth	1799	Oct. 15,	1817		
Topsham	John H. Ingraham	Portland	Bowdoin	1827	July 7,	1830		1815
	Richard Woodhull	Portland Ct.	Bowdoin	1834	May 20,	1838		
	Samuel C. Fessenden		Yale	1786	Sept.	1789		1810
	Jonathan Ellis		Dartmouth	1820	Dec. 8,	1824		1834
Union	Jacob C. Goss	Henniker, N. H.	Bowdoin	1835	Aug. 10,	1837	March,	1820
	Thomas N. Lord	Newburyport, Ms.	Bowdoin	1796	Sept.	1806	June,	1832
Waldoboro'	Henry True	Hampstead, N. H.	Dartmouth	1802	June 8,	1831	March,	1812
	Oren Sikes	Ludlow, Ms.	Dartmouth	1811	Aug.	1807		
Warren	John Urquhart	North Yarmouth	Yale	1802	June 19,	1816	Sept.	1783
	Jonathan Huse	England			Aug. 19,	1795	May 7,	1833
Washington	Samuel Stoner†	Windsor, Vt.	Dartmouth	1788	Dec. 2,	1829		
	Edward F. Cutter	Portland	Bowdoin	1828	May 8,	1833		
	Daniel Lovejoy†	Amherst, N. H.			June 6,	1829		
	Josiah G. Merrill†	Conway, N. H.			Jan. 9,	1839		
Wiscasset	Thomas Moore		Harvard	1769		1773		1791
	Alden Bradford, L.L. D.	Duxbury, Ms.	Harvard	1786	Nov. 14,	1793	Sept. 21,	1801
United Chh.	Hezekiah Packard, D.D.†	Bridgewater, Ms.	Harvard	1787	Sept. 5,	1802	Aug. 5,	1830
	Elisha G. Babcock	Milton, Ms.	Amherst	1825	April 16,	1829		1830
Woolwich	Seneca White†	Springfield, Vt.	Dartmouth	1818	April 18,	1832	July 19,	1837
	William L. Mather†	Utica, N. Y.	Hamilton	1828	July 11,	1838		
	Josiah Winship	Ms.	Harvard	1762	June 12,	1765	Oct. 20,	1829
	Jonathan Adams†	Boothbay	Middlebury	1812	Feb. 26,	1817		
	Jacob C. Goss†	Henniker, N. H.	Dartmouth	1820	Aug. 26,	1835		

HANCOCK COUNTY.									
Aurora	Sylvester Clapp	Dedham, Ms.	1792	Sept. 15,	1830	Oct. 24,	1837		
Bluehill	Jonathan Fisher	Saco	1834	July 13,	1796				
	Albert Cole			Oct. 24,	1837				
Brooksville	Manning Ellis			Jan. 4,	1826	March 10,	1835		
Bucksport	George W. Adams			Oct. 26,	1837				
Castine	Mighill Blood				1803				
Trinity Chh.	William Mason			Oct.	1793	April,	1834		
	John Crosby			June 11,	1828	May 3,	1832		
	Wooster Parker			Sept. 20,	1832	June 18,	1837		
Deer Isle	Baruch B. Beckwith†	Great Barrington, Ms.	1827	May 24,	1837				799
	Peter Powers†		1754		1809	Sept.			1819
Ellsworth	Joseph Brown†	England	1802	Sept.	1812	Nov. 11,	1835		
	Peter Nourse	Stow, Ms.	1827	Nov. 11,	1835				
Mount Desert	Sewall Tenney†	Chester, N. H.			1834				
Penobscot	Micah W. Strickland			Aug. 26,	1795	Aug.	1813		
	Jonathan Powers			Nov. 22,	1809	May 15,	1805		
Sedgwick	Philip Spaulding	Deer Isle	1793	Sept. 17,	1793				
WASHINGTON Co.	Daniel Merrill	Danvers, Ms.							
Calais	Aaron B. Church†	Amherst, Ms.	1822	Oct. 1,	1828	March 19,	1834		
	Eber Child†	Thetford, Vt.	1821	Dec. 31,	1834	March 22,	1837		
	Seth H. Keeler†		1826	Nov. 20,	1839				
Cherryfield	Horatio Isley	Portland		Oct. 26,	1837	July 22,	1839		
Dennysville	Robert Crossett	New Salem, Ms.		Nov. 3,	1830				
Eastport	Wakefield Gale†	Pembroke, N. H.		Feb. 19,	1829	Nov. 24,	1835		
	Moses P. Stickney	Rowley, Ms.		May 10,	1837	June 9,	1840		
Lubec	Jonathan Bigelow	Boylston, Ms.		July 11,	1821				
Machias	James Lyon	N. J.		Dec. 5,	1771	Nov. 3,	1797		
	Clark Brown	Ms.		Oct. 7,	1795				
	Marshfield Steele	Hartford, Ct.	1790	Sept. 3,	1800				60
	Abraham Jackson†	Plymouth, Ms.		Oct. 3,	1821				
	Stephen D. Ward†	N. J.		Dec. 11,	1834				
Machias Port	Gilman Bacheller	Fayette		June 15,	1831	June 9,	1831		
Mechesses	Wales Lewis	Bristol		Sept. 27,	1826				
	Thomas T. Stone†	Waterford		May 15,	1833				
	Bennett Roberts†			Jan.	1830	April 19,	1834		
Perry	William Davenport	Hallowell		Oct. 19,	1836				



<i>Towns and Churches.</i>	<i>Ministers.</i>	<i>Native Place.</i>	<i>Educated.</i>	<i>Grad.</i>	<i>Settlement.</i>	<i>Dismission.</i>	<i>Death.</i>	<i>Age.</i>
Robbinston	Daniel Lovejoy† Calvin White	Amherst, N. H. Dorchester, Ms.			Sept. 8, Oct. 28,	1818 1829	1819 1832	
KENNEBEC Co.								
Albion	Daniel Lovejoy†	Amherst, N. H.	Yale	1776	June 6,	1829	1789	1833 58
Augusta	Isaac Foster Daniel Stone Benjamin Tappan, D. D. Joseph Underwood†	Ct. Lincoln, Ms. West Newbury, Ms.	Harvard Harvard	1791 1805	Oct. 11, Oct. 21, Oct. 16, Feb.	1786 1809 1811 1833	1809 1811 1833	
Clinton	Nelson Bishop	Manchester, Ct.	Williams	1805	Nov. 19,	1828	1834	
Fayette	Prince Hawest	Yarmouth, Ms.	Bowdoin	1832	Feb. 24,	1835	1836	
Gardiner	Daniel Sewall	Chesterville	Harvard	1827	March 15,	1837	1840	
Hallowell	Seth Sweetser Aaron C. Adams Eliphalet Gillett, D. D. George Shepard	Newburyport, Ms. Bangor Colchester, Ct. Plainfield, Ct.	Bowdoin Dartmouth Amherst	1836 1791 1824	Nov. 23, July 10, Aug. 12, Feb. 12,	1836 1839 1795 1828	1838 1828 1836	
Litchfield	Eli Thurston David Starrett†	Franklin, Ms. Warren	Amherst Bowdoin	1834 1818	Jan. 3,	1838		
Pittston	Timothy Davist	Wrentham, Ms.	Harvard	1804	Nov. 1,	1837		
Readfield	Daniel Kendrick†	Hollis, N. H.	Brown	1810	Nov. 18,	1812	1820	
Sidney	George C. Hyde	New York	Middlebury	1831	July 13,	1836	1838	
Vassalboro'	Henry Richardson			1831	Nov. 23,	1831	1833	
South Chh.	Thomas Adams	North Brookfield, Ms.	Dartmouth	1814	Aug.	1818	1833	
Waterville	Seth Hardy Thomas Adams† Calvin E. Park	Bradford, Ms. North Brookfield, Ms. Providence, R. I.	Amherst Dartmouth Amherst	1832 1814 1831	July 12, Sept. 27, Oct. 31,	1837 1836 1838	1839 1838	
Winsor	Daniel Lovejoy†	Amherst, N. H.		1831	June 6,	1829	1832	1833 59
Winslow	William May	Winthrop			Aug. 28,	1828		
Winthrop	Henry C. Jewett† David Jewett† Jonathan Belden David Thurston	Rowley, Ms. Wethersfield, Ct. Georgetown, Ms.	Brown Harvard Yale Dartmouth	1824 1769 1796 1804	July 15, Jan. 2, Aug. 27, Feb. 18,	1835 1782 1800 1807	1835 1800 1805	1783 34

## NOTES.

## LINCOLN COUNTY.

This County was established at the same time with Cumberland, June 19, 1760. It embraced at that time the easterly part, and much the greater portion of the State; extending westerly to the Androscoggin, and thence northerly to Lower Canada. There have been formed out of this territory, since that period, at successive dates, the Counties of Hancock, Washington, Kennebec, Somerset, Penobscot, Waldo, part of Franklin, Piscataquis, and Aroostook.

The County of Lincoln contains within its present limits 31 towns, in 16 of which, as seen in the preceding tabular view, there has been settled a Congregational ministry. There has been a Congregational church formed at Bremen, formerly part of Bristol; but it has never had a settled pastor, though sustaining the ordinances of religion uniformly a part of the year.—The population of the County, at the census of 1837, was 60,226.

ALNA, once the north part of Pownalborough, was incorporated, under the name of New Milford, June 25, 1794. It took its present name, Feb. 23, 1811.

“The church in Alna, then New Milford, was organized with five members, Sept. 27, 1796. On the following day, the Rev. Jonathan Ward was ordained to the pastoral care of the newly constituted church. His ministry continued nearly twenty-two years. He was dismissed, by advice of council, July 6, 1818. During his ministry, 41 members were received to the church. Previously to the resettlement of the stated ministry, two other members were added to the church. The Rev. Samuel Johnson was ordained to the pastoral care of the church, Nov. 24, 1818; and the pastoral relation dissolved, May 24, 1828. His ministry continued nine years and nine months; within which time, 37 members were received into the church. The church remained without a pastor, something more than two years. The Rev. Moses T. Harris took the pastoral care of the church, by ordination, Sept. 28, 1830; and the pastoral relation was dissolved, June 28, 1832. During his ministry, 19 were added to the church. Three other members were added, while the church was destitute of a pastor. The present pastor of the church commenced his ministry here, in Nov. 1832; and was installed Oct. 8, 1834. During his ministry, 30 members have been received into the church.”—*MS. letter of Rev. Enos Merrill, present Pastor of the church at Alna.*

BATH.—“Bath was originally a part of Georgetown; and was incorporated as its second parish in May, 1753, then containing about 200 inhabitants. The first meeting-house, in this parish, was commenced in 1760; and although soon occupied, was not finished till several years afterwards. In 1825, it was taken down, and made into shops and dwellings. Bath was incorporated as a town in 1781, and made a port of entry, and with the other towns on the Kennebec, was constituted a collection district. Two small vessels had been built, previous to 1755, which were employed in the coasting trade. At the present time (1840,) the district has registered 51,646 tons of shipping.

“The original proprietor and first settler of what is now called Bath, was a minister of the gospel, by the name of Gutch, who came from Salem, Ms. about the year 1660; and officiated in a church, which stood on the east side of the Kennebec, at the upper end of Arousic Island. He was drowned about twenty years afterwards, in attempting to cross the river.

“The first account of any stated preaching in Bath, was in 1755, while it was the second parish of Georgetown, when Rev. Mr. Merriam was ‘invited to settle,’ but declined. Between 1759 and 1765, three gentlemen were severally invited, by the parish, to become their stated minister, but neither of them accepted the invitation.

“In 1765, a church, consisting of Joshua Philbrook and six others, was organized by Rev. Mr. Miller of Brunswick, and had the sacrament of the Lord’s Supper administered to them once. But very soon doubts arose, whether they were organized according to gospel order, and they gave up the connection. Several persons were employed as preachers, between 1765 and 1767, but none were invited to ‘settle.’

“In 1767, the Rev. Francis Winter was ordained as the pastor of the second church and parish in Georgetown; the church having been formed by the council which ordained him. He continued in his pastoral relation twenty years; and his connection with his people was then dissolved, ‘by an agreement between him and his parish.’ The church became virtually extinct, shortly after his dismissal in 1787; and no records or papers respecting it, are now known to exist.

"From 1787 to 1792, Rev. Messrs. Abraham Cummings, Otis Crosby, and John Webber, were employed to preach, but the supply was very irregular, and in 1793, an indictment was filed against the town, for neglecting to procure a gospel minister, according to the statute then in force in the Commonwealth.

"In 1795, the Rev. Hugh Wallis preached as a candidate, and in July of that year, 'was invited to settle.' Having consented to be ordained, a council assembled for the purpose, on Dec. 8th of the same year, who, finding a remnant of Mr. Winter's church, consisting of two male members, whose religious sentiments and evidence of piety they approved, united with them thirteen others, in a church state, with a new covenant, and articles of faith. This was the first organization of the North Church, now styled the First Church in Bath. The next day, Dec. 9, 1795, Mr. Wallis was ordained as its pastor. The parish, then consisting of the whole town, were greatly divided in sentiment, which caused the ministry of Mr. Wallis to be full of trials and perplexities. His pastoral relation was dissolved in July, 1800, by the advice of a mutual council.

"After the dismissal of Mr. Wallis, this church still continued its connection with the town, till the year 1802; and in the mean time, several clergymen were employed. Finding however, that difficulties were continually arising out of its parochial relations with the whole town, the leading members of the church, with such as chose to be associated with them, applied to the Legislature, for an act of incorporation, as a religious society, and were incorporated soon after, by the name of 'The Congregational Society of Bath;' and the same year, they erected the North Meeting House. No minister was settled over this Society, till 1806, when the Rev. Asa Lyman was installed pastor of the church and society; but was dismissed, in consequence of ill health, in the year 1808. From this time till 1812, this church had a regular supply of preaching, although it had no settled minister. On the 4th of November of this year, the Rev. John W. Ellingwood was ordained as its pastor, the church then consisting of 75 members, of whom only 26 now (1840) remain, all the rest having deceased or moved away. During the ministry of the present pastor, 320 persons have been added to this church; 271 by profession, and 49 from other churches. The present number of the church is 234. During the period under consideration, there have been seven distinct revivals of religion, some of them partial, others more general, but all of them glorious seasons of divine power and grace; and by them 215 were added to the church, making an average of a little more than 30 to each revival. Fifty-six other cases of hopeful conversion, and addition to the church, have occurred in the intervals between these revivals, making the aggregate of 271, before mentioned." Mr. Ellingwood received in 1824 the degree Master of Arts at Bowdoin College.

"After the incorporation of the 'Congregational Society of Bath,' in connection with the First Church, the rest of the inhabitants of the town, which constituted the First or original Parish, remained without any settled minister, or any church establishment, until Dec. 26, 1805, when the Rev. William Jenks was ordained; at which time a church was organized by the ordaining council, which is now denominated the 'Second Church,' of Bath. From 1810 to 1812, Dr. Jenks officiated as minister both of the First and Second Churches; and preached alternately in the North and South meeting houses. At the close of 1812, he was elected Professor of Oriental Languages in Bowdoin College, and occupied the chair of that professorship for three years. The contract with his people was dissolved in 1817, when he removed to Boston, to take charge of a select school, in which city he now resides, as pastor of the Church in Green Street. After his removal to Boston, his people remained destitute of a minister for six years; and the greater part of the church and society worshipped with the congregation in the North meeting house during that period. His connection with his church was not formally dissolved till Sept. 10, 1823, when Rev. Seneca White was ordained his successor. Mr. White's connection with the church and society was dissolved in 1830, by mutual consent.

"After Mr. White's dismissal, the church and society again continued without stated preaching, and the greater part of the people again worshipped in the North meeting house, with the First Church, during a period of five years; at the end of which period, they employed the Rev. Ray Palmer as a candidate. Soon after Mr. Palmer commenced his labors, a new church was organized, to which a considerable portion of the Second Church became subsequently united. This church is styled the 'Third Church in Bath;' and on the 23d day of August, 1835, Mr. Palmer was ordained its pastor, and now sustains that office. The Second Church still has a nominal existence, but has no minister, nor any distinct religious meetings."—*MS. Letter of Rev. J. W. Ellingwood, present Pastor of the First Church, Bath.*

BOOTHBAY, previously a plantation by the name of Townsend, was incorporated Nov. 3, 1764. The church was organized in the early part of 1767, when the Rev. John Murray, from Ireland, took the pastoral charge of it. Mr. Murray ministered to the people somewhat more than a dozen years, when he removed to Newburyport, and succeeded Rev. Jonathan Parsons, as pastor of a church in that town. His ministry at



Boothbay was very successful; as also in the adjoining towns, where he labored abundantly. There were three other ministers, (Rev. Messrs. Merrill, Gould, and Chapin,) who succeeded Mr. Murray in the ministry at Boothbay, neither of whom was settled. In Oct. 1798, Rev. John Sawyer, formerly minister in Orford, N. H. was installed their pastor. He remained about ten years. Rev. Jabez P. Fisher succeeded him, as pastor, in June, 1809, and remained a little more than seven years. In June, 1818, Rev. Isaac Weston was ordained pastor of the church. He remained about twelve years; and then was settled in Cumberland. The ministry of Mr. Weston was prosperous, there being a revival of religion, at the time of his settlement, and some "seasons of refreshing" afterward. Rev. Charles L. Cook was ordained in Oct. 1830, and deposed about two years after. His ministry was disastrous. The present pastor, Rev. David Cushman, was ordained Feb. 7, 1838, and has been blessed, in the course of the year past, with an extended revival of religion.

**BRISTOL.** This town was incorporated in 1765. The church was organized in 1767; but no minister ordained, till July 4, 1773, when Rev. Alexander M'Lean became their pastor. Rev. William Riddel was ordained his colleague, in June, 1796, and was dismissed by mutual consent, in 1804. Mr. M'Lean deceased in 1808. Rev. Jonathan Belden, formerly minister at Winthrop, was installed, Aug. 12, 1807, and continued about ten years, when he was dismissed, by mutual consent. Rev. Nathaniel Chapman succeeded him, and was ordained Sept. 15, 1824, and dismissed Feb. 7, 1833. Rev. Samuel L. Gould, the present pastor, was ordained Oct. 23, 1839.

**DRESDEN.** This town, which was incorporated June 25, 1794, was previously the West Precinct of Pownalborough. The church was organized Sept. 1, 1801, and the day following, Rev. Freeman Parker was ordained pastor.

"**EDGECOMB**, which took its name probably from Sir Richard Edgecomb of Great Britain, was incorporated March 8, 1774. The Congregational church was organized in 1783; but the records are lost. The minister of the town first settled was the Rev. Benjamin Chapman. He was ordained March 4, 1801, and died July 13, 1804; having labored in the gospel ministry, in different places, eighteen years. He was succeeded by Rev. Samuel Sewall, who was ordained pastor of the church Sept. 30, 1807. In May, 1814, he removed from Edgecomb; but the relation between him and the church was not dissolved until his death, which took place March 16, 1826. Mr. Sewall removed from Edgecomb to Georgetown, and from thence to Phippsburg, where he preached to the churches in those towns, and also at Harpswell, after the death of Rev. Mr. Eaton of that place. In 1824, he removed to the Isle of Shoals, being employed by a benevolent society, in Newburyport and vicinity, as a missionary; and continued in this employment until the time of his death. He died in Rye, N. H., where he had gone on business, after being sick one week of a pulmonary fever. After Mr. Sewall left Edgecomb, there followed a scene of moral darkness and death. In 1818, there was a revival, as the fruits of which, 17 were added to the church. About this time, they were occasionally supplied with preaching, by the Rev. Jabez P. Fisher, who had been dismissed from Boothbay, and also by Rev. Jonathan Belden. In 1820, Rev. Amasa Smith, who had been dismissed from Cumberland, preached three or four months. During his labors, the cause of religion received an impulse, not soon to subside. From that time to the present, almost uninterruptedly have the ordinances of the gospel been sustained. The Rev. Thomas Simpson supplied during a part of the years 1821-2. Rev. Daniel Kendrick commenced his labors in Edgecomb in 1822, and continued them until 1833. In 1827, there was a revival of religion, and a goodly number were subsequently added to the church. There was also a revival in 1831, which afforded another accession to the church. After Mr. Kendrick left, the pulpit was supplied by Rev. Freeman Parker, and Rev. Jotham Sewall. In May, 1834, Rev. Ephraim Fobes commenced preaching here, was ordained Oct. 22, 1834, and dismissed Feb. 2, 1836."—*MS. Letter of Rev. Josiah T. Hawes, stated supply at Edgecomb.*

**NEW CASTLE.**—This town was incorporated the 19th of June, 1753; and was called by this name, as is supposed, in compliment to the Duke of New Castle, the king's principal secretary at that time, and a friend to the American Colonies. There is no record of the organization of a church till 1776; though the Rev. Alexander Boyd was ordained their minister in 1754. It is possible a church may have been organized and become extinct. In July of 1776, Rev. Thurston Whiting was ordained, a church having been organized, at the same time, by the ordaining council. Mr. Whiting continued with them about six years. He was succeeded by Rev. Kiah Bailey, who was ordained Oct. 4, 1797. At this time, the church was re-organized. Mr. Bailey ministered to them about 26 years; and was succeeded by Rev. Jotham Sewall, Jr. Nov. 23, 1824. Mr. Sewall left them the beginning of the present year, and was succeeded in the pastoral office by Rev. Edwin Seabury, June 18, 1840.

**PHIPSBURG**, formerly a part of Georgetown, was organized Jan. 26, 1814. It contains the main land on the West side of the Kennebec River, belonging to the original town; leaving the opposite islands in the river, as a town under the former name. Georgetown was the first corporation in the County of Lincoln. Phipsbury was so called, in memory of Sir William Phips; and "here the earliest Colony was located, that was ever attempted to be planted in Maine." Preaching steadily was sustained as early as 1738; and with little interruption till July 1, 1765, when a church was organized. Two days after this, Rev. Ezekiel Emerson was ordained pastor. "Soon after the settlement of Mr. Emerson, there was a great revival of religion; many were added to the church, and for several years, there were more than 100 communicants." At the time of his ordination there were but eight male members. Mr. Emerson continued pastor during life. His decease was on the 15th of Nov. 1815, at the age of 79 years. His successor, Rev. John Boynton, was ordained Sept. 19, 1827; and dismissed the beginning of the present year, (1840.) The church is now destitute of a pastor, but has a stated supply.

**THOMASTON**.—This town was first a plantation under the name of Georgeckeag, and incorporated with its present name, March 20, 1777. The church was organized May, 1809; and July 15th of the same year, Rev. John Lord was ordained pastor. He was dismissed April, 1811. Rev. John H. Ingraham succeeded him in the pastoral office, Oct. 15, 1817; and continued about a dozen years. The present pastor, Rev. Richard Woodhull, was ordained July 7, 1830.

A second church was formed in the eastern part of this town, March 8, 1838; and on the 20th of May following, Rev. Samuel C. Fessenden was ordained its pastor. Both the churches are now in a flourishing situation.

**TOPSHAM** was so called, while a plantation; taking its name from a town in England. It was incorporated as a town, Jan. 31, 1764. The church was formed in 1771; and re-organized in Sept. 1789; when Rev. Jonathan Ellis was ordained its pastor. He remained about 20 years. Rev. Jacob C. Goss was the next pastor. He was ordained Dec. 8, 1824, and remained about ten years. Rev. Thomas N. Lord, the present pastor, was ordained Aug. 10, 1837. A revival of religion, during the year past, has made considerable additions to the church. It now contains 103 members.

**UNION** was incorporated as a town in 1786. The church was organized in 1803, and the Rev. Henry True was ordained to its pastoral care Sept. 1806. He was dismissed, March, 1820. A second church was formed July, 1809; but both were united in one about ten years after. The second pastor was the Rev. Oren Sikes, who was ordained June 8, 1831, and dismissed June, 1832. The people have often had preaching by stated supplies; but have generally been in a broken and feeble state. Their prospects are now brightening. They have lately erected a new meeting-house, and are in expectation of the re-settlement of the ministry. The church contains 48 members.

**WALDOBOROUGH**, a part of the Waldo Patent, was incorporated June 29, 1773. It was originally settled by Germans. The Congregational church was organized Aug. 1807; and at the same time Rev. John R. Cutting was ordained pastor. He continued about five years, and then became an Episcopalian. The present pastor, Rev. David M. Mitchell was ordained June 19, 1816. Within the last 20 years there have been several revivals of religion, and the church has been in a prosperous state. It contains 175 members.

**WARREN**.—This town was so styled, in memory of Gen. Joseph Warren, who fell at the battle of Bunker Hill; and was incorporated Nov. 7, 1776. Their first minister, Rev. John Urquhart, was ordained in 1775; when, it is supposed, a church was embodied, though there is no record of it. He was dismissed in 1783. The church, if ever gathered, became extinct. Rev. Jonathan Huse was ordained Aug. 19, 1795, a new church being embodied at the time. Mr. Huse still resides in the place, though his pastoral relation has been dissolved. The church is few and feeble, and does not sustain the ordinances of worship.

"The second Congregational church in Warren was organized Feb. 27, 1828. The original number was 23. It now contains 115 members. Its present situation and future prospects are far more encouraging and auspicious than its early members dared to anticipate. A convenient and handsome sanctuary has been erected, and the regular ministrations of the gospel are maintained. This church has been favored with preaching, for a very large part of the time, since its organization. Rev. Messrs. Chapman, Goss, Sheldon and others, have labored with them for longer or shorter periods. The first pastor was Rev. Samuel Stone, who was installed over the church, Dec. 2, 1829. His labors were closed in about a year, though the pastoral relation between him and the

church was not dissolved, till May 7, 1833. The present pastor was ordained May 8, 1833."—*MS. Letter of Rev. Edward F. Cutter, present Pastor of the Second Church, Warren.*

WASHINGTON, lying partly in the Plymouth and partly in the Waldo Patent, and formerly a plantation by the name of Putnam, was incorporated as a town, Feb. 27, 1811. Rev. Daniel Lovejoy was installed pastor of the church in June, 1829; though he had ministered to them several years before. He died Oct. 11, 1833. Rev. Josiah G. Merrill, the present pastor, was installed Jan. 9, 1839. The church contains 54 members.

WISCASSET.—This town was formerly a part of Pownalborough, and was called Wiscasset Point. Pownalborough was incorporated Feb. 13, 1760. When Dresden and Alna were set off, the remaining portion of it assumed the name of Wiscasset. "The first church was formed in 1773, and at the same time, Rev. Thomas Moore was ordained its pastor. Rev. Alden Bradford was ordained in 1793, and dismissed on account of ill health, Sept. 21, 1801. Soon after, Mr. Bradford was appointed Clerk of the Supreme Judicial Court of Massachusetts, which office he held for ten years and then removed to Boston, and was appointed Secretary of State. Rev. Hezekiah Packard was installed Sept. 8, 1802, and dismissed Aug. 5, 1830. A second church was formed in this place Oct. 8, 1823, and Rev. Elisha G. Babcock was ordained pastor April 16, 1829, and dismissed in the autumn of 1830. The two churches were subsequently united in one, and Rev. Seneca White was installed pastor April 18, 1832. He was dismissed July 19, 1837. The present pastor succeeded him, and was installed July 11, 1838." Mr. Mather had been previously Agent of the American Education Society for five years.—*MS. Letter of Rev. William L. Mather, present Pastor of the church, Wiscasset.*

WOOLWICH.—"The town of Woolwich was incorporated in the year 1759. The Congregational church was organized, consisting of five male members, June 12, 1765; at which time Rev. Josiah Winship was ordained pastor. He retained his pastoral relation till his death, Sept. 29, 1824. Rev. Jonathan Adams was ordained his colleague Feb. 26, 1817. There were at this time nine male members in the church. Mr. Adams was dismissed Oct. 20, 1829. The present pastor of the church was installed Aug. 26, 1835. The church now contains 65 members. With the blessing of God, the cause of the church and religion will be sustained."—*MS. Letter of Rev. Jacob C. Goss, present Pastor of the Church, Woolwich.*

#### HANCOCK COUNTY.

This County, and also the county of Washington, were established June 25, 1789. They embraced what was before the easterly part of Lincoln county. They both had a portion of seacoast, and both were bounded north, "by the utmost northern limits" of the State. Hancock adjoins what is now Lincoln, on the east. It contained, at the census of 1837, 23,120 inhabitants. Ten towns, within its limits, have had a settled Congregational ministry. There was also a small church organized in 1801 in Sullivan, which has never had a pastor.

AURORA.—This town was incorporated, after the separation of Maine from Massachusetts, and first called Hampton, but since changed for the present name. It is situated at the head of Union river. A church was formed in Aurora and the adjoining town of Amherst, (which were then a part of the plantation of Mariaville,) on the 14th of Sept. 1830, and the Rev. Sylvester Clapp ordained its pastor the following day. Mr. Clapp left them some years since; but they have not yet re-settled the ministry, though they have sometimes had a stated supply. The church is small, containing 17 members.

BLUEHILL was incorporated in Oct. 1788. A Congregational church was organized in Oct. 1772; the first in this region. It consisted of 14 members. They had preaching, most of the time, for several years, by various clergymen, some candidates for settlement and some missionaries; but no pastor till July 13, 1796; when Rev. Jonathan Fisher was ordained over them. He labored with them about 40 years, and still resides in the place. During his ministry the church was blessed with several revivals of religion, and became enlarged. He was succeeded in the pastoral office by Rev. Albert Cole, who was ordained Oct. 24, 1837, and is the present minister. The church now contains 170 members.

BROOKSVILLE.—This town was incorporated June 13, 1817, and was taken from Sedgwick, Penobscot and Castine. A church was embodied Jan. 4, 1826; and at the same time Rev. Manning Ellis was ordained pastor. Mr. Ellis was dismissed March 10,



1835. Rev. George W. Adams succeeded him in the pastoral office Oct. 26, 1837, and was dismissed in 1839. The church is now destitute. There is another church within the limits of this town, styled the "Sedgwick church;" first organized in that place. See Sedgwick.

**BUCKSPORT.**—This town was organized June 27, 1792, under the name of Buckstown. It assumed the present name June 12, 1817. In 1803, a church was gathered and the Rev. Mighill Blood was ordained. He is still their pastor. The church, situated in a growing village, has always sustained the ordinances of worship, and is now in a prosperous state. It contains 102 members.

**CASTINE** is pleasantly situated on a point of land, east side of the Penobscot river, and was, at the establishment of the county the shire town. It continued so almost to the present time. Castine was incorporated Feb. 10, 1796. A church was organized in Oct. 1793, and Rev. William Mason ordained pastor. He remained with them about 40 years, and then removed to Bangor. The church has become Unitarian; has a stated supply but no settled pastor.

A second church was formed in Castine, styled the Trinity Church, in 1820. Rev. John Crosby was ordained pastor June 11, 1828, and continued four years. Rev. Wooster Parker was ordained Sept. 20, 1832, and continued five years. The present pastor, Rev. Baruch B. Beckwith, was ordained May 24, 1837. The church contains 77 members.

**DEER ISLE.**—A town of this name was incorporated Jan. 30, 1789; including Deer Island, Little Deer Island, and the Isle of Holt. It was so named from the abundance of deer anciently found in its forests. A church was formed here as early as 1773, and Rev. Peter Powers was installed its pastor in 1785. The ministry of Mr. Powers was successful, and he retained his pastoral relation till his death, in 1799. Rev. Joseph Brown succeeded him, and was installed in 1809, and died Sept. 1819. The church has generally been supplied with preaching, but has had but two settled pastors. It contains 206 members, and has abundant means for the support of religious worship.

**ELLSWORTH**, situated on both sides of Union river, was incorporated Feb. 26, 1800, and is now the shire town of the county. In Sept. 1812, a church was formed, and Rev. Peter Nourse ordained pastor. There is no record of a church earlier than this date, though they had preaching many years before. Mr. Nourse continued till Nov. 11, 1835, when the present pastor, Rev. Sewall Tenney was installed. The church contains 100 members.

**MOUNT DESERT**, which embraces part of an Island of this name, was incorporated Feb. 17, 1789. The Island is joined to the main land by a bridge. In June of 1798, Rev. Peter Powers of Deer Isle visited the people, and in the course of the season spent several Sabbaths with them. His ministrations were abundantly blest, and between 30 and 40 were added to the little church which was embodied a short time previous to this. Mr. Ebenezer Eaton, who was a member of the church, and a zealous and faithful member, was licensed, and preached to them for several years with great success. Mr. Eaton never took the pastoral care of the church. Indeed, they never had any except their present pastor, who was ordained in 1834. The church contains 142 members.

**PENOBSCOT**, which originally embraced Castine also, was incorporated in Feb. 1787. A church was organized June 17, 1795; and on the 26th of August following, Rev. Jonathan Powers, son of Rev. Peter Powers of Deer Isle, was ordained pastor. Mr. Powers labored with them till his decease, which was Nov. 8, 1807. Rev. Philip Spaulding succeeded Mr. Powers in the pastoral office Nov. 22, 1809, and was dismissed in Aug. 1813. After Mr. Spaulding's removal, the church gradually diminished, and ultimately became extinct. But a portion of the members residing in Brooksville were subsequently organized into a new church in that town. See Brooksville.

**SEDGWICK** was incorporated as a town in Jan. 1789. A church was organized, and Rev. Daniel Merrill ordained its pastor Sept. 17, 1793. A great revival of religion was enjoyed both before and a little subsequent to his ordination. Mr. Merrill labored with them about a dozen years. In the latter part of this time, he became a Baptist. On the 15th of May, 1805, he was immersed and the greater portion of the church with him; and at the same time he was re-ordained over them. The remainder still continued as a Congregational church. They have never re-settled the ministry, but have at present, and generally have had, a stated supply. They are now situated in Brooksville, which was taken in part from this town, but still called the "Sedgwick Church." See Brooksville.

## WASHINGTON COUNTY.

This County was established June 25, 1789, and at the census of 1837 contained 28,495 inhabitants. It is the eastern border of the State, separated from the British Province of New Brunswick by the Schoodic river. It originally extended from the Atlantic coast to the Canada line; but the County of Aroostook, lately organized, now occupies the northern portion of it. There are ten towns within its limits, as seen in the preceding table, where there has been a settled ministry. There have also been six churches embodied, which have not yet had pastors. These are the church in Cooper, organized Feb. 22, 1826; in Whiting, Nov. 1833; in Pembroke, 1835; church in Northfield and Second church in Machias, 1836; and the church in Jonesborough, April 24, 1840.

CALAIS was incorporated June 16, 1809. It lies upon the Schoodic river, and is the most northerly town of any considerable importance in the county. A church was organized Aug. 27, 1825; and Rev. Aaron B. Church was installed pastor Oct. 1, 1828. He was dismissed March 19, 1834; and his successor, Rev. Eber Child, was installed December 31st of the same year. Mr. Child was dismissed March 22, 1837, and was succeeded by the present pastor, Rev. Seth H. Keeler, formerly minister in South Berwick, on the 20th of Nov. 1839. The church has lately witnessed a revival of religion, and now contains 106 members.

CHERRYFIELD, situated on both sides of the Narraguagus river, was incorporated Feb. 9, 1816. A Congregational church was formed here in Nov. 1833; a few of the members living at that time in the adjoining town of Steuben. Rev. Horatio Ilsley was ordained their pastor Oct. 26, 1837. Mr. Ilsley continued with them not quite two years, and they have never had any other pastor, though they have enjoyed occasionally the ministrations of religion. It has always been a feeble church, and now contains but 13 members.

DENNYVILLE, situated on Denny's river, and bordering on the Atlantic, was incorporated Feb. 13, 1817. It was granted by the State, as was Perry also in the same County, to "Benjamin Lincoln and others." The church was organized Oct. 27, 1805, and the present pastor, Rev. Robert Crossett, ordained Nov. 3, 1830. It was originally feeble, and received missionary aid for a few years after the settlement of the ministry; but a revival of religion multiplied its numbers and increased its strength; and during the last five years, it has sustained the ordinances of religion, and is in a prosperous state. The number of members in the church is 77.

EASTPORT, which was formerly called Moose Island, was incorporated as a town in 1798. It is connected to the main land by a bridge. It is bounded on the line that separates Maine from New Brunswick. Indeed, it has been sometimes on one side of the line and sometimes on the other, just as the fortune of war or the conditions of peace chanced to place it. It has been considered important to both nations as a place well situated for trade and navigation. A church was formed Feb. 8, 1819, consisting of 11 members. Rev. Wakefield Gale was installed pastor Feb. 19, 1829, and dismissed Nov. 24, 1835. Rev. Moses P. Stickney succeeded him as pastor May 10, 1837, and was dismissed June 9, 1840. The church has been, of late years, in a flourishing situation, and now contains 66 members. It has no pastor, but sustains constantly the ordinances of worship.

LUBEC, three miles distant from Eastport, and separated from it by water, was incorporated June 21, 1811. It derived its name from Lubec, one of the Hanseatic towns of Germany. During the late war, when the British had possession of Eastport, many of the inhabitants removed on to the main, and the public offices were established at Lubec Point. A church was embodied here in 1818; and Rev. Jonathan Bigelow ordained pastor July 11, 1821. Mr. Bigelow continued about five years; since which time they have been destitute of a pastor, but have enjoyed, a portion of every year, the ministrations of religion. The church is small, numbering 26.

MACHIAS was incorporated June 23, 1784. It was the first municipal corporation established, between the rivers Penobscot and St. Croix, (or Passamaquoddy, or Schoodic.)

"In the year 1771, and very soon after the settlement of Machias, the gospel ministry was established, and with one or two slight interruptions, has been maintained to the present time. The church was organized in 1782, or about eleven years after the Rev. James Lyon, its first pastor, commenced his ministry in the town.

"Mr. Lyon is remembered with respect and affection, as a faithful pastor, by his former parishioners. The aged still recount the sufferings and hardships which he endured in

common with them during the stormy period of the Revolution. The lumbering trade on which his people chiefly depended for subsistence, was for a season almost suspended, and they were sometimes reduced to extremity for want of provisions. The pastor might then be often seen forsaking his study, and his half written sermon, and going to fish and dig clams to furnish food for his children. During his lifetime he published a small manual of devotion, a few copies of which are still preserved, and serve to give a favorable impression of his piety and talents.

"After the death of Mr. Lyon, in 1794, the church was in a broken and divided state for several years. The Rev. Clark Brown, who was ordained at Boston in 1795, pastor of the church, had embraced the sentiments then called Arminian. Under his administration the articles and covenant of the church were abrogated, and new ones adopted, from which the doctrines of the trinity and of the entire depravity of man were excluded, and members were admitted to commune without being required to give evidence of having been born of the Spirit. About one half of the church not approving of these changes, and doubting the piety of their new pastor, refused to unite with the church in its new form, and were in consequence suspended from its privileges.

"In 1800, the Rev. Marshfield Steele was ordained pastor of the church. Mr. Steele was a man of respectable literary attainments, of sound orthodox sentiments, remarkable for the purity and innocence of his life, and for his uniform and fervent piety. The church was now again revolutionized. A strictly orthodox and evangelical creed was adopted, and candidates for admission into the church were required to give evidence that they had been regenerated by the Holy Spirit. Under the ministry of Mr. Steele and that of the Rev. Abraham Jackson, who was ordained colleague pastor in 1821, the church was refreshed and enlarged by several outpourings of the Spirit, but no very powerful and general revival occurred until the autumn of 1825.

"The chief instrument employed in producing the great revival which then took place, was Mr. Chauncey Whittlesey of New Haven, Ct. This young gentleman was a graduate of Yale College, and was a member of the first class that was formed in the Theological Seminary connected with that college. He commenced his labors as a preacher of the gospel with the ardor and zeal of a Brainerd. Soon after he was licensed to preach, he came to that part of the State for the benefit of his declining health. Perceiving that his strength was wasting away, and his disease evidently hastening to a fatal termination, instead of diminishing, he rather increased his efforts to promote the cause of Christ, willing to run the hazard of bringing to a speedier close that little remnant of life which remained, and which he was now convinced no human means could protract much longer. In this state of health, and with a heart burning with love to that Saviour into whose presence he was soon to be ushered, he came to Machias. His countenance tinged with the hectic flush, his emaciated form, his eye beaming with unearthly lustre, the impression which possessed his own heart and the hearts of his hearers that he was standing on the threshold of eternity, his fervent and impassioned delivery, which resulted from clear and vivid conceptions of eternal realities, gave an almost irresistible power and pathos to the truths which fell from his pallid lips. The youthful preacher returned to his anxious friends, and soon rested in the arms of Jesus. But the flame which he kindled has not yet ceased to burn. There are now many pilgrims on their way to the eternal City, who revere his memory, and regard him as their spiritual father, and many others have already made a triumphant exit, and are with him in glory. About 140 were gathered into the church as the fruits of this revival. The old town of Machias has been divided into three towns, called Machias, Mechisses, (lately E. Machias,) and Machias Port. Until May, 1826, the church had remained undivided, and enjoyed the services of the same pastors. But having now received such a large addition, a division was deemed expedient. Accordingly 79 members were dismissed, and formed into a church in Mechisses. They soon settled a minister, and have enjoyed the ministrations of the gospel ever since.

"In Dec. 1830, 25 members were dismissed and formed into a church in Machias Port. They also soon after settled a minister who is still laboring among them.

"In 1836, a second Congregational church was formed in the present town of Machias, at a new settlement four miles from the village. They have not as yet been able to settle a minister.

"The churches in Northfield and Cooper also trace their origin to the Machias church, since they were originally composed chiefly of members of that church who had settled in those towns.

"Thus it appears that within the limits of the old town of Machias, in which 14 years ago there was but one church, and but one minister, there are now four churches containing an aggregate of about 400 members, and three settled ministers, besides two Baptist churches, and two Methodist societies.

"The cause of religion was never more prosperous than at the present time. Within a few months past a very powerful religious excitement has pervaded these three towns. It is thought that more than 300 have been converted. Surely we have abundant reason



to praise the Lord for his great goodness and mercy."—*MS. Letter of the Rev. Stephen D. Ward, present Pastor of the Chh. in Machias.*

**MACHIASPORT**, formerly a part of Machias, is situated, as its name indicates, on the sea coast. A Congregational church was organized Dec. 1830; and Rev. Gilman Bachelor, its present pastor, was ordained June 15, 1831. The church has 63 members.

**MECHISSES**, formerly East Machias, had a church organized within its limits, in May, 1826; and Rev. Wales Lewis ordained pastor on the 27th of September following. He was dismissed June 9, 1831. The present pastor, Rev. Thomas T. Stone, formerly minister at Andover, was installed May 15, 1833. The church contains 119 members.

**PERRY**, so named in honor of Commodore O. H. Perry, was incorporated Feb. 12, 1818. Pleasant Point, within the limits of this town, is the residence of the Passamaquoddy Indians. It is the next town north of Eastport, and borders east and south upon the Passamaquoddy waters. Rev. Elijah Kellogg, first pastor of the Second Church, Portland, was several years a missionary in this place, and instructor in the Indian School. His labors, as a preacher, were abundantly blest to the people; and he was instrumental in building them a meeting house, and organizing a church. On the 7th of Oct. 1822, the church was embodied. Rev. Bennett Roberts, formerly minister at Durham, was installed their pastor in January, 1830, and remained a little more than four years. Rev. William Davenport, the present pastor, succeeded him, on the 19th of October, 1836. There never has been a church of any other denomination in town. They have been very harmonious, and very successful, in their religious concerns. There was a great outpouring of the Spirit the beginning of the present year, (1840,) the fruits of which are judged to be a hundred converts; about half of whom have already joined the church.

**ROBBINSON** was incorporated Feb. 18, 1811. It derived its name from the Hon. Edward Hutchinson Robbins, once Speaker of the House of Representatives in Massachusetts, and afterwards Lieut. Governor of the State; to whom, and Nathaniel J. Robbins, the township was granted by the State, in Oct. 1786. It borders on the Schoodic waters, opposite to St. Andrews in New Brunswick.

A Congregational church was embodied here Nov. 24, 1811; and Sept. 8, 1818, Rev. Daniel Lovejoy was installed to the pastoral charge of it. Mr. Lovejoy left, the following year, and was subsequently installed pastor of the four churches in Windsor, Washington, Unity and Albion, dividing his labors between them. Rev. Calvin White succeeded Mr. Lovejoy at Robbinston, and was ordained Oct. 23, 1829, and dismissed July 19, 1832. Since that date, they have not had a settled ministry, but have generally sustained the ordinances of worship. The church contains at the present time, 62 members.

#### KENNEBEC COUNTY.

This County was established Feb. 20, 1799. It is an interior county, situated on both sides of the Kennebec river, and for agriculture, surpassed by no other portion of the State. Hallowell, Augusta, and Gardiner, the Kennebec being navigable to these points, are considerable places of trade and navigation. Thirteen towns in the County, as may be seen in the tabular view, have had a settled Congregational ministry.

**ALBION**, formerly the plantation of Freetown, was incorporated March 9, 1804, under the name of Fairfax; which was afterwards changed for Lygonia, and then for its present style.

A church was embodied here in September, 1803. Rev. Daniel Lovejoy was installed its pastor on the 6th of June, 1829, and deceased Aug. 11, 1833. Though they have generally had preaching, more or less constantly, from year to year since the organization of the church, they have had no other settled minister.

**AUGUSTA** was incorporated Feb. 20, 1796, under the name of Harrington, and changed to its present style, the 9th of June following. It was taken from Hallowell, embracing the northerly part and the greater portion of that town. It is situated on both sides of the Kennebec, the line dividing the two towns running east and west, intersecting the river at right angles. The United States' Arsenal, and the State Insane Hospital, on the east side of the river, and the State House and County buildings on the west, all on elevated sites, with many other elegantly built public and private edifices, give to the town a very fine appearance. This is established as the seat of government for the State, and the Legislature has met here since 1832. It was made a shire town when the County was erected. A bridge was built across the river at Augusta, in 1797, connecting the two parts of the village, at the expense of \$26,000.

"A meeting house was first built in what is now Augusta, on the west side of the river, nearly opposite to Fort Western, about the year 1780; but was not finished for

several years. In the year 1786, a Congregational church was organized, and the Rev. Isaac Foster, son of a clergyman in Connecticut, was ordained Oct. 11th of that year, as its pastor. The ordaining clergymen were, the Rev. Mr. M'Lean of Bristol, Rev. Mr. Winter of Bath, Rev. Mr. Eaton of Harpswell, Rev. Mr. Moore of East Pownalborough, (Wiscasset,) and Rev. Mr. Brown of Stroudwater, (Westbrook.) In September, 1789, Mr. Foster was dismissed for immoral conduct. After his departure, there were no church records to be found.

"In October, 1794, a new church was organized, consisting of 14 members; 9 males and 5 females. In Oct. 1795, Rev. Daniel Stone was ordained as its pastor. He continued in office till June, 1809, when he was honorably dismissed. He died in May, 1834, aged 68, from ossification of the heart. In Oct. 1809, a new meeting house, elegant and spacious, costing \$16,000, was finished and dedicated; and the old one, removed to another spot, is now used as a town house. In Oct. 1811, the Rev. Benjamin Tappan, (son of Rev. David Tappan, D. D., Professor of Divinity in Harvard College,) was settled as successor to Mr. Stone. He still retains the pastoral care, and the church now consists of 180 members. In 1829, was formed a second Congregational church, in the north part of the town, on the eastern side of the Kennebec. By that church, and the society connected with it, a convenient meeting house has been erected. In Feb. 1832, Rev. Joseph Underwood was installed pastor; who continued about a year, and was then honorably dismissed. Since his dismissal, they have been without a settled minister. The church now contains about 50 members.

"There are now in the village of Augusta, a Methodist church, a Baptist, Unitarian, Universalist, Free Will Baptist, and Episcopalian."—*MS. Letter of Rev. Dr. Tappan, present Pastor of the First Church in Augusta.*

CLINTON, situated on both sides of the Sebasticook river, an eastern branch of the Kennebec, was incorporated in 1795. The church was organized in 1827. On the 19th of November, 1823, Rev. Nelson Bishop was ordained its pastor, and continued about six years. His successor, Rev. Prince Hawes, was installed Feb. 24, 1835, and continued about two years. They have not since had a settled pastor.

FAYETTE was incorporated in 1795. The Congregational church was organized Dec. 19, 1835. Rev. Daniel Sewall was ordained pastor March 15, 1837; and continued till the present year, 1840. Mr. Sewall also took the pastoral charge of the church in Chesterville, supplying in both places. Mr. Sewall is now settled in Scarborough. The church in Fayette has never had any other pastor. It is a feeble establishment, the church numbering but 15 members.

GARDINER.—This town was taken from Pittston, embracing that portion of it lying on the west side of the Kennebec. It was incorporated Feb. 17, 1803, and derived its name from Dr. Sylvester Gardiner, to whom the township was granted by the Plymouth Company.

The Congregational church was organized July 28, 1835; and its first pastor, Rev. Seth Sweetser, ordained Nov. 23, 1836. Mr. Sweetser was dismissed Nov. 8, 1838; and was subsequently installed pastor of a church in Worcester, Ms. The present pastor, Rev. Aaron C. Adams, was ordained July 10, 1839. The church was originally few and feeble, but has been prospered, and now numbers 47 members.

HALLOWELL, originally a town of ten miles square, lying in equal portions on each side of the Kennebec, was incorporated April 26, 1771. It took its name from the Hallowell family, who were among the Plymouth proprietors. In 1796, Augusta was set off from it, taking the northerly part, and about two thirds of the territory. Hallowell Village is situated on the west side of the river, containing about two hundred dwelling houses, and nearly the same number of warehouses, stores and shops. The streets, parallel with the river, and rising one above another, in the distance from it, give to the place an inviting aspect.

The Congregational church in this town was formed July 25, 1790; the original members mostly living in what is now Augusta. Rev. Eliphalet Gillett was ordained its pastor, August 12, 1795. The church then consisted of 12 members; but two of whom resided in this village. One of these was more than 90 years old, and of course has long since deceased; the other was about 30, and is now one of the deacons of the church, approaching to fourscore years. In the year 1828, Feb. 12th, Rev. George Shepard was ordained second pastor of the church. At this time the first pastor was dismissed; though he had, the year previous, entered upon the duties of General Agent of the Maine Missionary Society. The church contained, at the time of the ordination of Mr. Shepard, a little more than 150 members. In 1836, he was dismissed, and accepted the office of the professorship of Sacred Rhetoric in the Theological Seminary at Bangor. The present pastor, Rev. Eli Thurston, was ordained Jan. 3, 1838. The church has

been frequently blest with revivals of religion, and is now the largest in the County, containing 233 members.

**LITCHFIELD.**—A Congregational church was formed here June 6, 1811. There had been a revival of religion under the preaching of missionaries a little before this. Rev. David Starrett, previously minister at Weld, was installed its pastor Oct. 21, 1828, and continued about five years. The present pastor, Rev. Timothy Davis, was installed Nov. 1, 1837. The church now contains 78 members.

**PITTON,** formerly including Gardiner, was incorporated in 1779, and lies on the east side of the Kennebec. A Congregational church was formed here Nov. 17, 1812, and the day following, Rev. Daniel Kendrick was ordained their pastor. He continued about eight years; since that time, though they have generally had preaching, they have been without a settled ministry. Number of members in the church, 42.

**READFIELD,** taken from Winthrop, was incorporated in 1791. The church was embodied Feb. 20, 1835; and their first and only pastor, Rev. George C. Hyde, ordained July 14, 1836. He remained pastor about two years. It is a small establishment, though in a flourishing and important village. The church contains 19 members.

**SIDNEY** was incorporated in 1792; taken from Vassalborough, and embracing that portion of the original town lying on the west side of the Kennebec. A small Congregational church was formed here in 1831; and on the 23d of November of that year, Rev. Henry Richardson was ordained its pastor. He continued about two years. Since he left them, the church has been gradually diminishing, and may be considered now nearly extinct.

**VASSALBOROUGH** was incorporated in 1771, embracing a territory of ten miles square, lying on both sides of the Kennebec. The western half of it has since been set off as a town under the name of Sidney. A Congregational church was organized July 28, 1818, and Rev. Thomas Adams ordained in August following. Mr. Adams continued about 11 years. Subsequent to his dismissal the church was divided into two, styled the First Church, and the South Church. Rev. Seth Hardy was ordained over the South church July 12, 1837, and dismissed April 2, 1839. This present year, by advice of an Ecclesiastical council, the two churches have been re-united, and have now a hope of the re-settlement of the gospel ministry.

**WATERVILLE,** pleasantly situated on the western bank of the Kennebec, and at the head of boatable navigation; was incorporated in 1802. It was previously the western part of the town of Winslow. The church was embodied in 1827, and Rev. Thomas Adams, formerly minister at Vassalborough, was installed pastor Sept. 27, 1836. Mr. Adams continued about two years, and then accepted the General Agency of the Maine Temperance Union, and is now Editor of the Maine Temperance Gazette. Rev. Calvin E. Park succeeded Mr. Adams, and was ordained pastor Oct. 31, 1838. The church contains 70 members.

**WINDSOR,** the plantation of New Waterford; was incorporated March 3, 1809, under the name of Malta. This name was changed afterwards to Gerry, and still later to its present style. Rev. Daniel Lovejoy, on the 6th of June, 1829, was installed pastor of the church which was organized several years before. Mr. Lovejoy supplied them one fourth of the time, (having the pastoral charge of three other churches,) till his death, Oct. 11, 1833. Though they have generally had preaching a portion of the time in successive years, they have had no other pastor. The church is small, numbering 33 members.

**WINSLOW,** on the east side of the Kennebec, and originally embracing what is now Waterville, was incorporated in 1771. The church was organized Aug. 27, 1828, and Rev. William May was ordained pastor the following day. Mr. May was dismissed Oct. 30, 1832. The Rev. Henry C. Jewett, formerly minister at Westbrook, was installed July 15, 1835. The church contains 56 members.

**WINTHROP.**—“The first permanent settlement of white persons made in this town was in the year 1766, by Capt. Timothy Foster. Early in the next year another family took up their residence here, Squier Bishop’s. Settlers came in very slowly for several years. In five years however, there were so many that they obtained from the Legislature of Massachusetts an act of incorporation.

“Sept 4, 1776, an Ecclesiastical council from the churches of Harpswell, Pownalborough and Newcastle, (the pastors were Rev. Messrs. Eaton, Moore and Whiting) assembled and organized a church comprising 27 members, 16 males and 11 females. The members say in the covenant, which they then subscribed, ‘We do declare our con-



sent to the doctrines of religion, as held forth in the Westminster Confession of Faith, or Shorter Catechism, apprehending in our judgment and consciences that they are agreeable to the Holy Scripture.' It thus appears that the church was constituted on principles strictly Evangelical. This was probably the first church of any denomination gathered in the region included in the counties of Kennebec, Penobscot, Piscataquis, Somerset, Franklin and Oxford.

"On the 22d of the same month, the church invited Mr. Jeremiah Shaw to become their pastor. For reasons not known to the writer, Mr. Shaw declined to accept their call, and was afterwards settled in Moultonboro', N. H. On the 13th of Oct. 1777, the church and town, including what is now Readfield, *unanimously* invited Mr. Zaccheus Colby to settle with them in the work of the gospel ministry. (*Town Records.*) When will a similar record be truly entered in a town book? Mr. Colby informed the writer, some thirty-four years after, that he returned a negative answer to their request on account of his youth and inexperience. He was afterwards settled in Pembroke, N. H. During the four following years they remained destitute of a pastor, and what portion of the time they enjoyed the ministrations of the gospel cannot now be ascertained. Oct. 17th, 1781, the church unanimously made choice of Rev. David Jewett for their pastor. Nov. 19, he signified his acceptance of their call. The same day the church chose a council to instal Mr. Jewett and requested them to meet for the purpose the first Wednesday in January next. In about fourteen months after his installation, Jan. 2, 1782, God was pleased to remove their pastor by death, February or March, 1783. From Nov. 1781 to 1800 no record of any act of the church or any baptism can be found. During this long period of nineteen years, they were without a pastor and much of the time destitute of a preached gospel. From the records of the town, it appears that in Sept. 1786, they extended an invitation to Mr. Jacob Cram to become their pastor, but he did not accept their proposal. This season of destitution of the stated ministrations of the gospel was one of great trial and deep affliction to Zion. Some of the members of the church joined themselves to other denominations, some removed to a great distance, and numbers went to their long home. 'The ways of Zion did mourn.' A few 'wept and made supplication.' They 'besought God to look down from heaven, to behold and visit this vine.'

"In March, 1791, the town was divided and the northerly part was incorporated by the Legislature of Massachusetts into a town by the name of Readfield. The land granted by the Plymouth Company for the support of the ministry in Winthrop was sold by authority of the Legislature and the avails divided between the two towns, and the interest was to be appropriated to the same purpose for which the land had been given. This money has been the occasion of much trouble and difficulty. The interest is now, by leave obtained from the Legislature of Maine, appropriated to the support of town schools. In the latter part of the year 1779, Mr. Jonathan Belden, a candidate for the gospel ministry, commenced his labors among the people attended by the Holy Spirit's influences. A precious revival of religion ensued, and a considerable number were gathered into the kingdom of Christ. May 10, 1800, Mr. Belden received the unanimous call of the church to become their pastor. The town had become so much divided in sentiment as no longer to be able to act in that capacity on ecclesiastical subjects. Such as favored the Congregational order having been incorporated by the Legislature into a poll parish concurred with the call of the church to Mr. Belden. He acceded to their proposals and was ordained their pastor Aug. 27, 1800. The precise number belonging to the church at this time cannot be ascertained; probably, however, less than 20, though more than 40 had been members. About 40 were admitted during Mr. Belden's ministry.—Sept. 10, 1805, a mutual council called by the pastor and the church unanimously advised, that the 'pastoral connection between Rev. Mr. Belden and the church and Society under his care be dissolved, in compliance with his and their wishes.' The connection was accordingly dissolved, and their late pastor was fully and 'most cheerfully recommended.'

"The Poll Parish corporation was dissolved early in 1806. The Baptists in town had been incorporated into a Society with others in Readfield, Oct. 10, 1806. Rev. David Thurston, who had been preaching with them generally from May previous, received the unanimous request of the church to settle with them in the ministry. The town united in this request. Feb. 18, 1807, he was solemnly constituted their pastor by an Ecclesiastical council. The church then consisted of about 53 members.—The year 1810 commenced favorably to Zion. Hopes were raised that God was about to refresh his thirsty heritage with a rich shower of grace. But in the course of a few months the attention of the people was withdrawn from the great concerns of salvation to the mode and subjects of baptism. Several who had been anxious for their souls gradually lost their impressions and became indifferent. Twelve were admitted to the church, as the first of that work of mercy. In 1817, there were a number of hopeful conversions; and 14 were admitted to the church by profession. 1820 was a year rich in mercy. A very pleasant and precious revival took place. In that and the following year 31 united with the church from the world, principally the fruit of this work of grace. The most extensive

work of conversion was in 1824; 39 were added by profession and 10 the year following. 1831 and '32 were seasons of more than usual interest, during which 21 were received. Twelve members were, at their request, dismissed to be organized into a church in Readfield.

"Since the ordination of the present pastor, 8 members of the church have become pastors of other churches, one of whom has deceased; the others still retain the pastoral relation. The church within the last twenty years, has supplied five pastors of churches with wives."—*MS. Letter of Rev. David Thurston, present Pastor of the Church in Winthrop.*

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## SKETCHES OF THE GOVERNORS AND CHIEF MAGISTRATES OF NEW ENGLAND, FROM 1620 TO 1820.

[By JACOB B. MOORE, Esq. Member of the New Hampshire and New York Historical Societies.]

### SAMUEL ADAMS.

[Governor of Massachusetts from 1794 to 1797.]

SAMUEL ADAMS, one of the most remarkable men of the Revolution, and Governor of Massachusetts from 1794 to 1797, was born in Boston, on the 27th of September, 1722. The family from which he descended, was one of those which early came to New England, and commenced the settlement of the colony. His father was a man of considerable wealth, of estimable character, a magistrate of Boston, and member of the House of Assembly for many years under the colonial government. Having resolved to give his son a public education, Samuel Adams was placed under the tuition of Mr. Lovell, a celebrated teacher of the grammar school in Boston. Under his instruction, young Adams was fitted for admission to Harvard University, at an early age, and received the Bachelor's degree in 1740, when only eighteen years of age. Two years afterward, he received the Master's degree; and his early bias in favor of liberty and equality, may be inferred from the question which he selected for public discussion on taking this degree. He proposed, and maintained with great ability, "the lawfulness of resisting the supreme magistracy, if the commonwealth could not be otherwise preserved." In his preparatory course, and throughout his college term, he was a sedate youth, remarkable for his assiduity in attending to his studies, and punctuality in performing his collegiate duties. He exhibited also another trait worthy of imitation. He practised frugality, and without incurring the reproaches of his comrades, actually saved from the regular stipend allowed him by his father, a sum sufficient to defray the expense of publishing a political pamphlet, entitled "Englishmen's Rights." His father intended to have him educated for the profession of law; but this purpose was relinquished, whether at the instance of the father or son, is not known, and he entered the counting-house of Thomas Cushing, a distinguished merchant of Boston, to become qualified for mercantile pursuits. He seems, however, not to have been partial to these pursuits. His feelings were running in opposite directions, and the field of politics to him opened brighter prospects of fame and usefulness. Even while in college, his mind had become engrossed in public affairs, and to their consideration he devoted much attention. He was favorably known as a political writer during the administration of Gov. Shirley, whom he opposed on the ground of his exercise both of the civil and military power.

After leaving the house of Cushing, he commenced business as a merchant, on a considerable capital furnished by his father. But the attention he had given to politics during the period of his apprenticeship, had of course drawn his mind from the proper consideration of business, and he was indifferently qualified to manage a mercantile establishment. His enterprise totally failed of success, and he was reduced to very narrow circumstances. His father died, when he was but twenty-five years of age, and on him, as the eldest son, devolved the care of the family, and settlement of the estate.

His attention now became directed almost continually to the proceedings of the parental government. He discerned in the signs of the times, presages of a coming conflict. He was vigilant himself, and he employed much time, in endeavoring to excite in others a similar vigilance. He was indefatigable in maintaining the rights of



the people; and when, in a later period, the aspect of affairs became more threatening, they naturally turned to him as a leader. His popularity was unbounded.

When the intelligence reached Boston, in 1763, of a design to tax the colonies, and place the revenue at the disposal of parliament, Adams at once took a decided stand in opposition to the measure. At that period, when the towns met to choose their representatives to the general assembly, it was the custom to instruct them respecting their legislative duties. At the first town meeting in Boston, after that intelligence reached them, the people placed Mr. Adams on the committee to draw up instructions. As chairman of that committee, it became his duty to draft them. The instrument is still preserved in his hand-writing; and in that manuscript is found *the first public denial of the right of the British parliament to tax the colonies without their consent—the first denial of parliamentary supremacy—and the first public suggestion of an union on the part of all the colonies*, to protect themselves against British aggression.

Mr. Adams commenced his public life as a legislator in 1765, having been chosen representative in the general assembly from Boston. He very soon became distinguished in that body for his intelligence, sagacity, and ardent support of popular rights. His commanding influence, and sturdy opposition to the encroachments of power, soon attracted the attention of the agents of parliament. Overtures were made to him by Gov. Hutchinson, but they were promptly rejected; and Hutchinson remarked in a letter to a friend, that "such is the obstinacy and inflexible disposition of the man, that he can never be conciliated by any office or gift whatever." No language could have paid a higher tribute to his integrity and patriotism.

Soon after he took his seat in the assembly, he was made clerk of that body. With him originated the suggestion of assembling the first congress, which subsequently met at New York—an event which led, at a later period, to the continental congress, to the confederation, and that great chain of events connected with the war of independence.

During the angry contention which lasted for several years between the citizens and the military force quartered in Boston, and which came to its crisis in the massacre of the 5th March, 1770, Samuel Adams bore a distinguished part, with his associates, John Adams, Hancock, and others, in the efforts made to effect their removal from the town. On the morning after the outrage was committed, a public meeting was held, and Samuel Adams was placed at the head of a committee to wait on the acting governor Hutchinson, and demand the immediate removal of the troops. Hutchinson at first evaded the request, on some frivolous plea; but the people remaining in session, directed their committee again to wait on the governor; and, on being told by Mr. Adams that the consequences of his refusal must rest upon his own head, in the excited state of the public mind, he at last promised compliance with their demands.

Governor Hutchinson, having refused to receive his salary from the province, and being paid by the crown, was made independent of the people, who looked upon this measure as a dangerous innovation. They remonstrated with the governor, but their representations were treated with indifference and contempt. On the 2nd November, 1772, at the instance of Samuel Adams, a large committee of citizens was appointed "to state the rights of the colonists, and of this province in particular, as Men, as Christians, and as Subjects; to communicate and publish the same to the several towns in this Province and to the world, as the sense of this town, with the infringements and violations thereof that have been, or from time to time may be made; also requesting of each town a free communication of their sentiments on this subject." This committee of correspondence, says the American Annalist, was the basis of the subsequent union of the colonies.

Governor Gage arrived at Boston in May, 1774, and presuming upon the truth of the maxim, that "every man has his price," made overtures through Colonel Fenton, his agent, to Samuel Adams. These men had a lesson to learn, that there is such a thing as patriotism, which is proof against venality and corruption. The celebrated answer of Mr. Adams, returned to Gage through Fenton, left no room to doubt. "*I trust,*" said he, "*that I have long since made my peace with the King of kings. No personal consideration shall induce me to abandon the righteous cause of my country.* Tell Governor Gage, it is the advice of Samuel Adams to him, no longer to insult the feelings of an exasperated people."

The governor having negatived no less than thirteen counsellors, chosen by the people in May, 1774, and adjourned the General Court to Salem, the Assembly at length advised a congress of the colonies at Philadelphia in September. Five delegates were appointed from Massachusetts, of whom Samuel Adams was one. On the 5th Sept. the first continental congress assembled, delegates from eleven colonies being in attendance. Mr. Adams was indefatigable and earnest in his labors, devoting his constant efforts to the cause. In the committees of congress, and in the associations of the "sons of liberty," at Boston, he was the soul of their movements. When, on the morning of the 19th April, 1775, the volleys of fire-arms from the British troops at Lexington, announced to Samuel Adams and his companions, that the great battle for liberty had



begun, he threw up his arms, and exclaimed, in a burst of patriotic rapture, "Oh! what a glorious morning is this!"

Five days before the battle of Bunker's Hill, Governor Gage published his proclamation of pardon to all who should lay down their arms, excepting Samuel Adams and John Hancock. This honorable exclusion operated powerfully to bind the hearts of the people to these their heroic defenders, and no event could have happened better adapted to enhance their popularity in that community, for the support of whose dearest interests they had become obnoxious to the royal vengeance.

The exasperation of Governor Gage towards Samuel Adams, had been increased by the bold and decided measures of the latter in the assembly at Salem. He there proposed the measure of a continental congress at Philadelphia, at a time when men's minds were not maturely decided as to the expediency of the measure, and by his perseverance obtained a majority to act with him; and then, in secret session, the five delegates, as before stated, were elected, notwithstanding the governor issued his official injunction to stay their proceedings, and dissolve the assembly. In this transaction, the authority of the governor was set at defiance, and the door of their hall bolted against his entrance. His secretary, who was sent with a commission to dissolve the assembly, was refused admittance and remained on the steps of the door outside, while the key was safely lodged in Samuel Adams's pocket.

Mr. Adams took his seat in the first continental congress on the 5th September, 1774, and continued an active and efficient member of that great national assembly until 1781, exhibiting a devotion and perseverance in the cause, scarcely ever paralleled. Another instance of his enthusiasm may be mentioned. On the 8th May, 1776, while congress was in session at Philadelphia, the sound of heavy artillery was heard down the Delaware. It was soon known to proceed from gun-boats that had been sent to protect the river from the British cruisers. Hitherto no sound of actual war had reached that section of country, whose inhabitants were rather more pacific in their tone than suited the ardor and exasperation of New England. As the sound of the first gun burst upon the ear of congress, Samuel Adams sprung upon his feet, and cried out with exultation, to the infinite dismay of some timid members, who sat near him, "Thank God! the game's begun—none can stop it now." His name is found among the signers to the Declaration of Independence. During his whole congressional life, he was actively engaged in the revolutionary cause. The journals of congress, during that period, show his name on almost all important committees appointed by that body. During the most trying and gloomy periods of the war, when others were desponding, he always kept up a cheerful spirit, gently reproofing others for their fears, and expressing his unwavering reliance upon the protection of an over-ruling Providence, who he had felt assured, from the first, would conduct the country through all its trials to deliverance and peace. "He trusted in God, and was not confounded."

In 1781, Mr. Adams retired from congress, with the desire, in the near prospect of peace, to be relieved from further public labors. He looked upon the victory as already won, and hoped to pass the remainder of his life in private tranquillity. But his fellow-citizens repeatedly called his services to their aid. He was a member of the Convention which formed the Constitution of Massachusetts, and of the committee which drafted it. He was successively a member of the senate, president of that body, and member of the convention which adopted the federal constitution. In 1789, he was elected Lieutenant Governor, in which office he continued until 1794, when he succeeded John Hancock, as Governor of the State. To this office he was annually elected until 1797, when his age and increasing infirmities induced him to retire from public life altogether. He died on the 3d October, 1803, in the eighty-second year of his age.

Samuel Adams was the last of the Puritans—a class of men, says Gov. Everett, "to whom the cause of civil and religious liberty, on both sides of the Atlantic, is mainly indebted, for the great progress which it has made for the last two hundred years; and when the Declaration of Independence was signed, that dispensation might be considered as brought to a close. At a time when the new order of things was inducing laxity of manners and a departure from the ancient strictness, Samuel Adams clung with greater tenacity to the wholesome discipline of the fathers. His only relaxation from the business and cares of life was in the indulgence of a taste for sacred music, for which he was qualified by the possession of a most angelic voice, and a soul solemnly impressed with religious sentiment. Resistance to oppression was his vocation."

He was a Christian. He was at an early age imbued with piety, and the purity of his character and life attested the sincerity of his profession. The last production of his pen is said to have been in favor of Christian truth. A short period before his death, he addressed a letter to the celebrated Thomas Paine, strongly expressing his disapprobation of that man's publications against the Christian Religion.

He received the highest honors of the first literary institutions of his country, and the general homage of his countrymen. When the intelligence of his death reached Washington, the House of Representatives, then in session, resolved unanimously, "That

this House is penetrated with a full sense of the eminent services rendered to his country, in the most arduous times, by the late SAMUEL ADAMS, deceased, and that the members thereof wear crape on the left arm for one month, in testimony of the national gratitude and reverence towards the memory of that undaunted and illustrious patriot."

Governor Adams had one son, Samuel, who was born at Boston, 27th October, 1751, graduated at Harvard College in 1770, studied the medical profession under Doctor Joseph Warren, and served his country, as a surgeon, from the commencement of hostilities at Lexington, until the close of the war. He died 17th January, 1788.

### SAMUEL ALLEN.

[Governor of New Hampshire from 1692 to 1698.]

SAMUEL ALLEN, the first governor of the province of New Hampshire, after its re-establishment as a separate government, in 1652, was a native of London, where he was born in 1635, and bred to the occupation of a merchant, in which he was successful. He is represented to have been a man of moderate abilities, somewhat reserved in his manners, but possessing considerable industry and enterprise in business. John Tufton Mason, having died without issue, the title to the province of New Hampshire, under the original grant to John Mason, descended to Robert Tufton Mason. Tired of the controversy about the title, which had existed for some years, or, what is more probable, anxious to realize some immediate benefit from this legacy of a province, young Mason cast about for a purchaser, and after a long negotiation, conveyed to Samuel Allen, on the 27th April, 1691, his title to New Hampshire, for the sum of seven hundred and fifty pounds.

After the deposition of Governor Andros, in April, 1689, by the people of Boston, who had been provoked to open resistance, the inhabitants of New Hampshire, finding themselves without a government, again sought the protection of Massachusetts. On the 12th March, 1690, a temporary union took place, to subsist until the pleasure of the King should be made known. In the following year, the people held a convention of deputies, and petitioned the King to be re-annexed to Massachusetts, from which they had been reluctantly separated. But the new proprietor, Allen, vigilant in fortifying his claim to the province, in the mean time had applied to the King to recognize his title, and to confer upon him the appointment of Governor of the province. The agents of Massachusetts, who were at that time in England soliciting a new charter, earnestly requested that New Hampshire might be included, agreeably to the petitions of its inhabitants. But such were the exertions of Allen, and the influence which he was enabled to bring to his aid, that he obtained his appointment, and New Hampshire was again established as a separate government. Allen's commission was dated 1st March, 1692; but he did not repair to his government for several years. He procured the appointment of his son-in-law, John Usher, as lieutenant governor, with full power to execute the office in the absence of the governor. The appointment of Allen was not acceptable to the people, who from the first were resolved not to hold their estates under proprietary leases, and spurned the idea of being the mere tenants of the soil they cultivated. The transfer of the proprietary claim from Mason to Allen, they regarded as only a change of names, and anticipated a renewal of all their former vexations under the new claimant. Nor was the appointment of Usher any more acceptable. He had been an active agent under Andros, and was looked upon as a person regardless of the interests of the people. Usher arrived and published his commission at Portsmouth, 13th August, 1692, and entered at once upon his public duties. One of his first acts was to secure the records and files of the Superior Court, including all the papers relating to Mason's claim. He succeeded, but in doing so, greatly irritated the people. Still further to promote the interests of Allen, he suspended several members of the council, who were active opponents of the proprietary claim. Disappointed in not receiving the salary which Allen had stipulated, Usher made applications from time to time to the Assembly for grants of money; but they steadily evaded his request, generally on the plea of poverty. Allen having added to these vexations, by suffering his bills to come back protested, Usher, in 1695, requested Allen to come over and take personal charge of his government. Usher was about this time unexpectedly removed, and his place supplied as lieutenant governor by William Partridge, a popular shipwright of Portsmouth. In 1697, the Earl of Bellomont received the appointment of Governor of New York, Massachusetts and New Hampshire, but remained in England.

Governor Allen now began to see that it was time to look in person to his interests in New Hampshire. He embarked in the summer of 1698, for the province, and arrived at Portsmouth on the 15th September. He met with a cold reception. The people were aware that the Earl of Bellomont had been appointed governor, but until his arrival, it was undeniable that Allen's commission was in force. Allen assumed the government;



and Usher, who had been deeply chagrined at his removal in 1695, now took his seat in the council, as lieutenant governor, to the exclusion of Partridge. This proceeding, which was countenanced by Allen, gave great umbrage to the people. Both the council and assembly regarded it as illegal, and most of the old counsellors refused to sit with Usher. A new assembly met on the 5th January, 1699. They voted to continue the impost and excise, but ordered the money to be kept in the treasury until the arrival of the Earl of Bellomont; which so irritated the governor, that he forthwith dissolved the assembly. This violent measure was one of the closing acts of Allen's administration, which terminated on the 31st July following, on the arrival of the Earl.

Allen now caused suits to be commenced for recovering possession of the lands he claimed in New Hampshire. The courts uniformly decided against him, and when he claimed an appeal to the King in council, this was denied. He next petitioned the King for liberty to appeal, which request was granted. It is worthy of remark, that the chief reliance of the opponents of Allen in his suits, was the famous Wheelwright deed, since proved to be a forgery.

While the suits of Allen were pending, William III. died, and Queen Anne came to the throne. On the trial of the appeals before the Queen in council, the former judgments were affirmed, on the ground that Allen had not proved that Mason was ever in possession of the lands. He had permission, however, to commence his actions anew in the courts of New Hampshire, to try his title. In December, 1703, Allen entered upon and took possession of all the common lands within the several townships, and commenced his actions anew to determine his title to the improved lands. The courts again decided against him, and he again appealed to the Queen in council. Both parties growing tired of this continued litigation, overtures were made by Allen for an adjustment of the controversy. On the 3rd May, 1705, a convention of delegates from the several towns met at Portsmouth, to agree upon terms with Allen. A settlement had nearly been concluded, when Allen suddenly fell sick, and died at New Castle, on the 5th May, in the 70th year of his age.

Gov. Allen, in his department and character, was exemplary. He was a member of the Church of England, but constantly attended divine worship in the congregation at New Castle, and was a strict observer of the Christian Sabbath. He left one son, Thomas, whom the Queen permitted to renew the suits, but who died in 1715, before a final decision could be had; and four daughters, Elizabeth, who married John Usher; Jane, who married a Steele; Fanny, who married a Walton, and had sons, George, Shadrach and Samuel; and Anne, who married Thomas Locklin.

#### SIR EDMUND ANDROS.

[Governor of New York from 1674 to 1683; of New England from 1686 to 1689; and of Virginia from 1692 to 1698.]

SIR EDMUND ANDROS, "Seigneur of Sausmares," as he styled himself, and "a poor knight of Guernsey," as he is called by Oldmixon, was a native of Guernsey, where he was born in 1632. His family is represented to have been of wealthy and respectable connections, and Edmund was secured a commission in the army, and rose to the rank of major. After the peace of 1674, which restored to the Duke of York the possession of his American territories, he obtained from Charles II. a renewal of his patent, and immediately appointed Major Andros Governor of his territories in America. On the 31st October, 1674, Andros arrived at New York, received the surrender of the territory from the Dutch authorities, and re-established the former government of the Duke. The territory conferred on the Duke comprehended not only New York, but the greater portion of the whole coast to the north. The charter sanctioned whatever ordinance the Duke of York, or his agents, might establish, and in regard to justice and legislation, (says Bancroft,) Andros, the governor, was left to his own conscience and his employer. He claimed the submission of the inhabitants of Long Island, and of the whole country west of Connecticut river. The people of the eastern part of Long Island at first resisted his demand, but finally submitted. The people of Connecticut stubbornly resolved to maintain their independence of the Duke of York; and on receiving intimations in the year following that Andros was about to invade the colony, took measures to resist his forces. Captain Bull, at the head of the Hartford militia, proceeded down the Connecticut, and just as they arrived at Saybrook fort, Andros appeared, and hoisting the King's flag, demanded the surrender of the fort. Immediately the English colors were raised within the fortress. Despairing of success, by a resort to force, Andros attempted persuasion. He ordered the Duke's patent and his own commission to be read. Bull, in the King's name, commanded him to desist. The clerk still proceeding, Bull repeated his interdict with such energy of voice and manner, as silenced him; and Andros, overawed by the Connecticut militia, abandoned his enterprise, and returned to New York.

Andros, acting in the spirit of his master, discouraged even the mention of an assem-



bly, and proceeded to levy customs, and establish ordinances, without the consent of the people. The Puritans of Long Island, however, were so unanimous in opposition, claiming a representation as an inalienable birthright, that Andros advised the Duke of York to concede to them legislative franchises. The reply of James was as follows: "I cannot but suspect assemblies would be of dangerous consequence; nothing being more known than the aptness of such bodies to assume to themselves many privileges, which prove destructive to, or very often disturb, the peace of government, when they are allowed."

During the year 1675, Philip Carteret, as the deputy of Sir George Carteret, resumed the government of East Jersey. He was a popular chief magistrate. He encouraged a direct trade with England, unincumbered with the customs exacted by Andros at New York. The commerce of New York was thus placed in jeopardy; and Andros, disregarding the patent of the Duke of York to Sir George, claimed that the ships of New Jersey should pay tribute at New York. The people of New Jersey resisted, and Carteret was imprisoned by order of Andros; but finally released by the verdict of a jury. Andros then attempted to intimidate the government of New Jersey by the royal patent to the Duke. But the firmness of the legislature preserved her independence. While this controversy was going on, Andros had been to England and returned. The rights of New Jersey had been confirmed by the English tribunals; and New York, presenting for the time, the spectacle of free trade, was left without a revenue. Andros returned to England, and was succeeded in the government of New York by Thomas Dongan, in November, 1683.

The Duke of York succeeded to the throne in Feb. 1685, under the title of James II.; and on the 3rd June, 1686, appointed Sir Edmund Andros, who had been knighted on his return from the government of New York, as Governor of all the New England colonies, including Plymouth. Chalmers says "there was a great new seal appointed for New England under the administration of Andros, which was honored with a remarkable motto: *Nunquam libertas gratior extat.*" Hume, speaking of the colonies, says, "King James recalled the charters, by which their liberties were secured; and he sent over governors vested with absolute power."

Governor Andros arrived at Boston, on the 20th December, and published his commission. "He was received," says Chalmers, "with a satisfaction in proportion only as he was less dreaded than Kirke."\* Andros held his first council on the 30th December, and commenced with fair professions; but soon violated them, and proved himself a fit and willing instrument of tyranny. He was authorized to appoint and remove the members of his council; and with their consent, to make laws, impose taxes, and control the militia of the country. Although the council at first consisted of forty or more, after a short time few acted with the governor, and seven being sufficient for a board, he selected such as were his most devoted adherents. A series of despotic measures ensued. The press was placed under the censorship of the notorious Randolph. Liberty of conscience was infringed. Religious institutions were impaired. Personal liberty was disregarded. None were permitted to leave the colony without license from the governor. Magistrates alone were permitted to solemnize marriages; and no marriages were allowed, until bonds with sureties were executed to the governor, to be forfeited if any lawful impediment should afterwards appear. The fees of office were enormously increased, particularly in matters of probate; even a clerk of the secretary Randolph amassed £1,000 sterling per annum from these fees. The people were only allowed to vote for municipal officers. The vote by ballot was abolished. And when the people of Lynn remonstrated, Andros told them plainly, "There is no such thing as a town in the whole country." He gave out that all titles to land were annulled; and when Indian deeds were produced, he declared them "no better than the scratch of a bear's paw." Landholders were obliged again to pay for lands which they had held for thirty or forty years. A tax of a penny in the pound, and a poll-tax of twenty pence was laid. The towns generally resisted its payment, and the people of Ipswich published a protest against the exaction, as contrary to law, for which the most conspicuous among them were imprisoned, and fined, among whom was the intrepid John Wise, the minister of the town, who was suspended from his ministerial functions, fined £50, and compelled to give a bond of £1,000 for good behavior.

On the 12th January, 1687, Andros published his commission at Providence, dissolved the government of Rhode Island, broke its seal, and assumed the administration. Connecticut evaded his demands. On the 13th June, 1687, he sent his secretary, Randolph, to Connecticut, with a threatening message, which that government disregarding, Andros, with his suite, and some sixty regular troops, repaired in October to

\* Colonel Kirke, afterwards so infamously distinguished by the cruelties which he practised upon the adherents of the ill-fated Duke of Monmouth, had actually been appointed in June, 1684, by Charles II., as Governor of Massachusetts, New Hampshire, Maine, and Plymouth; but the death of the King annulled the appointment.

Hartford, where the assembly was in session. Appearing before that body, he declared the government to be dissolved, and demanded the charter. The assembly, slow and reluctant to surrender or produce the cherished patent, kept up the debate until the shades of evening had descended; when the parchment was brought and placed upon the table. The lights were all at once extinguished, though no disorder or confusion prevailed; and when re-lighted, the charter had disappeared. William Wadsworth of Hartford, stealing noiselessly through the crowd, had concealed the patent in the hollow of an oak, which is yet standing to confirm the tale. Sir Edmund assumed the government, and calling for the records of the colony, wrote the word "FINIS" at the close of the proceedings.

Returning to Boston, Governor Andros continued his course of arbitrary measures there, and directed the rapacity of his secretary to the settlements in Maine, but they had already been subjected to official pillage. In the spring of 1688, Andros at the head of a body of seven hundred men, proceeded to the Penobscot, against the Eastern Indians, who retired on his approach, and his only trophy was the plunder of the house and fort of the Baron de St. Castine.

In March, 1688, a new commission was issued by the king, adding New York and the Jerseys to the jurisdiction of Andros, and on the 28th July; the order to Governor Dongan of New York to deliver up the seal of the province to Andros, was read in the provincial council, and placed upon the records.

The news of the landing of the prince of Orange in England, reached Boston on the 4th April, 1689. Andros imprisoned the bearer of the news. The patience of the people had long since been exhausted. They now resolved on striking a decisive blow. On the morning of the 18th April, the town was in arms, and the people from the country poured in to the assistance of the capital. The governor, with such of his council and others as had been most active in obnoxious measures were seized and imprisoned. A declaration, defending the insurrection, was publicly read; the old magistrates were reinstated as a council of safety; and the venerable Governor Bradstreet was made their president. On the 29th May, William and Mary were proclaimed king and queen at Boston.

Andros and his accomplices, in the meantime remained in confinement, until the pleasure of the king and queen should be made known. On the 30th July, William III. issued an order for the immediate conveyance of Andros, Randolph and others to England, "to answer what may be objected against them." They were sent home to England; but in considering their case, the king was placed in an awkward dilemma. If he condemned the conduct of Andros, and sanctioned the proceedings of the colonists, it might be used as an argument and precedent in favor of future insurrections. On the other hand, to approve the course of Andros, and censure the acts of the people, would be condemning the very same course which had produced the revolution in England. The case was therefore summarily disposed of. The colonists were confirmed in their rights. Andros was released, and though generally regarded as a bad man and magistrate, still retained his influence at home. In February, 1692, a little more than two years after his disgrace at Boston, he was appointed by William III. governor of the province of Virginia, in which office he remained until he was superseded by Nicholson, in 1698. Whether he found a people whose opinions were more congenial with his own, or had learned wisdom from misfortune, it is certain that few governors of Virginia were more generally beloved. He returned to London, where he died in February, 1714, Douglass says, "at a very advanced age." He was 82, at the time of his death. His wife died at Boston, according to Sewall, in February, 1688.

History has done no more than justice to Andros, in stamping him with the character of a tyrant. Oldmixon, in 1741, said "He was a Man of as mean a Character as Fortune," and that it was a matter of amazement that such a man should have been continued in office after the Revolution. The family of Andros is one of the most ancient upon the island, and the descendants were living at Guernsey and Alderney, as late as 1798. John Andros, the ancestor of Governor Andros, was, from 1582 to 1607, one of the twelve *jurats*, or judges, who, with the Bailiff, composed the Royal Court of the Island—an office which continued in some of the family name down to as late a period as 1765. Amice Andros, the father of Sir Edmund, was Bailiff of the Island from 1660 to his death, on the 7th of April, 1674, æt. 64. In the inscription upon a mural monument in the church of St. Martin's, Guernsey, over the remains of Amice Andros, Esq., he is styled "Seigneur of Sausmares and Ierbourg, Hereditary Steward of the Island, Lieutenant of Ceremonies in the Courts of Charles I. and II., Judge of the Royal Court of Guernsey, and Major General of the Forces of the Isle," &c. After his death, the office of Bailiff was filled by his son, Edmund Andros, until his departure for New York in August, 1674. The Seigniorship or Lordship of Sausmares, is of Norman origin and great antiquity in the island. The fief became vested in the family of Andros, by intermarriage with that of Sausmares. The late Gen. Brock, who fell in the battle of Queenstown, U. C., Oct. 13, 1812, was a descendant of the Andros family.



## BENEDICT ARNOLD.

[Governor of Rhode Island from 1657 to 1660; from 1662 to 1666; from 1669 to 1672; and from 1677 to 1679.]

BENEDICT ARNOLD, who was at different periods for the space of thirteen years chief magistrate of Rhode Island, was born in England, 21st Dec. 1615. He was the son of William Arnold, who followed Roger Williams to his new settlement at Providence, and was one of the first twelve members of the first Baptist church in the country, founded in March, 1638-9. After Williams had purchased his plantation of the Indians, he offered to share the lands he had obtained with such of his friends at Boston and elsewhere, as chose to join him. In a short time, the little colony increased by emigrants from Massachusetts and Europe. Benedict Arnold removed to Providence in 1638, and settled on a tract of twelve acres conveyed to him by Williams. The year following, with several others, he removed to Pawtuxet, south of Providence, and within the territory ceded to Williams.

In 1642, Samuel Gorton, who had been expelled from Plymouth, and afterwards from Newport, on account of his heretical principles and "abuse of the magistrates," purchased lands at Pawtuxet, and was soon joined by a number who had been disfranchised at Newport, on account of their attachment to him. Disturbances of a violent character soon arose between Gorton's friends and the former inhabitants. In this exigency, application was made to the government of Massachusetts for aid. A memorial was drawn up by Benedict Arnold, and signed by him and twelve others, in which they charged Gorton with "having foully abused high and low at Aquetneck, and bewitching and bemadding poor Providence." Massachusetts replied to them, that Pawtuxet was not within her jurisdiction, and that until they submitted themselves either to the government of Massachusetts or of Plymouth, no interference could be offered in their contentions. The proposition thus made, by a minority of Pawtuxet, to submit to the dominion of Massachusetts, did not meet with a very cordial response from the inhabitants; but in September, four of the most conspicuous, Benedict Arnold, his father William Arnold, and two others, proceeded to Boston, and placed themselves under the protection of Massachusetts. This act led to the assumption of authority by this latter colony over the whole of Rhode Island. The consequences were excessively annoying to the majority of the inhabitants. The general assembly at Warwick, in May, 1649, ordered "letters to be sent to Benedict Arnold and his father, and the rest of Pawtuxet, about their subjecting to the colony of Rhode Island." Still these men preferred to remain under Massachusetts.

In April, 1651, William Coddington of Pawtuxet, who went to England in 1649, obtained a charter for Rhode Island, Canonicut, &c. constituting him the governor thereof. This gave great offence, and the people, nearly unanimous in their opinions on this point, refused to submit to his government. They sent out Roger Williams and John Clarke to procure a revocation of Coddington's patent, which they effected. On the 12th of September, 1654, Williams was chosen president agreeably to the charter and laws of the colony, and continued in office until 1657. During this year Benedict Arnold and William Coddington purchased of the Narraganset sachems, the island of *Quononoquot*, now Jamestown.

In February, 1657, William Harris, for turbulent and seditious conduct, became obnoxious to Governor Williams, who issued a warrant for his arrest and imprisonment. This proceeding was objected to on the part of Benedict Arnold and others, as an improper use of power, and the people seem to have sustained the objection; for in the following May, Governor Williams was left out of office, and Benedict Arnold chosen president. He was re-elected in the two following years.

The persecution of the Quakers commenced soon after the arrival of the first of that sect in 1656. Sanguinary laws were adopted against them by all the united New England colonies, except Rhode Island, and were enforced with rigor, until an order from Charles II., in 1661, put an end to the proceedings. Governor Arnold, during this persecution, took a decided stand in favor of religious freedom. Commissioners from the other colonies endeavored to prevail on Rhode Island to unite with them, in extirpating the new sect. But she remained true to her principles. The general assembly, in March, 1657, declared the platform on which their charter rested, to be liberty of conscience, and sent this declaration to the commissioners. They again pressed the governor and assembly to unite with the other colonies, but with no better success. The answer returned in October following, by the assembly, was drawn up by Governor Arnold, and signed by him, as president—and while expressly disapproving the heresies of the Quakers, it adheres to the doctrine of toleration. The other colonies were incensed, at the inflexible adherence of Rhode Island to the principles of her founder; and they again sent commissioners, requiring that colony to unite in a general persecution, under the penalty of being herself placed under the ban of excommunication from all intercourse with the rest of the colonies. This roused the spirit of Rhode Island. She determined to resist the demand—and did resist. She appealed to the



king; and in 1661, the royal mandamus directed to the government of New England, put an end to the further persecution of the Quakers.

On the 8th July, 1663, the agent of Rhode Island, Mr. Clarke, obtained from Charles II. a new charter, which, to the present day, continues to be the fundamental law of the State. Benedict Arnold was created by the charter the first governor, and Roger Williams was one of the assistants. Arnold was annually re-elected until 1672, and afterwards from 1677 to 1679. He died in office, at the close of the year 1678, aged 62. He was a man of exceedingly popular manners, of great energy of character, and devoted to the interests of his constituents. He is often mentioned by Winthrop in his History, as "a great friend of Massachusetts, especially in negotiations with the Indians," with whose language he was familiar, and who had great confidence in his integrity.

#### WALTER BAREFOOTE.

[Governor of New Hampshire for a short period in 1685.]

WALTER BAREFOOTE, who was deputy governor and president of the council of New Hampshire, during the administration of Governor Cranfield, and exercised the office of governor for a short time after Cranfield left the province, was a native of England, and born in 1635. We find him in active business as a merchant in Great Island, (New Castle,) near Portsmouth, N. H., as early as 1660. After the death of Charles II., Edmund Randolph, the creature of Cranfield and Andros, was appointed collector of the customs for New England. Looking about for a suitable agent in New Hampshire, he appointed Walter Barefoote his deputy at Portsmouth. Randolph was in bad odor throughout the province, and his new deputy very soon earned a similar distinction. On receiving his appointment, Barefoote published an advertisement, requiring that all vessels should be entered and cleared with him. His orders were peremptorily resisted, and for attempting to execute an office not derived from the constituted authorities of the province, he was arraigned before the president and council, 24th March, 1680, found guilty on the trial, and sentenced to pay a fine of £10. The indictment charges him with "having in a high and presumptuous manner set up his majesty's office of customs without leave from the president and council; with disturbing and obstructing his majesty's subjects, in passing from harbor to harbor, and town to town; and with insolence, in making no other answer to any question propounded to him, but '*My name is Walter,*'" &c. Barefoote continued his petty annoyances, and on the 10th of March, 1682, seized a vessel at Portsmouth, for a pretended violation of the laws of trade. He was again prosecuted; pleaded his deputation from Randolph before the council, in justification; but was nevertheless convicted, and sentenced to pay £20, and two of his assistants £5 each. This affair was carried by appeal before the king, but the issue is not mentioned.

On the 9th of May, 1682, Barefoote was named as one of the counsellors of the province, in Governor Cranfield's commission. On the 20th of January, 1683, he was appointed captain of the fort, in place of Capt. Elias Stileman, who had given some offence to Cranfield. During the same year, Barefoote was made a judge, and Randolph attorney general, both proving themselves the willing instruments of Cranfield's rapacity. Barefoote, in his capacity as judge, promoted the persecution of Moodey, and other protestant clergymen, who had refused obedience to the mandates of Cranfield. In June, 1685, Barefoote was appointed deputy governor. Articles of complaint against the administration of Cranfield had already been preferred by the agent of the province to the king; and when Cranfield learned, through private correspondence, that the decision was against him, he secretly left the province.

Walter Barefoote was now the acting governor of the province; but his administration was a short and unquiet one. Dudley succeeded him in May, 1686. Barefoote, however, during his stay in office, contrary to the injunctions of the Lords of Trade, who ordered the proceedings to be suspended, suffered executions in favor of Mason, recovered in Cranfield's courts, to be extended, and persons to be imprisoned. The excitement among the people rose to a high pitch. Barefoote was derided and insulted whenever he appeared in public; and a new complaint was forwarded to the king, by Nathaniel Weare, as agent for the province.

One or two incidents will serve to show the estimation in which Barefoote, Mason, and others, were at this time held. An attempt having been made to levy one of the executions at Dover, the officer was resisted, and driven off. Warrants were issued for the arrest of the rioters, and the sheriff with his attendants attempted to seize them while engaged in divine service. This produced an uproar in the congregation, when a young heroine knocked down the officer with her Bible, and his assistants were all so roughly handled that they were glad to escape with their lives. A short time after, two men of the names of Nutter and Wiggin, who had been members of assembly, came to Barefoote's house at New Castle, and entering into conversation with the governor and Mason, who was there, about their proceedings, used such provoking language, that

Mason, seizing Wiggin, attempted to thrust him from the house. But Wiggin, being the stronger man, seized him by the cravat, and threw him into the fire, where his clothes and one of his legs were badly burned. Barefoote, attempting to help him, shared the same fate, and had two ribs broken and one of his teeth beaten out in the struggle. The affidavits of Mason and Barefoote, detailing the particulars of this singular encounter, and open contempt of authority, are published in 2 N. H. Hist. Coll. pp. 195—199. The government of Dudley went into operation on the 25th of May, when Barefoote returned to that obscurity from which he originally emerged as the active agent of tyranny. He died at New Castle, in 1688, at the age of 53.

### JOSIAH BARTLETT.

[Governor of New Hampshire from 1790 to 1794.]

JOSIAH BARTLETT, one of the signers of the Declaration of Independence, and first governor of New Hampshire after the adoption of the State Constitution, was born in Amesbury, Ms. 21st November, 1729. He was the fourth son of Stephen Bartlett, whose ancestors were among the first settlers of Newbury. He had not the advantages of a collegiate education, but having a taste for reading, sought, and was readily admitted to the privilege of the private libraries of gentlemen in the vicinity. At the age of sixteen, he commenced the study of medicine, with Dr. Ordway, a respectable physician, and family connection, and at the end of five years, having well qualified himself for its duties, commenced the practice of his profession, in 1750, at Kingston, N. H. He became a skilful and distinguished practitioner. To him is ascribed the first application of Peruvian bark in cases of canker, which before, was considered an inflammatory, instead of a putrid disease, and as such had been unsuccessfully treated.

This disease, which was called the throat distemper, appeared at Kingston, in the spring of 1735. It was of a very fatal character, and for a time seemed to baffle the skill of the physicians. Dr. Bartlett at once came to the conclusion that former theories respecting diseases of this kind were erroneous, and after deep study and investigation, adopted a new course of practice on his own child, who was attacked, with signal success. He applied it to others, was eminently successful, and his fame as a physician was established. Nothing will more endear a man to his fellow citizens, than a successful practice of physic, in cases of peril, where other physicians have failed. And a man of the distinguished powers of Dr. Bartlett, and of his decision and integrity, was not likely long to remain unnoticed, in times which tried men's souls. The public attention was soon directed to him, as a gentleman in whom confidence might be reposed, and whose duties, whatever they might be, would be discharged with promptness and fidelity.

He early received the commission of a magistrate, and the command of a regiment of militia. In the year 1765, he was elected to the legislature of the province of New Hampshire, from the town of Kingston. In his legislative capacity, he soon found occasion to oppose the mercenary views of the royal governor. He would not become subservient to the will of a man whose object, next to the display of his own authority, was the subjection of the people to the authority of the British administration.

The controversy between Great Britain and her colonies, was now beginning to assume a serious aspect. The opposition which was abroad in America against the British government, and which continued to gather strength until the year 1774, had made equal progress in the province of New Hampshire. At this time, a committee of correspondence, agreeably to the recommendation and example of other colonies, was appointed by the house of representatives. For this act, the governor immediately dissolved the assembly. But the committee of correspondence soon after re-assembled the representatives, by whom circulars were addressed to the several towns, to send delegates to a convention, to be held at Exeter, for the purpose of selecting deputies to the continental congress, which was to meet at Philadelphia in the ensuing September.

In this convention, Dr. Bartlett, and John Pickering, a lawyer, of Portsmouth, were appointed delegates to congress. The former of these having a little previously lost his house by fire, was under the necessity of declining the honor. The latter gentleman wishing also to be excused, other gentlemen were elected in their stead.

Dr. Bartlett, however, retained his seat in the house of representatives of the province. Here, as in other colonies, the collisions between the royal governor and the people continued to increase. The former became more arbitrary in his proceedings; the latter better understood their rights, and were more independent. The conspicuous part which Dr. Bartlett took on the patriotic side, the firmness with which he resisted the royal exactions, rendered him highly obnoxious to the governor, by whom he was deprived of his commission as justice of the peace, and laconically dismissed from his command in the militia.

From this time, the political difficulties in New Hampshire greatly increased. At length, Governor Wentworth found it necessary for his personal safety to retire on board a British man-of-war, then lying in the harbor of Portsmouth. From this he went to



Boston, and thence to the Isle of Shoals, where he issued his proclamation, adjourning the assembly till the following April. This act, however, terminated the royal government in the province of New Hampshire.

In September, 1775, Dr. Bartlett, who had been elected to the continental congress, took his seat in that body. In this new situation, he acted with his accustomed energy, and rendered important services to his country. At this time, congress met at nine in the morning, and continued its session until four o'clock in the afternoon. The state of the country required this incessant application of the members. But anxiety and fatigue they could endure without repining. The lives and fortunes of themselves and families, and fellow citizens, were in jeopardy. Liberty, too, was in jeopardy. Like faithful sentinels, therefore, they sustained with cheerfulness their laborious task; and, when occasion required, could dispense with the repose of nights. In this unwearied devotion to business, Dr. Bartlett largely participated; in consequence of which, his health and spirits were for a time considerably affected.

In a second election, on the 23d of January, 1776, Dr. Bartlett was again chosen a delegate to the continental congress. He was present on the memorable occasion of taking the vote on the question of a declaration of independence. On putting the question, it was agreed to begin with the northernmost colony. Dr. Bartlett, therefore, had the honor of being called upon for an expression of his opinion, and of being the first after John Hancock to place his name upon the Declaration.

On the evacuation of Philadelphia by the British, in 1778, Congress, which had for some time held its sessions at Yorktown, adjourned to meet at the former place, within three days, that is, on the 2d day of July. The delegates now left Yorktown, and in different companies proceeded to the place of adjournment. On reaching Philadelphia, it was obvious from the condition of the city, that an enemy had been there. In a letter to a friend, Dr. Bartlett describes the alterations and ravages which had been made. "Congress," he says, "was obliged to hold its sessions in the college hall, the state-house having been left by the enemy in a condition which could scarcely be described. Many of the finest houses were converted into stables; parlor floors cut through, and the dung shovelled through into the cellars. Through the country, north of the city, for many miles, the hand of desolation had marked its way. Houses had been consumed, fences carried off, gardens and orchards destroyed. Even the great roads were scarcely to be discovered, amidst the confusion and desolation which prevailed."

On the 19th of August, 1778, a new election took place in New Hampshire, when Dr. Bartlett was again chosen a delegate to Congress; he continued, however, at Philadelphia but an inconsiderable part of the session, his domestic concerns requiring his attention. In the early part of the year 1779, in a letter to one of the delegates in Congress, Dr. Bartlett gives a deplorable account of the difficulties and sufferings of the people in New Hampshire. The money of the country had become much depreciated, and provisions were scarce and high. Indian corn was sold at ten dollars a bushel. Other things were in the same proportion. The soldiers of the army could scarcely subsist on their pay, and the officers, at times, found it difficult to keep them together.

Soon after his return from Philadelphia, he was appointed a member of the committee of safety, and remained an active and influential member until 1781. In 1779, he was appointed chief justice of the court of common pleas; and on the 14th November, 1782, he became an associate justice of the supreme court, and in 1788, he was advanced to the head of the bench. In the course of this latter year, the present Constitution was presented to the several States, for their consideration. Of the convention in New Hampshire which adopted it, Dr. Bartlett was a member, and by his zeal was instrumental in its ratification. In 1789, he was elected a senator to Congress; but the infirmities of age induced him to decline the office. In June, 1790, he was elected president of New Hampshire, and continued in the office until the new constitution went into operation, in June, 1793, when he was elected first governor of the State. He filled this office until January 29, 1794, when the infirm state of his health obliged him to resign the chief magistracy, and to retire wholly from public life.

Governor Bartlett died at Kingston, on the 19th of May, 1795, in the 65th year of his age. The Rev. Dr. Thayer paid the following just tribute to his memory: "His mind was quick and penetrating, his memory tenacious, his judgment sound, his natural temper was open, humane and compassionate. In all his dealings he was scrupulously just, and faithful in the performance of all his engagements. Few persons, by their own merits, without the influence of family or party connections, have risen from one degree of honor and confidence to another, as he did; and fewer still have been the instances, in which a succession of honorable and important offices, even to the highest, have been held by any man with less envy, or executed with more general approbation." Gov. Bartlett married Mary Bartlett, a lady of Kingston, who died in 1789. They had eleven children, the only survivor being the Hon. EZRA BARTLETT, born Sept. 13, 1770, who resides at Haverhill, N. H.



## List of Congregational Churches and Ministers in Caledonia County, Vt. from its first Settlement to July 31, 1840.

By Rev. LEONARD WORCESTER, M. A., Pastor of the Church in Peacham, Vt.

EXPLANATION.—† signifies installed; — not graduated at College.

Towns and Churches.	Ministers.	Native Place.	Born.	Where Educated.	Grad.	Settlement.	Dismission.
Barnet	Andrew Govan	Glasgow, Scotland	March, 1794	Glasgow	1823	Oct. 21, 1829	Sept. 5, 1832
Burke	Thomas W. Duncan †	Antrim, N. H.	March 3, 1791	Dartmouth	1817	Nov. 8, 1837	Aug. 15, 1839
Cabot	Moses Ingalls	Danville, Vt.	April 8, 1795	Bangor	—	Oct. 17, 1823	June 22, 1825
	Henry Jones	Claremont, N. H.	—	—	—	Jan. 4, 1827	May, 1832
	Levi H. Stone	Cabot, Vt.	Dec. 10, 1807	—	—	June 19, 1839	—
Danville	John Fitch	Hopkinton, Ms.	1770	Brown	1790	Oct. 30, 1793	Oct. 1, 1816
	Jeremiah Flint	Brantree, Vt.	—	Middlebury	1811	July 31, 1817	March 18, 1818
	Edward Hollister †	Salisbury, Ct.	—	Middlebury	1816	March 26, 1823	May 7, 1826
	Elderkin J. Boardman †	Bethel, Vt.	June, 1791	Dartmouth	1815	Jan. 3, 1827	Oct. 29, 1833
	David Adkins Jones †	Walsingham, Eng.	1798	Hoxton, Eng.	—	March 25, 1835	April, 1839
Groton	No Pastor	—	—	—	—	—	—
Hardwick, 1st	Nathaniel Rawson	Milford, Ms.	Oct. 8, 1790	Middlebury	1817	Feb. 13, 1811	May 30, 1817
	Jacob N. Loomis	Lanesborough, Ms.	—	Bowdoin	1810	Jan. 2, 1822	Jan. 1, 1830
	Robert Page †	Readfield, Me.	—	Middlebury	1805	Sept. 25, 1833	May, 1835
	Chester Wright †	Hanover, N. H.	Nov. 6, 1776	—	—	June 15, 1837	Died Apr. 16, 1840
Hardwick, 2d	Orin Brown	—	—	—	—	Feb. 1826	Jan. 31, 1827
Kirby	No Pastor	—	—	—	—	—	—
Lyndon	Samuel G. Tenney	Georgetown, Ms.	Sept. 7, 1800	Dartmouth	1823	June 29, 1825	Jan. 19, 1831
	Amos Blanchard	Peacham, Vt.	Sept. 28, 1805	Andover	—	Jan. 9, 1833	Jan. 1836
	William Scales, Jr.	Lebanon, N. H.	Jan. 1, 1767	Middlebury	1832	Dec. 27, 1837	—
Peacham	Leonard Worcester	Hollis, N. H.	—	—	—	Oct. 30, 1799	—
St. Johnsbury, 1st	Pearson Thurston †	Sterling, Ms.	—	Dartmouth	1787	Oct. 25, 1815	Oct. 13, 1817
	Josiah Morse	Danville, Vt.	Sept. 7, 1798	—	—	Feb. 21, 1833	—
St. Johnsbury, 2d	James Johnson †	Lynnfield, Ms.	July, 1779	Harvard	1808	Feb. 28, 1827	May 3, 1838
	John H. Worcester	Peacham, Vt.	May 28, 1812	Dartmouth	1834	Sept. 5, 1839	—
Walden	No Pastor	—	—	—	—	—	—
Waterford	Asa Carpenter	Pomfret, Ct.	Oct. 10, 1770	Dartmouth	1795	May 30, 1798	June 18, 1816
	Reuben Mason	Grafton, N. H.	July 27, 1778	—	—	Oct. 20, 1819	August, 1825
	Thomas Hall	Cornish, N. H.	Jan. 28, 1798	Dartmouth	1823	Sept. 23, 1825	Nov. 4, 1830
	Do. re-settled	—	—	—	—	June 8, 1836	—

## NOTES.

## CALEDONIA COUNTY

Lies in the northeasterly quarter of the State of Vermont, on Connecticut river, between the county of Orange on the south, and the counties of Orleans and Essex on the north and northeast. It comprises 17 towns; in three of which, however, no Congregational church has ever existed; viz. Newark, Ryegate, and Sheffield. And though in the towns of Wheelock and Sutton very small churches were once formed, in the former about 35, and in the latter about 11 years ago, they were soon diminished by removals, and other causes, until, in the course of a few years, they ceased to exist in an organized state. The towns of Barnet and Ryegate in this county, were originally settled principally by Scotch Presbyterians, mostly of the Anti-Burgher and Cameronian denominations, of each of which churches were early formed, which still exist with a respectable number of communicants. It may be proper to observe, too, that in all those towns where Congregational churches do exist, there is one church or society, or more, of some different denomination; so that only part, and, in most cases, much the smaller part of the population, has any connection with Congregationalism.

**BARNET.**—More than twelve years prior to the formation of the present Congregational church in this place, one had been gathered, consisting of members, some of whom resided in Barnet, and others in Lyman, N. H. But, by removals, and other unfavorable circumstances, it had fallen into such a state that it was deemed expedient that a new church should be constituted. This was effected, October 21, 1829, the day of Mr. Govan's ordination. It then consisted of only three members; though it was understood that a number more would unite with it immediately, and it was considerably increased in a few days. Some farther addition was made to its number during the short ministry of its only pastor; particularly by a little revival, which commenced in 1831, and resulted in an accession of more than 20. Probably its number has never exceeded about 60. It is now 46. Mr. Govan prepared for the ministry in Glasgow, Scot.; whence he came to this country. Since he left Barnet, he has labored at Lancaster and Kingston, N. H. and is now at Rowe in Massachusetts.

**BURKE.**—This church was formed March 1, 1807, consisting of eleven members. It has never been favored with large accessions, and has always been small and feeble. Its present number is 56; and this it has never much exceeded at any one time. Mr. Duncan studied divinity with Rev. E. P. Bradford. He had preached half the time in Burke three or four years before his installation; previously to which he had been settled at Post Mills, Thetford.

**CABOT.**—The church in this place, consisting of 15 members, was organized Oct. 25, 1801. Though it was destitute of a pastor about twenty-two years, it was favored with considerable missionary, and some other ministerial labor. One of its deacons has preserved a list of 38 missionaries, most of them from Connecticut, who lodged at his house, and labored more or less in the place. Its pious and faithful deacons, too, watched over the interests of the church with exemplary and unceasing care, and it was favored with repeated seasons of some revival, by which a considerable number were gathered in. In 1826, too, when it was again without a pastor, and after a season of great declension, dissension, and alienation, a remarkable season of revival was enjoyed, which resulted in an addition of 92 members. There was some revival again in 1831, by which a number were added. The whole number received is 276. Present number 160. One fact in the history of this church, which seems worth recording, is, that on one occasion, the children of five families, in all 23, were collected together, and received baptism by a missionary, all but one of whom have since become professors of religion, and four of them are now preachers of the gospel.—Mr. Ingalls and Mr. Jones both went into the State of New York.

**DANVILLE.**—This church was formed while the town was yet in its infancy, Aug. 9, 1792, consisting of only six members. Its number was not greatly increased before the ordination of its first pastor, in the succeeding year; and during his whole ministry of almost twenty-three years, though some small additions were received, from time to time, its number continued to be rather small. But, about the time of his dismission, the Lord was pleased to appear in his glory to build up Zion in Danville. A revival then com-

menced, as the result of which, in 1817, 110 hopeful converts were added to the church. A little revival was also enjoyed in 1829, when 19 were added. And in 1831, a year long to be remembered for many signal displays of divine grace in Vermont, and in other places in this country, this church shared largely in the blessing so extensively bestowed, and an addition of 121 was received. The whole number admitted to this church, from its first establishment, by profession and by letter, is 412. Its present number, 202. Mr. Fitch, the first pastor of this church, studied divinity with Rev. Dr. Emmons. He was much esteemed up to the very time of his dismissal. Yet that event took place, and he retired from the ministry, under lamentable circumstances, which, when afterwards they became public, were peculiarly adapted to enforce the apostolic admonition, "Let him who thinketh he standeth take heed lest he fall." By a prompt humble confession, he regained the fellowship of the church, though he did not attempt to resume the duties of the ministry for several years; but was employed, a considerable part of the time, as a preceptor in the Academy at Thetford, Vt. Towards the close of his life, however, with the approbation of some of his brethren, he again labored in the ministry, and was employed some time, both as a preacher and a preceptor, at Guildhall, Vt., where he died, Dec. 18, 1827. The case of his immediate successor, Mr. Flint, was not less deplorable. In a few months after his ordination, he was dismissed and deposed for unchristian conduct, and has never returned to the ministry. Mr. Hollister, previously to his settlement, had been on a short mission to the west. He left Danville in feeble health, and went to the south, where he has remained, employed principally in teaching. Mr. Boardman had been previously settled at Bakersfield, Vt., and soon after leaving Danville was settled at Randolph, Vt., where he remains. The last three all studied divinity at Andover. Mr. Jones received his theological as well as his literary education at Hoxton, and was settled in the ministry in England, a number of years, before he came to this country. He is now at Schuylerville, N. Y., where he was settled immediately after he left Danville.

**GROTON.**—The little church in this place was formed Dec. 17, 1829, consisting of 13 members, most of whom, though inhabitants of Groton, were previously members of the church in Peacham, where they would have chosen to remain, had it not been for the hope that the good cause might be promoted in their own town, by establishing a church there. This hope, however, was scarcely realized. Though 16 or 17 were subsequently gathered in, so that the whole number of its members has been about 30, it soon began to be reduced, mostly by removals, and has continued to be reduced, until only eight remain; and the probability seems now to be, that these few will become united with other churches, and this church cease to exist as a distinct body.

**HARDWICK.**—The first church in this place was constituted July 29, 1803, consisting of 13 members. While it remained destitute of a pastor, it was favored with a good deal of missionary and other occasional ministerial labor; and it received accessions to its number, from time to time, particularly in 1810, when it was favored with a season of revival, under the ministrations of Rev. James Parker, and other missionaries, which resulted in an addition of more than 60, in that and the following year. In the summer of 1817, another season of some revival brought an accession of 37. In 1820 and 1821, again, a considerable number were added. By another revival, in 1826 and 1827, under the ministry of Mr. Loomis, about 30 were brought in. In 1832, also, while Rev. Justus W. French was laboring there, as a stated supply, another season of refreshing came, and 52 were added. And while the last beloved pastor of this church, in a pastoral letter addressed to his flock a few days before his death, lamented that no extensive revival had been enjoyed during his short ministry, he yet had occasion gratefully to say, "still it should not be forgotten, that drops of saving mercy, as we have reason to believe, have been distilled, for which we are bound to thank God forever." The whole number received into this church is 352. Its present number, 124.—Mr. Rawson, the first pastor of this church, since his dismissal, has labored in various different places—in some as a domestic missionary. Mr. Loomis resigned his charge on account of the debilitated state of his health. He has since been sometimes employed as a stated supply, and in other occasional labors; though he is now engaged mostly in agricultural pursuits. Mr. Page had been three times previously settled. He is now settled in Levant, Me. Both he and Mr. Loomis studied divinity at Andover. Mr. Wright had previously been, for more than twenty years, the able, and faithful, and successful pastor of the first church in Montpelier. At that place, too, he closed his valuable life, at his former residence, the present residence of his only son, April 16, 1840, in the 64th year of his age. But he "shall be in everlasting remembrance." He was the first who ever died pastor of a church in Caledonia County. He studied divinity with Rev. Dr. Burton.

The location of a new place for worship, with which many of the members were dissatisfied, occasioned a division in this church, which resulted in the organization of another church, March 2, 1825, consisting of about 50 members, most or all of whom



were from the other church. With this church, after the removal of its only pastor, the Rev. Anariah Chandler, formerly of Waitsfield, Vt. and now of Greenfield, Ms., labored as a stated supply about two years. During that time, in 1832, a revival was enjoyed, which brought an accession to the church of about 40. But the subsequent history of this church is most deplorable. Difficulties arose, which induced some of its most valuable members to take a dismission to the other church. Then errors crept in, of a most disorderly, profane, and licentious character, both in sentiment and practice, by which a number of its members were strangely perverted and carried away; and the result is, that the church, as an organized body, has ceased to exist.—Mr. Brown removed to the State of New York.

**KIRBY.**—This church was formed April 25, 1812, and then consisted of 12 members. Though it has never been favored with a pastor, it has employed several different preachers, and been supplied with considerable ministerial labor. It has, however, never been in a very flourishing state. The whole number of admissions has not much exceeded 70. It numbers, at present, 45 members.

**LYNDON.**—The church in this town was organized November 30, 1817. Though the population of the town had then become very considerable, that part of it which could be considered as at all connected with this church, was quite small, nor has it ever been much otherwise to the present time. The church, however, has been favored with frequent, though at no time with very large accessions. At one time, for eight or nine years, scarcely a communion season passed without an addition of one, two, or more. It has also been favored with not less than five seasons of some special attention, by each of which, at once, or in a short time, from nine or ten to sixteen or seventeen, were added. It has also been noticed as a somewhat remarkable fact, that the greatest number of hopeful conversions, and admissions to the church, have been when it was without a pastor. At these times, however, it must have been favored with considerable occasional preaching, and other ministerial labor. The whole number admitted to this church is 160. Present number, 96.—Mr. Tenney, since he left Lyndon, has been settled at Bakersfield and at Waitsfield, Vt., and is now at Hillsborough, N. H. He studied divinity with Rev. Mr. Chapin of Woodstock, Vt. Mr. Blanchard, since leaving Lyndon, has been settled at Warner, and is now at Plainfield, Meriden Society, N. H. He and Mr. Scales both studied divinity at Andover.

**PEACHAM.**—So early as January 22, 1784, when there were but few families in the place, a church was organized here, of the Presbyterian order, consisting of 18 members; but it was soon involved in some unhappy difficulties, which long continued, and finally resulted in the dissolution of the body, without its having enjoyed a single communion season. The present Congregational church succeeded, and was formed April 14, 1794, consisting of 12 members. Several more were soon added by letter; and a little revival of religion immediately ensued, which increased the number, by the end of the year, to 35. To this number only four were added, until the time of the ordination of its pastor, himself being the 40th member admitted. Under his ministry, for a long season, the number slowly increased. For more than seventeen years only 57 by profession, though a number more by letter, were added. But in 1817 a brighter day dawned. The Spirit was poured from on high, and "the wilderness became a fruitful field." A revival commenced, and progressed, until, in the course of about eighteen months, no less than 225 were received by profession, and eight by letter, in all 233. To this day of gladness and rejoicing another long and lamentable season of darkness succeeded. For twelve years the number added was small. Unhappy dissensions arose, and, for a time, Zion appeared to be covered with a cloud, as "in the day of the Lord's anger." Some were almost ready to conclude that the Lord would be favorable no more. But even in the midst of this darkness, he again arose for the salvation of his people, and compassed them "about with songs of deliverance." In 1831 this church shared richly in the blessing which was so extensively bestowed. Another precious season of refreshing was enjoyed, which brought an accession to the church, in the course of about fourteen months, of 154 by profession. Since that interesting season, there have been some additions, though the number has not been great. In the meantime, a considerable number have deceased, and many have removed; so that, on the whole, the number of members has much decreased. The whole number received to this church is 611. Its present number 266. Though the pastoral relation of the only pastor of this church has never been formally dissolved, he has been induced by age and infirmities to discontinue his stated labors, and now resides at Littleton, N. H. where a son of his is settled in the ministry.

**ST. JOHNSBURY.**—The first church in this place was organized November 21, 1809, consisting of 19 members. It was gradually increased from year to year, so that at the time of the installation of its first pastor, at the end of about six years, 60 had been

received. By an interesting revival of religion, during Mr. Thurston's short ministry, 52 were added—40 the first year. After Mr. Thurston's dismissal, the church was again without a pastor more than fifteen years; though it employed a number of preachers, and was favored with ministerial labor a considerable part of the time, and the number of its members gradually increased, excepting as it was diminished, for a time, by the formation of the second church. Under the ministry of its present pastor, it has been repeatedly favored with some revival, and its number has been considerably increased. The whole number received is 270. Its present number, 112.—Mr. Thurston had been previously settled at Somersworth, N. H. While at St. Johnsbury, his health failed, so that he could no longer perform his ministerial labors. He removed to Leominster, Ms., where he died soon after. He studied divinity with Rev. Dr. Spring of Newburyport.

Finding it inconvenient to enjoy gospel privileges with this church at its usual place of public worship, a number of its members sought and obtained a separation from it, and were formed into a second church, April 7, 1825, consisting of 19 members. In proportion to the population with which this church is connected, it has been favored with a large increase. During the ministry of its first pastor, it was favored with repeated pleasant seasons of revival. By one, in 1826 and 1827, it received an accession of 52. Another, which commenced in 1831, and seemed to be renewed in 1832, resulted in an addition of 93. Some additions were also received, from time to time, afterwards. Since the present pastor commenced his labors, too, some revival has been enjoyed, and upwards of 30 have been added. The whole number received exceeds 260. Present number 218.—Mr. Johnson had been previously settled at Pottsdam, N. Y. and at Williston, Vt., and is now settled at Irasburgh, Vt.

WALDEN.—The present church in this place was formed April 30, 1823, consisting of 16 members. These were gathered from the remains of a little church which had been formed more than twenty years before, the records of which had been so carelessly kept, that neither the date of its organization nor the names of its members could be ascertained. Hence a new organization was judged to be necessary. This church has never been favored with a pastor; and, though it has obtained some ministerial labor, it has not, by any means, been constantly supplied. It has, however, gradually somewhat increased; so that, in all, more than 60 members have been admitted. In 1839 its number was 45.

WATERFORD.—This church, consisting of eight members, was formed, and its first pastor ordained, May 30, 1798, when the town was quite new, and its population small. It continued to be small and feeble a good while; but at length began to be more increased. It has since enjoyed four or five seasons of more or less refreshing, which brought to it considerable accessions. The most extensive and interesting revival was in 1828, by which an addition of 60 was received. The whole number of its admissions is 241. Present number of members, 120.—Mr. Carpenter removed to Penfield, N. Y., where he died, September, 1825, aged 55. Mr. Mason, after leaving Waterford, was first settled at Glover, and afterwards at Westfield, Vt., where he remains. In consequence of the then prevailing unhappy excitement on the subject of masonry, Mr. Hall was dismissed from his pastoral relation, Nov. 4, 1830, and was settled, several years, as pastor of the second church in Norwich, Vt. Being again dismissed, he was, with much unanimity, recalled to his former charge, where he quietly remains. He studied divinity with Rev. Dr. Burton.

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## AN ACCOUNT OF THE CONNECTICUT HISTORICAL SOCIETY.

[Prepared by HENRY BARNARD, 2nd., Esq., Corresponding Secretary.]

THE earliest efforts to collect, preserve and publish materials for a full and authentic history of the various cities, towns and parishes in Connecticut were made under the auspices of the Connecticut Academy of Arts and Sciences.\* On the 1st of January, 1800, the Academy addressed a circular letter to every town in the State containing the subjects of inquiry arranged under thirty-two distinct heads relative to the geography, natural, civil and political history,

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\* See American Quarterly Register, Vol. xiii. p. 23.

agriculture, manufactures and commerce of Connecticut. More than thirty communications were received by the Academy, and an interest awakened in historical research which led to the preparation and publication of many centennial and statistical discourses. Under the direction or patronage of the Academy in 1811, "A Statistical Account of the City of New Haven, by Rev. Dr. Dwight; in 1816, of the several Towns in Litchfield County, by James Morris, Esq.; and in 1818, of Middlesex County, by Rev. David D. Field, D. D." were published. For several years past the efforts of the Academy have been confined mainly to researches of a scientific character, with the exception of its interest in the centennial celebration of the first settlement of the colony of New Haven, which took place on the 25th of April, 1838. This celebration caused the preparation and publication of two valuable historical documents, viz. the Discourse, by Prof. James L. Kingsley, commemorative of the occasion, and a series of discourses relative to the history of the first church and society of New Haven, by the Rev. Leonard Bacon, its present pastor.

In 1825, the Connecticut Historical Society was formed, and at the May session of the General Assembly of that year, incorporated for the express purpose of discovering, collecting and preserving whatever may relate to the civil, ecclesiastical, and natural history of this State and of the United States. It owes its origin to the Antiquarian zeal and research of the Rev. Dr. Thomas Robbins, then Pastor of the first church in East Windsor, and now settled at Mattapoissett, Rochester, Ms. According to the charter, the Society was to meet once a year for the choice of a President, Vice President, Corresponding Secretary, Recording Secretary, Treasurer, and such other officers as might be designated from time to time by the Society. The venerable author of "McFingal," Judge Trumbull, was, at the first meeting under the charter, chosen President; Bishop Brownell, Vice President; the Rev. Dr. Robbins, Corresponding Secretary; Hon. Thomas Day, Recording Secretary; and Prof. Doane, now Bishop of New Jersey, Secretary of the Standing Committee. Several meetings of the Society, and of the Standing Committee, were held; by-laws were passed; an address to the public was published; and contributions of considerable value were received. Owing, however, to the removal from the State of several of the more prominent officers and active members, the operations of the Society were suspended until May, 1839, when the Charter was revived by the following Act of the General Assembly.

*At a General Assembly of the State of Connecticut, holden at Hartford, in said State, on the first Wednesday of May, in the year of our Lord one thousand eight hundred and thirty-nine:*

*Whereas, John Trumbull and others, at the session of this Assembly, held at Hartford, on the first Wednesday of May, 1825, were incorporated, by the name of the Connecticut Historical Society, for the purpose of discovering, procuring and preserving materials for the civil, ecclesiastical and natural history of the United States, and especially of the State of Connecticut: And whereas, it was provided by the act of incorporation, that said corporation should meet once a year for the choice of a President, Vice-President, Corresponding Secretary, Recording Secretary, Treasurer, and such other officers as might be designated from time to time, by the by-laws of the Society: And whereas, the persons so incorporated, met in the month of May, 1825, and accepted said act of incorporation, and elected the officers mentioned therein, who entered upon the duties assigned them respectively; but since the year 1825, there has been no election of officers in said Society, and it is now a matter of doubt whether the charter of said Society is not forfeited by non-user; and if otherwise, it is difficult to ascertain who are now members: And whereas, some valuable historical materials were collected by said Society, while it was in operation, which have been thus far preserved, but which are in danger of being scattered and lost, without the care of this, or some similar institution: And whereas, the objects of said Society are important and worthy of legislative protection and encouragement: it is, therefore,*

*Resolved and declared by this Assembly, That the existence of said Society as a body corporate, with the powers and privileges originally granted thereto, be continued and perpetuated, as though its officers had been chosen annually since 1825.*

*Resolved further, That Thomas C. Brownell, John S. Peters, William W. Ellsworth, Thomas Day, Thomas Robbins, Isaac Toucey, George Sumner, Roger M. Sherman, William T. Williams, Martin Welles, Thomas H. Gallaudet, Walter Mitchell, Samuel H.*



Huntington, Nathan Johnson, Hawley Olmsted, David S. Boardman, Charles Hosmer, Epaphroditus C. Bacon, Erastus Smith, George R. Bulkley, Edward C. Herrick, Noah Porter, Jr., James L. Kingsley, Leonard Bacon, Nathaniel Goodwin, Charles Davies, Royal R. Hinman, John A. Rockwell, Thomas B. Butler, L. P. Waldo, Andrew T. Judson, Henry Barnard, 2d., Elkanah H. Hodges, shall be deemed the present members of said Society, and shall continue such, subject to the regulations and by-laws of said Society: Provided that the payment of three dollars as an admission fee, for the benefit of the Society, shall be an essential qualification of membership; and no person who has not already paid such fee, shall hereafter be deemed a member, until such payment be made.

*Resolved further*, That Thomas Day be empowered to call the next meeting of said Society, for the choice of officers, and the transaction of other business, at such place in the city of Hartford, and at such time as he may designate for that purpose, giving previous notice thereof, in one or more newspapers printed in said city.

*Provided*, nevertheless, that these Resolves, as well as the original Act of incorporation, shall be subject to be revoked or altered, at the pleasure of the General Assembly.

Under this Act the Society was re-organized by the appointment of the Hon. Thomas Day, as President; Prof. James L. Kingsley, LL. D., and Rev. Dr. David D. Field, Vice-Presidents; Henry Barnard, 2d., Esq., Corresponding Secretary; Charles Hosmer, Esq., Recording Secretary; and Mr. James B. Hosmer, Treasurer. By-laws were adopted and an Address setting forth the history and objects of the Society and inviting the co-operation of the citizens generally in its exertions was published, from which the following extracts are taken.

“There is not a nation on earth that has existed two hundred years, the sources of whose history are more abundant and authentic than those of our own. Its origin was not in a barbarous age; its first settlers were not savage and ignorant men; the monuments of their liberties were not merely traditions and customs. The very foundations of our civil polity and the frame-work of the superstructure rest on enduring records. These are expressed with great precision; are written in legible characters; and come to us in a good state of preservation. The proceedings of all our corporations, from the sovereign power to a school district, are matters of record; and all our tribunals of justice are courts of record. Something more, however, is desirable, if not necessary, to develop the internal structure and gradual advance of society; and the means of supplying this *desideratum* are found, to some extent, in almost every family. They exist in letters and journals; in entries in the blank leaves of Bibles, almanacs and other books; in wills, deeds, covenants and other contracts; in indentures of apprenticeship; in the proceedings of public bodies, whether civil or ecclesiastical, whether corporations or voluntary associations; in maps, charts and surveys; in the inscriptions on monuments and grave-stones; in articles of dress, furniture and equipage; in portraits and other pictures; in the implements of the husbandman, the tools of the mechanic, and the machinery of the manufacturer; in coins and paper used as a currency; in weapons of war and military standards; in Indian relics; in minutes of meteorological observations; in newspapers and handbills; and in printed books of every description, from the ponderous folio to the ephemeral pamphlet.

“But numerous and multifarious as these materials are, they are scattered over every part of the country; each is known only to a few; and, under ordinary circumstances, they will be disregarded by all. The attention of observers needs to be excited and directed to them. They must also have a tangible object in collecting and preserving them; for efforts apparently fruitless, or not seen to be otherwise, will seldom be made. A general and permanent *repository* affords the only effectual means of preservation—of guarding against “the corruptions of time and the power of accident.” This security may, and as opportunity is afforded, will be perfected, by publication.

“The appropriate objects of the Society embrace not only the annals of the past, but the *statistics* of our own times. The value of such inquiries as tend to develop the present condition and the resources of the country, is now better understood and more highly appreciated than formerly; but to prosecute them successfully and profitably, associated action and a safe and permanent repository, are peculiarly desirable.

"For the accomplishment of its views, the Society relies not only upon the exertions of its own members, but confidently appeals to our citizens generally for their encouragement and assistance. Let it be borne in mind, that the members are to derive no private advantage from the operations of the Society, but that the benefits resulting therefrom are exclusively of a public nature.

"In the following list, the principal sources of the information sought by the Society, are enumerated. Any of the articles therein specified will be gratefully received and carefully preserved, subject to be withdrawn, if required, at any time, from the library or cabinet, by the person depositing them.

"Manuscripts, Records, Pamphlets, and Books, relative to the History of this State, and of the United States:

"Orations, Sermons, Essays, Discourses, Poems and Tracts, written, or delivered, on any public occasion, or in reference to any remarkable character or event; especially, biographical memoirs and anecdotes of distinguished persons in this State, or who have been connected with its settlement or history:

"Laws, Journals, Copies of Records, and Proceedings of Congresses, Legislatures, General Assemblies, Conventions, Committees of Safety, Secret Committees, Treaties and Negotiations with Indian Tribes, or with any State or Nation:

"Proceedings of Ecclesiastical Conventions or Councils, of all denominations of Christians:

"Narratives of Missionaries, Proceedings of Missionary or other Religious Societies:

"Accounts of Universities, Colleges, Academies, or Public Schools, their origin, progress and present state:

"Catalogues of Libraries; Transactions of Societies for Literary, Scientific, or Political purposes:

"Topographical descriptions of Cities, Towns, Counties, &c. with Maps:

"Tables of Diseases, Births, Deaths, and Population:

"Accounts of Exports and Imports at various periods, and of the progress of Commerce, Manufactures, and Agriculture:

"Meteorological observations of every kind:

"Memoirs, Anecdotes and Epistolary Correspondence of eminent Americans, or of others connected with the settlement and history of America:

"Magazines, Reviews, Pamphlets, Newspapers, &c., especially those of an early date:

"All Books, Pamphlets, &c. published within the State:

"Original Essays on the Civil, Ecclesiastical and Natural History of any State, City, Town, &c.:

"Genealogies of Families, especially of the first settlers of the Colony, brought down to the present time:

"Specimens in every department of Natural Science.

"All communications for the Society, or Donations to its Library or Cabinet, are to be transmitted to Hartford, addressed to Charles Homer, Esq., Recording Secretary, and Clerk of the Standing Committee."

The following Circular was also forwarded to every clergyman in the State.

Rev. Sir,

The Connecticut Historical Society, desirous of obtaining and preserving the best materials for the complete history, both civil and ecclesiastical, of this State, have determined to request from the ministers of each religious denomination an historical account of their several Parishes.

They therefore respectfully ask of you, arranged in such form as you may judge most suitable, such information as may be within your reach, concerning the following particulars:

1. The origin of your Parish.
2. The names of the original church-members or communicants.
3. The covenant or articles of belief, in the case of a Congregational or Baptist Church, which may have been adopted at first or afterwards.
4. The names and history of the several ministers.
5. The names of the successive deacons, in the case of a Congregational or Baptist church; and of the church-wardens, in the case of an Episcopal church.
6. The erection, dedication or consecration, dimensions, and cost of the several church edifices which may have been built.
7. Any special events of religious or general interest, belonging to the history of the Parish at various periods.

8. The number of communicants or church-members at different intervals.
9. The number of baptisms registered.
10. The number of marriages.
11. The number of funerals.
12. Any other topics, connected with the history of the Parish, which may seem to you of importance.

The Society cannot but be confident that the interest of the clergy in the ecclesiastical history of the State, will secure an amount of information on these subjects, which could not easily be obtained, if at all, from other sources.

You are requested to forward, by a private hand, any documents which you may prepare, to Charles Hosmer, Recording Secretary, at Hartford. They will be deposited with the collections of the Society.

Very Respectfully,

HENRY BARNARD, 2d. *Corresponding Sec'y.*  
CHARLES HOSMER, *Recording Sec'y.*

Hartford, Jan. 29, 1840.

The address and the circular have been already responded to by the contributions of many valuable letters and other original documents, pamphlets, files of old newspapers, bound volumes, and local histories in manuscript.

The Society since its re-organization has held weekly, or semi-monthly meetings, in the city of Hartford, at its room, which is central, easy of access, and fitted up with cases, shelves, cabinets, and other accommodations. At these meetings, written communications to the Society are read and considered, donations to its collections received and arranged, and other appropriate business attended to.

A committee of publication was appointed in September, of 1840, agreeably to the recommendation of a special committee raised to inquire into the expediency of publishing forthwith the first of a series of volumes under the title of the *Connecticut Historical Collections*. This committee is now preparing the materials for this volume, which it is hoped will be ready for press early in 1841. This volume will contain the Historical Discourse of Noah Webster, LL. D., pronounced before the Society on Tuesday the 21st of April, 1840, at the centennial celebration of the adoption of the first civil constitution of Connecticut, by the towns of Hartford, Windsor and Wethersfield, which took place on the 14th of January, 1639.

One of the first acts of the Society was to make arrangements for celebrating this interesting and important event in the history of Connecticut, which was to have taken place on the 14th (O. S.) 24th (N. S.) of January, but was necessarily postponed to the anniversary of the election of John Haynes as the first Governor under that constitution.

The venerable NOAH WEBSTER, LL. D., a native of Hartford, and a lineal descendant of John Webster, one of the six magistrates chosen with Gov. Haynes at the first election in Connecticut, was selected the orator of the day.

On Monday evening, the 20th of April, the members of the Historical Society, and their guests, met by invitation at the house of Judge Day, the President of the Society, and were made welcome to an elegant entertainment; and introduced not only to such venerable gentlemen of the "old school" as Col. John Trumbull, Judge Daggett and others, but to ladies, who, as they swept by in their high-heeled shoes, with cushioned head-dress, frizzed and powdered hair, stiff-starched ruff and spangled stomachers, sack-backs and embroidered skirts, the needle-wrought apron and flowing robes of richly flowered brocade, were mistaken for the grandames of our colonial and revolutionary annals. It seemed as though the old portraits in some high halls of pomp and power had suddenly walked out from their frames, and come in to grace the occasion. The skill of the toilet and the treasured wardrobe\* had done much.

\* The following description of the dresses worn on this occasion is extracted from the New York Commercial Advertiser.

No. 1. "A fine old English gentleman" in small clothes and a coat of brown silk—wide plaited ruffles—powdered hair and cocked hat.

No. 2. A gentleman wearing a vest of Governor Leete—knee-breeches and top-boots.



On Tuesday, at 10 o'clock, A. M., the Society, with gentlemen from every section of the State, assembled in the senate chamber, where they had an opportunity of paying their respects to the venerable orator, and of being introduced to the delegates from the Historical Societies of other States. At 11 o'clock, the company moved in procession to the Centre Church, where the occasion had brought together a large concourse of people. On the stage were seated the President and other officers of the Society; Col. John Trumbull; Dr. Palfrey of Massachusetts; Prof. Elton, Vice-President of the Rhode Island Historical Society; Dr. William B. Stevens, of Savannah, Recording Secretary of the Georgia Historical Society; Col. Stone, George Gibbs, Esq. and George Folsom, Esq. delegates from the New York Historical Society; Hon. David Daggett, Bishop Brownell, and others.

The following was the order of exercises :

1. Hymn by Rev. W. T. Bacon.
2. Prayer by Rev. Dr. Field.
3. Hymn by Mrs. Sigourney.
4. Reading of the Constitution of 1639.
5. LXXVIIIth Psalm, from the old version of Sternhold & Hopkins.

No. 3. A gentleman in full white wig and cravat—personating a former clergyman of Wethersfield.

No. 4. A tall gentleman personating an English nobleman of the 18th century—buff small clothes—buff vest embroidered with gold and silver—coat of changeable silk velvet, crimson and silver—and powdered wig.

No. 5. A lad in the dress of a Spanish page—his story, that he had come out with Ponce de Leon, in search of the Fountain of Youth in Florida. He had strayed from his party, and had found and drunk of the fountain which his friends had sought in vain, and now he was an orphan. His part was executed to admiration.

No. 6. A lady in ash colored brocade with white damask skirt. The dress had formerly belonged to Miss Scott, the young lady whom Dr. Doddridge was anxious to marry, but her attachment to an aged father, induced her to decline his proposals. Subsequently her father died, and she was married to Mr. Williams, Rector, or President of Yale College. This Mr. Williams was a remarkable man. He was called from a parish in Wethersfield to preside over Yale College, which situation he filled with signal ability for about thirteen years. He was afterward a member of the Legislative Council—a judge of the Superior Court—then a chaplain in the army in the expedition against Cape Breton—and then a colonel in the army;—and always exemplary for his piety.—Visiting England, at one period of his life, he heard of the death of his wife, after his arrival there, and was introduced to Miss Scott, by Dr. Doddridge. He married and brought her to this country, and after his death she became the wife of Judge Smith, of New York.

No. 7. A lady with a yellow brocade, now in the possession of R. R. Hinman, Esq. of Hartford, and Secretary of State. The hair was thrown loosely upon the shoulders, and a small cap of muslin, trimmed with a rich antique lace, upon the top of the head—skirt open in front and flowing from the shoulder behind—under-dress of the same material flounced—sleeves short—high-heeled shoes of white satin with large buckles.

No. 8. A buff brocade silk with long waist—skirt sweeping the floor with a train of half a yard. Hair combed back from the forehead and falling in long curls upon the neck. White feathers. A mantle of black gauze, worn by a grand-daughter and resident in the family of Thomas Hooker, the first clergyman of Hartford. A wedding ring, worn more than a hundred years since, with the motto—

“God in Trinity,  
Bless our Unity.”

No. 9. A lady wearing the afternoon dress of the past century—of white linen worked in silk, with churches, horses, monkeys, strawberries, birds and flowers, all in confusion. A pink quilted skirt and white muslin apron. A small mob cap of linen cambric, and a little hood and mantle of black lace, wrought with red.

No. 10. A rose colored silk with white stripes—very tight long sleeves, and an apron of brocade—formerly belonging to a niece of Lord Baltimore, first governor of Maryland.

No. 11. A crimson damask wrought with white silk, open in front and skirt flowing from the shoulder on the back, with a very long train. White satin damask under-dress and richly embroidered. High-heeled shoes. Stomacher of white satin. Muslin apron trimmed with lace.

No. 12. A willow-green brocade with white stripes and large bunches of flowers. Under-dress of the same material, flounced. Tight short sleeves with ruffles at the elbow. Hair frizzed, and bound in a knot behind, with a small flat straw hat, trimmed with rose colored crape and wreaths of roses.

No. 13. A yellow brocade with long waist—under-dress of the same—short tight sleeves and full ruffles—hair combed back from the forehead over a high cushion, and powdered—a small round hat of silk trimmed with lace and flowers.

No. 14. A pink brocade with short waist and white stomacher—hair frizzed and dressed with white feathers.

No. 15. A dress of rich crimson silk—ruby necklace and ear-rings—hair curling upon the neck, and profusely powdered—white lace apron—ornaments for the hair, bracelets, breast-pin and buckles of paste.

No. 16. A green silk wrought with crimson and gold—long waist and sleeves—pink skirt and white apron—shoes worn by the mother of John Ledyard the traveller—white stomacher.

No. 17. A white silk striped with green and purple—under-dress of the same—long waist—tight sleeves with full ruffles—hair frizzed very much, and a flat straw hat tied upon the top of the head, trimmed with crape and flowers. A miniature of Gen. Washington, lent for the occasion by a grand-daughter of Mrs. Custis.

6. Historical Discourse by Noah Webster, LL. D.
7. Hymn by Dr. E. P. Terry.
8. Prayer by Rev. Leonard Bacon.
9. Hymn by Miss Cornelia L. Tuthill.
10. Benediction by Rev. L. Bacon.

After the exercises, the company repaired to the burying ground in the rear of the Centre Church, where 'each in his narrow cell forever laid,' the first settlers of Hartford, the framers of the Constitution of 1639, and those who administered the government under it, repose. Here are the graves of Hooker and Haynes, of Stone and Stanley, of Wyllys and Welles, of Lord and Leete, of Allen, Talcott, and others—

A sacred band,  
They take their sleep together, while the year  
Comes with its early flowers to deck their graves,  
And gathers them again as winter frowns.  
Theirs is no vulgar sepulchre—the joy  
With which their children tread the hallowed ground  
That holds their venerated dust, the peace  
That smiles on all they prayed for, and the wealth  
That clothes the city where the forest waved,  
Are monuments more lasting than the fanes  
Reared to the Kings and demigods of old.

The liberality of individuals has erected a monument out of enduring stone in the centre of the grounds, on which is inscribed the names of the first settlers of Hartford, and adorned the spot with gravelled walks, and trees and shrubbery; and "OLD MORTALITY" has been busy in repairing the broken grave stones and slabs, in righting the fallen, and in chiselling deeper and deeper the inscriptions, which time was slowly and reluctantly obliterating. When the oak, the elm, the yew-tree and the willow, recently planted, shall spread their protecting shadows over these green graves, there will be but few more hallowed or beautiful spots in New England.

At 2 o'clock P. M., the company assembled at Gilman's Hall, and partook of an entertainment provided by Mr. E. C. Thompson, and which was highly creditable to his taste and enterprize.

Through the kindness of many of the families of the city, the committee of arrangements were enabled to feast the eye and the imagination, as well as the reason and the palate at this entertainment. The walls of the Hall were completely lined with portraits of the dead, some of whose names are a part of the moral treasure of Connecticut.

The following is an imperfect catalogue of the portraits &c. &c. that adorned the walls:

Gurdon Saltonstall—Governor of Connecticut, from 1707 to 1724—was born at Haverhill, Ms. March 27, 1666, and died Sept. 24, 1724.

Oliver Wolcott—one of the signers of the Declaration of Independence, and Governor of the State. Died in 1797.

George Wyllys—Secretary of State of Connecticut.

Increase Mather—President of Harvard College, was born at Dorchester, Ms. June 21, 1639, and died at Boston, Aug. 23, 1723.

Eleazer Wheelock, D. D.—First President of Dartmouth College, born May, 1711, and died April 24, 1779, in the 68th year of his age.

Jonathan Trumbull\* and Lady—\*First Governor of that name, born at Lebanon, Ct. 1710, and died Aug. 17, 1785.

Jonathan Trumbull, do.—Second Governor Trumbull of Connecticut.

Samuel Johnson, D. D.—First President of King's College, New York, was born in Guilford, Ct. Oct. 14, 1696, and died at Stratford, Ct. Jan. 6, 1772.

Jonathan Edwards\* and Wife—\*President New Jersey College—author of an Essay on the Will, &c. &c.—was born at Windsor, Ct. Oct. 5, 1703, and died March 22, 1758.

John Lawrence—A Treasurer of the State of Connecticut, died Dec. 25, 1802, aged 84.

Samuel Seabury, D. D.—First Bishop of the Episcopal Church in the United States, ordained in Scotland in 1784, as Bishop of Connecticut. Born at New London in 1728, and died Feb. 25, 1796.

Oliver Ellsworth, LL. D.—Chief Justice of the United States, born at Windsor, Ct. April 29, 1745—died Nov. 26, 1807.

Timothy Dwight, D. D.—President of Yale College.

Col. Jeremiah Wadsworth\* and Son—\*Died April 30, 1840, aged 61—Commissary in the Revolutionary War.

Rev. Nathan Strong—Father of Dr. Nathan Strong.

Nathan Strong, D. D.—Pastor of First Church, Hartford.

John Treadwell, LL. D.—A Governor of Connecticut, born at Farmington, Nov. 23, 1745, died Aug. 19, 1823.

Rev. Elnathan Whitman\* and Lady—\*Pastor South Church, died March 11, 1777, aged 69.

Mrs. Pomeroy, and Wyllys Hill, in 1792.

Jane Ellery.

Mrs. Mather—third wife of Cotton Mather.

Mrs. Williams—wife of Rector Williams.

George Lord—Wife and Son.

Adam Beauchamp.

George Washington and Lady—original drawings in crayon.

Capt. William Ellery and Wife.

Mrs. Thomas Seymour—Sister of Col. Ledyard, killed at Groton—died April 18, 1746, aged 69.

John Bonner—Brother of Mrs. Ellery.

Hon. Stephen Mix Mitchell.

Mason F. Cogswell, M. D.

Eli Todd, M. D.

Gen. Henry Champion.

Elisha Pitkin.

Mrs. Mary Pitkin.

Capt. Aaron Olmsted.

Samuel Pitkin.

Dr. McLean and Lady.

Charter of Charles II. granted to Connecticut.

British Coat of Arms—hung behind the Chair of the Speaker of H. R. previous to the Revolution.

Yale College—a view of it engraved on wood, and concise history of it, course of study, &c. printed on margin, 1787.

The President of the Society, Judge Day, presided on the occasion, assisted by Prof. Kingsley at one of the tables, and by Judge Rockwell at the other. On the right of the President were seated Dr. Webster, Col. Trumbull, and Dr. Stevens of Georgia; and on his left, Bishop Brownell, Judge Daggett, and Dr. Palfrey of Massachusetts. The blessing was asked by Bishop Brownell, and thanks returned by Prof. Goodrich.

Various toasts and remarks followed, and thus ended the celebration of this two hundredth Anniversary.

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The Officers of the Society are members ex officio of the Standing Committee.

## Complete List of Attorneys at Law in the Counties of Franklin and Somerset, Maine.

[By Hon. ASA REDDINGTON, Augusta, Me.]

## COUNTY OF FRANKLIN.

<i>Names.</i>	<i>Place of Nativity.</i>	<i>Where Educated.</i>	<i>Place of Residence while in Practice.</i>	<i>Year of admision.</i>	<i>GENERAL REMARKS.</i>
Henry V. Chamberlin Nathan Cutler	Worcester, Ms. Warren, formerly } Western, Ms. }	Dartmouth Coll.	Farmington, 1800 Farmington, 1804	1804	Has for many years resided at Mobile, Ala. Removed, 1808. Studied law with Prof. Chipman of Vermont. Admitted in Vermont—subsequently in Worcester Co., Ms. Several times a member of the Legislature of Massachusetts and Maine. In 1812 he was appointed Judge of C. C. Pleas, but did not accept. In 1829 he was Pres. of Senate and acting Governor of Maine.—Pres. of College of Electors of President and Vice President in 1832. Retired from practice and is now in agricultural pursuits.
Elnathan Pope	Massachusetts		Farmington, 1809, subsequently in New Sharon Farmington, 1812		
Hiram Belcher	Augusta	Hallowell Acad.			Studied with Judge Wilde and Hon. N. Cutler. Several times a member of Legislature—both Representative and Senator. Honorary degree of M. A. conferred by Waterville College. He removed to Farmington at an early age, his father being one of the first settlers of that town.
Robert Goodenow	New Hampshire		Wilton, 1822, Farmington, 1832	1821	Studied Law with the late Gov. Enoch Lincoln. Appointed County Attorney for Kennebec Co., 1823. Honorary degree M. A. Bowd. Coll. 1836. Removed to Farmington, 1832.
Samuel Belcher Joshua Randall, Jr. John L. Cutler Stephen Titcomb, Jr. Hannibal Belcher Augustus S. C. Strickland John E. Stacy Joseph W. Russell William A. Evans Joseph A. Leascott Philip M. Stubbs Oliver L. Currier Sewall Cram Moses Sherburne Benjamin Foster	Farmington Massachusetts Farmington Farmington Farmington Franklin Co. Franklin Co. Hallowell  Winthrop New Sharon Winthrop	Waterville Coll. Bowdoin Coll. Bowdoin Coll.  Waterville Coll. Waterville Coll.  Farmington Acad. Farmington Acad. Middlebury Coll.	Farmington, 1834 Phillips, 1829 Farmington, 1839 Farmington, 1839 Farmington, 1839 Wilton, 1834 Wilton, 1836 Wilton, 1838 Jay, 1830 Phillips, 1837 Strong, 1828 New Sharon, 1834 New Sharon, 1836 Phillips Waterville, 8 yrs Fairfield, 5 yrs Kingfield since	1834 1829 1839 1839 1839 1834 1836 1838 1837 1828 1834 1836 1812	

## COUNTY OF SOMERSET.

<i>Names.</i>	<i>Place of Nativity.</i>	<i>Where Educated.</i>	<i>Place of Residence while in Practice.</i>	<i>Year of admittance.</i>	<i>GENERAL REMARKS.</i>
Judah McClellan	Woodstock, Ct.	Brown Univ.	Bloomfield	1803	County Attorney eleven years. Representative to Massachusetts Legislature. Appointed a Justice of C. C. Pleas, which he declined. Appointed Clerk of Court in 1809. Died, 1813.
William Jones	Concord, Ms.	Harvard Coll.	Norridgewock		Justice of C. C. Pleas eleven years, till Maine was separated from Massachusetts. Inspector General of Lime. Representative in Massachusetts Legislature. Appointed County Attorney in 1838.
Ebenezer Thacher	Cambridge, Ms.	Harvard Coll.	Mercer & Bingham		Major General in the Militia.
Warren Preston	Uxbridge, Ms.		Norridgewock, 24 years	1807	Appointed County Attorney in 1810. Justice C. Sessions in 1820. Judge of Probate from 1820 till 1834. Removed to Bangor, 1834.
Calvin Selden	Farmington, Ct.	Dartmouth Coll.	Norridgewock	1808	Representative to Massachusetts Legislature, 1810, '11, and '12. Maine do. 1828. Chief Just. C. Sessions, 1816, '17, and '18.
William Haskell	New Gloucester	Fryeburg Acad.	New Gloucester	1811	Reg. of Probate three years. Just. C. Sessions. Appointed, 1830.
John Ruggles	Westboro', Ms.	Private	1811, Anson 1814 Skowhegan in 1816 and 1817		Speaker of House of Representatives. Judge of C. C. Pleas three years, afterwards, and now U. S. Senator. Removed to Thomaston, 1817.
David Kidder	Dresden	Private	Skowhegan	1811	Representative to Congress in 1823 and '27. County Attorney from 1811 to '22. Representative to Legislature of Maine, 1829.
Jotham Fairfield	Vassalboro',		Norridgewock	1814	Educated at Dart. Coll. but did not receive a degree. Died, 1822.
Charles Greene	Marblehead	Dartmouth Coll.	South Berwick till 1823, Norridgewock till 1824, Athens till this time.	1814	Rep. & Sen. in Leg. of Maine, 1835. Member of Exec. Council, 1835.
Elias Cobb	Middleboro', Ms.	Dartmouth Coll.	Pittston, Anson, Solon	1820	Clerk of Jud. Courts in 1832.
William W. Fuller	Princeton, Ms.	Harvard Coll.	Anson	1820	Removed, 1823.
John S. Tenney	Byfield, Ms.	Bowdoin Coll.	Norridgewock	1820	Representative to State Legislature, 1838.
Milford P. Norton	Readfield	Private	Waterville & Canaan	1821	Representative and Senator, 1838 and '39. Land Agent in 1830. Removed, 1831.
Stephen L. Lewis	Gorham	Bowdoin Coll.	Athens	1823	Removed, 1824.
David Bronson	Suffield, Ct.	Dartmouth Coll.	Anson		Representative to Legislature, 1832, '33, and '34.
Nathaniel Deering	Portland	Harvard Coll.	Melburn, 12 years		Removed, 1837.



Levi Johnson	Readfield	Brown Univ.	1823	Senators in Legislature, 1836.
George Morris Mason	Sturbridge, Ms.	Private	1824	
Ebenezer Hutchinson	Readfield	Waterville Coll.	1825	Secretary of Senate three years.
Cleopas Boyd	Boston, Ms.	Exeter, Phillips' Ac.	1827	Representative in 1832 and '35.
Cullen Sawtelle	Norridgewock	Bowdoin Coll.	1829	Appointed Register of Probate in 1833 and '36.
George C. Getchell	Waterville	Waterville Coll.	1830	Representative in Legislature two years. Clerk of House of Reps.
Enoch E. Brown	Taunton, Ms.	Bowdoin Coll.	1831	
Ebenezer Allen	Newport, N. H.	Dartmouth Coll.	1832	Appointed County Attorney in 1834.
James T. Leavitt	Lee, N. H.	Bowdoin Coll.	1833	
James Adams	Rochester, N. H.	Private	1833	Removed, 1838.
Henry B. Osgood	Fryeburgh	Bowdoin Coll.	1834	
John H. Webster	Hartland, Vt.	Dartmouth Coll.	1835	Appointed County Attorney, 1839.
Joseph T. Copeland	Dexter	Private	1835	
Llewellen Kidder	Bloomfield	Bloomfield Acad.	1836	
Paulinus M. Foster	Readfield	Private	1836	
Levi J. Merrick	Chesterville	Private	1836	
	Cartersville, Va., 1823, '24, & '25, Canaan, since 1829			
	Hardwick, Vt., Morristown, Vt., Canaan, 1833			
	Waterville, Athens Harmony			
	Norridgewock			
	Anson			
	St. Albans			
	Bloomfield			
	New Portland and Skowhegan			
	Norridgewock			
	Fairfield			
	New Portland			
	Skowhegan			
	Anson			
	St. Albans			

## THE IMPORTANCE OF SERIOUSNESS TO THE CHRISTIAN MINISTER.

[By Rev. DANIEL DANA, D. D.]

THERE have been periods in the history of our country, in which the distance between the clergy and the community at large, was absolutely too great. Ministers occupied a position unnaturally elevated. They were treated with a reverence which could neither be wisely claimed, nor wisely bestowed. Even occasional familiarity with their people was regarded either as a descent from their dignity, or a degradation of their office, or an undue compromise of the claims of religion.

These mistakes naturally engendered others. Ministers themselves were tempted to adopt a stateliness and solemnity of demeanor, neither natural in itself, nor required by their office, nor compatible with their best influence on the community. But these days are past. Whatever may be the aberrations of the present time, an undue reverence for the clergy can scarcely be reckoned among the number. Nor is the extreme of gravity and seriousness of deportment, the prominent and prevailing mistake of the ministers of the gospel. Indeed, as human nature is ever prone to extremes, there seems, in the present case, a revulsion not a little alarming. In many a fashionable circle, it is thought the highest praise that can be bestowed on a minister, to say, that he has nothing of the minister about him. Nor is it probable that this left-handed and mortifying compliment would be so frequently repeated, were the clergy themselves quite irreproachable in the matter.

None can rationally wish to see a minister of the gospel either melancholy or morose. None can desire to transform him into a Pharisee, or an anchorite. Nor would it be either just or kind to debar him from the innocent and sober enjoyments of society. He is a man. He has the frailties, the wants, and the cravings of humanity. The very tension of mind required by the severity of his studies, and by the multiplicity of his arduous and responsible duties, creates a demand for occasional relaxation. In the case of a melancholy natural temperament, such relaxation is not only needful, but indispensable, if he would not make a premature sacrifice of his usefulness, and his life.

Nor will it be denied that there is a cheerfulness naturally inspired by religion; a cheerfulness which is in none more graceful, than in those most immediately consecrated to the service of God. If the devoted minister may not go to his daily labor with a serene countenance, and a bounding heart, who below the skies can lay claim to enjoyment?

These things may be safely conceded. Still, it must be maintained, that habitual gravity and seriousness are among the most important requisites of the ministerial character. In illustrating this point, the difficulty is found, not in the want of materials, but in their variety and superabundance.

A minister, if he is not one of the most inconsistent and wretched of human beings, is a *Christian*. In other words, he is a professed follower, and a humble representative, of the Son of God. And how shall this sublime character be maintained and exhibited? Not surely by a levity of spirit, nor by a trifling demeanor. Nothing could be more palpably the reverse of his divine Exemplar. The Saviour's mind was invariably occupied with objects of infinite interest and moment; objects which, no doubt, diffused their own unearthly character over his countenance, his deportment, and every action of his life. Some portion of these characteristics will then be visible in all his real followers. A gay, volatile, trifling Christian is scarcely less a solecism, than a *profane* or *prayerless* Christian.

Every Christian was once a child of wrath; a borderer on the world of despair. And must not every recurrence of this thought bring with it a variety of humbling, heart-melting sensations. True, he is delivered from this condition; and well may this deliverance inspire a joy which no words can express.

But this joy is a mingled, and a chastened sensation. It is as far removed from gayety, as from despondence itself. Especially when the Christian recollects who was his Deliverer, and through what seas of blood and suffering his redemption was reached; his gratitude, and even his grief, is every thing but overwhelming. Nor should these tender thoughts be mere casual visitors. Is not the day, is not even the hour, from which they are wholly banished, a guilty day and hour?

A Christian is a servant of the living God. And he is more—a friend, a favorite, a son. He has daily and familiar access to the presence-chamber of the King of kings. By the advocates of royalty it has been contended, that in a *court*, the style of manners is altogether peculiar and superior; and that even in the aspect and mien of its frequenters, there is a dignity and grace which distinguish them from all others. This is a question which we need not discuss. But of this we are sure, that the frequenters of a *heavenly* court cannot fail to acquire something of its sublime spirit and air. It cannot but impart to their sentiments and demeanor, an exalting, hallowing influence—an influence placing them aloof from the vanities of the world, and destroying the relish for its follies and trifles.

In a word, the Christian is on earth, a pilgrim and a stranger. His heart, his hopes, and his favorite enjoyments, are in heaven. In some bright and privileged moments, he dares anticipate the perfect, unmingled blessedness of that world. There are seasons, too, in which a sense of unworthiness and guilt comes over him like a cloud, veiling every prospect, and almost extinguishing every hope. Here, then, let the question be asked, In which of these two widely different states, can he find time or heart for levity? Must not even a momentary uncertainty on the subject of his immortal destiny, burden his mind with solicitude inexpressibly painful? And must not every hope he entertains of the joys of heaven, fill him with emotions as solemn as delightful, and thus render the follies of the present scene insipid and disgusting?

It appears, then, plain to demonstration, that the spirit of levity and the spirit of religion are opposites; that their habitual predominance in the same subject is impossible; that the true Christian is a truly serious man; and that the comforts and distresses of his spiritual course are equally fitted to increase his seriousness of mind, and to put the opposite dispositions to flight.

But with what superior force do these considerations apply to the minister of the gospel. If a vain, trifling Christian is a contradiction, a vain, trifling minister is a most disgusting absurdity.

To the private Christian, are intrusted the concerns of a *single* soul. And when he reflects that his little moment of life will give complexion to his whole eternity; and that he is continually a borderer on unending joys or miseries; the thought must press upon his inmost spirit. But to the minister is committed the care of hundreds of souls. Indeed, thousands, and tens of thousands of immortal beings, either near or remote, either existing or unborn, may receive their stamp for eternity under his influence. What overwhelming considerations are these! How adapted to crush a tender spirit! Yet the minister from whose mind they are banished, has not learned the first lesson of his vocation; while he to whose mind they are familiar, cannot fail to find their resistless influence, putting to flight the spirit of worldliness and levity, and filling the heart with the deepest emotions and solitudes.

It is a constantly recurring duty of the Christian minister, to converse with the sublilities of the gospel; to meditate its profound and unsearchable mysteries. These are the subjects which occupied from eternity the mind of the Infinite God. These are themes in which angelic minds are lost. Here are embraced at once, the glories of the Deity, and the everlasting destinies of millions on millions of created beings. And what is the spirit in which themes like these are to be approached? And what is the influence which their contemplation is fitted to exert on the mind? Reason and common sense give the answer. None but a mind deeply serious is prepared to enter this hallowed enclosure. Nor can any mind, not awfully insensible, retire from it without the profoundest awe and solemnity. The minister who converses much with the glories of the gospel, ascends to a superior region, and breathes in a purer



atmosphere. To him, the very gravest schemes and employments of earth must be like the play-things of children. What then must be its amusements and frivolities? To a spiritual mind, how tasteless and disgusting must be the company and conversation from which every thing serious is banished, or from which it meets nothing but indifference or contempt.

But in the sacred volume, other themes present. It portrays the guilt, the ruin and the wretchedness of man. It reveals the terrors of the Holy One, and the awful doom of the wicked. It uncovers the pit of despair. It imparts vivid views of the ever-enduring, ever-increasing woes of the rejecters of gospel mercy. And these are themes from which, however painful, the minister may not turn away. He must even be familiar with them; or how can he, with due solemnity and feeling, dispense the warnings of the gospel? Nor is it possible that, with a mind and heart occupied with these things, he should not be habitually and deeply serious. Feeling that those whom he tenderly loves, may be lost—may be lost through his own unfaithfulness or neglect; feeling that he must meet them hereafter before the Judge, and perhaps meet their upbraidings too—how can he trifle?

It is one of the first duties of the minister, to bring his people daily to the throne of God; to pour their sins, their sorrows, their wants, their dangers, into the ear of the ETERNAL. It is his duty to plead, to wrestle, to agonize, for their salvation. And what an employment is this—adapted to enlist the tenderest sympathies, and awaken the strongest solitudes; to exhaust the mind, and almost to waste the frame. Will not such duties, thus performed, leave an influence behind them? Must not the minister who daily bears his people to the throne of heaven, habitually bear them on his heart? Will not the great concern of their salvation, while it fills his mind with tender solitudes and fears, effectually exclude every species of levity? Is it possible that the faithful, compassionate, tender-hearted minister can be a habitual, or even a frequent trifler?

It is a fine remark of Thomson,

Ah, little think the gay, licentious crowd,  
\* \* \* \* \*  
How many feel this very moment death,  
And all the sad variety of pain.

The implication is, that habitual gayety is a species of moral delinquency; a wrong to suffering humanity. It is not fit that while one portion of the human family is plunged in the depths of distress, the other portion should be sporting in thoughtless merriment. And the sentiment is supported by more than poetical truth. Who then is more deeply dipped in this offence, than the light-minded minister? For who is more intimately conversant with the various and nameless sufferings to which our flesh is heir? Who is more frequently summoned to scenes of distress; and who can be more strongly bound to sympathize with the sufferers? And shall this sympathy be a mere thing of the moment? Shall the tears which he mingles with the tears of mourners, be "forgot as soon as shed?" Shall he hasten from the sick bed, or from the dying bed, to participate, perhaps to increase, the merriment of a convivial circle?

But the miseries of the present scene are short-lived and evanescent. The true minister looks beyond. He is surrounded with immortal beings, who forget their immortality; with dying creatures, who live only for this world; with sinners, who, unconscious of their depravity and guilt, neglect their souls and their Saviour. Willingly would he dispel their delusions, and rouse them from their guilty slumbers. But his efforts are vain. Truths, arguments, entreaties, warnings, prayers, the thunders of Sinai, and the agonies of Calvary, all seem equally lost on the slumberers. He visits the sick bed; and the same deplorable stupidity remains. Or perhaps it is succeeded by the horrors of a hopeless remorse; perhaps, by a hope soon to terminate in despair. He commits to the grave, numbers for whom he has watched, and wept, and prayed; and who, to the last, have resisted every call of heavenly mercy. Where is the minister who is quite a stranger to trials like these? Where is the minister who has not felt, at times, their depressing, and almost disheartening effect? And

surely they are adapted, if any thing can be, to sober the mind, to repress the spirit of levity, and to breathe a deep and habitual seriousness into his thoughts, his feelings, his conversation, and his whole conduct.

But the minister's solitudes and sympathies are not confined to a single congregation, nor to a single community. He is a citizen of a *world in ruins*; an individual of a depraved and dying race. If he has the spirit of his Master, the woes of that world, the sins and sufferings of that race, must press habitually upon his heart. Does he pray? The millions of perishing heathen have a prominent place in his supplications. Does he preach? He would almost wish for a voice loud enough to send the message of mercy to the extremities of the earth. His mind and heart are habitually occupied with desires, and with projects for the recovery and salvation of a lost world. These are sublime objects, and absorbing as sublime. The man who feels their power, is lifted above the follies, the vanities, the *littlenesses* of this earthly scene. He cannot be a trifler. He is in earnest. He is serious—unaffectedly serious—deeply serious—habitually serious.

In a word; the true minister lives less for the present, than the future. He has eternity in his eye. The celebrated remark of an ancient painter, "I paint for eternity," has more of the shadow, than the substance of the sublime; for it contemplated only "a fancied life in others' breath." But on the lips of a Christian minister, a similar sentiment has all the beauty and grace of simple truth. He lives and acts, he preaches and prays, for eternity. And millions of ages hence, his life and actions, his sermons and his prayers, may be remembered by millions of beings beside himself, with unutterable joy or grief. This is enough. The minister who forgets this, may be a trifler, and *will* be a trifler. He may trifle formally and gravely; but he will trifle still. The minister to whom this single vast idea is habitually present, and present as a *reality*, may trifle if he can. But it is impossible. He will be serious, engaged, devoted, absorbed—absorbed in the great object of meeting with joy his final Judge, and of meeting with joy the favored, happy beings, whom his fidelity has instrumentally saved.

Such are some of the considerations which show that the Christian minister, if worthy of the name, will be a man distinguished for seriousness. Let us now spend a few thoughts on the happy *influence* and *effect* of this spirit, both on himself, and on others.

It will exert a most salutary influence on his *studies*. One of the first and most important duties of a gospel minister, is the investigation of truth. If he fails here, he fails every where. And truth, gospel truth, is of a very peculiar character. It is not the result of cold and heartless speculation. It is not discovered by the mere power of intellect, or by mental discipline, or by laborious and learned investigation. It mocks the pride of the philosopher, and often eludes the grasp of the metaphysician. But to the meek, humble, subdued mind of the sincere Christian, it spontaneously unveils its charms, and imparts its treasures. In a word; to the discovery of gospel truth, the chief requisite, the grand desideratum, is *seriousness*. Hence it is, that under the preaching of the gospel, while men of acute minds, but without seriousness, often retire uninstructed, the devout Christian, however humble his intellect, is enlightened, and not only enlightened, but refreshed, fed and nourished. Indeed, the pious hearer never fails to understand the truths of the Bible better than the unconverted minister. Perhaps in the very sermons he hears, he finds a meaning and a force which the preacher himself never dreamed of.

A similar remark may be applied to commentators on the Scriptures. It would be easy to mention some of this class, especially of the present day, who have brought to the Bible acute minds, stores of learning, and plenty of reasoning skill. But humility and seriousness of mind being absent, it has been literally the fact, that their talents, their learning, and their reasoning powers, have carried them to a distance from Bible truth, which the most weak and ignorant of their predecessors never reached. While Scott, without any of their admired and seducing brilliancies, yet bringing to his task a *serious mind*, feeling the "force of truth," and bowing to its dictates, has rarely failed to bring out the genuine meaning of the Sacred Oracles. Such seriousness is of

infinite importance to all who would rightly understand the Scriptures, and the doctrines they contain. It is itself the surest, safest guide. And it has the promise of divine, infallible teaching. *The meek He will guide in judgment; and the meek He will teach his way. The secret of the Lord is with them that fear Him; and He will show them his covenant.*

The importance of the same seriousness of spirit may be eminently seen, as it regards *prayer*. Without it, neither will the necessity of this precious exercise be felt, nor its sweetness tasted, nor its advantages enjoyed. The minister who has feeble impressions of eternal things, and of the greatness of his charge, will find many temptations to estrange himself from the mercy-seat. And while he is there, his supplications will be comparatively formal and heartless. While to the serious minister, the duty of prayer will be full of attraction, of delight and profit. What a privilege to the mind burdened with pastoral cares, toils, and responsibilities, to cast the whole immense burden on the arm of Omnipotence! What a privilege, when darkness and mystery rest on the providence, and on the very word of God, to place the soul under the illuminations of HEAVENLY WISDOM AND LOVE! What a relief, amidst the consciousness of weakness, and of insufficiency for every duty, to repair to the throne of heaven, and find the inestimable promise fulfilled, *My grace is sufficient for thee; my strength is made perfect in weakness!* And where is the Christian, and where the Christian minister, who has not found that much in *proportion* to the spirituality of his frame, has been his nearness to God in prayer, and the satisfying sense of a *real communion* with the Father of his spirit? In such a frame, he has found in his own experience a delightful comment on the animated description of the poet;—

Prayer ardent opens heaven; lets down a stream  
Of glory on the consecrated hour  
Of man in audience with the Deity.

It scarcely needs to be stated, that that style of *preaching* which is most strongly marked with seriousness, has a vast advantage over every other. If, in the pulpit, coldness and formality are apt to prove contagious, the case is the same with levity, and with every approach to it. Who expects an unimpressed preacher to make a deep impression on an audience? Who expects to find a seriousness in the pew, of which there is no example in the pulpit? It was said by Calamy of Baxter, that "he talked in the pulpit about another world, like one who had been there, and was come as a sort of express to make a report concerning it." It was remarked by James the Sixth of a certain minister, that he always preached before him *as if death stood at his elbow*. These are but samples of the very style in which every minister should aim to preach. If preaching of this stamp were more common, can it be doubted whether correspondent effects would attend it? It may be propounded as a general fact, to which there are few exceptions, that the success of ministers in converting and saving souls, has been far less in proportion to their genius, or learning, or eloquence, or reasoning powers, than to their seriousness and piety. Whitefield, it is true, was eloquent. But it was the warmth of his heart; it was his familiarity with the humbling, heart-breaking truths of the gospel; it was the combined simplicity, faithfulness and affection with which these truths were delivered, that did the execution. The same remarks are substantially true of President Davies. The fervid and almost seraphic piety of his heart, beamed forth from his countenance, and imparted a heavenly air to his demeanor. He addressed his hearers like one who felt that God was present, and eternity just at the door. The consequence was, that he never preached without awakening strong feeling in numbers of his hearers; and rarely, if ever, without leaving lasting and decisive impressions on some one individual, at least. We may find another instance in point, in the case of David Brainerd. Few missionaries, if any, have been equally successful in preaching to the aborigines of our country. His sermons seemed to force their way, through the strongest obstructions, to the inmost hearts of his untutored hearers. And who can doubt that they went from the inmost recesses of his own heart; that they were the outpourings of a



spirit penetrated and almost overwhelmed by the presence of God, the worth of undying souls, and the realities of the world to come?

Must we despair of our pulpits' being filled with preachers of this heavenly stamp; of this controlling influence over the hearts of men? Or may we hope, and shall we pray, that the God of glory would imbue the spirits of our clergy with an unusual portion of his own Spirit; would fill their minds to overflowing with heavenly truth, and their hearts with heavenly love? A consummation most devoutly to be wished! For then our religious state would be most auspiciously changed. Coldness and languor and spiritual death would vanish. Christians would awake. Sinners would awake. The heavens would pour down richly their sweet and healthful influences. The American church, to its remotest borders, would bud and blossom as the rose. It would reflect the holy splendors of heaven on the land and on the world.

Though the pulpit is eminently the scene of the minister's instructions, it is far from being the only scene. Wherever he goes, he should aim to spread light around him. Wherever he goes, he should be ready to speak, for the honor of his Master, and the spiritual instruction of men. In his private walks, he may do much, very much, by his conversation, to confirm, and to extend the influence of his public preaching. It is true, that the forms of society, and the reluctance of men to listen to religious admonition, may often oppose a barrier to his wishes. But is there not often, likewise, a reluctance in his own heart—a reluctance traceable, perhaps, to a low state of religion there? Were ministers themselves more spiritual; more awake to the immortal interests of those around them; they would not only find, but *make* occasions to address them on the things of religion and eternity. Then, "the full heart would become vocal, and utter the *word in season*." How can it be sufficiently regretted that so many precious opportunities should be lost; and that a guilty silence in the ministers of religion should so often be instrumental to confirm the irreligious in their neglect—perhaps their infidelity!

In fine; the habitual and eminent seriousness of which we speak, is of infinite importance in point of example. A spiritual and holy life is a constant sermon. It is a sermon to the *eyes*; a much surer medium of conviction with most than the ears. Who needs be told that the eyes of the world are continually fastened on the ministers of religion? The pious look to them that they may be instructed and edified; the skeptical, that they may learn whether religion is true or false; the wicked, that they may be comforted and confirmed in their wickedness. How unspeakably important that these various demands be properly met. Most men, it is certain, see religion chiefly through the medium of its ministers, and form their judgment accordingly. True; they are apt to be blind to what is excellent. But their eyes are wide open to all that is inconsistent and defective. Let ministers then beware. Let them dread, as death, the thought of dishonoring religion, or of exhibiting it before their fellow men in a false aspect. Let them aim to convince the most skeptical, and to wrest from infidelity itself the weapons which it brandishes against religion. Nothing can effectually accomplish this, but an eminent spirituality of mind, and seriousness of demeanor.

We plead not for needless austerities, nor for affected singularities. We ask only that the ministers of Christ be true to their Master, and true to the religion they preach—a religion which bears inscribed on its front, *Be not conformed to this world*—a religion not more irreconcilably hostile to the world's vices, than to its thoughtlessness and gayety. What shall repress this thoughtlessness and gayety, if ministers themselves, instead of stemming the torrent, are carried away with it? They may be very solemn and serious in the pulpit. This, a multitude of their hearers will consider as a matter of course, and will be little impressed by it. They may even so faithfully address the consciences of men, as to inflict some wounds. And these wounds may be most unhappily *healed* by the levity and inconsistency of their private department.

This is an affair of immense consequence. There are thousands at the present day—and the number is rapidly increasing—who have settled it with themselves, that the religion of former times is a factitious and needless thing. They view it as superstition, or fanaticism, or gross hypocrisy; at best, as mere enthusiasm

and delusion. And they are confirmed in these pernicious views by what they see, or think they see, in the professors of religion, and even in its ministers. "These preachers," they are ready to say, "are very solemn and starched in the pulpit; but out of it, they are very free and easy. Their discourses are sometimes very alarming; but it is evident they are not greatly disquieted themselves. Why should we be much disturbed with that which gives them so little trouble, and which they appear scarcely to believe?"

Is it not matter of the deepest regret that such things should be said; and still more, that they should be said with any shadow of reason? And is it not time for ministers to ponder the serious, mortifying question, how far they themselves may have given occasion and countenance to the wide spread, and still extending infidelity of the day? It is an undeniable fact, that the lives of ministers preach even more loudly than their sermons, and that if their sermons find a contradiction in their lives, they lose all their force and efficiency. It was said of one of the ancient fathers, that he *thundered* in his preaching, and *lightened* in his life. Something like this should be the aim of every minister. And he may be assured that if the lightning be absent, the thunder will pass over the heads of his hearers, harmless and useless.

In every view, then, it appears important that ministers should be eminently serious, spiritual and holy. It is the just expectation of heaven and earth concerning them. An indiscreet, light-minded minister, is the opprobrium of religion, the grief of the pious, the scorn even of the ungodly, and the stumbling-block of thousands around him. While the devout, engaged minister is a *living epistle of Christ, known and read of all men*. His life at once explains, defends, enforces and adorns the religion of the gospel. He is a light to the church, and a light to the world. Ministers of this description have been, for a long series of years, the glory of our land; and in this respect, our country has been, from its earliest settlement, munificently blessed. If, in this grand point, we shall continue to be favored of Heaven, the brightest hopes may be indulged. Our churches will be purified and replenished. Religion will rise from the dust; will shed her countless blessings on the present age, and will be transmitted, a fair and unpolled inheritance, to distant posterity. Should there be, in this regard, a degeneracy; should the clergy of the present, and the coming age, lose that spirit of exalted and serious piety, which distinguished their predecessors, the prospect will be dark and mournful indeed. Infidelity and skepticism, now but too prevalent, will increase their ravages, and multiply their victims. Error, irreligion and false religion, will gather new strength, and advance to new triumphs. The church will languish and decay; and all the great interests of our country will suffer vital and irreparable injury.

We look, with deep solicitude, to our Theological Seminaries. There are the future ministers of our churches. There are the minds which are preparing to form other minds, and whose influence will soon be felt, for good or evil, from the centre to the extremities of our country. Our hearts bless the piety, the wisdom and munificence, which have projected and endowed these schools of sacred science. For years, the churches of our land, and the heathen in far distant climes, have been gladdened by their auspicious influence. And thousands of prayers are daily ascending to heaven, for the continuance and increase of their purity and efficiency. But nothing on earth is perfect. The best institutions which human wisdom, and even human piety can devise, are liable to deterioration and perversion. The seminaries which we have named, confessedly afford to young men superior advantages for enlarging their minds, and strengthening their intellectual powers. Yet it is at least possible that, during this process, their piety may sustain a loss. The spirit of emulation, the spirit of ambition and of display, (and these intruders will sometimes make their appearance,) must cause sensible ravages on the simplicity and purity of the youthful mind. Nor is it less obvious that the familiar perusal of writers whose views of the inspiration and the doctrines of the Scriptures are undefined and wavering, whose learning and philosophy are frequently pressed into the support of error—is fitted to leave a noxious influence behind it. Yet such undeniably are the characteristics of no small portion of the theological literature and biblical criticism of the day. On this subject, informed and reflecting minds

already feel no small degree of alarm. And in proportion as love to the truth, and dread of undermining, corrupting error shall prevail in the religious community, this alarm will increase. It would be sad indeed, if, by a course of reading which is designed to prepare our young men for the service of the sanctuary, their minds should be imbued with essential errors, or even shaken in their adherence to the simplicity of gospel truth. Should an ardent attachment to the pure, sanctifying, humbling doctrines of the gospel, forsake them, it will not depart alone. The spirit of serious piety will depart with it. Indeed, it is a fact, that many a young man of fine mind, of sound orthodoxy, and hopeful piety, who has become enamored with the studies in question, has been shaken in his principles, has been gradually decoyed into the grossest errors, and ultimately brought to the very verge, and sometimes plunged in the depths, of skepticism and infidelity. Let the guardians and teachers of our Theological Seminaries devise, if possible, the means by which these tremendous evils may be averted. And let our young men, the hope of the churches, and their future guides, bind to their hearts the inspired admonitions: *Cease, my son, to hear the instruction that causeth to err from the words of knowledge.—Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.*

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## HISTORICAL ACCOUNT OF THE FIRST PRESBYTERIAN CHURCH IN THE CITY OF PHILADELPHIA.

[Prepared by the Pastor, the Rev. ALBERT BARNES.]

THE first Presbyterian Church in the city of Philadelphia has been usually supposed to have been the first one organized in the United States. A few years since, however, Irving Spence, Esq. of Snow Hill in Maryland, supposed that he had discovered evidence of an older church in Rehoboth, on the eastern shore of Maryland. The probability is, that the churches were organized not far from the same time; but which had the priority it is now perhaps impossible to determine.

Very little is known of the early history of the First Presbyterian Church in Philadelphia. The precise time when it was organized is not indeed known; nor are there now any records in the church of its early history. It is stated in Dr. Mease's "Picture of Philadelphia," that "in the autumn of 1698, the Rev. J. A. [Jedediah Andrews, the first pastor,] came from New England to Philadelphia—and officiated as an independent minister. The Independents (who were also denominated Presbyterians) had by this time increased in numbers," &c. The congregation at that time was principally composed of emigrants from England, Scotland, and Ireland. Mr. Andrews, in a letter written in 1730, says: "Such a multitude of people coming in from Ireland of late years, our congregations are multiplied in this province to the number of 15 or 16, which are all but two or three furnished with ministers—all Scotch or Irish but 3 or 4;" and it is known that the first settlers of Pennsylvania did not adopt the Presbyterian mode of worship, nor would the emigrants from New England have adopted that mode. How long *before* the year 1698 they had been associated for public worship, or whether they were then organized as a congregation or a church, cannot now be determined. It is probable, however, that the Scotch and Irish, and the Independents from England in the city, would seek an early organization for the purposes of public worship, and it is not improbable that they may have been formed into a society for that purpose for several years before Mr. Andrews came among them. Nor is it impossible that they may have had a minister among them before Mr. Andrews.

The congregation at first worshipped in a house on "the Barbadoes lot," a store belonging to the Barbadoes Company, at the north-west corner of Second and Chestnut Streets. It is stated in Dr. Mease's "Picture of Philadelphia"



(page 206) that they, in connection with the Baptists under the Rev. John Watt, had worshipped there several years before, and they continued to worship in that store until they procured another house in High Street, (Market Street,) where they erected a small house for worship. This house was at the corner of Bank Street, between Second and Third Streets. It was enlarged in 1729, about which time they adopted the Presbyterian form of government. This house was called "the Old Button Wood;" from the fact that some large Button Wood trees were then adjacent to it. This house was erected, or enlarged, by the help of contributions received from *Boston*, and would not, says Mr. Andrews, "have been done without it." See Hazard's Register of Pennsylvania, vol. xv. p. 200. It continued to be the place of worship until 1793, when it was superseded by a more spacious and beautiful edifice, erected partly on the old site. The edifice erected in 1793, which was distinguished for its architectural proportions and beauty, continued to be the place of worship until it was judged to be unsafe from the belief that it was not sufficiently firm, and from the fact that there were already some fractures in the ceiling above, and it was deemed necessary to rebuild the edifice. The place where it was then located having become also almost entirely a *business* part of the city, and being remote from the residences of many of the congregation, and being also exposed to noise, it was agreed to remove to the present site on Washington Square. This removal was made in 1821. The present edifice is of the Ionic order of architecture, and is 140 feet in length, including the portico, by 75 in width. The principal room, (the room for worship,) is 85 feet in length by 71 in breadth, and seats 1,300 persons. There is also a lecture room of 71 feet in length by 32 in breadth, extending *across* the front part of the building, and two large Sunday school rooms, an infant school room, and a room which is occupied by the pastor as a study.

The Rev. JEDEDIAH ANDREWS was the first pastor. He was born in Hingham, Ms., July 7, 1674, and was the son of Capt. Thomas Andrews of that place, and Ruth, his wife. He was the youngest but one of ten children. His great-grandfather, Thomas Andrews, who died in 1640 at a very advanced age, was one of the first settlers of that ancient town. Capt. Thomas Andrews, father of Jedediah, commanded a company in an expedition against Canada, and died in that service of the small pox. His widow died in 1732, aged 97. *Jedediah Andrews* was an alumnus of Harvard University, of the class of 1695. Of course he came to Philadelphia three years after he graduated. With whom he studied theology is unknown. Mr. Andrews was the first pastor of the church, and continued in the pastoral office until his death, which occurred in 1747. Little is now known of his talents, or of his ministry. There are no records that throw any light on the subject; and he is not known to have published any thing of consequence; nor are there any manuscripts of his now known to be in existence. The only indication in regard to the success of his labors is the fact that the congregation were obliged to enlarge their edifice of public worship. It was during his ministry that the Westminster Confession of Faith, and the Presbyterian form of Government, were adopted by the scattered churches, and the Presbyterian organization commenced. Mr. Andrews was undoubtedly a member of the First Presbytery, and concerned in the organization of the Presbyterian denomination in this country. But of his agency in this, nothing is now known.

Mr. Andrews was the minister of the church almost fifty years. It is probable that his advancing age in 1735, he being then more than sixty years old, rendered the services of an assistant or a colleague necessary. It is certain that in that year the Rev. SAMUEL HEMPHILL was either the assistant, or the colleague of Mr. Andrews. It is probable, however, that he did not continue with him more than a single year. Whether he removed, or died, is to me unknown. Nor is any thing known respecting his birth, his education, his talents, or the success of his ministry.

The next pastor was the Rev. ROBERT CROSS. He entered on his labors in 1739, and was probably the colleague pastor with Mr. Andrews. He was of course with Mr. Andrews for eight years. Of his birth, education and

character, also, nothing is now known to me. He continued in the pastoral office until June 22, 1758, when he resigned. His salary was £100.

During the ministry of Mr. Cross, probably on account of his age and infirmity, it was deemed necessary that he should have an assistant or a colleague. June 10, 1756, the Rev. Richard Godwin of Allerton, near Liverpool, Eng., was called, on the representation of the Rev. Samuel Chandler of London, but declined the call. The Rev. Mr. Bennet was then called, but objected to the mode of ordination in the Presbyterian church, and also on account of ill health, declined. The committee of the congregation were then authorized to call *any* minister whom they might choose. They gave an invitation to the Rev. Henry Monson, a chaplain in a Highland regiment then in Pennsylvania, but he declined the call.

The Rev. FRANCIS ALISON, D. D. was employed as an instructor in the college at Philadelphia in 1752. He was employed as an occasional assistant to Mr. Cross, and subsequently ministered as a colleague with Dr. Ewing, until his death, which occurred November 28, 1779. He was Vice Provost, and Professor of Moral Philosophy in the University of Pennsylvania. Little is known of his character and ministry to the writer of this sketch. It is not known that he left any publications of any importance. It is probable that he was not actively engaged in the duty of a *pastor*, but that he merely officiated as a preacher, and as an assistant to Dr. Ewing in that capacity alone.

The Rev. JOHN EWING, D. D., with whom Dr. Alison was a colleague, was the next regular pastor of the church. He was born on the 22nd day of June, 1732, in the township of Nottingham, in Cecil County, Maryland. His ancestors were from Ireland. His father was a farmer, and was able to give his children only such an education as country schools at that time could furnish. He was removed from the country school at an early age, and placed under the care of Dr. Alison, a clergyman who then directed a school at New London Cross Roads in Pennsylvania. In that school, after having finished the studies usually taught there, he remained three years as a tutor. He entered the College of New Jersey in 1754, and joined the senior class and graduated in 1755. After he graduated he was engaged to instruct the philosophical classes in the college at Philadelphia. In the year 1759 he received a unanimous invitation to the pastoral office of the First Presbyterian Congregation, which he accepted, and in which he continued till his death, which occurred on the 8th of September, 1802. In the year 1773 he was appointed to visit England to obtain subscriptions for the Academy in Newark, Del. He received the degree of Doctor in Divinity from Edinburgh; and while abroad, the cities of Glasgow, Montrose, Dundee, and Perth, presented to him their freedom. In 1777, when the British army was expected in Philadelphia, he removed with his family to his native place, where he continued until the city was evacuated by Clinton in 1779. On his return to the city he was elected Provost of the University of Pennsylvania, which station he occupied until his death. Dr. Ewing was eminent for his mathematical and philosophical knowledge; for his social qualities; for his unwearied industry; for his hospitality; and for his simplicity of character, his freedom from guile, and his fidelity as a friend. He left a course of lectures on natural philosophy, which has since been published; and a large number of MS. sermons, one volume of which has been since published. The writer of this knows little of the success of his long ministry. It is supposed that the life of Dr. Ewing passed away in the regular and uniform discharge of his pastoral duties, and that his ministry was attended with the regular increase of the church and congregation.

The next pastor was the Rev. JOHN BLAIR LINN, D. D. He was settled in 1801, and died Aug. 30, 1804. He was a son of Dr. Linn of New York, and was a young man of genius, and of great promise. He gave evidence of poetic talent; and left a published poem. He was, of course, for a short time a colleague with Dr. Ewing.

Dr. Linn was succeeded by the Rev. JAMES P. WILSON, D. D. He was born Feb. 21, 1769, at Lewes, in the State of Delaware. He was the son of the Rev. Dr. Wilson, who was a regularly bred and practising physician, as well as a clergyman, and who was settled as a pastor in Lewes, Del. He was



through life a warm friend of his country, and distinguished as a patriot, and to express his love of country, gave to his son the name of James *Patriot* Wilson. He was graduated in the University of Pennsylvania in 1788. He was admitted to the bar in Sussex County, Delaware, in 1790. Of his early life little is now known. After his death it was found that he had not left a sentence about himself in any of his manuscripts. He is known, however, to have acquired a high reputation at the bar, and to have stood among the first of the lawyers of his native State. He was pre-eminent then for candor and honesty, and for high-mindedness in his profession. No man at the bar was more pure; and there was no one to whom the oppressed and the poor and the injured more willingly committed their cause. He is believed to have been conscientiously averse to undertaking any cause which he believed to be a bad one; and probably he never engaged in one which he did not himself believe to have justice on its side. Dr. Wilson continued at the bar until he was 35 years of age, when he was licensed to preach the gospel. In the same year in which he was licensed, he was settled over the united congregations of Lewes, Cool-spring, and Indian river. In this charge he continued until 1806, when he was called to the First Presbyterian Church in Philadelphia. He came to the city May 1, 1806, and continued in the pastoral office until his increasing feebleness and infirmities prevented him from discharging its duties, and he was obliged to remove from the city. In 1828 he purchased a farm at Hartsville, in Bucks County, about twenty miles from the city, where he resided until his death. He continued to preach, however, to the congregation as long as his health permitted. He tendered his resignation of the pastoral charge December 29, 1829, and the resignation was accepted by the congregation in May, 1830. He triumphantly departed to his rest December 9, 1830, at 9 o'clock in the evening, and was buried on the following Monday, (Dec. 13th,) in a spot selected by himself, in the graveyard of the Neshamony Church.

The character of Dr. Wilson is well known. He was a man of simple and pure piety, and of great uprightness of character; he was distinguished in his manners as a gentleman, and eminently blameless in his life; he was a diligent student, and profoundly acquainted with the Bible; he had been distinguished as a lawyer, and he was more distinguished as a divine; his preaching was pre-eminent for its clearness, its simplicity, its lucid exhibition of truth, its profound statements of the great doctrines of religion. Perhaps no man of the age had the power of ratiocination in greater perfection, or had a more thoroughly disciplined, or well furnished mind. He was an uncommonly accurate scholar in all the departments of learning, and probably there was no man living that was so able a defender of the truths of the Christian revelation. He drew around him, and kept near him a large amount of talent; and it is believed that he has not left his equal as a divine in all the branches of sacred learning, nor his equal as a profound and lucid reasoner, in any Christian denomination in this land.

During a considerable portion of his ministry, his health was feeble, and he was never able to engage extensively in the more direct duties of a pastor. He left but few productions of his pen. He published a Hebrew Grammar; An Essay on the probation of fallen men; A Philosophical English Grammar, and two or three smaller works, all of which were published before his death. He left no manuscripts of consequence. He stated to the writer of this sketch, that he had never written a sermon in his life. He preached not only without a written sermon, but without notes of any description. His sermons were, however, most carefully prepared, though they were never written.

After Dr. Wilson was unable to discharge the duties of a pastor, the congregation successively called the Rev. Thomas M'Auley, D. D. and the Rev. Alexander M'Lelland, D. D., by both of whom the call was declined.

The present pastor, ALBERT BARNES, was born at Rome, in the State of New York, Dec. 1, 1798. He graduated at Hamilton College in 1820, having entered the previous year the senior class of that institution. He connected himself with the church in Rome, December, 1820, and the same month entered the Theological Seminary in Princeton, N. J., where he remained until the summer of 1824, having passed through the regular course in that seminary,



and having remained there nearly a year as a resident licentiate. He was licensed to preach the gospel in May, 1824, by the Presbytery of New Brunswick; and ordained and installed as pastor of the Presbyterian church in Morristown, N. J., February 8, 1825, by the Presbytery of Elizabethtown. He remained there until he removed to Philadelphia, where he was installed by the Presbytery of Philadelphia, June 25, 1830. On this occasion, the Rev. Joseph Sanford, pastor of the Second Presbyterian Church in Philadelphia, preached the sermon, and the Rev. Thomas H. Skinner, D. D., pastor of the Fifth Presbyterian Church in Philadelphia, gave the charge to the pastor and people.

## BRIEF VIEW

## OF THE BAPTIST INTEREST IN EACH OF THE UNITED STATES;

EMBRACING NOTICES OF THE ORIGIN, HISTORY, AND PRESENT STATE OF THE CHURCHES, LITERARY AND THEOLOGICAL INSTITUTIONS, BIBLE, MISSIONARY, EDUCATION, TRACT, AND SUNDAY SCHOOL SOCIETIES, AND RELIGIOUS PERIODICALS; WITH STATISTICAL TABLES.

[By Rev. RUFUS BARCOCK, JR., D. D., of Poughkeepsie, N. Y.]

Continued from p. 195.

## PART III.—SOUTHERN STATES.

## TABLE I.

Showing the names and location of the Baptist Churches, the date of their Constitution, and the names of their Ministers in 1792. From *Asplund's Register*, with additions and corrections.

## NORTH CAROLINA.

Counties.	Churches.	Date of Const.	Ministers.	No. of Members.
<i>Anson</i> ,	Rocky River,	1776	Charles Cook,	32
	Pedee River,	1785	Daniel Gould, William Dargan, ——— <i>Bennet</i> ,	110
<i>Beaufort</i> ,	Danam Creek,	"	John Respass, <i>Elisha Douty</i> ,	13
	Cushie Creek,	1789	Vacant,	43
<i>Bertie</i> ,	Wiccicoan Creek,	1789	Robert Hendry, <i>John Cake</i> ,	137
	Sandy Run,	1750	Lemuel Burkett, George Northam, <i>George Norsworthy</i> , <i>Amos Harrell</i> , <i>James Vinson</i> , <i>James Rutland</i> , <i>James Grover</i> ,	237
<i>Bladen &amp; New Hanover</i> ,	Rocky Spring,	1756	William Cooper, Joshua Herring, <i>John Stanton</i> ,	85
<i>Brunswick</i> ,	Lockwood's Folly,	1779	William Goodman, <i>John Bassant</i> , <i>John Chester</i> ,	40
	Catawba River,	"	Cleveland Coffey, <i>Richard Osgathorp</i> ,	159
<i>Burke</i> ,	Shiloh,	1757	Henry Abbot, <i>David Duncan</i> , <i>David Biggs</i> ,	80
<i>Camden</i> ,	Sawyer's Creek,	1790	Thomas Eltridge,	52
<i>Carteret</i> ,	Hadnot's Creek,	1789	James Sanders, ——— <i>Johnson</i> ,	35
<i>Caswell &amp; Pitsylvania</i> ,	County Line,	1779	Thomas Mullins, Joseph Bush,	160
	Flat River,		George Roberts,	161
<i>Chatham &amp; Randolph</i> ,	Bear Creek,	1790	Sherwood White,	55
	Haw River,	"	Elnathan Davis, <i>Thomas Brown</i> , <i>Jesse Buckner</i> , <i>Thomas Cate</i> , <i>Solomon Smith</i> , <i>Isaac Hailes</i> , ——— <i>Ray</i> , <i>William Weatherspoon</i> ,	320
<i>Chatham</i> ,	Rocky River,	1776	Francis Dorset,	45
	Ballard's Bridge,	1781	John McCabe, <i>John Asplund</i> ,	80
<i>Chowan</i> ,	Yoppim Creek,	1775	Thomas Harman,	60
	Swift Creek,	1784	William Phipps, <i>Thomas Richard</i> , <i>Joel Willis</i> ,	106
<i>Craven</i> ,	Goose Creek,	1784	James Brinson, <i>James Roach</i> ,	162
	Newport River,	1778	<i>John M'Cane</i> , <i>Joseph Bell</i> , ——— <i>Simpson</i> ,	86
	New River,	1784	Robert Nixon, <i>Job Thigpen</i> , ——— <i>Wilkins</i> , <i>Kitterrill Mondine</i> ,	145
	Trent River,	"	John Delahunty, ——— <i>Little</i> , ——— <i>Contz</i> ,	53
<i>Cumberland</i> ,	Cape Fear,	1779	Vacant,	33
<i>Sampson</i> ,	—————,	"	William Taylor,	150
<i>Wake</i> ,	—————,	"	Vacant,	44

Counties.	Churches.	Date of Const.	Ministers.	No. of Members.
<i>Currituck,</i>	Chowenjack,	1780	Jonathan Barns, <i>William Lurry,</i>	65
	Powell's Point,	1787	Vacant,	30
<i>Dobbs,</i>	_____	"	Abraham Baker,	67
	<i>Duplin,</i>	_____	Charles Hines, <i>Francis Oliver, Lewis Thomas,</i>	212
<i>Franklin.</i>	Toisnot Creek,	1756	Reuben Hayes,	28
	<i>Franklin &amp; Wake,</i>	Sandy Creek,	1756	William Lancaster, <i>Henry Hunt,</i>
<i>Granville,</i>	_____	"	Jacob Crocker, <i>Zadoc Bell,</i>	130
	Flat Creek,	1777	Josiah Rucks,	43
	Grassey Creek,	1762	Thomas Vass,	120
	Shermons,	"	John Marshall,	24
	Talis Creek,	1784	Vacant,	20
<i>Guildford, Row- an and Ran- dolph,</i>	Abbot's Creek,	1777	George Pope, <i>Isaac Tigg, Christopher Vickerey,</i>	80
	_____	_____	_____	_____
<i>Halifax,</i>	Cross Roads,	1786	John Tatem, <i>Nathaniel Tatem,</i>	20
	Fishing Creek,	1755	Joshua White, <i>Hezekiah Morriss, Holloway Morriss,</i>	80
	Kehuky Creek,	1755	William Vaughan,	23
	Rocky Swamp,	1774	Jesse Read, <i>Peter Quales, John Hervey, Mecolister</i>	134
<i>Hertford,</i>	_____	"	William Parker,	100
	<i>Hides,</i>	_____	John Winfield,	100
<i>Iredell,</i>	Mareuskiter River,	"	John Bray, <i>John W. Carawon,</i>	65
	Grassey Nobb,	1789	Lazarus Whitehead,	65
<i>Martin,</i>	Skewarkey Creek,	1787	Martin Ross, <i>Benjamin Ross,</i>	121
<i>Mecklenberg,</i>	Coldwater,	"	James McCabe,	40
	Society Meeting,	"	Vacant,	35
<i>Montgomery,</i>	Little River,	1760	Vacant,	15
	Rocky River, Pedee,	1776	Edmund Lilly, William Kindell,	189
	Bear Marsh,	1790	John Culpepper, <i>Nathan Gilbert,</i>	60
	_____	1791	William McGreger, <i>Thomas Durham,</i>	44
	_____	"	Samuel Bond,	162
<i>Nash,</i>	Falls of Tar River,	1789	Immanuel Skinner,	83
<i>Orange &amp; Caswell,</i>	Wateram River,	"	Joseph Doniss, <i>Clifton Allen,</i>	85
	Little Contentney,	1791	Isaac Thompson, <i>Daniel Burford,</i>	60
<i>Granville,</i>	Enoe River,	"	James Hefferlin,	150
<i>Pasquotank,</i>	Flatty Creek,	"	<i>Lemuel Pendleton,</i>	70
	Knob's Creek,	"	Vacant,	34
<i>Pitt,</i>	Flat-swamp,	1776	John Page, <i>James Nowall,</i>	80
	Quotankney Creek,	"	Joshua Barns,	113
	2d do.	"	Joseph Parker,	40
	Redbanks,	1758	Noah Tice, John Vinson, <i>Isaac Tobewine, John</i>	103
			<i>Granberry, Lewis Whitefield, Nathan Bird,</i>	
			<i>William Taylor,</i>	
<i>Randolph,</i>	Sandy Creek,	1756	John Welborne,	25
	_____	"	Jacob Tarver,	53
<i>Robinson,</i>	_____	"	Isaac Cantwill,	28
<i>Rockingham,</i>	Matrimony Creek,	"	Vacant,	37
	Jersey settlement,	1758	Peter Eaton,	33
<i>Rowan,</i>	Timber Ridge,	1788	Vacant,	48
	Bills Creek,	"	Edward Pigg, <i>Charles Pigg, William Wilkey,</i>	25
<i>Rutherford,</i>	Buffaloe Creek,	"	Joseph Camp,	60
	Buffaloe River,	1777	William Brown, <i>R. Newport,</i>	70
	Green River,	"	Perminter Morgan,	31
	Mountain Creek,	"	_____	_____
	Rocky Creek, Ca- tawba,	1757	Edward Williams,	26
	Sandy Run,	1750	Vacant,	80
	White Oak,	"	Vacant,	70
	_____	"	Fleet Cooper,	150
<i>Samson,</i>	Soapstone Creek,	"	John Newman, <i>George Dodson,</i>	170
<i>Stokes &amp; Henry,</i>	Deep Creek,	1780	Joseph Murphy,	25
	Hunting Creek,	"	William Petty, William Cook,	203
<i>Surry,</i>	Little Yadkin River,	1787	John Stone, John Toliver,	40
	Scuppunong River,	1785	Stephen Long, <i>Benjamin Hassell,</i>	28
<i>Tyrell,</i>	Swift Creek,	1784	John Moore, Jr.	86
	Reedy Creek,	1755	Lewis Moore, John Moore,	70
	_____	"	Thomas Gardner, <i>John Rooker,</i>	110
<i>Wayne,</i>	Black Creek,	1783	<i>Ephraim Daniel,</i>	40
	Naughty Creek,	"	John Thompson,	44
<i>Wilks,</i>	Beaver Creek,	"	John Barlow, <i>James Tompkins,</i>	30
	Brier Creek,	1781	George M'Niel, Andrew Baker,	100
	Head of Yadkin River,	"	Vacant,	63
	Mitchel's River,	"	Moses Foley,	27
	New River,	"	Theophilus Evans,	28
	North Fork of do.	"	Vacant,	35
	Roaring River,	1779	Vacant,	33
	South Fork of do.	1791	William Hammon, <i>William Morgan,</i>	54

Total in North Carolina, 97 Churches: 89 ordained and 69 licensed Ministers: 7,643 Members.

## SOUTH CAROLINA.

<i>Abbeville,</i>	Buffaloe Creek,	1786	<i>Enoch Brazed,</i>	27
	Hogskin Creek,	"	Vacant,	30
	Lower Rocky River,	"	Vacant,	26
	Redbanks,	1784	<i>Joseph Thomas, Henry King,</i>	60
	Rocky River,	1790	Nathaniel Hall,	16

Counties.	Churches.	Date of Const.	Ministers.	No. of Members.	
	Love's Ferry,	1790	Vacant,	30	
<i>Beaufort Dist.</i>	{ Coosamahatchie } Creek,	1759	<i>Levi Youmans,</i>	61	
	{ Ewhaw Creek,	1745	<i>John Coldwire,</i>	101	
	{ Pipe Creek,	1775	<i>Henry Holcombe,</i>	115	
<i>Charleston Dist.</i>	Black Swamp,	1786	<i>Alexander Scott, William Cone,</i>	79	
	Charleston,	1690	<i>Richard Furman,</i>	219	
<i>Cheraw Dist.</i>	Beauty Spot,	1772	<i>Henry Easterling, Robert Thomas,</i>	66	
	Bethel Black River,	1782	<i>Solomon Thompson, ——— Courtney,</i>	83	
	Cashaway-Neck,	1757	<i>Evan Pugh, Jeremiah Ream,</i>	32	
	Cheraw Hill,	1782	<i>Joshua Lewis,</i>	69	
	High Hills Santee,	1772	<i>Gabriel Gerrald, Samuel Nixon,</i>	110	
	Ebenezer,	1778	<i>Benjamin Mosely,</i>	58	
	Lynch's Creek,	1774	Vacant,	14	
	Sandy River,	1776	<i>James Fowler,</i>	75	
	Callahan's Mill,	1785	<i>Charles Blackwell,</i>	80	
		Cloud's Creek,	1791	{ <i>John Lankford, James Hill, ——— Cotton, Samuel</i> } <i>Whitney,</i>	50
	Four Mile Creek,	"	<i>Thomas Lamar,</i>	70	
	Horn's Creek,	1787	<i>Hezekiah Walker,</i>	129	
	2nd do.	"	<i>Benjamin Harry,</i>	40	
	Little Steven's Creek,	"	<i>John Thomas,</i>	50	
	Big Steven's Creek,	1783	{ <i>Charles Bussey, Drury Pace, Gabriel Delotter,</i> } <i>Elisha Palmore,</i>	96	
	Redbank's Little } Saluda,	1784	Vacant,	50	
	Three Creeks,	1790	Vacant,	40	
<i>Fairfield,</i>	Little River,	1791	<i>Jacob Gibson,</i>	150	
	Rocky Creek,	1780	<i>William Woodard,</i>	50	
<i>Greenville,</i>	Big (Saluda) Creek,	1788	<i>Moses Holland, Joseph Laughin,</i>	30	
	Head Enoree River,	1787	<i>Thomas Musick, David Forest,</i>	47	
	Horse Neck,	"	Vacant,	28	
	Middle of Saluda,	1783	<i>John Chastain,</i>	70	
	Mountain Creek,	"	Vacant,	20	
	Reedy Fork,	"	Vacant,	12	
	Reedy River,	"	Vacant,	28	
	2nd do.	"	<i>Edmund Bearden,</i>	40	
	<i>Laurens,</i>	Dorbin's Creek,	1781	<i>Jacob Roberts,</i>	120
		2nd do.	"	Vacant,	25
	Jemmy's Creek,	"	<i>Richard Shackleford, David Lilly,</i>	116	
	Enoree,	1787	<i>Drury Sims,</i>	15	
	Rabun's Creek,	"	<i>Benjamin Williams, Aaron Pinson,</i>	40	
	Siconna Creek,	"	<i>William Murphy,</i>	15	
<i>Newbury,</i>	Bush River,	1769	<i>John Cole,</i>	70	
	Lower Duncan's } Creek,	1786	<i>Michael Bennet, Jacob King,</i>	34	
	Upper Duncan's } Creek,	1788	<i>John Brown,</i>	22	
<i>Ninety Six Dist.</i>	Little Pedee River,	1790	<i>David Owen,</i>	30	
	Lower Enoree,	"	Vacant,	20	
	Turkey Creek,	1784	Vacant,	85	
	Wassmansow Creek,	"	<i>Ralph Bowman,</i>	40	
<i>Orange,</i>	Lynch's Creek,	1784	<i>John Cato,</i>	92	
	Great Saltcatcher } River,	1790	<i>Aaron Tinson,</i>	20	
	Little do.	1789	Vacant,	96	
	Lower Fork of } Lynch's Creek,	1789	<i>Joshua Palmer,</i>	44	
	2nd do.	"	Vacant,	25	
	Muddy Creek,	1788	<i>Peter Bainbridge,</i>	30	
	Swift Creek,	1783	<i>Lewis Collins, David Collins,</i>	100	
	Deep Creek,	1780	Vacant,	75	
	Welch Neck,	1738	<i>Edmund Botsford,</i>	167	
		Genestee Creek,	"	<i>James Chastain,</i>	20
<i>Pendleton,</i> <i>Richland,</i> <i>Spartanburg,</i>	Congaree River,	1765	<i>Joseph Rees, Ralph Jones,</i>	120	
	Buck Creek,	1779	<i>John Hightower,</i>	1778	
	Cedar Spring,	1784	Vacant,	20	
	Tiger River,	1791	Vacant,	50	
<i>Union,</i>	Fairforest Creek,	"	<i>Isaac Edwards, Samuel Bobo,</i>	28	
	Lower Tiger River,	"	<i>Alexander McDougal,</i>	44	
	Facolate River,	1787	<i>Richard Wood,</i>	38	
	Shull Shoals,	"	Vacant,	35	
		Edisto River,	1777	{ <i>Nathaniel Walker, Mathew Collins, Robert Taylor,</i> } <i>Elisha Washington, Charles Nix, George Ashly,</i> } <i>Joseph Williams,</i>	142

Total in South Carolina, 70 Churches; 48 ordained, and 28 licensed Ministers; 4,267 Members.

#### GEORGIA.

<i>Burke,</i>	Bark Camp,	1788	<i>David McCulers,</i>	30
	Brushy Creek,	1789	Vacant,	21
	Buck Head,	1786	——— <i>Atkins,</i>	48
	Head Briar Creek,	1777	Vacant,	35
	Lower do.	1773	<i>Benjamin Davis, Moses Hadley, Mathew McCulers,</i>	108
	Mackbeen Creek,	1788	Vacant,	94



Counties.	Churches.	Date of Const.	Ministers.	No. of Members.
	Oldtown Ogeechee,	1790	Vacant,	20
	Rockey Creek,	1789	Edmund Bynes,	31
<i>Chatham,</i>	Savannah (African)	1788	Andrew Marshall,	250
<i>Effingham,</i>	Little Ogeechee,	1790	Vacant,	20
	Lower do.	1790	<i>William Coones, ——— Hathorn,</i>	60
<i>Franklin,</i>	Tugaloo River,	1789	John Cleveland,	108
	Head Buffalo Creek,	1790	Benjamin Thompson,	12
	Sholl Shoals,	1789	Joseph Williams, Joshua Dodson,	30
	Shoulderbone Creek,	1790	John Thomas,	40
	Powell's Creek,	1787	Mark Cook,	128
<i>Richmond,</i>	Kioka,	1772	{ Abraham Marshall, James Syms, Samuel Callege, } <i>John Sanders, Isaac Justice, John Boyd, John</i>	250
	Reed's Creek,	1774	Loveless Savage,	45
<i>Washington,</i>	Head of Williams' } Swamp,	1790	<i>John Stanford,</i>	35
	Little Ogeechee } River,	1790	John Henderson,	20
	White Ponds,	1790	——— Morriss,	15
<i>Wilkes,</i>	Briar Creek,	1787	{ Joseph Busson, Isaac Busson, John Busson, Micah } <i>Paulk,</i>	40
	Buffalo Fork,	1789	Vacant,	20
	Clark's Station,	1788	{ James Hutchinson, James Mathews, Thomas John- } <i>son, Stephen Johnson,</i>	73
	Cloud's Creek,	1788	Vacant,	31
	Dove's Creek,	1788	<i>William Davis,</i>	106
	Ebenezer Creek,	1787	Vacant,	40
	Falling Creek,	1787	Vacant,	23
	Fishing Creek,	1782	Sanders Walker, John Milner, Ezekiel Campbell,	131
	Greenwood,	1784	{ Peter Smith, William Greene, Balamy Bently, John } Holmes,	70
	Hebron,	1786	Vacant,	42
	Hutton's Fork,	1788	Jeremiah Reeves,	76
	Indian Creek,	1788	<i>Guy Smith,</i>	49
	Long Creek (Ogee- } chee)	1786	{ Jephthah Vining, William Berry, William Thomp- } <i>son, A. Jones,</i>	226
	Millstone Creek,	1788	Timothy Carrington,	52
	Phillips' Mill,	1785	{ Silas Mercer, Jesse Mercer, Stephen Gifford, Robert } <i>Meginty,</i>	199
	Providence,	1788	Thomas Mercer, James Harvey, James Holcombe,	59
	Soap Creek,	"	Vacant,	27
	Upper Briar Creek,	1788	William Franklin,	100
	Vann's Creek,	1786	George Franklin, Henry Hand,	48
	Whatley's Mill,	1785	Dozia Thornton, John White, Thomas Gilbert,	75
	William's Creek,	1788	John McLeroy, Thomas Daniel, Joseph Williams, { Aaron Parker, Jeremiah Walker, David Tinsley, } Mathew Talbolt,	162 90

Total in Georgia, 43 Churches ; 35 ordained, and 34 licensed Ministers ; 3,161 Members.

## ALABAMA.

No Baptist Church was formed within this State till many years later than the date of this and the following Table. It will be introduced, in order, in the Notes appended to them.

## TABLE II.

Showing the number of Churches, Ministers and Members in 1812, or twenty years later than the date of the first Table.

## NORTH CAROLINA.

Churches, 204. Ordained Ministers, 106. Licentiates, 11. Members, 12,567.

## SOUTH CAROLINA.

Churches, 154. Ordained Ministers, 84. Licentiates, 11. Members, 11,821.

## GEORGIA.

Churches, 163. Ordained Ministers, 86. Licentiates, 23. Members, 14,761.

## NOTES

ON THE SEVERAL STATES EMBRACED IN THE PRECEDING TABLES.

## NORTH CAROLINA.

Ever since the settlement of this State, in 1695, there have been some Baptists in it, but there was no regularly organized church till the year 1727. This was gathered at Perquimans, near the north east corner of the State. Most of the early Baptists in this State are said to have emigrated from Virginia, and settled in the neighborhood of Kehukee Creek. By 1752 they had increased to 16 churches, which were mostly General Baptists. By the visits among them of different ministers, and particularly by the labors of JOHN GANO, who was sent out by the Philadelphia Association to travel among them in the summer of 1754, these churches became more correct in doctrine, and more faithful in discipline than formerly. By the labors of Messrs. Gano, Miller, and Vanhorn, all appointed by the Philadelphia Association for this purpose, at different periods, a great and good work was effected among this people, not merely in reforming their creed, and correcting abuses, but also in reviving the power of godliness among lukewarm professors, and in the conviction and conversion of sinners.

The Kehukee Association was formed in 1765. Twelve years afterward, it numbered but 10 churches, and about 1,600 communicants. In 1794 the Neuse Association was formed, and the Flat River the same year. These, with the Sandy Creek, the Yadkin, and the Mountain Associations, seem to have been in existence before the commencement of this century. In 1813 they had increased to 11 Associations, and 94 churches. In 1831 there were 21 Associations, containing 340 churches and 19,000 communicants. We think there are now 26 Associations, 430 churches, and about 28,000 members. Our returns are not so full and exact as we could wish; and several are not very recent.

A very interesting sketch is given in the last Triennial Register of the early history and subsequent course of some of these Associations. Eight of the present number are understood to be now opposed to the benevolent institutions of the age; and as is usual in similar cases, they are generally decreasing in numbers and influence, while those who exercise more liberality and abound in labors, sacrifices and offerings for the diffusion of the glorious gospel at home and abroad, are steadily advancing. How emphatic an illustration of the proverb: "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The Kehukee Association, for example, had lost 578 members within five years, and at that rate of diminution would become extinct within the next fifteen years. When will these brethren learn that it is safer and more profitable to follow the good old gospel way of actively spreading the glad tidings, going every where proclaiming the word, than to lean to any of their modern restrictive measures. Really they do not deserve the name of "Old School Baptists," which they have assumed.

A State Convention was formed nine or ten years since, which, by the services of our excellent brother Wait, now President of Wake Forest College, who was its general agent for some time, has introduced more of system and efficiency into the evangelical operations of their churches and associations. The last minutes of the convention we have not received.

The literary institution above mentioned, and which has but recently been chartered as a college, is doing much for the promotion and general diffusion of intelligence throughout the State. Its worthy faculty of instruction deserve high commendation for the talent, fidelity and perseverance which have characterized their endeavors. The institution is under the patronage and control of the convention, and is located on a pleasant and healthful plantation in Wake Forest, sixteen miles from Raleigh. It was first opened in 1834. The principal college edifice is of brick, four stories high: 132 feet front by 65 deep, and besides the chapel, library and philosophical halls, &c., it affords accommodations for 100 students. Facilities for manual labor are also furnished, thereby promoting the health and lessening the expenses of the students.

The destitution of ministers here is even greater than in Virginia. Only about 170 are returned, and when adequate deduction is made for the superannuated and infirm, and those who are chiefly secularized, there would be little more than one minister to

four churches. The disproportion is the more painful, because owing to the sparseness of population, and the wide dispersion of the churches, it is not easy to gain access to them with celerity, and much time and strength must be wasted in travelling.

Sabbath Schools have been extensively introduced, and we hope will be vigorously persevered in, till all the rising generation are taught the sacred Scriptures.

The Biblical Recorder, a highly respectable paper devoted to the promotion of religious and denominational intelligence, has been ably conducted by the Rev. T. Meredith of Newbern, for several years. It now circulates extensively in South Carolina, and is well adapted for usefulness.

### SOUTH CAROLINA.

A considerable portion of the early settlers of this State were Baptists. They came in two distinct bodies, about the year 1683, one from the west of England with Lord Cardross, (among whom was Lady Axtell and her daughter, Mrs. Blake, decided Baptists); the other from the district of Maine, were led hither by their devoted pastor, WILLIAM SCHREVEN. This latter company came from New England, and settled on Cooper River, near where Charleston now stands. A church was formed the same year which is now one of the largest Baptist churches in the State. It has been blessed with a succession of able pastors for nearly a century. Such men as OLIVER HART and RICHARD FURMAN, — to say nothing of some who are still living, must be considered rich blessings to any community. The second Baptist church constituted in South Carolina, was Ashley River, in 1736. In 1751, they had increased to four churches, which that year formed the Charleston Association. This body has ever evinced a commendable zeal, and enlightened liberality in behalf of the objects of religious benevolence. Their general committee manage the education funds, which are very considerable. Their itinerant board conduct domestic missions. A temperance society also exists in connection with the Association, for conducting its appropriate department. According to the statement of Morgan Edwards, there were in the State in the year 1772, 20 churches, 16 ministers, and nearly 1,100 members. In 1806 they had increased to 130 churches, 100 ministers, and 10,500 communicants. In 1831 there were returns from 10 Associations, embracing 273 churches, and 28,496 members. They now number 12 Associations, 370 churches, more than 200 ministers, and 35,000 members. This is indeed only an approximation to exactness; for we regret to state that the minutes of the Convention, so rich and valuable in other respects, are entirely bare of statistical returns, nor have we been able to procure the latest minutes of all the Associations.

A larger proportion of the attention, and of the contributions of the State Convention, which was formed in 1821, appears to have been devoted to ministerial education, than in most of the States. A literary and theological institution, of considerable promise and usefulness, was sustained for several years at the High Hills of Santee; and under the superintendence of brethren Hartwell and Furman it was decidedly and extensively useful. Some reverses having been experienced, and some dissatisfaction expressed, the Convention resolved, in 1835, to change the location of both the Manual Labor School and the Theological Institution to Fairfield District. There it has been commenced, under favorable auspices. Funds to the amount of \$35,000 were secured at the outset, and three professors have been employed in both departments, with encouraging prospects of usefulness. The too frequent change of principals in this institution must have had an injurious effect on its prosperity. Four or five have had it in charge, within a dozen years, and though all of them are still living, they have for some cause or other, removed or have been superseded.

It is believed that all the Associations in this State are favorable to the benevolent institutions of Christianity, as prosecuted at the present day. To the Bible Society, and Foreign Missions, their contributions continue to be generous. A flourishing Tract Society for several years existed in Charleston.

Sabbath Schools have been extensively introduced into the State, with most happy results. One of the earliest movements in the temperance cause made by any of our churches, so far as we now recollect, was by one of the churches in this State, then under the care of brother Hartwell. It is perhaps true that the increase of the denomination has not been as great in this State as in several others for the last half-score of years. Several causes may have combined to produce this result. Large drafts have been made on the population of the State by emigration, and in this way some thousands of Baptists have transferred themselves to other locations. In some instances, too, the want of denominational enterprise has prevented the formation of new churches, when the welfare of the cause really required it. The church in Charleston, and that in Beaufort, each number nearly 1,500 members. How desirable, in such instances, is an amicable division, each becoming two bands, and securing the healthful activity of the



whole body, sustaining an additional evangelical minister to labor for the welfare of the perishing around them. Perhaps, too, our brethren of this State might profitably concentrate a larger portion of their energies and benefactions on domestic missions within their own limits.

So early as 1801, we observe the Charleston Baptist Association petitioned the legislature of the State for an amendment or modification of the law passed the preceding year, imposing restrictions on religious meetings so far as respects persons of color. The petition was renewed the next year, and attended with a degree of success. What a noble and worthy example for our brethren of this and the neighboring States, to lift up their united voice in behalf of this portion of their ignorant and needy population!

### GEORGIA.

It is said there were a few individuals who were Baptists among the original settlers of this State in 1733. But for some cause not very satisfactorily explained, though there seems to have been occasional preaching, and some baptisms, and at least on one occasion, the participation of the Lord's Supper by a number of baptized believers,—no regular church was formed for nearly forty years. Kiokee Creek church has the honor of being the oldest Baptist church in Georgia. It is in the upper country, and was constituted in 1772, by the labors of that zealous and renowned Baptist minister, DANIEL MARSHALL. The church was for a long time distinguished for its vigorous growth, and for the thriving shoots which it sent forth on the right hand and on the left; but particularly for the number of ministers of distinction which it nurtured. The MARSHALLS, the MERCERS, the SAUNDERS, and many others, were of this character. This church, too, was early blessed with several precious revivals. In 1787 one hundred happy converts were baptized by Elder Abraham Marshall, the worthy son and successor of the founder of the church; and again, in 1802, a similar ingathering was experienced under the ministrations of the same pastor.

It was not until 1784 that the Georgia Association, the earliest in the State, was formed; and two years afterwards it contained 10 churches and 518 members. In 1796, the Hepzibah Association was formed; and two years after the Sarepta. In 1810, the Oakmulgee. In another district of this State, that is, in lower Georgia, or the lower country as it used to be called, the first Baptist church was formed in Newington in 1793; the second in Savannah, by Dr. Holcombe, in 1800. Some of the circumstances which led to the formation of the former of these churches were the following:

In 1789 a black man preached in this neighborhood, in a negro yard under some peach trees. Curiosity led a number of white people to hear him, and among the rest was Major Thomas Polhill and wife. Both were convicted by the preaching of this poor, heaven-taught African, and soon were led to indulge hope in the Redeemer. They were soon afterwards baptized by Elder Alexander Scott, from South Carolina, and the *Major* became an humble soldier, yea, an able and esteemed minister of the Prince of Peace. One cannot think of this blessed result of the preaching of this colored brother, and of the fruits of it through the instrumentality of his noble convert, without rejoicing that *then* no legal or other impediment hindered even the sable sons of Africa, whether bond or free, from proclaiming the unsearchable riches of Christ. God grant that such privileges may soon be enjoyed by them again.

The Savannah River Association was organized in 1802, and then contained only three churches. In 1811-12 there were in the State five Associations, embracing 171 churches, and about 16,000 members. The increase has since been rapid, and at some periods of their history peculiarly so. The present number does not vary much from the following; viz. 25 Associations, 575 churches, and 41,000 communicants. It will thus be seen that in numbers Georgia ranks next to Virginia among the Southern States. It has, too, many features of similarity to Virginia in its religious character. The destitution of able ministers, faithfully giving themselves to the work, is perhaps as great as in any other portion of our country, in proportion to the numbers and influence of the denomination. The last definite returns we have seen shows only about 220 ordained ministers, among nearly 600 churches. It has been, and still is very fashionable, for one pastor to supply four churches, thus leaving the majority of these churches unvisited each Sabbath, with the ministration of the word and ordinances of life.

The Mercer Institute, whose principal object is declared to be "the education of pious young men who are called to the gospel ministry," commenced operations in Green County about six or seven years since, and has been conducted with considerable success as a manual labor school. Much also has been said, and something worthy of so magnificent an enterprise has been done, in reference to establishing a college, to be under the direction and patronage of Baptists at Washington, in Wilkes County, to commence with

a fund of \$150,000. We know not the precise state of this undertaking at present, but trust it will not be lost sight of.\*

The Baptist Convention of Georgia, for the promotion of missions and ministerial education, was formed in 1822, and is steadily and worthily prosecuting these great objects. The other benevolent objects of the day find ready and willing assistants in most of the Baptists in this State. We regret, indeed, to notice that some of the spirit of *Anti-ism* has been manifested, and some associations and churches have separated themselves from their brethren on this account.

The Christian Index, a weekly religious newspaper, now publishing by father Mercer, in Georgia, will be remembered by many of our readers as one of our oldest religious periodicals: having been commenced under the name of the Columbian Star in Washington City, in 1822. In 1826 it was transferred to Philadelphia, where it continued to be issued for the next seven years, when it passed into the hands of the present proprietor, by whose aid, with his able assistant, brother Stokes, it continues to send abroad the light of truth, and point out the good and right ways of the Lord. We have noticed, some time since, a volume from the pen of the venerable Mr. Mercer, on the history of Georgia Baptists, or rather of the Georgia Association. It contains valuable materials for the future historian, and will be read with interest by those for whom it was compiled.

### ALABAMA.

In the year 1800, the region which now forms the States of Mississippi and Alabama, was erected into a Territorial Government. In 1817 this territory was divided, and the western part of it, having formed a Constitution, was admitted into the Union as the State of Mississippi. The eastern portion was then formed into a Territorial government, and received the name of Alabama. In July, 1819, a convention of delegates met at Huntsville, and adopted a State constitution, and in December following, Alabama was admitted into the number of the United States.

Madison county, in the northern part of the State, north of the Tennessee River, was settled earlier than other parts of the State, and among these early settlers were some

\* Since the above was written, an Address has been received, delivered before the Trustees of Mercer University, Penfield, Geo., in February, 1840, by Professor Sherwood, from which we make the following extracts.

"Our efforts in the cause of an enlightened ministry, have been signally blessed. Twenty-five years ago, a leaden silence sealed every mouth on this subject. It was so unpopular, that scarcely an advocate could be found to lift his voice in its favor. The few that appreciated its importance, had despaired of accomplishing the desires of their hearts, and expected to go down to their graves without being able to say in regard to its prosperity, 'Now, Lord, lettest thou thy servant depart in peace.' Even ten years ago, our faith had met so many repulses, that it dared not cast up its eagle glance to the establishment of a College—the limit of our expectations was a Seminary of a classical and theological character. God, however, supplied nourishment for it in an unexpected manner, and it grew more rapidly than the fragile plant to which the Saviour so beautifully compares it. Our Presbyterian brethren had been debating in their ecclesiastical councils, in 1835, whether they should establish a College at Washington, or near Milledgeville; the latter place was selected, and the people of Washington were disappointed. William H. Pope, William A. Mercer, and others, improved the occasion, and actually procured in a day or two, ten thousand dollars in subscriptions, to build up a Baptist College. In March, 1836, at a called session of the Central Association, a body then consisting of about ten churches and represented by eight or ten messengers, passed the bold resolution to raise \$20,000 to endow a Professorship of Sacred Literature in that College, and actually subscribed in the same hour about half of that sum! The Lord has opened the hearts of his people to subscribe liberally—some as high as \$5,000, with the promise of constituting the concern the residuary legatee of valuable property. Several legacies already bequeathed for purposes of Education, encourage us to confide in Him, who disposes the hearts of all, and who is the rightful owner of the silver and the gold. The manifest approbation of the Lord has been upon this Institution from its beginning in 1833 in two cabins, to the present period. In almost every year, more or less of the pupils have been hopefully converted, so that over one hundred have publicly professed Christ. Some are already preaching the gospel—others instructing youth, and some hope to lay down their weary bones west of the Rocky Mountains—on the burning sands of Arabia, or amidst the snows of Scythia.

"The fears and prejudices of many excellent brethren have passed away, and a younger race have grown up without having been taught to dread and oppose ministers of education. Now, we have a flourishing College, and a Manual Labor School, in a region of country six years ago occupied by the Cherokee Indians—several Academies taught by young men whom we have educated; and what is more important, and the surest presage of a general diffusion of knowledge, a strong desire for it is awakened in all our population. From the Savannah to the Chattohochee, and from the sea-board to the mountains, the people are inquiring for places to educate their children.

"We have 16 ministers graduates of colleges; 30 more with qualifications nearly equal to graduates; 100 churches under charge of brethren whom we have assisted by direct instruction or useful books; 75 other ministers greatly improved; 300 ministers in all; 600 churches, and 45,000 members. Our State Convention is approved and patronized in every part of the State. As it has grown in strength, it has greatly improved all classes of the denomination, and sent forth a salutary and enlightening influence. Opposition still murmurs in some quarters, but its mantle is too thin to smother the lamp of truth and science. We may put down 10,000 of the 45,000 members in the State as *nominal*ly in opposition to the cause of an enlightened ministry—only half of whom really oppose even in heart; the balance are linked with them by circumstances and locations from which they would rejoice to be disenthralled."



Baptists. John Nicholson, John Canterbury and Zadock Baker were among the first Baptist ministers who labored in this wilderness. The fertility of the soil, combined with many other advantages for the rapid acquisition of wealth, drew a dense population into this region, and within a few years of its first settlement, a number of Baptist churches were formed, chiefly however of emigrants from other States. The hearts of preachers and people seem to have been inordinately fixed on worldly gain; discipline was greatly neglected in these churches, and the variant elements of their composition prevented that cordial union and co-operation, which are essential to success, and which are the usual result of extensive revivals, even on those communities which before were least homogeneous.

In 1808, a few Baptists were found in the southern part of the State, in Clarke and Washington counties. William Cochran, a licensed preacher from Georgia, is said to have been the first in Clarke county, and a Mr. Gorham in Washington. A Baptist church was organized by Rev. J. Courtney in the County of Clarke in the year 1810. There was, however, very little increase of Baptists, in this part of the State for the next six years. From the year 1816, a continual flood of emigrants was pouring into this *Indian country* (as it was then called) from almost every State in the Union:—Churches were rapidly formed, and a number of laborious and indefatigable ministers settled among them.

In 1820, there were about fifty Baptist churches in the State, generally very small. In the next ten years they had increased to nearly 200 churches, 95 ministers and about 8,000 members. During the last ten years, the increase has been nearly in the same proportion, and is almost unparalleled in modern times. There are at present at least 30 Associations embracing about 500 churches, 300 ministers and 25,000 communicants. About one-sixth of this number have been added by baptism during the last year (1839) in which revivals were experienced in nearly a score of the different counties of the State.

Houses of worship were scarce for several years after churches began rapidly to multiply. Many of those first erected were like Indian wigwams, only more open and uncomfortable. The minister most frequently used to take his stand in some shady grove, and his audience seated themselves around him on the ground. Large congregations would frequently thus assemble, and remain so attentive to the word, that a hard shower of rain would not disperse them. Some ten or twelve years ago, better houses for worship began to be built, and several recently erected are an honor to the cause, and every way suited to the convenience of the congregations.

The Baptist ministers in Alabama have been much like those in other parts of the United States; possessing but a moderate share of education, plain in manners, they have preached the gospel in simplicity, and in the power of the Holy Ghost. Though considerable diversity has been manifest in their doctrinal views, in general they have occupied the middle ground between Antinomianism and Arminianism:—in other words they embrace that system of gospel truth which has been so ably advocated by Andrew Fuller. A number of the first ministers who emigrated to this State, were indeed men of humble talents and little learning; but they were industrious and persevering in their efforts to preach Christ and to establish churches. They followed the plough by day and read their Bibles by night. Even now this system has to be adopted by far the greater number of ministers in this State, though the number of those who are well educated and entirely devoted to their work is increasing.

The oldest church in the State is Flint River, in Madison county, constituted Oct. 2, 1808, of eleven or twelve members. In 1814, the Flint River Association was formed, embracing 17 churches and 1,021 members, a part of whom were in Tennessee.

In 1816, the Bethlehem Association was formed in the southern part of the State. It bore the name of the Beckbe Association till 1827. Five years after its formation, the total number of members embraced in its churches was only 313. The Alabama Association was formed in 1819 of four churches, all in Montgomery county. The aggregate of members was then but little over 100. In 1821, they had increased to eight churches and 441 members.

The Cahawba Association was formed in 1818 in Bibb county of 10 churches, containing 259 members. One of these, the church at Tuscaloosa city, (formerly called Ebenezer,) was established in 1818. The Rev. Basil Manly, D. D., president of Alabama University, has recently served them as pastor. The Rev. J. L. Dagg, principal of the Female Athenæum at Tuscaloosa and formerly a beloved Pastor in Philadelphia, is also a member of this church.

All the remaining Associations have been formed within the last 20 years, and the following Table will give an epitome of their state in 1838–39.



## STATISTICAL VIEW OF THE BAPTISTS IN ALABAMA.

<i>Associations.</i>	<i>Latest min. consulted.</i>	<i>Constituted.</i>	<i>No. ch'ches.</i>	<i>No. Min'rs.</i>	<i>Licentiates.</i>	<i>Baptized.</i>	<i>Total.</i>
1 Flint River, . . . . .	1838	1814	21	8		33	940
2 Bethlehem, . . . . .	1838	1816	34	20	3	396	2009
3 Cahawba, . . . . .	1839	1818	22	17		319	2128
4 Alabama, . . . . .	1838	1819	23	12	2	422	1837
5 Bethel, . . . . .	1838	1820	23	11		71	964
6 Muscle Shoal, . . . . .	1838	1820	23	11		216	1340
7 Mount Zion, . . . . .	1838	1823	14	5	1	9	255
8 Buttahatcha, . . . . .	1838	1825	14	6	2	13	347
9 Shoal Creek, . . . . .	1838	1825	7	2	1	11	320
10 Conecuh River, . . . . .	1838	1825	28	15	3	89	851
11 Mulberry, . . . . .	1839	1827	20	7	5	151	975
12 Canaan, . . . . .	1839	1833	15	8		61	857
13 Coosa River, . . . . .	1839	1833	14	7	5	202	851
14 Choctaw, . . . . .	1838	1834	11	5		56	464
15 Union, . . . . .	1838	1834	16	8		93	585
16 Tuscaloosa, . . . . .	1838	1834	20	10	3	380	1368
17 Tallishatcha, . . . . .	1839	1834	23	10	2	83	980
18 Mud Creek, . . . . .	1838	{ unk'n sup'd 1825 }	12	6		14	335
19 Liberty, Chambers Co. . . . .	1839	1836	25	10	8	219	1229
20 Wills' Creek, . . . . .	1839	1836	15	6		47	560
21 Pilgrim's Rest, . . . . .	1838	1837	12	4		19	559
22 Columbus, . . . . .	1838	1838	5	3	1		368
23 Liberty, Sumter Co. . . . .	1838	1838	11	3	1		330
24 Liberty, Madison Co. . . . .	1839	1838	7	3		50	277
25 Bethel, Coosa Co. . . . .	none	1838	5	5			180
26 Beulah, . . . . .	1838	1838	11	7			334
27 Ebenezer, . . . . .	1838	1838	18	9	1		912
28 Pea River, . . . . .	1836	{ sup. 1833 }	10	8			250
Unassociated Churches, . . . . .			27	12		250	935
⚡ We learn that there are 7 or 8 Churches, principally in Jackson and Russell counties, whose numbers we have not ascertained—we estimate them at			7	4		50	250

The Baptist State Convention in Alabama was formed in 1823, and the above Table is taken from a page of the minutes of their sixteenth Anniversary. The objects of the Convention are to aid in Foreign and Domestic Missions, and in the education of pious and indigent young men called to the ministry. These objects have been prosecuted by this organization, with an encouraging degree of spirit and liberality, considering the many unfavorable circumstances of their situation, having much, very much to do for themselves, and having also an organized opposition to these objects of benevolence, among their own number, embracing nearly one fourth of the whole of the denomination.

The attempt to establish a Manual Labor Seminary at Greensboro', though commenced with energy, and for a few years prosecuted with fair prospects of success, has signally failed.

Four or five years since the Alabama Baptist Bible Society was formed, and is prosecuting its noble object with commendable liberality.

By order of the State Convention, the Rev. Hosea Holcombe has compiled and published, during the present year (1840) a History of the Rise and Progress of the Baptists in Alabama. The volume contains much interesting information, and has furnished materials for most of these notes.

⚡ In the 2nd Part of this Article, in the Notes on New York, a fuller notice would have been given of the Hamilton Literary and Theological Institution, but for the expectation that a history of that important Seminary would be inserted in an early number of this work.

## REV. JOSEPH BADGER, OF WOOD COUNTY, OHIO.

[The following sketch of this gentleman's life was furnished, by himself, to a friend in Connecticut, who had requested it as a personal favor; and was written without the least expectation that it would be made public. He is now in the eighty-fourth year of his age, living in the family of his daughter in Wood County, Ohio. His communication is dated June 16, 1840. It is supposed by his friend, that Mr. Badger would not object to its publication, and it has been handed to us for this purpose.]

MY DEAR SIR,

Your very acceptable favor came to hand on Saturday, the 13th inst. I had returned, the day before, from the celebration of the defeat of the British at Fort Meigs. Having been appointed chaplain for the day, I had the honor of introducing the exercises with prayer; after which Gen. William Henry Harrison, standing at my right hand, addressed the audience, estimated at from 15 to 20,000. I had been chaplain to Gen. Perkins' brigade, at the time of building the fort. It was pleasing to meet again with Gen. Harrison, on the same ground where I had performed the duties of chaplain to the sick and dying. I was somewhat fatigued with the exercises of that day; but was able to preach, on the succeeding Sabbath, a short sermon, from Isaiah xi. 11, on God's setting his hand, the second time, to gather his ancient people.

I will now, if my strength should hold out, comply with your request.

Giles Badger came from England, about the year 1635, and settled in Newbury, Ms.\* John Badger was a son of Giles Badger. Nathaniel, my grandfather, was the son of John Badger. He (Nathaniel) married Mary Lunt, and lived at Newbury, until they had five sons; John, Daniel, Samuel, Nathaniel and Enoch. They then removed to a place called Norwich Farms, in Connecticut. There my father was born, March 23, 1717. His name was Henry, and he married Mary Langdon, whose ancestors were from England, and landed and settled at Salem, Ms. Soon after my parents had a family, they moved into New Jersey. Two or three of their oldest children were baptized by David Brainerd. My parents used to speak of him as one of the most excellent of men. The year before the breaking out of an Indian war that destroyed the settlement in which he had been living, my father removed to Massachusetts, and settled in that part

\* From the town records of Newbury, Ms., it appears that there were in that place, in the year 1644, three persons of the name of Badger. Their Christian names were Giles, Nathaniel and Richard, and they not improbably were brothers, being at that time of age, and landholders. Of Nathaniel and Richard we have no further knowledge. Their names do not appear again on the town records, nor are they found on the church records. It is not improbable, that they returned to England, as did many other individuals in the early days of the settlement of this country.

Giles Badger died in Newbury, July 17, 1647, and his will was proved 1647, 7th month. He had one son, named John, born June 30, 1643, and was made a freeman in 1674. He was a man of much respectability, and in the military line he had held the office of Sergeant. He married for his first wife Elizabeth, (surname not known), and had by her four children, viz: John, b. April 4, 1664, and died July 20, the same year; John, b. April 26, 1665; Sarah, b. June 25, 1666; James, b. March 19, 1669, and died in 1693, leaving his property to his brother John and to his sister Sarah, who married a Wheeler. Sergeant John's first wife, Elizabeth, died April 8, 1669. He married for his second wife Hannah Swett, Feb. 23, 1671. By her he had ten children—Stephen, b. Dec. 13, 1671; Hannah, b. Dec. 3, 1673; Nathaniel, b. Jan. 16, 1675; Mary, b. May 2, 1678, who married John Wyatt, Dec. 15, 1701; Elizabeth, b. April 30, 1680; Ruth, b. Feb. 10, 1682, who married Thomas Jewell, Feb. 17, 1702; a son, name not written in the records, b. 1684; a son, name not on the records, b. March 9, 1685—the name of one of these sons is mentioned in the father's will as Daniel, and the name of the other was probably Joseph;—Abigail, b. June 29, 1687; Lydia, b. April 30, 1690.

March 31, 1691, Sergeant John Badger died of the small pox, and his wife died about the same time with the same distemper. His estate was appraised at £943 9s.

John, the son of Sergeant John, b. April 26, 1665, who was probably a trader, married Rebecca Brown, Oct. 5, 1691, and had by her the following children, viz: John, b. Jan. 20, 1692, who married Elizabeth Hams, 1713; James, b. Jan. 10, 1693, who was a shop-keeper; Elizabeth, b. Feb. 5, 1694; Stephen, b. 1697; Joseph, b. 1698; Benjamin, b. June 15, 1700; Dorothy, b. June 5, 1709.—Joseph, the son of this John, married for his first wife Hannah Peaslee, daughter of Col. Nathaniel Peaslee, of Haverhill, Ms., to which place Mr. Badger moved and pursued the business of merchandise. By her he had seven children, two only of whom lived to settle in life, viz: Joseph, who lived in Gilmanton, N. H., and was a General in the militia, a Judge of Probate, and a member of the State Council, and was the father of the Hon. Joseph Badger, Jr. of Gilmanton, N. H., and the grandfather of William Badger, late Governor of New Hampshire, and of the Rev. Joseph Badger of Union Mills, N. Y.;—and Judith, who married Nathaniel Cogswell, a merchant of Haverhill, Ms. They were the parents of nineteen children, three of whom were the Hon. Thomas Cogswell of Gilmanton, Hon. Amos Cogswell of Dover, and Dr. William Cogswell of Atkinson, N. H. Mr. Badger married for his second wife Mrs. Hannah Pearson, by whom he had three children, Enoch, Nathaniel, and Moses. Moses married a daughter of Judge Saltonstall of Haverhill, Ms., and was an Episcopal minister in Providence, R. I. Mr. Badger died April 7, 1760, aged 62 years, and his estate was appraised at £4,067 13s.

Stephen, b. Dec. 13, 1671, the son of Sergeant John Badger, moved to Charlestown, Ms., and by his wife

of the town of Springfield which is now Wilbraham. There I was born, on the 28th of February, 1757. At an early age, I received much religious instruction from my parents, who were both professors of religion. In 1766, my father moved to Partridgefield, now Peru, in Berkshire County. This place was then entirely new and uncultivated, without a school or any advantage of improvement, except at the fireside. The prayers and counsels of my parents, at this period, made a deep impression on my mind; but I was afterwards led, by youthful vanities, to the brink of ruin.

On the 28th of February, 1775, having arrived to the age of eighteen, I entered the Revolutionary army, about three weeks after the contest at Lexington, being enrolled in a company of Col. John Patterson's regiment. I waited on the chaplain, the Rev. David Avery, most of the first two years. In the contest on Breed's Hill, in which Gen. Warren fell, Patterson's regiment was stationed on Cobble Hill, about a hundred and fifty rods from the right wing of the American battery. We could see the British march up, receive the fire from our line, break and run down the hill. On the third charge, they stormed our works, with the bayonet. The town of Charlestown was set on fire, some time before the action, and was burned down. A heavy cannonade was kept up, from early daylight, until a short time before the attack with small arms.

No extraordinary event took place after this, until some time in September, when about 400 of the enemy landed to take off fat cattle from Lechmere's Point. Patterson's and Thomson's regiments, being near at hand, were ordered on. The contest was sharp and fatal to some on both sides. I had a good piece and was well prepared for action; discharged nine rounds in a few minutes, in pretty close order. The enemy fled to their boats.

On the 17th of March, 1776, Gen. Howe concluded to leave Boston; and the next day, we were ordered to march for New York. We took shipping at New London, and sailed up the Sound. After being in the city about three weeks, we were ordered to make our way into Canada, with all possible speed. By the aid of shipping and boats, we arrived at Ticonderoga, about the middle of May. The next day, having drawn five days' allowance of bread and ordinary meat, we embarked on board fifteen open boats for St. John's. The air was very cold and the snow falling fast. At the time we arrived at Crown Point, fifteen miles, it had fallen five inches deep. Here we met with a strong head wind, which detained us five days. Our provisions were exhausted to a few crumbs. On the sixth day, we ran down about twenty miles, and were driven on shore, by a strong head wind. We landed in a white birch grove, where we made some tea, in the colonel's, major's and chaplain's mess, sweetened it, and drank it in little cups made of birch bark. This ended all our means of subsistence. At night, the wind changed, and blew down the lake, but too strong for open boats. On the seventh day, about noon, Capt. Sawyer, an experienced seaman, thought it would do to venture out. We got up our masts, with tents for sails, and put out, and reached St. John's the latter part of the night, but soon learned, that there were no provisions there. The next day, we set out for Montreal, got part way, and night came on: hunger began to press hard. The next day we got to the French village called on the bank of the St. Lawrence, opposite Montreal, but could get nothing to break our fast there, until towards morning, when we procured a few loaves of coarse bread, full of mould—about four ounces to a man. A little before sunset, we got a few ounces of fresh meat, very lean. The four first companies that crossed the river were ordered up to the Cedar rapids. I was in the fifth, and ordered to follow on. We were within the hearing of the action, when our party, under the command of Maj. H. Sherburne, was attacked, by Foster and Brant, and taken. Our company was ordered to fall back to La Chine and wait for Arnold. He came on, with men and boats. We started from that station towards night; ascended the river a few miles, and encamped. We had just lain down on our arms, when a fire commenced on our outposts; but the Indians merely made an alarm, and fled. Volunteers were called for, to go out in advance of

Mercy, (her maiden surname is not known,) had the following children, viz: Stephen, b. Feb. 18, 1697, John, b. probably 1700, and died Nov. 27, 1720, Samuel, b. Jan. 20, 1703, William, b. March 24, 1705, Mary, b. March 2, 1707, Joseph, b. March 14, 1708, Mary, b. March 9, 1710, Benjamin, b. June 20, 1712, Daniel, baptized Oct. 10, 1714, Jonathan, baptized Sept. 6, 1719. He was the grandfather of the Rev. Stephen Badger, of Natick, Ms., through his son Stephen, and the ancestor of most of the Badgers in Charlestown, Boston, and vicinity.

Nathaniel, b. Jan. 16, 1675, the son of Sergeant John Badger, married Mary Lunt, March 27, 1693, and lived at Newbury, Ms. By her he had children, viz. John, b. Jan. 3, 1694, a son, (name not on the records, probably Joseph,) b. Nov. 29, 1695, Daniel, b. March 27, 1698, Mehetabel, baptized Aug. 18, 1700, Edmund, b. April 2, 1703, Mary, b. Sept. 8, 1705, Mary, b. May 13, 1708, Samuel, b. Aug. 14, 1710, Anne, b. Jan. 25, 1712, Enoch, b. probably, 1714. He then moved to Norwich, Ct., and had there a son by the name of Henry, b. March 23, 1717. This Nathaniel Badger was the ancestor of the Rev. Joseph Badger of Wood County, Ohio, the subject of the above Memoir, through his son Henry; of the Rev. Milton Badger of the city of New York, and the Rev. Norman Badger of Ohio, through his son Enoch, who lived in Coventry, Ct., and of the Hon. Samuel Badger of Philadelphia, and the Hon. George Edmund Badger, LL. D. of Raleigh, N. C. through his son Samuel, who lived in Windham, Ct.—*Church, Town, Probate, and Family Records.*

From Giles Badger all or nearly all by the name of Badger in this country have descended.

There have graduated at the colleges in this country of the name of Badger fourteen persons.—EDITORS.



the sentinels, about twenty rods, and lie close to the ground, ready to fire on the first moving object. I went out for one. There were several shots made. I saw nothing to shoot at. There was no further alarm. The next day, we arrived at St. Ann's, on Basin Lake, about three o'clock in the afternoon. Arnold ordered every man to prepare for action, and embark in the boats, and steer to a certain point of woods. On our right were high cleared lands, with a few French houses. As we got fairly opposite the open land, the British Capt. Foster commenced a brisk fire upon us, with two small field pieces. Some shot fell short, some fell near us, and others went over us. It seemed to me, then, a wonderful protection of Providence, that we were not cut to pieces. As we drew near the point of landing, the Indians gave a most horrid yell, with a storm of bullets. Many of them went over our heads, and others rattled on the sides of the boats, but not a man was hurt. By this time, the sun was setting, and a retreat was ordered. On our return, we set about fixing the two longest boats for a small iron piece in each, carrying three pound shot, until about midnight, when Capt. Foster came over with our Major and Capt. M'Instry, who had been wounded in the action; a cartel was agreed upon; and our men were given up, in three days. At that time, I went with another man, with a bark canoe, to convey two Indian chiefs up the Ottawa, to the village called ————. Having got our men released from being prisoners of war, we returned to Montreal; found it evacuated by our men; kept a vigorous patrol within the city, through the night; crossed the river early, and reached St. Johns at evening. Having no clothing but my blanket on the scout up the river, when the evacuation took place, as my clothes were all lost. For six weeks, I had only one shirt. I repeatedly pulled it off, washed it in the lake, wrung it, and put it on to dry.

The small pox now began to rage in the camp. I took a needle, sat down by Sergeant Crane, who had a fine full pock, pricked a pustule, and put it into my arm. Five days afterwards, I was ordered down to Chamblee. While there, on the ninth day, my pock came out, full and fair, except here and there one. We had been very short of provisions, for some time; and our fatigue had been hard and constant. Two days before my pock came out, I was very sick, without medicine of any kind; but when my pustule began to rise and fill, my fever abated, and my strength began to return. My accommodations were a tent, a blanket to wrap around me, and a bed on the ground, with a little bread, meat and water; but for several days, I had but little appetite for any thing but water.

The second day after my pock came out, the British sailed into the Bay, and landed on the opposite side. The invalids were all ordered to march for St. John's, twelve miles. My knapsack, blanket, cartridge-box and gun, made a load which I could hardly carry; but to make our escape, or fall into the hands of the enemy, was our only alternative. I got to St. John's before dark. Our men began to die with the contagion. Orders were given for the sick to embark in boats, and proceed, with all possible despatch, to the Isle of Nore. On this island, the whole shattered army were concentrated in a few days. From this, the sick were ordered to be conveyed to Crown Point, and the boats to return as soon as possible. By this time, I began to gain my health and usual strength, and was thought to be a good boatman. Three of us were ordered to a boat containing as many sick men as could be accommodated. Going up, the lake was calm, and the oars were the only means of propelling the boat. Being short of provisions, this made it go hard; but we got to the Point, the third day, about noon; discharged our sick; got provisions; and returned about twenty miles, that night, with a moderate sailing breeze; got back, the next day, with a good breeze, before night. In the morning, we were ordered to embark in the boats and one sloop, loaded with what guns we had left; got under way, about 11 o'clock, making a fleet of about seventy boats; and landed at Cumberland Head, as it was then called, after dark. The lake was calm, and although we were too heavy loaded even for smooth water, we suffered no loss. As it began to be dark, five of the best oarsmen took the oars, and we pulled until it seemed as though I should drop from the bench. It was very dark, and my boat was about the first at land. Others soon followed. I sprang on shore with my blanket, lay down close under the bank, with my hat for a night-cap and a stone for a pillow, and slept soundly until morning. The next day but one, we were ordered to lay our course for Crown Point. The lake was calm as possible. Our shattered and sickly remains of the Canada expedition were landed at Crown Point, where a scene of distress, in a few days, took place, most appalling to the sick and the well. The groaning and outcries of the sick and dying were beyond all description. There were not well men enough to wait on the sick with a drink of water, or to dig graves for the dead. Many were put into a vault together, with their blanket for a winding-sheet. Coffins were not thought of.

As soon as the sickness abated, we were ordered on to Mount Independence; the surviving sick to be conveyed to Fort George. Some time in August, Mr. Avery went to visit the sick in the hospital: and being his waiter, I went with him. In a few days after our arrival, Mr. Avery was taken sick with a fever, and soon lost his reason: which

made it necessary for me to attend to him, by night and day. We occupied two half stories with Col. Bevel, commandant at that post. In about two weeks, Mr. Avery began to convalesce, and was soon able to leave for Albany. I remained with the colonel; who, after visiting the hospital rooms one day, came into his room, expressing deep distress for the wretched condition of the sick; there not being a cup or dish of any kind in which to give a sick man a sup of gruel or broth, except by little troughs cut out with a hatchet, or made of a piece of bark. I observed to the colonel, that I believed I could turn dishes, if I had tools; I had seen a man turn in the vicinity of my father's, and had been accustomed to turn straight work, in our shop business. Tools were soon provided, and I succeeded to the wishes of the colonel; and in about ten days, small dishes were furnished to every room.

Orders came, at this time, for every man fit for duty to repair to Fort Independence, as soon as possible. Two or three boats put off. We could hear the roar of the cannon between our fleet and the British.

Afterwards, I became a baker of bread for Patterson's regiment, in which I succeeded well. I continued in this employment until about the 10th of November, when orders came for us to make all possible speed to the south, to join Washington. We reached Albany without delay. Here we embarked in different kinds of vessels, and sailed down the river, and landed at Esopus. Thence, we made our way through a sparse settlement of Dutch people and across a ridge of mountain woodland into New Jersey, at Sussex Court House. Here we had orders to join head quarters, somewhere opposite to Trenton.

Having arrived at Bethlehem, we waited two days for Lee's division under the command of Gen. Sullivan. With them we marched, next morning; but soon found six men missing. They were sick, unable to march. For some reason unknown to me, I was ordered back to take charge of the sick men. The general hospital had been established in Bethlehem for some months, but it was under wretched management. The men protested against going into it. I succeeded in getting a comfortable room, and some straw bedding for my sick company. Doctors stationed for the hospital service attended, and I nursed the sick, without any other help, by night and day. About the second week in January, they were all able to swing their packs, and steer for old Massachusetts. Dr. Shippen, the surgeon-general, and Drs. Huston, Smith and Henry, all expressed their entire satisfaction with my management of the sick, and insisted on my going into the grand hospital, where the men were dying almost daily. I had visited the rooms, and observed the conduct of the nurses—a wretched set. I said to the doctors, "I am not now under any enlistment; but for the sake of the sick soldier, I will take charge of the hospital, provided you will send away all the men and women who are there as nurses, and let me provide help." This was agreed to at once. A young man, who had been sick under my care, engaged to aid me. His name was Collins. I found also a very honest, faithful black man, who agreed to assist. We began with cleaning the rooms. We collected all the blankets that could be spared, and put them into a fulling mill near by, and every article of clothing to a company of washers. We soon had a new face of things, and the sick were gaining a healthful condition.

On the 24th of February, when I was expecting, in a short time, to return once more to my friends, I was taken with a fever, which deprived me of strength and reason, for a number of weeks. The doctors treated me with great kindness. They procured a chamber in a private house, to which I was carried from the hospital, in a blanket, by four men. The young man, Collins, staid and took care of me, until I was able to walk the room a little. At this time, the ague took me and shook me every other day, tremendously; yet I gained strength on my well days, so that I was soon able to walk about two miles to a Mr. Smith's, an English family. Every other day, my fit would regularly come on at such an hour. I was impressed with the idea, that if I could go to bed an hour before the fit was to return, and get into a sweat, by drinking hot coffee, it would cure me. Mrs. Smith waited on me with the coffee, and a cure was effected. I had not another shake until September, 1801, near where Fort Meigs is situated.

As soon as my strength would admit of my walking ten or twelve miles in a day, I took a discharge from the hospital, and steered my way back to Esopus. Here I met with a number of recruiting officers, who seemed to think I might be a deserter. I showed them my discharge. They read it, and looked at it some time, and after some conversation, they said to me, "You must not leave here short of six hours," and looked at their watches, and handed back my discharge. They proposed to me to enter the service again. I said to them, I had served in Col. Patterson's regiment two years; had been very sick; was unable to walk but a short distance in a day; and had determined to return to my friends. They pleasantly replied, "You may go." I crossed the river that evening.

At this time, I concluded to make my way to New Preston, in Litchfield County, Ct.; and as I leisurely went on, my strength increased; and I began to feel as in my former state of health. I arrived at Mr. Kinney's, in New Preston, two days before the British



destroyed Danbury. Being pretty well equipped for the field, I joined in pursuit of the enemy, under the command of a recruiting officer, Lieut. Hill. As we marched on, the lieutenant got under his command about one hundred men. We overtook the enemy descending a hill near Wilton meeting-house. Our contest with them, or the rear guard, at the top of the hill, was sharp. They had two field pieces, which they used in quick succession, but entirely overshot us; yet with their small arms, they wounded several, some mortally. The day ended with a severe contest on Campo Hill, [in Fairfield,] near where they effected an embarkation.

From this contest I returned to New Preston, and labored, for about a month, for William Cogswell, Esq. I then enlisted, till the first of January, 1778, in Capt. Reuben Bostwick's company. We were stationed at Burrit's farm, in Old Milford, through the summer, and in October, were ordered to White Plains, to join Col. Enos's State regiment.

At the close of this term, I made a visit to my friends in Massachusetts, but returned to New Preston in the latter part of February, and hired out, in the business of weaving, until the next October; in which time, I wove something more than 1,600 yards of cloth. It took part of the earnings of this season to clothe me decently. When I left the service, I had saved of my soldier's pay, a little over \$200, in Continental bills, which were so depreciated, that I could not procure, with the whole of them, cloth for an ordinary coat. Having earned a little more than enough to purchase decent clothing, I came to the resolution to spend the remainder in acquiring some improvement in spelling, writing and arithmetic, intending to return to the army, as soon as I could sustain honorably an office above that of an orderly-sergeant, the capacity in which I had served the last tour.

There was no school in New Preston, which I could attend with any hopes of improvement. The Rev. Mr. Day, having a small family, consisting of himself, wife, her sister, and two little boys, Jeremiah and Thomas,\* I made the proposal to Mr. and Mrs. Day to become a boarder in their family, and receive instruction, to which they consented. Some time in November, I began to occupy the place of a learner in the incipient lessons for children eight or nine years old in the common school. Being now in my 22d year, pretty ignorant of books and a poor reader, and without funds except from my daily exertions, my progress in letters was slow, and my spirits were occasionally depressed; but I concluded valuable acquirements must cost time and labor. With this reflection, I was encouraged to persevere. I spent the winter with Mr. Day; but I found, in the spring, that I must resort to the loom again for funds.

About this time, my mind became deeply impressed with the truths of the Bible. Several times before and after entering the army, I had seasons of deep serious impression, but had lived without any reasons for a Christian hope. It pleased God, as I apprehend, by the word of truth, at this time, to produce in my mind, submission to his will. I had no new revelation, or extraordinary light; but the Bible, the Sabbath and preaching, were now peculiarly interesting: prayer and singing were now sweet exercises. I was often overwhelmed with sorrow of heart, at the recollection of the many neglected and abused mercies, and the long forbearance of God. After a few weeks, I proposed to unite with the church. I was propounded with another young person, and we united at the same time. There soon succeeded a revival in the society.

My previous intention of returning to the army was now given up, and I determined, if possible, to get an education for the ministry. I consulted Mr. Day on the subject, who thought I might, with industry and economy, accomplish my wishes. Accordingly, I began the study of the languages; found them dry enough, and made slow progress; had to resort to my loom for support; yet still I dug away, like a miner after gold. In the winter, I engaged in teaching a family of four or five children, and began the study of Virgil. In the spring, I took a school for six months. In the fall, I returned to study under Mr. Day's tuition; and supposing I was in no danger from close application, allowed myself only four hours' sleep in twenty-four, and took but little exercise. I now began to look forward with considerable courage. I commenced the study of the Greek Testament about the middle of February, 1781; and began to think of entering college at the next commencement, when all at once, in the forepart of March, my health and strength gave way, so that I could not read a verse in my Testament for about two months. In the latter part of May, I began again to look into my books, but could do only a little. Still, however, I kept on, doing what I could. By this time, funds were wanting. Mr. Starr (the minister of East Greenwich, now Warren, Ms.) invited me to spend a month or two at his house, and look at my books, under the direction of Mr. Hurlbut, who was keeping school in that vicinity. A few days before commencement, I returned to Mr. Day's, having a most painful tumor on one of my fingers. I now gave up the idea of entering college. Mr. Day, however, was going to attend commencement, and thought I had better go with him: it might contribute to my

\* Rev. Jeremiah Day, D. D., President of Yale College; and the Hon. Thomas Day, of Hartford, Ct.



health. I went, but with no intention of offering myself for admission. The day after the public exercises, there were a number of young men to be examined. Mr. Day says, "Badger, you had better go in with them; you can enter, without any difficulty." I went in, was examined and admitted. At this time, I had no means, and knew of no way to support myself at college one week; but before I left New Haven, I was applied to, to teach a singing school at Cornwall. I went, and sang with them about six weeks; got my pay; went to New Haven, and staid the term out. I then told the president [Rev. Dr. Stiles] I had no means of staying at college any longer, and should be glad to have a regular dismission. "Oh no, Badger, you must not leave college; you may go and keep school, study what you can, get a little money, and pay your quarter bills as well as you can." I returned to Cornwall, and there spent the winter vacation; after which I again joined my class, rung the bell and waited in the hall. At commencement, I was invited to take a school, for seven months, in Great Nine Partners. I accepted the proposals, got my pay, and returned to college at the end of spring vacation. In my junior year, I kept a private school in New Haven, about three months, and during that time, attended my recitations regularly. In my senior year, it got into my head to construct a *Planetarium*. Having obtained leave of the president, I set myself about it, and effected my design, with about three months' labor, reciting all the time with my class. For this, the corporation gave me an order on the steward for \$100. In September, 1785, I graduated. The next year, I kept a school in Waterbury, and studied divinity under the direction of the then aged Rev. Mark Leavenworth; after which I was licensed to preach, by the New Haven Association. The next winter, I preached at Northbury, now Plymouth, Ct. On the 24th of October, 1787, I was ordained as the minister of the church and society in Blandford, Ms. The Rev. Mr. Day preached the sermon. With that people I spent thirteen years, with how much advantage to souls, can be known only to Him who searches the hearts of all. On the 24th of October, 1800, I was dismissed, by a mutual council, from my pastoral charge in Blandford.

While residing in the family of the Rev. Mr. Day, I formed an intimate friendship with Miss Lois Noble, a sister of Mrs. Day, to whom I was married in October, 1784, just three years before I was settled in Blandford. The fruits of this marriage were seven children—three sons and four daughters, viz: Henry-Langdon, Julia-Ann, Lucius, Lucia, Sarah, [who died at the age of three years and seven months,] another daughter named Sarah, and Joseph.

Having been appointed, by the Connecticut Missionary Society, in October, 1800, to labor as a Missionary in the Connecticut Western Reserve, now the eastern part of Ohio, I made arrangements to leave my family, and set out on the 15th of November, for that country. After passing the Hudson, the next day I began to be exercised with a distressing pain in my breast;—resorted to the use of wine, which gave me relief. My journey was rendered more pleasant, by three young men, with whom I fell in company at Mount Pleasant, soon after passing the Delaware. I was detained several days, by heavy storms of rain and snow, and my progress was hindered, by reason of the badness of the roads; but on Tuesday before the last Sabbath in December, I came to the Mahoning, a mile or two below the Reserve, in only a horse path. It was near night; there was no house or sign of a settlement; the water was high and there was a strong current; it looked dangerous; but I must pass it or lie in the woods. I put in; it was soon mid-side to my horse; it drove him down stream; but he swam through, and reached the opposite shore safely. I soon fell on the open line between Pennsylvania and Ohio, and arrived at the residence of a Reverend Presbyterian brother, who had entered the wilderness a few weeks before me, and whose family was the only one in Coitsville. Adjoining this, on the west lay Youngstown, to which I went, and preached to a small number the last Sabbath in December, 1800.

I had now entered the great field where I was to preach and visit from house to house. There were no regular roads from one place to another, and the marks of intercourse were not very plain. The communication to the Lake settlements was not then opened. The winter and spring I spent in the south, visiting and preaching to all, or nearly all, the settlements and families in that part of the Reserve. In June, as soon as the waters were fordable, I visited the more interior settlements; kept the 4th of July at Hudson. From Hudson I proceeded to Cleveland, and made my tour through all the northern settlements, without any special occurrence, except that of getting occasionally a thorough soaking by showers of rain. I was requested by several of the ministers on the other side of the Ohio, to go with George Blue-Jacket on a visit to his father near Detroit. The Rev. Thomas Hughes was to go with me. We set out from Greensburg, the first Monday in September; got to the *Delawares*, on the Huron river, the first Sabbath. I preached to them, by an interpreter; they listened attentively. The next week we arrived at the residence of Gen. Blue-Jacket, the head chief of the Shawano Indians; was received and treated very hospitably. We went to Detroit; continued our visit with the Indians eight or ten days, and began our return. The

parents of George came with us to Maumee; his mother brought along the means of good living; for they lived well and in good fashion. I found my health was giving way; took an emetic, which operated well. After sleeping an hour, I took a cup of coffee and mounted my horse; lost our path; it began to rain; got back to the place from which we started, both wet and cold. I had a shake. The next morning a young Indian man went with us beyond the hunting paths, and we arrived at Lower Sandusky (about 40 miles) after dark. I could hardly hang on my horse. Early the next day I had another tremendous shake, and fever. I took calomel one day, and an emetic the other, five days in succession; and have not had a fit of the ague since; but it reduced me so low that I could not mount my horse without help. It being nearly a hundred miles to any white settlement, and cold nights increasing, we thought it necessary to depart from this wilderness immediately. We accordingly took our course for Hudson through the unexplored forest, and got through the fourth day, before sunset, having been two days without food, except a few chestnuts. I now began to think of returning to my dear family; and took my most direct course to Austinburg. There I preached on the Sabbath, and on the next Wednesday, the 24th of October, formed the first church on the Reserve, consisting of eight male and six female members. My health was now slender; but I thought it best to set my face toward New England. I had concluded to return by Buffalo. Mr. Austin went with me to Cataraugus; we camped in the woods the first night; from Erie, got to Cataraugus the next day, and was sick with the fever the day following. At evening there came into the hut four men on their return to Connecticut, all on foot. It was now 30 miles to Buffalo; there was only an Indian path; the clouds looked very black; the wind was high; and it soon began to snow fast. We came to a long sand ridge between the Lake and a deep swamp, over which the waves rolled. Some time after dark we arrived opposite the village, where we called for assistance to cross the Buffalo Creek. After calling and waiting for about an hour, we were answered, and a man with a small boat came to us, and we were conveyed over safely. We put up at a log cabin, built with two rooms, and kept by Mr. Henry, as a house of entertainment. I had a pretty restless night. In the morning I was unable to sit up; had a high fever; felt very sick; concluded I had got to lie here for some time, if I ever recovered so as to get home. I sent my horse by one of the men, to East Bloomfield, with a request to the church there to send a man and horse to help me along, after two weeks, if I should be then living. There was a man coming to Buffalo on business, by whom they sent a horse, and requested him to aid me on my way. He came the eleventh day. I had been attended by Dr. Abernethy; his means were blest to the removal of my fever; I could sit up and walk the room, yet was very feeble; but the morning of the next day, the man said he must return. I concluded to try to keep his company; was helped on to my horse, but could only bear him to walk. It seemed sometimes as though I should drop off my horse; but on the fifth day, about noon, I arrived at the door of —— Hopkins, Esq. and was assisted from my horse into his hospitable family. About a mile before my arrival at this place I was struck on my left side with a paralytic affection, so that it was difficult to walk or use my arm, or keep food in my mouth. On the third day, for the sake of being better accommodated, I was removed to Deacon Beach's, able to help myself but little. Concluding that some nourishing stimulants would be necessary, I hired a boy to go to Canandaigua and get a quart of brandy, a quarter of a pound of bark, one pound of tamarinds and one pound of raisins. I used the brandy and bark as liberally as I thought would do, and the other articles as my appetite required. I began gradually to gain strength. It seemed to me, that it was by a special hand of Providence that I was directed to this place, and to the means made use of. In about three weeks, I set out again for Massachusetts and found I could ride moderately and gain strength. It was not long before I had the pleasure of joining with my dear wife and children in prayer and thanksgiving to God, for his protecting care over us, for the space of one year and forty-seven days, the period of our separation.

After having spent a few days in visiting my family and friends, I repaired to Hartford, and made report of my proceedings to the Missionary Board, which was accepted.

Having satisfied myself from actual observation, that the soil of the Western Reserve was good, and would admit of a dense population, and that the settlements would rapidly increase, and that a door was already opened for extensive ministerial labors, after consulting my family on the subject, we unitedly agreed to make our arrangements for a removal to that distant and almost unbroken wilderness; and committing ourselves and our dear children to the care of Him who worketh all things after the counsel of His own will, commenced our preparations with all diligence. Having settled all pecuniary concerns with my neighbors, and made such arrangements with the Board of Trust as I thought necessary, we put all our moveables on board a wagon, drawn by four horses. Seated with my family\* in this large vehicle, I took the lines,

\* His family, at this time, consisted of himself, his wife and six children.



and bidding farewell to friends and our beloved New England, began our march to the West. We left Blandford on Saturday and reached our brother's in Becket, where we lay by until Tuesday. On Saturday and on the Sabbath and night following, the snow fell eight or ten inches deep, followed with a heavy northwest wind. From this place we proceeded, with considerable labor, through drifted heaps of snow, and arrived on Saturday, at the village of Schodac. Here we kept Sabbath, and I preached to the people. The snow had now fallen more than two feet in depth; and I learned from travellers, that it was still deeper on westward. I procured a long horse-sled, placed on it my wagon box, and thus proceeded on our journey. Learning that it was dangerous crossing the ice at Albany, we went by the way of Troy. On Saturday, we arrived at Paris, in Oneida county; the road being well beaten, and the snow mostly gone. Here we tarried eight or nine days; got another set of wheels, and rolled on. We arrived in the township of Aurelius on Friday; tarried there and preached on the Sabbath. The mud began to be deep, and the going heavy; got into a mud slough, and the forward axle-tree of my wagon broke; had to set about making a new one, with such tools as I could get, without help. I got it repaired and went onward; arrived at East Bloomfield before the Sabbath. Here we tarried a few days and then took up our carriage again. We went on from that place without any noticeable occurrence until we came within about four miles of Batavia. About half a mile from Marvin's settlement, we found the large bolt to our wagon was broken, and the lower part gone. I took off our team and went to the house and put up; got a bolt, and while fixing it in, a man came up and threw down the part we had lost. I proposed to Marvin to let me have his bolt for my broken one. He said he would if I would give him two dollars. This I did from necessity. From this we proceeded on to Mr. Ransom's. A hundred rods perhaps before we reached his house my bolt broke again; but the wagon body kept its place until we arrived there. He was gathering up a parcel of irons to get some of them fixed for his mill. I told him my situation. He said he could help me, for he was then about going to a smith to get some iron work done, and had a bolt, among other irons, to work up; and my bolt would answer for his work. "How much," I asked, "must I pay you for the difference?" "Oh, nothing; you are welcome." How different are the feelings of different men having the same advantage for extortion! We went on to Buffalo, and there stored all our goods, to be brought on by water, except beds, a long tent and provisions to last through the seventy mile woods. We then crossed Buffalo creek in a small boat, not safe for two horses. We tried to cross with two, but they were plunged into the water. Finally, we all got safely across, ours being the first team that had ever crossed these waters. We went on, leaning, I trust, on the arm of God for protection. Three men from Norfolk, Ct. had joined us before we reached Buffalo. We made provision for the whole party, consisting of eleven souls. At night we pitched our tent, made a large fire, cooked our ham and made our tea, and with these, and bread, butter and cakes made our supper; after which we lodged and slept safely in the woods. Having only the old Indian path, it kept one man chopping before the team pretty busily to open the road. We arrived at the Cataraugus creek about three o'clock in the afternoon near the outlet. I sent a man up about a mile to an Indian camp and got a canoe, in which the family and furniture crossed over, the horses swimming by the canoe. We then tied a long rope to the wagon neap and drew it through. Soon afterwards, there came a gust of wind from the lake, with hail and rain. We encamped for the night. It was so ordered, that the squall lasted not over fifteen minutes, and was the only rain we had until we finished our journey. The remainder of the way the weather was mild and pleasant, and the streams were low. We arrived at the first house in Pennsylvania on Friday evening about dark. Here I tarried, in this small neighborhood, two Sabbaths, and rested my team. On Monday, we went forward again, and were met on Tuesday, by a man and two horses, to help us. On Friday, we arrived at Austinburg. We thus performed our journey from Massachusetts to New Connecticut in a few days over two months. We felt ourselves brought under peculiar obligations to the same God that called Abraham to leave his kindred and native country to remove to a distant land among strangers. Oh! how happy should we be, if we might have the covenant blessings of Abraham; to have God for our God, and the God of our children.

In about two weeks we got into a cabin of our own, with flooring enough to spread out our beds, but without chair or table, and without a door being hung or the chinks stopped. In this plight I left my family to make their garden, and went on a mission tour until about the middle of June. I then returned, took a boat and two men, and sailed from the Ashtabula Harbor for Buffalo. One of the men left us at Erie. Strong wind and waves drove us ashore; and we had to beach our boat. The next day, however, we reached Buffalo; got our loading and laid our course towards the Reserve; having another boat in company, with merchandise, and four men. We all got safely moored in the outlet of Elk Creek at evening, hoping to reach home on the 4th of July



[1802.] But the morning bringing with it a strong head-wind and a heavy sea, we were obliged to lie by. On the fifth the other boat put out, but was soon driven ashore. On the morning of the sixth, the wind was favorable and strong. My hands knew nothing about managing a boat with sails, but I thought I could manage it. We fixed our sails and put to sea. I found the wind much stronger than I had apprehended; but there was no possibility of returning, and we must run about fifteen miles before we could make a harbor. We had proceeded but a few miles before our boat gave a sudden lurch and unshipped the mast, which fell partly over the larboard quarter. The man, although very much frightened, obeyed my orders and hoisted in the sails from the water, and set a sprit which I had previously prepared in case of difficulty. With this light sail we ran safely to the next harbor, now Salem. Here again the hand of God was visible in bringing us to our desired haven. The next day was calm, and we safely reached home.

I now spent about three weeks in preparing my cabin for the comfort of my family; and during this time, preached at several neighborhoods. In the fore part of August I made a tour of two months, preaching and visiting nearly all the settlements on the south part of the Reserve. Having, on my return, spent about five weeks in the lake settlements and with my family, I commenced, in December, 1802, a winter's tour. The ice was running and making the streams impassable in some places, and dangerous in others. Having crossed the Grand river and come to the Shagreen, at the common ford, I found it filled with ice from bank to bank. The sun was now about setting. I returned three miles to a cabin and lodged. In the morning I went on again, and after going up the river about three miles, I came to a shallow rapid where the ice was floating, but on or near the opposite side were lodged two long trees about six feet apart. Watching for a vacancy in the floating ice, I plunged in and reached the trees; but could not pass them for deep water. I got on to the first; took off my saddle-bags, and the horse jumped the log; he then jumped the other log, and we escaped safe to land. In this tour nothing further of special interest took place until my return in April, 1803, when I had to swim my horse and climb over on heaps of flood-wood.

On my reaching home I found letters from the Board, renewing my appointment and reducing my pay to six dollars per week. This appeared to me and to my family and neighbors to be injudicious and oppressive. I wrote several times to them on the subject, and sent by gentlemen going to Hartford; but could get no encouragement to hope for an alteration. A remarkable revival of religion had been in progress for some months. This led me to continue my labors, although my dear family were suffering for want of clothing. Finding at length that there was no hope of any accommodation from the Board, I came to the resolution, in January, 1806, to resign my appointment from them, and accept an appointment to the Indian mission, from the Western Missionary Society.\*

Soon after I came into this region of country, I joined the Ohio Presbytery. There were then but three ministers beside myself west of the Ohio. They, knowing my sentiments as a Congregational minister, wondered how I could join the Presbytery. My answer was, "I believe you are ministers of the Gospel, and as I am alone, I need your watch and counsel."

In the forepart of August, 1804, as I was returning from a southern tour through Warren, I was requested to take two or three volumes of the laws of Ohio, for our justices in the lake settlements. To save distance, I took a course through the woods. Soon after I entered the woods, it began to rain pouringly, which made my progress slow, especially as I had to swim my horse through a stream, raised eight feet by the shower. It continued to rain. I reached the only crossing place of Grand river for many miles, after sunset. There I crossed the river, and concluded to camp for the night. Riding up to a place of fallen timber, some animal started out on the opposite side. I rode a little by, to see what company I was like to have, and was met by a large bear, that immediately threatened an attack. I walked my horse partly by, and he came in behind me, and drew nearer. It now became so dark, I could see nothing, but could hear the snuffing and snapping of the bear. To ride away from him was impossible. I concluded to climb a tree, if I could find one. I reined my horse to the left, and limbs struck my hat. I reined him further, and he came with his shoulder close to a beach tree. I tied the reins to some small limbs, raised my feet on the saddle, and went on to the tree. As I was getting upon some limbs about six feet above my horse, the bear came to the tree. After a few minutes, he began smelling at the horse, which paid no attention to him, but continued browsing. I went up about forty feet, found a place to sit among the limbs, and tied myself to the tree with a long bandanna.

\* The decision of the Board of Trustees on this subject was in pursuance of a general rule which they had then recently adopted, and which, they supposed, could not be departed from in favor of Mr. Badger, without producing dissatisfaction in the minds of other missionaries. That they were well disposed towards him personally, and properly appreciated his services, is evident from the fact that they afterwards gave him up a note for borrowed money.—See 5th section, 326 p.—EDITORS.

The rain now began to pour down. The horse shook himself; that startled the bear; he went a few rods from the tree, snuffed and snapped violently, and waited until near daylight, when he left the ground. I reached home about the middle of the day. Bears I had often met with, but they were quick out of sight. This was the only time I was interrupted, by any wild beast, in all my journeyings through the woods. It was said by some, that the old bear did not like to see Church and State so nearly connected.

In March, 1805, I was requested to preach a lecture; and wishing to get my horse across the ice over the Cuyahoga, about six miles from the place of preaching, I rode on, crossed the river, and returned on foot. The next day I preached, and the following morning returned, but to my great surprise, the ice was all gone, and there were no means of crossing but to wade. Without knowing how strong or deep the current was, I got me a pole and ventured in; found the water very cold, and between three and four feet deep. I got through safe, however, and suffered no harm. At another time, I came to a stream in the morning, after a heavy rain through the night; saw the track of a horse into it; but no sooner was my horse down the bank than he was swimming. It was Sabbath, and I had to preach in my wet clothes.

In December of this year, I was requested, by Mr. Samuel Prince Robbins and the church at Marietta, to attend, with several other ministers, his ordination, on the 1st day of January. The council did not, however, get together until the next Tuesday, when the examination took place, and he was ordained the following day, Jan. 8, 1806.

After my return home, I began making preparation for the Indian mission. The first thing was to build a boat of about three tons burthen; this was completed about the 1st of April. The Directors of the Society at Pittsburgh had procured both farming and carpenter tools. I procured eight barrels of flour, four cows and one yoke of oxen, and agreed with a man to bring up the articles to the head waters of Grand river, and drive the cows up to Warren. Two hands went up the river in a large canoe, and at two trips, brought down the loading. Having got together our stores and stock and hired help, I sent two young men to drive on the cattle with one horse, and took one man and his wife with me in the boat. We arrived at Lower Sandusky the 14th of May. This mission was attended with much difficulty, for some time, by reason of the traders selling the Indians whiskey, and making false representations of our designs. But I got, pretty readily, between 80 and 100 of the chiefs and warriors in council. I addressed them, through my interpreter, about two hours, pointing out the evils they suffered from the use of strong drink. They agreed to use it no more; and during the four years I was with them, they kept their promise. In the fall of 1809, there was much talk among them, about war between the British and the United States. I called together a large council of their chiefs and warriors, and represented the danger they would be in, of losing many lives and all their land, if they interfered in the war, if it should take place. I observed to them, that we had laid their great father on his back, and we should do it again, if they made war upon us. They listened to my advice in the war, and kept out of it entirely. They are now living well on their lands.

In the fall of 1807, my wife and children went out with me; and tarried until September, 1808, except Julia Ann and Lucia. The former was married in the spring of 1807, and Lucia staid with her. But my wife and children were sickly, and we moved back.

On the 1st of November, 1809, I set out, with my wife, on a journey to New England. She tarried with our friends at New Preston, while I went on to Hartford, and had an interview with the Board of Missions. They cancelled a note of mine for \$200, given for borrowed money, and gave me \$100 in cash for the Indian mission.

In my visit at Boston and the vicinity, I collected \$1,100, mostly in bills of the Pittsfield Bank, (Berkshire County,) which failed a few days before I presented their bills. They could not pay a dollar. I informed them how the money had been collected and for what purpose. The Cashier observed that they had some Marietta Bank money, which they would give for their bills. I took it, and thus saved the whole.

The care of Heaven was over us, and brought us safely home from this long journey; our last visit to our friends in Connecticut.

My daughter Sarah was complaining before I went to Sandusky; but we apprehended nothing dangerous. I went to the station, set things in order, and repaired to Pitts-  
burgh, and made my report to the Board, and then returned to my family; but before I reached home, my daughter was consigned to the grave. I could mourn with my family but a few days, as it was necessary I should return to the missionary field. I pursued my labors with the Indians until some time in November, about the 16th, when I received a letter from my wife informing me that our house was burned, on the last night of October, with nearly all our provisions and furniture. I returned to my distressed and almost naked family. Soon, with the help of neighbors, we got up another cabin. Although the chastisement fell upon us suddenly, (and was no doubt wisely ordered,) yet we were not forsaken; streams of benevolence flowed in from various parts. We kept a day of fasting and prayer in our family, in special regard to our



affliction, accompanied with expressions of gratitude. God had dealt with us in mercies, far exceeding his chastisements.

In the spring of 1810, we removed to Ashtabula. Here and in the neighboring settlements, I labored in the ministry, receiving my support partly from the people and partly from the Massachusetts Missionary Society.

In September, 1812, Gen. Perkins's brigade was ordered to the westward to guard the frontier. In a skirmish with the Indians, several of our men were badly wounded, and others began to be sick. They wrote to me, earnestly requesting me to make them a visit. I went out, expecting to be gone about two weeks. After I had been there a few days, Gen. Harrison came into the camp, and appointed me brigade chaplain, without consulting me on the subject; and in a few days, a commission came from the governor. I was also appointed postmaster for the army. I could not now return honorably. In December, we received orders to march for Lower Sandusky. There was no road but an Indian path through low swampy ground. I observed to the general that the route on that path was impassable for teams. "Can you point out a better way?" "Yes, I can lead the army through on mostly dry ground." We started, the next day, with a guard of about twenty men, and six axe-men, marked the route through, and returned in five days, in a severe snow storm. The brigade marched the second day after my return. I went as their pilot, and got through safely, on the third day. We lay at Sandusky until the forepart of February, when we were ordered on to Maumee. Here I continued until the pickets were all set to form Fort Meigs. About the middle of March, I returned to my family. A day or two after I got home, my son Joseph was taken with an epidemic, and died the third day. Henry was taken with the same disease; but after a time of painful sickness, recovered.

In the fall of 1815, my son Henry was married to Lucy Crary. They settled in Kingsville. He was deacon of the church in that place about twenty years. He moved to this region (Wood County) in February, 1836. In October of that year, he died in an epileptic fit. His wife died January 1, 1832. She was pious and amiable. Four daughters and one son survive.

After the war, I continued preaching, with a very scanty support from the people. I sold a lot of land, and applied the avails for my support.

Being called to attend the funeral of a neighbor, on my return I found my wife on her bed. Medicine had no effect to remove the disease. She languished, in great distress, until about 11 o'clock, A. M. of the third day, when she was released from pain and sorrow here, to enter, as we had reason to hope, the joys of heaven. This was on the 4th of August, 1818. She was then in the 64th year of her age. In early life, she had professed her faith and hope in Christ; was a discreet wife; an affectionate mother; a consistent Christian; beloved as a friend and neighbor. She bore, with Christian fortitude, the burdens that often devolved upon her, in managing the concerns of her family. Although we were subject to many severe trials, and could not know how they would end, not a word of complaint escaped her lips, but she often remarked, in times of trial, "We must trust in God." The morning before her death, we apprehended no immediate danger, as she had been subject to similar ill turns. I was called away, for an hour or two; but on my return, found her in the agony of death, past making any communication to our weeping family. We sorrowed, but our sorrow was not without hope. She lies in the graveyard in Ashtabula, by the side of her children, Joseph and Sarah.

After the decease of the wife of my youth, who had borne with me the burden of removal and many sufferings in the wilderness, I concluded that my own departure was probably near, and that the formation of new connections would only create new burdens. I continued my labors in the ministry as usual. Some time in the following winter, some of my friends observed to me, they thought my happiness and comforts of life might be increased, by forming a new connection, and proposed to me to call on a lady who was on a visit from Wilbraham, Ms to her sisters, living in Salem, Ohio. Some time in February, we providentially met, at the house of a friend. I suggested the subject to her; and as she was well informed in regard to my reputation and calling, she consented to another interview. The treaty was shortly after concluded; and we were married on the 13th of April, 1819. Her name was Abigail Ely, born Sept. 11, 1775, being eighteen years younger than her husband. She was a professor of religion in the church of the north parish in Wilbraham. Our connection has been, and still is happy.

I continued to preach as usual, without any stated support, until 1826, when I reported myself to the war department as a Revolutionary pauper, and was placed on the pension roll at \$96 a year.

In the spring of this year, in compliance with an invitation from the people of Gustavus, in Trumbull County, I removed to that place; constituted a church of about thirty members; and was installed pastor of this society, by the Grand River Presbytery, in October following. Here I lived in harmony, and preached, for eight years, having



some precious refreshing seasons, and a considerable enlargement of the church. About the close of this period, my lungs and voice began to fail, and my general health was somewhat impaired. I proposed to be dismissed, and that some other minister should be called. My people objected to my dismissal, until they had got another minister. I continued to preach, at times, as I was able, until the 26th of June, 1835, when I was dismissed from my charge, by the Presbytery of Trumbull County, and the Rev. Benjamin Fenn was installed in my place. In October following, I removed to Wood County, to reside with my only surviving daughter.

Thus, my dear Sir, I have given a very concise history of my parentage and of my life from my youthful years to the present time; but I fear it will not afford you sufficient satisfaction to compensate for the perusal.

Your affectionate friend,

JOSEPH BADGER.

## HISTORY OF THE UNIVERSITY OF EDINBURGH.

### EARLY HISTORY.

JAMES VI. of Scotland, who was himself a scholar, and at all times desirous of being esteemed the patron of literature, suggested the scheme of erecting an University at Edinburgh, or, when it was suggested by others, gave it his support. His mother, the unfortunate Mary, had been impressed with the importance of conveying the blessings of education to her subjects. She had issued a charter, comprehending these amongst other objects which she contemplated; and so early as 1577, the High School, which had fallen into decay, was re-erected, a seminary, which, in its own department, has long enjoyed a great and well-deserved reputation. James, after ratifying the deed of his mother, clearly expressed his purpose in a kind of instrument or charter, respecting the foundation of a college or distinct seminary for literary and philosophical instruction. The plan, which he sketched, embraces all the topics which were then included in a university course, and wisely, and with an anticipation of what has afterwards so strikingly taken place, authorizing the addition of new branches of science, without a breach of the terms of the foundation.

The provost, magistrates and council of the city lost no time in acting upon a deed so intimately connected with the best interests of their countrymen, for in the subsequent year, September 14, 1583, a contract was made between the town of Edinburgh and Mr. Robert Rollock, one of the regents of the university of St. Andrews, for the purpose of securing his talents and services for the new seminary. Rollock, then a person of high reputation, bound himself to enter the college newly founded for the instruction of youth, in the course of the next October, to exercise the office of regent in said college for the instruction, correction and government of the youth and persons committed to his care. He was secured only for one year in the possession of his situation; but it is added, that he should be continued beyond this period, so long as he conducted himself faithfully according to the rules and injunctions which might be given him. His salary was £40 Scots, that is between £3 and £4 sterling, in addition to the fees to be exacted from the *bairns*, as the scholars were called. Two years after, the town-council constituted him principal master of said college, giving to him all the emoluments of the appointment. They committed to him also, all the authority vested in the principal of any college in the universities of the realm, subjecting to his superintendance the regents established, or to be established, the students, and the whole body of the college, so that he might command and govern them according to the statutes enacted for the regulation of the seminary. Not long after the first charter of James, the college consisted of the principal, and four regents. In 1584, James executed a new deed, conferring certain property on the magistrates and council, to whom he states that he had granted the power of erecting a new college, for the sustentation of the principal and regents within the same; and, in 1612, this was

followed by an additional charter, confirming what had been previously done. In 1621, an Act of Parliament was passed, notifying divers *investments*, (deeds or instruments,) granted to the town of Edinburgh, for the sustentation of the college, ministers and hospitals, which is a very interesting document, as it exhibits the only constitution which the college possesses. It mentions, that the town had, at great expense, erected the buildings, and that the college, through the thirty-five years of its existence, had greatly flourished, and also that sundry godly persons had given great sums of money for the sustentation of professors of humanity, theology and certain bursars within the same. In all essential points, the institution was subjected to the provost, magistrates and council of the city. Accordingly, the council have always claimed the privileges which the charters confer; they have added new professorships; and they have interfered in prescribing the course of study to be followed in obtaining degrees. In this respect it stands on a distinct footing from the other universities in Scotland. Of late years, the principal and professors resisted this interference of the town-council, but the courts decided in favor of the latter. The council have added new professorships, as they seemed to be required, and they have, also, employed themselves in framing regulations for the college. Not fewer than 102 Acts of this body were transmitted to the late royal commission on the Scottish universities. The college, however, have not refrained from similar regulations. The body of rules and regulations which they have adopted, entitled *Academia Disciplina*, was framed by the principal and regents. The college of Edinburgh, like the other universities, has been frequently visited, by various bodies, in order that its situation, discipline and mode of teaching might be examined. In 1825, the patrons of the university, after a long interval, made a formal visitation. The interposition of the clergy of Edinburgh has long ceased as to the election of professors, except in the case of theological professorships, where occasionally, more from courtesy than from any intention of being regulated by their opinion, the patrons have submitted to them the names of candidates whom they were disposed to elect.

#### PROPERTY AND REVENUE OF THE UNIVERSITY.

The property granted for the founding and maintenance of the college was given to the magistrates of Edinburgh for that purpose, at different times, and appears to have consisted chiefly of revenue which had formerly belonged to the church. In 1747, the funds of the university were the following:—

The vicarage and parsonage of Currie, worth, per annum,	£72
The ground-annuals belonging to the prebendaries of the Kirk-of-Field,	16
The tithes of Kirkcud, parsonage and vicarage,	175
The benefit of the Mort cloths (use of at funerals,)	136
The interest of <i>mortified</i> money,	11,451
	£11,850

The fractions are not included in the above sums. The general funds and revenues of the college are managed by the town council. The *Senatus Academicus* take charge of the fund arising out of the fees paid by the students on enrolling their names in the album of the university, and from fees paid on graduation, though the council have of late claimed the right of control over this branch of the revenue. The professor of conveyancing receives a salary of £120 from the Society of writers to the signet. In 1821, a legacy from Dr. William Thomson's estate, amounting to £1,511, for the promotion of mineralogy, was received. About £1,500 annually, are allowed to the university as grants from the crown. The annual expenses of the Botanical Garden, amounting to more than £800, are also defrayed by the crown. A very large bequest from the will of General Reid, for founding a professorship of music, is expected, after the death of the daughter of the testator, now advanced in life. Sir James Erskine of Torrie, bequeathed to the university a collection of pictures and marbles. There are 80 bursaries, a species of free scholarships, belonging to the institution, worth from £5 to £100 per annum, with the exception of

three, which are under £5. It appears that the proper ordinary revenue of the college is quite inadequate to meet the necessary expenses, though the town council have acted with great liberality towards the university and its members.

## OFFICERS OF THE UNIVERSITY.

There is no chancellor in this university, though that title was occasionally assumed by the person holding the chief magistracy of the city. The office of rector was held by several persons, though with frequent intervals, during the greater part of a century from the foundation of the university. No chancellor, vice-chancellor, rector, or dean of faculty, exercises any authority or jurisdiction over the principal, professors or students. The *Senatus Academicus* is composed of the principal and professors, who become constituent members thereof, *ipso facto*, upon their admission. In the case of joint professorships, both incumbents may be present at, and may take a part in the deliberation, but the vote of one only is received. Every question is decided by a plurality of voices. The principal has long ceased to teach a class; and whatever may have been the case in the early history of the university, he has not, for a long period of time, been present at the examination of the classes, or visited, in his capacity as principal, these classes. He presides at the meetings of the *Senatus*, and is the official organ of the university in communicating with the crown, the town council, and the public; but has little or no control over the professors, or over the manner in which the great business of education is conducted. The privileges and influence of the principal seem to be, at present, merely nominal. The existing principal, George Husband Baird, D. D., was elected in 1793; Librarian, Alexander Brunton, D. D.; Secretary to the *Senatus Academicus*, Sir William Hamilton, Bart.; Secretary to the University, John Gordon; regius keeper of the museum of natural history, Robert Jameison; Printers, John Waugh, Alexander Smellie and Duncan Stevenson.

The following is the list of professorships, incumbents, etc.

Professorships.	Founded.	Professors.	Appointed.	Salary.	Patrons.
Humanity,	1597	James Pillans, M. A.	1820	£1,407	Lds. of Session, Town Coun., Fac. of Adv., Writers to Signet.
Greek,	1708	George Dunbar, M. A.	1805	1,259	Town Council.
Logic & Metaphysics,	1708	Sir William Hamilton,	1836	603	Town Council.
Mathematics,	1674	Philip Kelland, M. A.	1838	766	Town Council.
Moral Phil. & Pol. Econ.	1708	John Wilson, M. A.	1820	658	Town Council.
Natural Philosophy,	1708	James David Forbes, M. A.	1833	690	Town Council.
Rhet. & Belles Lettres,	1762	George Moir, M. A.	1835	234	Crown.
Practical Astronomy,	1786	Thomas Henderson, M. A.	1834	120	Crown.
Universal History,	1719	George Skene, M. A.	1837	205	Faculty of Adv. & Town Council.
Agriculture,	1790	David Low, M. A.	1831	113	Lds. of Sess., Town Coun., Barons of Excheq'r, & Sen. Academ.
Divinity,	1620	Th. Chalmers, D. D., LL. D.	1828	196	Town Council.
Oriental Languages,	1642	Alexander Brunton, D. D.	1813	257	Town Council.
Div. & Church History,	1695	David Welsh, D. D.	1831	200	Crown.
Public Law,	1707			285	Crown.
Civil Law,	1710	{ John Wilde, M. A. & Douglas Cheape, M. A.	1792 1827	251	Fac. of Adv. & Town Council.
Scots Law,	1719	George Joseph Bell, M. A.	1822	1,053	Fac. of Adv. & Town Council.
Conveyancing,	1825	Macvey Napier, M. A.	1825	582	Town Coun., Deputy Keeper & Writers to Signet.
Theory of Physic,	1685	William P. Alison, M. D.	1821	882	Town Council.
Materia Medica, etc.	1768	Robert Christison, M. D.	1832	1,281	Town Council.
Medical Jurisprudence,	1807	T. Stewart Traill, M. D.	1832	118	Crown.
Chemistry,	1713	T. Charles Hope, M. D.	1795	2,213	Town Council.
Surgery,	1831	Sir Charles Bell,	1836	1,019	Town Council.
Practice of Physic,	1685	James Home, M. D.	1821	1,008	Town Council.
Anatomy & Physiology,	1705	Alexander Monro, M. D.	1798		Town Council.
Military Surgery,	1806	Sir G. Ballingall, M. D.	1823	175	Crown.
General Pathology,	1831	John Thompson, M. D.	1831		Town Council.



Midwifery, etc.	1726		596	Town Council.	
Clinical Medicine,	1741	{ Robert Graham, M. D.	1820	} 801	
		{ William P. Alison, M. D.	1821		
		{ T. S. Traill, M. D. and Robert Christison, M. D.	1832		
Clinical Surgery,	1803	James Syme, M. D.	1833	711	Crown.
Botany,	1676	Robert Graham, M. D.	1820	1,026	Crown & To'n Coun.
Natural History,	1767	Robert Jameison, M. A.	1804	814	Crown.
Music,	1839	John Thomson, M. A.	1839		Principal & Profes'rs.

The six senior examining professors of the medical faculty have, from medical degrees, an addition of £200 to their emoluments; and the four of the faculty who deliver clinical lectures have an additional sum of the same amount. The salaries of the theological professors were not, in 1830, augmented, as in the case of most of the other professors, by fees from the students.

#### FACULTY OF ARTS.

*Humanity Classes.*—The studies in this branch, *humaniores literæ*, would seem to embrace philology, grammar, composition, etc. equivalent, in a considerable degree, to the department of Rhetoric and Belles Lettres in the United States. It is, however, wholly confined to Latin. There are two classes, senior and junior. The first class meets from 11 to 1 for five days of the week, and one hour on Saturday, throughout the session. The average age of the students who enter this class is about 14½. In order to lessen the labor of prescribing and correcting individual exercises, the number of students being very great, Prof. Pillans, at the commencement of the session, selects monitors or inspectors of exercises from among the best scholars of the class, determining who these are by making them write an exercise under his own eye. Adam's Grammar, Mair's Introduction, and passages from Virgil, Livy, Quintus Curtius, Ovid and Horace are studied. The second, or senior, Humanity Class meets from 9 to 10 every day, and on Tuesdays and Thursdays from 2 to 3. Average age of the students at entrance from 15 to 16 years. The professor delivers single lectures on occasional subjects. Prizes are distributed in both classes. There are no public examinations. There is a library of about 400 volumes. From 150 to 200 attend the junior class, and from 200 to 270 the senior.

*Greek Classes.*—The Greek class consists of three divisions, the first or public class, the private class, and the third, or second private class. The first class, whose average age is from 13 to 15, meets two hours, each day, Saturday excepted, at 10 and 1 o'clock. It consists of those who either have no knowledge of the language, or who have made some progress in it. They study Moor's Grammar, Dunbar's Exercises, Collectanea Græca Minora, the first book of the Iliad, Anacreon, the Cyropædia, etc. The average age of those who attend the second class is from 15 to 18. Nearly one half of those who attend the first class do not enter the second; but almost all the students from the High School go at once to it. It meets one hour each day. The books used, are Moor's and Matthiæ's Greek Grammars, the Anabasis, the Memorabilia of Xenophon, and sometimes Plato. The third class meets three hours a week throughout the course, and four hours a week for nearly three months. The higher Greek classics are read, and frequently changed. Average students, 1st class, 160; 2nd class, 150; 3d class, 70. Prizes are given in all the classes. Voluntary lectures are given by the professor.

*Mathematical Classes.*—These are three in number, the first two constituting the classes which it is incumbent on the professor to teach, the third being voluntary. For the six years preceding 1826, the average number attending all the classes was 188. The voluntary class is frequently attended by practising engineers, and sometimes by officers in the army. The doctrine of fluxions is the main object of pursuit. An annual allowance of £10 is given by the patrons for prizes. Astronomy belongs to this department.

*Logic Class.*—This class meets an hour each day, for five days in the week, during a term of five and a half months. Most of the students have previously attended the Latin and Greek classes, but very few, the mathematical class.

The average number of students who attend is about 175. The lectures comprehend, 1st, a view of the intellectual faculties and of the laws of mind; 2nd, the various kinds of evidence; 3d, syllogistic and inductive reasoning; 4th, the analytical and synthetical mode of conducting our reasonings, concluding with a view of the theory of universal grammar. The business of the class is conducted almost entirely by lecturing. Writing essays on the part of the students is voluntary. More than one half write at least one essay; many of them write more. Certificates are given, at the end of the session, to the students who apply for them.

*Rhetoric Class.*—This was originally conjoined with the Logic, but was detached from it in 1762. Attendance upon it of late has been made essential for obtaining a degree in Arts. The class meets one hour a day, for five days in a week, during a session of five months. The average attendance is from 27 to 40. The business of the class is conducted almost entirely by lecturing. No private examinations have been introduced. The sum of £10 is granted for prizes.

*Moral Philosophy Class.*—The average number who attend is from 140 to 162. The students are generally from 17 to 22 years of age. Without attending this class, a degree in Arts cannot be conferred, nor admission to the Divinity Hall granted. The course lasts for one session, but many attend two sessions. At the beginning of the session, Prof. Wilson delivers three lectures, containing a full and minute analysis of his course. An historical sketch is then given of the influence of moral science on the well being of States, on the government, legislation, literature and national character. The nature and laws of the inductive philosophy, or the Baconian method, are then stated, and an attempt made to show the difference of its instruments and results when applied to physical and moral subjects. The course is divided into four parts, relating to the nature of the human being, to the relations in which that being is placed, to the duties deduced from that nature and those relations, and to the means by which individuals and nations may promote and guard their virtue and their happiness. Without entering on the evidence of revealed religion, the professor points out its importance, being anxious to leave the impression that natural religion can accomplish but little without revealed. No examination whatever is had of this class, and no means are employed to secure the attendance of the students. An exercise is held on Saturday, for the purpose of hearing and reading essays. Lectures on Political Economy are also given by Prof. Wilson.

*Natural Philosophy Class.*—This class must be attended by all who aspire for a degree, or who study for the church. The session continues about five and a half months. The average number is 150 or 160. A class has been occasionally taught during the summer session. The professor is chiefly engaged in lecturing. In general, he treats of each subject in his course, but dwells chiefly on such as are fundamental, and such as the mass of students can comprehend most readily. Various prizes and medals are bestowed. No means are employed in enforcing discipline, except exercising the power of withholding certificates.

*Universal History Class.*—This class does not belong to the curriculum, attendance upon it not being necessary for obtaining a degree in Arts. The attendance is about 30. The course of lectures delivered comprises an historical survey of the relations of the political systems of modern Europe and its dependencies, with a view of the progress of literature in different nations.

*Natural History Class.*—This course embraces meteorology, hydrography, mineralogy, geology, botany and zoölogy. The age of those who attend the class varies much. There have been frequently sitting on the same form, boys of 12, and gentlemen of 60, all seeming to be equally interested. Attendance, 200. Mode of teaching is by lectures and demonstrations. The efficiency of this class, and its present admirable state, have been greatly promoted by the splendid museum connected with it, and for which the public is almost wholly indebted to the zeal, ability and taste of the present professor, Jameison. Students of the divinity class, often to the number of 30 or 40, are admitted gratis to attend his course.



## FACULTY OF LAW.

This Faculty embraces three classes, civil law, Scots law, and conveyancing. The most material facts we give in a tabular form.

<i>Class.</i>	<i>Average attend.</i>	<i>Average age.</i>	<i>Studies.</i>
Civil Law,	50 to 60	18 to 22	{ Pandects, Justinian's Institutes, Heineccius, Roman History, and Law. { Lectures on Civil and Criminal Law of Scotland, Mercantile and Maritime Law, etc. { Lectures on Deeds and Conveyance.
Scots Law,	250	16 to 25	
Conveyancing,	101	Advanced,	

The fact that the class of public law has been given up is most singular. At one period, it was thought the most important of all branches of instruction, and for a century after the time of Grotius, it attracted more attention than any other part of philosophy.

## FACULTY OF MEDICINE.

<i>Class.</i>	<i>Average attend.</i>	<i>Principal Studies.</i>
Materia Medica,	280	{ 140 lectures on Pharmacology, Dietetics, Pharmacy, Art of Prescription, etc. { Lectures and Examinations.
Practice of Physic,	250	
Chemistry and Pharmacy,	500	Lectures and Examinations.
Theory of Physic,	210	Physiology, Pathology, Therapeutics.
Anatomy and Surgery,	222	Monro's Elements of Anatomy, Lectures, etc.
Midwifery,	142	Text-Book, by the Professor and Popular Lectures.
Clinical Medicine,	194	Clinical Lectures, Hospital Attendance, etc.
Clinical Surgery,	194	Lectures, and Hospitals, Museum, etc.
Military Surgery,	36	{ Lecture on Surgical Operations, Military Hospitals, &c.
Medical Jurisprudence,	57	
Botany,	214	Medical Jurisprudence, Medical Police, etc.
Agriculture,	30 to 40	Lectures, Botanic Garden, etc.
		Lectures on Agriculture, Rural Economy, etc.

The medical department of education in the Universities of Scotland is of great importance. During a long period, a very large proportion of the persons who have practised medicine throughout the country, and who have occupied the medical stations in the army and navy, have been educated for their profession in one or other of those universities. The medical school of Edinburgh has long possessed very high celebrity, and that of Glasgow has of late years risen into eminence.

## THEOLOGICAL FACULTY.

*Class of Professor of Divinity.*—The duty imposed upon the professor of divinity is very arduous. In addition to his lectures, he has been in the practice of hearing the numerous discourses which the church requires before young men can be admitted to probationary trials. Dr. Chalmers, in 1830, gives the following account of the manner in which he proceeds: "I had two hours of meeting in the day, for five days in the week; one of these, between 9 and 10, was appropriated exclusively to the hearing of discourses; the other, between 11 and 12, to the business of teaching. My colleagues had the great kindness to relieve me of one species each of the five species of discourses which are required from students of divinity. Notwithstanding, I had about 160 discourses to hear during the last winter. My practice is to give an extemporaneous criticism immediately after the delivery of the lecture and popular sermon; but previously to the delivery of the exegesis, I peruse it by myself, and am prepared to meet it with a written criticism upon its merits. In addition to the regular discourses, my students, at an extra hour, read voluntaries to me on the current topics of the course. I received 80 of these during last session." Average number of students, 256. Many, however, come up merely to deliver their discourses, but derive no benefit whatever from the lectures.

*Class of Ecclesiastical History.*—The average attendance on this class is about 130. Divinity is taught chronologically. The divine revelations to the human race are considered in the order in which they took place, and their effects upon those to whom they are given are delineated. One hour is entirely devoted to lecturing, and another, to examinations. Discourses upon subjects



connected with the lectures are prescribed, and a written criticism upon them by the professor is read. No prizes are given. There are no means of enforcing discipline but remonstrance.

*Class of Hebrew and Chaldee Languages.*—The class for these languages meets one hour a day for five days in the week, during the divinity session. The average for five years was about 68. The ordinary business is translations and grammatical analysis. A few lectures are delivered on biblical criticism and Jewish antiquities. The junior students read Hebrew only; the advanced, are taught Chaldee also, and, to some extent, the elements of Syriac and Persian. All these subjects are taught at the same hour. Only a minority attend the second year. To encourage the students to do so, no fee is exacted, and the study of Persian was introduced as an inducement. The business of the class is carried on almost wholly by examinations. The town council allow a prize of £10 for Hebrew penmanship.

#### MISCELLANIES.

*Number of Students.*—The following is the number who were matriculated from 1792 to 1835, including the theological students, regular and partial.

1792, . . 1,279	1822, . . 2,181	1827, . . 2,141	1832, . . 1,923
1800, . . 1,330	1823, . . 2,344	1828, . . 2,102	1833, . . 1,908
1810, . . 1,980	1824, . . 2,273	1829, . . 2,161	1834, . . 1,754
1816, . . 2,097	1825, . . 2,198	1830, . . 2,099	1835, . . 1,662
1821, . . 2,116	1826, . . 2,134	1831, . . 2,023	1836, . . 1,580

The decrease from 1823 to 1836, was, in the literature and philosophy class, 419; medicine, 188; law, 59; divinity, 100; total, 764. The causes of this decrease are not any falling off in the character of the University, but the increased expense of living; the establishment of the universities in London and Durham; and the overstocking of the learned professions, which was consequent upon the peace of 1815, when the universities had the largest number of students.

*Library.*—In 1580, Mr. Clement Little bequeathed 300 volumes to the city, which was soon transferred to the college. Drummond of Hawthornden bequeathed 500 volumes of very rare books. In 1763, the library of the company of Surgeons was added, amounting to 500 volumes. Dr. William Thomson and General Reid have, also, largely contributed to the same object. The whole number of volumes is about 84,000, and increases at the rate of from 1,200 to 1,400 volumes a year. A catalogue of the library has been made out in 17 volumes folio, in MS. The theological library amounted in 1830 to about 5,000 volumes.

*Observatory.*—A most elegant observatory has been erected on Calton Hill by a corporate body called the Astronomical Institution. It is so far connected with the University, that the three professors concerned in the cultivation of astronomy are *ex officio* directors of the institution.

*Museums.*—These are the Museum of Natural History, Collection of instruments and apparatus for philosophical experiments, Anatomical Museum, Chemical apparatus, Collection of *Materia Medica*, an Herbarium, a Collection connected with Midwifery, Surgical Instruments, and the Torrie collection of pictures, marbles, and bronzes. Several of these are the private property of the professors. The Museum of Natural History, collected mainly by the indefatigable zeal of Prof. Jameison, is a most valuable and splendid collection.

NOTE.—For most of the facts in the preceding article, we are indebted to the very valuable and voluminous Report made to his Britannic Majesty by a Royal Commission of Inquiry into the state of the Universities of Scotland, ordered by the House of Commons to be printed, Oct. 7, 1831. It is a folio of 436 pages. We have also made use of McCulloch's *British Empire*, 1837, and Oliver & Boyd's *New Edinburgh Almanac* for 1840, 18mo, pp. 520. Since the above was written, we notice that an act establishing and endowing a professorship of biblical criticism has been approved by a majority of the presbyteries connected with the General Assembly. It directs that efforts shall be made for forming such classes in all the universities, and when they are formed, students in divinity are to attend them during two years of their attendance at the divinity hall.

## NOTICES OF NEW PUBLICATIONS.

*History of the United States, from the Discovery of the American Continent. By George Bancroft. Vol. III. Third Edition. Boston: Charles C. Little & James Brown. 1840. pp. 468.*

This volume completes the History of the Colonization of the United States. It closes just previously to the attempts of France and England to carry the peace of Aix la Chapelle into effect. The author now proposes to proceed to write the History of the American Revolution. The two volumes of the antecedent history have been well received both in this country and in Europe. The work is written in a glowing and attractive style. The author is full of sympathy with the struggles made by our fathers for the maintenance of their civil and political rights. He has the talent of sketching characters with remarkable spirit and fidelity. The episodes in which he occasionally indulges, tend greatly to relieve the detail of facts and the narration of well known incidents.

*A General Biographical Dictionary: comprising a summary Account of the most distinguished Persons of all Ages, Nations and Professions, including more than one thousand articles of American Biography. By the Rev. John L. Blake, D. D., Author of the Family Encyclopædia of Useful Knowledge, and various other works on Education and General Literature. Second Edition. New York: E. French and A. V. Blake. 1839. pp. 1096.*

This work appears, from such an examination as we have been able to give it, to be well compiled and worthy of the patronage of the public. The compiler has made free use, of course, of the labors of Lempriere and of his various editors, of Gorton, Eliot, Chalmers, Allen, etc. He specifies particularly, and in terms of high commendation, the Encyclopædia Americana. At the close of the volume is a catalogue of nearly 200 works in the Latin, English, French, Italian and German languages, relating to biography and general history. There is added a long list of names of persons, not admitted into the body of the work, with the facts in a tabular form, important to be known concerning them. The names of individuals connected with our general and State governments, from the first settlement of the country to the present time, are also subjoined. In preparing the tables just mentioned, the author received the assistance of the late John Farmer, Esq. of Concord. The volume is well printed, and is very creditable to those who have been concerned in bringing it out. We trust that its circulation will be in proportion to its merits.

*The History of Rowley, anciently including Bradford, Boxford and Georgetown, from the year 1630 to the present time. By Thomas Gage. With an Address, delivered September 5, 1839, at the celebration of the Second Centennial Anniversary of its Settlement. By Rev. James Bradford. Boston: Ferdinand Andrews. 1840. pp. 484.*

The design of this volume is "to preserve such facts and incidents as are supposed to be more particularly interesting to the descendants of the first settlers of the ancient town of Rowley." The object proposed is important, and well worthy the labor which has been bestowed upon the work. We are particularly pleased with the minuteness, and the great effort apparently made to present all facts with perfect accuracy. The genealogical registers of many of the families of the first settlers are interesting, and it is highly desirable that they should be thus transmitted to posterity. The volume evinces much research, patience, and labor. A history like this of all our older towns and settlements should be prepared and published. From Mr. Bradford's Address, which is well prepared and appropriate to the occasion, we shall insert some extracts in the Journal part of this number.

*An Historical Memoir of the Boston Episcopal Charitable Society. By Isaac Boyle, D. D., a Member of the Society.* Boston. 1840. pp. 31.

This Society was instituted on the 6th of April, 1724. The whole number of persons who have been members is 552. The capital of the Society, in 1816, was \$26,538 67. Thousands of poor persons have received aid from the institution. Various biographical notices of the most distinguished members of the Society are given, in an interesting manner, by Dr. Boyle.

*An Address, delivered at the Centennial Celebration in Peterborough, N. H., October 24, 1839. By John Hopkins Morrison.* Boston: Isaac R. Butts. 1839. pp. 99.

This pamphlet will well repay a perusal. It is full of curious matters of olden time, strikingly illustrative of the habits and manners of the first settlers of Peterborough. The author has gathered up his reminiscences with great diligence, and he records them in a very entertaining manner.

*Physiology for Schools. By Reynell Coates, M. D., Vice-President of the Philadelphia Medical Society; Corresponding Member of the National Institution, Washington City, and the New York Lyceum of Natural History; Member of the Academy of Natural Sciences of Philadelphia, etc., etc.* Philadelphia: Marshall, Williams & Butler. 1840. pp. 334.

The work is divided into sixteen chapters, and treats of the motion and growth of animate and inanimate things; of the individuality of organized beings, and the difference of life in living bodies; of the organization and functions of simple animals, apparently without special organs; of the necessity for a masticatory and digestive apparatus in complex animals; of the necessity for a special apparatus of motion—the muscular and osseous systems and their appendages; of the general divisions of the vascular system; of the functions of secretion, respiration, and nutrition; of the nervous system; of the surfaces of the body; of the skeleton and its appendages; of muscular stasis or equilibrium; of the great cavities of the body; of the mechanism of breathing; of digestion and the circulation; of the functions of the nerves and brain; and of temperaments and idiosyncrasy. “The first eight chapters present a broad view of general physiology, so far as the animal series is interested; and the remainder of the work explains the application of many of the principles therein contained to the special physiology of man.” The work contains fifty-seven plates or figures illustrative of the subjects to which they refer. Appended to the treatise are questions upon all its important thoughts referring to the paragraphs in which they are found; designed to be answered by the pupil. The work, though not a complete system of physiology, is well executed according to its design and purport.

*Second Annual Report of the Board of Commissioners of Common Schools in Connecticut, together with the Second Annual Report of the Secretary of the Board. May, 1840. Published by order of the Legislature.* Hartford: Case, Tiffany and Burnham. pp. 56.

A large amount of valuable information and of practical wisdom may be found in this small pamphlet. The intelligent and zealous Secretary of the Board of Commissioners, Henry Barnard, 2nd, Esq., describes the condition of the common schools of Connecticut, points out their defects and the appropriate remedies, and brings forward many considerations which will be equally important to the citizens of all the States.

*Sixth Annual Report of the Young Ladies' Literary and Missionary Association of the New Hampton Female Seminary.* Boston: Putnam & Hewes. 1840. pp. 84.

The Corresponding Secretary of this Association publishes annually, in the form of a pamphlet, an abstract of such communications as she may have received, together with such facts in relation to the Seminary as she may deem of interest. This pamphlet



contains the list of officers, an abstract of the Secretary's record, course of studies, obituary notices, letters from female missionaries and others, compositions in prose and poetry, etc. To the numerous members of the Association the pamphlet must be full of interest.

*A Brief Inquiry into the Prospects of the Church of Christ, in connection with the Second Advent of our Lord Jesus Christ.* By the Hon. and Rev. Gerard T. Noel, M. A. pp. 125.

*Sermons on the Second Advent of the Lord Jesus Christ.* By the Rev. Hugh M'Neile, M. A., Minister of St. Jude's Church, Liverpool. pp. 122.

*Essays on the Advent and Kingdom of Christ, and the events connected therewith.* By the Rev. J. W. Brooks, Clarboro' Relford, Author of *Elements of Prophetic Interpretation*. pp. 115.

*Essays on the Millennium.* By the Rev. Henry Woodward, M. A., formerly of Christ Church College, Oxford, Rector of Fethard in the Diocese of Cashel. pp. 25.

*Prospects of the Jews; or a series of Popular Lectures on the Prophecies relative to the Jewish Nation.* By the Rev. Hugh M'Neile, M. A., Minister of St. Jude's Church, Liverpool. pp. 135.

The above essays have all been re-published, during the present year, by Mr. Orrin Rogers, No. 67 South Second Street, Philadelphia. Under the title of "The Literalist," he proposes to reprint a series of treatises and essays which have appeared in England within a few years, on the Scripture prophecies; especially such as relate to the restoration of the Jews to their own land, the premillennial advent of our Lord Jesus Christ and his millennial kingdom. Some of the authors, particularly Mr. Noel and Mr. Woodward, are well known in this country by reputation, if not personally. Whatever proceeds from their pens must be interesting, whether we coincide or not with the conclusions to which they come. We commend all the essays to the individuals who are interested in these discussions. They will, doubtless, find matter to instruct and edify them. Those who do not agree with the views presented, may be glad to see with what arguments they are maintained.

*Indian Captivities: being a collation of the most remarkable Narratives of Persons taken Captive by the North American Indians; or relations of those who, by desperate valor or stratagem, have effected the most surprising escapes from their cruel hands. To which are added Notes, Historical, Biographical, etc.* By Samuel G. Drake. Boston. 1839. pp. 360.

Mr. Drake appears to be an indefatigable student in all which relates to the aborigines of our continent. His Book of the Indians displays great research and untiring industry. We regret that other writers, who make use of his labors, are not always careful to acknowledge their obligations to him. The present volume is full of interesting and apparently authentic accounts. The younger portion of the reading community, especially, will find ample and rich entertainment in these narratives for the long winter evenings.

*Proceedings of the American Philosophical Society, August, September and October, 1840.*

This pamphlet contains brief minutes of the doings of the Society, short abstracts of papers read, titles of new books given to the library, etc. Hon. Peter S. Duponceau, LL. D., is president, and though above eighty years of age, generally attends the meetings of the Society. Another volume of the Transactions, we should infer, is in the course of preparation for the press.

*The American Almanac and Repository of Useful Knowledge, for the year 1841.* Boston: David H. Williams, pp. 312.

This volume is the 12th from the commencement of the publication, and 2nd of the second series of ten volumes. Part I. relates to Calendar and Celestial Phenomena for

1841; Part II., miscellanies, as the opium-trade, slave-trade, emigration, navigation, etc., various statistical information in relation to the United States; meteorological information; individual States; British North America, Europe, Asia and Africa, foreign obituary, American obituary, chronicle of events. This volume, as its predecessors were, is crowded with valuable matter, well-condensed and arranged, and stated with great accuracy.

*An Address, delivered in South Hadley, Ms., July 30, 1840, at the third Anniversary of the Mount Holyoke Female Seminary. By Mark Hopkins, D. D. Published by request of the Trustees.* Northampton: John Metcalf. pp. 23.

We regret that we have not space for a quotation from this excellent Address of President Hopkins, nor even to describe some of the good things which it contains. We cordially commend it to all the lovers of sound Christian philosophy.

*A Tribute to the Memory of the Rev. Willbur Fisk, D. D. President of the Wesleyan University, Middletown, Ct. By the Rev. Prof. Whedon.* New York. pp. 23.

An affectionate and warm hearted tribute to the memory of an able and very useful man, highly distinguished in his own denomination, and respected by all.

*An Address, delivered at the Consecration of Harmony Grove Cemetery, Salem, Ms. By Daniel Appleton White.* 1840. pp. 61.

This Address is written with Judge White's usual taste and elegance. It perfectly befitted the interesting occasion on which it was delivered.

*A Genealogical Register of the Descendants, in the Male Line, of Robert Day of Hartford, Ct., who died in the year 1648.* New Haven: Printed by William Storrer, Jr. 1840.

This is a pamphlet of forty-four octavo pages, and contains many interesting and important genealogical facts in respect to the Day Family. It must have cost much labor and patience. We can sympathise with the Author, the Rev. George E. Day, recently ordained Pastor of the Congregational Church, Marlboro', Ms., in such an arduous task.

"Mention is first made of Robert Day in the colony records, as admitted to the freedom of Newtown, (now Cambridge), Ms. May 6, 1635. It is probable that he emigrated from England to this country some time in the year 1634. In June, 1636, he crossed the wilderness with the Rev. Mr. Hooker and a hundred others to Hartford, and remained there till his death in 1648." It is supposed that he emigrated from the eastern part of England, and that the Family of Day came originally from Wales. There have been nine generations of the Day Family in this country. President Day of Yale College and Judge Day of Hartford are of the sixth generation. The descendants of Robert Day in the male line are supposed to have been more than 2,000. In some of the branches, nearly every member has been a professor of religion. Seventeen of the name have been graduated at Yale College, one at Dartmouth, and one at Amherst. The average age of those who have been heads of families is sixty-one and a half. Col. Benjamin Day lived to be over ninety-seven years of age.

*History of the American Revolution; with a preliminary view of the Character and Principles of the Colonists, and their Controversies with Great Britain. By S. F. Wilson, Esq. With additions, adapting it more particularly to the use of Schools. By the Rev. J. L. Blake, D. D., Author of various works on Education and general literature.* Baltimore: N. Hickman. 1839. pp. 443.

This work is not an abstract or compilation from the larger histories. Mr. Wilson remarks, that he has diligently compared the received authorities, and has exercised his judgment freely in selecting and arranging the essential facts; and he thinks, that he has brought within the compass of a volume of convenient size for popular use, a

connected narrative of the Revolution, embracing all the principal events, foreign and domestic. From a cursory examination, the author, in our opinion, has happily succeeded in his object. The style is plain and forcible; the facts are judiciously selected and well condensed, and particular prominence is given, as should always be the case, not to the horrible details of battles, or to doubtful personal anecdotes, but to important civil occurrences, to the doings of Congress, and to incidents which revealed the pure and ardent patriotism which so generally animated all classes. About seventy pages of questions are appended.

## QUARTERLY LIST

OF

## ORDINATIONS AND INSTALLATIONS.

The following statistics of Ordinations, Installations, and Deaths of Clergymen, are as extensive and accurate as we can make them from the papers published by the different denominations of Christians to which we have access.

HENRY RICHARDSON, Cong. inst. pastor, Gilead and Shelburne, Maine, June 10, 1840.  
 JOSIAH HALLOWELL, Bap. ord. Evang. Patricktown Plantation, Me. Sept. 24.  
 S. JUDD, Jr. Unit. ord. pastor, Augusta, Me. Oct. 1.  
 ELIAS BOND, Cong. ord. For. Miss. Hallowell, Me. Oct. 1.  
 JOSEPH R. MUNSSELL, Cong. inst. pastor, Brewer, (East,) Me. Oct. 7.  
 J. M. HARRIS, Bap. ord. pastor, Kennebec, Me. Oct. 16.  
 CHARLES G. PORTER, Bap. ord. Evang. Seamsmont, Me. Oct. 22.  
 J. L. STONE, Unit. ord. pastor, Mansfield, Me. Oct. 23.  
 HANDEL G. NOTT, Bap. inst. pastor, Bath, Me. Oct.  
 ELIPHALET S. HOPKINS, Cong. inst. pastor, Rumford, Me. Nov.  
 JOSIAH T. HAWES, Cong. inst. pastor, New Sharon, Me. Nov. 4.  
 WILLIAM BRADFORD HOMER, Cong. ord. pastor, South Berwick, Me. Nov. 11.

JONAS FISK, Cong. ord. pastor, Salem, New Hampshire, Sept. 9, 1840.  
 H. A. KENDALL, Cong. ord. pastor, Dublin, N. H. Oct. 21.  
 DANIEL FRENCH, Cong. ord. Evang. Dublin, N. H. Oct. 21.  
 WILLIAM M. LOVEJOY, Bap. ord. pastor, Littleton, N. H. Oct.  
 GEORGE W. ADAMS, Cong. inst. pastor, Hillsborough, N. H. Oct. 21.  
 TIMOTHY G. BRAINERD, Pres. ord. pastor, Londonderry, N. H. Nov.  
 JOHN B. PRATT, Epis. ord. priest, Guilford, Vermont, Oct. 16, 1840.  
 JOHN THEODORE SABINE, Epis. ord. priest, Manchester, Vt. Oct. 16.  
 FRANCIS C. WOODWORTH, Cong. ord. pastor, Fair Haven, Vt. Oct. 28.  
 ORVILLE G. WHEELER, Cong. ord. pastor, South Hero, Vt. Nov. 5.  
 C. D. NOBLE, Cong. inst. pastor, Springfield, Vt. Nov. 25.

JAMES BATES, Cong. inst. pastor, Granby, Massachusetts, April 29, 1840.  
 WILLIAM WITHINGTON, Epis. ord. priest, Clapville, Ms. Sept. 10.  
 SAMUEL H. MERRILL, Cong. inst. pastor, Amesbury, Ms. Sept. 16.  
 FREDERICK WADLEIGH, Epis. ord. priest, Ipswich, Ms. Sept. 25.  
 WILLIAM LEVERETT, Bap. inst. pastor, Cambridge, (East,) Ms. Oct. 4.  
 THOMAS P. FIELD, Cong. ord. pastor, Danvers, (South,) Ms. Oct. 8.  
 JOHN W. PIERCE, Cong. ord. Evang. Sutton, Ms. Oct. 20.

NATHANIEL RICHARDSON, Cong. inst. pastor, Northfield, Ms. Oct. 21.  
 JAMES C. BRYANT, Cong. inst. pastor, Littleton, Ms. Oct. 28.  
 THOMAS RIGGS, Cong. inst. pastor, Barnstable, (West,) Ms. Oct. 28.  
 WILLIAM PAGE, Cong. ord. Evang. Dracut, Ms. Nov. 4.  
 HENRY EDY, Cong. inst. pastor, Stoughton, Ms. Nov. 4.  
 FREDERICK JONES, Cong. inst. pastor, Bernardston, Ms. Nov. 4.  
 GEORGE MOORE, Unit. ord. Evang. Concord, Ms. Nov. 4.  
 EBEN. P. ROGERS, Cong. ord. pastor, Springfield, (Chickopee Falls,) Ms. Nov. 4.  
 NATHANIEL S. FOLSOM, Unit. inst. pastor, Haverhill, Ms. Nov. 7.  
 AUSTIN CARY, Cong. ord. pastor, Sunderland, Ms. Nov. 11.  
 JOHN PIKE, Cong. inst. pastor, Rowley, Ms. Nov. 11.  
 ISAAC BROWN, Cong. ord. pastor, Gloucester, Ms. Nov. 11.  
 CHARLES W. FLANDERS, Bap. ord. pastor, Beverly, Ms. Nov. 11.  
 JOHN WOART, Epis. instituted Rector, Boston, Ms. Nov. 29.

THORNDIKE C. JAMESON, Bap. ord. pastor, Providence, Rhode Island, Nov. 4, 1840.  
 JOHN E. RISLEY, Bap. ord. pastor, Smithfield, R. I. Nov. 11.

SAMUEL DAY, Cong. inst. pastor, Wolcottville, Connecticut, Sept. 23, 1840.  
 ANDREW SHARPE, Cong. ord. pastor, Willimantic, Ct. Sept. 23.  
 ELISHA CUSHMAN, Bap. ord. pastor, Willington, Ct. Sept. 30.  
 ISAAC H. TUTTLE, Epis. ord. priest, Bethlem, Ct. Oct. 13.  
 GEORGE S. GORDON, Epis. ord. priest, New Preston, Ct. Oct. 19.  
 JOSEPH P. THOMSON, Cong. ord. pastor, New Haven, Ct. Oct. 23.  
 COLBY C. MITCHELL, Cong. ord. For. Miss. Groton, Ct. Nov. 3.  
 DAVID B. COE, Cong. ord. pastor, Milford, Ct. Nov. 14.  
 ANSON SMITH, Cong. ord. pastor, Orange, Ct. Nov. 25.

JOSEPH S. LORD, Pres. inst. pastor, Borodino, New York, April 21, 1840.  
 CYRUS HUDSON, Pres. inst. pastor, Mt. Morris, N. Y. Sept. 10.  
 SAMUEL M. HOPKINS, Pres. ord. pastor, Painted Post, N. Y. Sept. 23.  
 DANIEL C. HOPKINS, Pres. inst. pastor, Mentz, N. Y. Sept. 24.  
 A. C. MALLORY, Bap. ord. pastor, Wayne, N. Y. Sept. 30.  
 JAMES PETRIE, Pres. ord. pastor, Liberty, N. Y. Sept. 30.  
 SIDNEY BRYANT, Pres. ord. pastor, Nassau, (West) N. Y. Oct.  
 WILLIAM B. WARDEN, Pres. ord. pastor, Dresden, N. Y. Oct. 6.  
 JOSIAH LEONARD, Pres. ord. pastor, Mexico, N. Y. Oct. 14.  
 J. O. CHOULES, Bap. inst. pastor, New York, N. Y. Oct. 26.  
 SAMUEL A. RAWSON, Pres. ord. pastor, Union Corners, N. Y. Oct. 23.  
 HERMAN L. VAIL, Pres. inst. pastor, Seneca Falls, N. Y. Oct. 23.  
 J. H. SYMMES, Pres. inst. pastor, Lansingburgh, N. Y. Nov.  
 OLIVER W. NORTON, Pres. ord. pastor, Castile, N. Y. Nov. 10.  
 ANTHONY ELMENDORF, Ref. Dutch ord. pastor, Hurley, N. Y. Nov. 10.  
 JOHN E. ALLIGER, Ref. Dutch ord. pastor, Clove, N. Y. Nov. 11.  
 A. H. BISHOP, Ref. Dutch ord. pastor, Astoria, N. Y. Nov. 10.  
 JOHN N. BOYD, Pres. ord. pastor, Hempstead, N. Y. Nov. 15.  
 JAMES WALKER, Bap. ord. pastor, Albany, N. Y. Nov. 15.  
 ROBERT BAIRD, Pres. ord. pastor, Barre, N. Y. Nov. 10.  
 DANIEL BROWN, Pres. inst. pastor, New York, N. Y. Nov. 18.  
 WILLIAM WHITAKER, Cong. ord. pastor, New York, N. Y. Nov. 25.  
 SAMUEL M. WOOD, Cong. ord. pastor, Madrid, N. Y. Dec. 9.  
 JAMES B. HARDENBURGH, D. D. Ref. Dutch inst. pastor, New York, N. Y. Dec. 13.  
 PETER GORDON, Pres. inst. pastor, New York, N. Y. Dec. 16.

ORREN K. CANFIELD, Pres. ord. Evang. Trenton, New Jersey, Oct. 7, 1840.  
 PETER SNYDER, Pres. ord. Evang. Whippany, N. J. Oct. 12.  
 RUFUS TAYLOR, Pres. ord. pastor, Shrewsbury, N. J. Nov. 10.  
 JONATHAN P. ALWARD, Pres. ord. For. Miss. Baskenridge, N. J. Nov. 12.  
 DAVID MAGER, Pres. inst. pastor, Succasunna Plains, N. J. Nov. 17.  
 GEORGE SCHENCK, Ref. Dutch ord. pastor, Bedminster, N. J. Dec. 29.  
 ROBERT VAN AMBURG, Ref. Dutch ord. pastor, Lebanonville, N. J. Dec. 30.



MOSES THACHER, Cong. inst. pastor, Wysox, Pennsylvania, April 29, 1840.  
 J. W. GLESSNER, German Ref. inst. pastor, Lancaster, Pa. July 26.  
 DANIEL HIGBIE, Pres. ord. pastor, Mt. Pleasant, Pa. Sept. 23.  
 REUBEN E. TAYLOR, Pres. ord. pastor, Carbondale, Pa. Sept. 24.  
 GEORGE F. McEWEN, Pres. ord. Evang. Montrose, Pa. Sept. 24.  
 JOSHUA PHELPS, JR. Pres. ord. Evang. Philadelphia, Pa. Oct. 11.  
 SAMUEL M. COOPER, Pres. ord. pastor, Nittany Valley, Pa. Oct. 15.  
 WILLIAM LOURIDGE, Pres. inst. Evang. Philadelphia, Pa. Nov. 17.  
 SAMUEL WILSON, Pres. inst. pastor, Dunlap's Creek, Pa. Nov. 17.  
 WILLIAM WYLIE McLAIN, Pres. ord. Evang. Dunlap's Creek, Pa. Nov. 18.  
 ALFRED NEVINS, Pres. ord. pastor, Cedar Grove, Pa. Dec. 1.  
 ROBERT E. CLAXTON, Epis. ord. priest, Philadelphia, Pa. Dec. 6.  
 THOMAS L. JANEWAY, Pres. inst. pastor, Penn Township, Pa. Dec. 8.  
 WILLIAM WRIGHT, Pres. ord. pastor, Manayunk, Pa. Dec. 29.  
 JAMES A. BUCK, Epis. ord. priest, Baltimore, Maryland, Sept. 20, 1840.  
 JOHN WATTS, Pres. ord. Evang. Baltimore, Md. Oct. 19.  
 HENRY W. DODGE, Bap. ord. pastor, Washington, District of Columbia, Oct. 25, 1840.  
 CHARLES RICH, Pres. ord. pastor, Washington, D. C. Nov. 30.  
 G. W. LATHAM, Bap. ord. Evang. Jefferson, Virginia, Oct. 22, 1840.  
 JOSEPH PRITCHARD, Bap. ord. pastor, Charlotte, North Carolina, Oct. 6, 1840.  
 WILLIAM A. SCOTT, Pres. inst. pastor, Tuscaloosa, Alabama, Oct. 18, 1840.  
 JOHN L. WALLER, Bap. ord. Evang. Louisville, Kentucky, Nov. 4, 1840.  
 J. W. WILLIAMS, Bap. ord. pastor, Royalton, Ohio, Sept. 22, 1840.  
 WILLIAM DAY, ord. pastor, Cleveland, O. Sept. 29.  
 GEORGE WELLS, Pres. ord. pastor, Circleville, O. Oct. 9.  
 D. W. TOLFORD, Epis. ord. priest, Dover, O. Dec. 11.  
 COLIN McKINNEY, Pres. ord. pastor, Indianapolis, Indiana, Nov. 21, 1840.  
 NEHEMIAH COBB, Pres. ord. Evang. Mt. Morris, Michigan, Sept. 28, 1840.

Whole number in the above list, 115.

SUMMARY.

Ordinations.....	80	STATES.	
Installations.....	34	1 Maine.....	12
Institution.....	1	115 New Hampshire.....	6
Total.....	115	Vermont.....	5
		Massachusetts.....	21
		Rhode Island.....	2
		Connecticut.....	9
		New York.....	25
		New Jersey.....	7
		Pennsylvania.....	14
		Maryland.....	2
		Dist. of Columbia.....	2
		Virginia.....	1
		North Carolina.....	1
		Alabama.....	1
		Kentucky.....	1
		Ohio.....	4
		Indiana.....	1
		Michigan.....	1
		Total.....	115

OFFICES.

Pastors.....	86
Evangelists.....	16
Priests.....	9
Missionaries.....	3
Rector.....	1
Total.....	115

DENOMINATIONS.

Congregational.....	36
Presbyterian.....	39
Episcopalian.....	10
Baptist.....	18
Ref. Dutch.....	6
German Ref.....	1
Unitarian.....	4
Not specified.....	1
Total.....	115

DATES.

1840. April.....	3
June.....	1
July.....	1
September.....	20
October.....	39
November.....	41
December.....	10
Total.....	115

QUARTERLY LIST

OF

DEATHS OF CLERGYMEN.

D. E. BURBANK, et. 27, Bap. Winthrop, Maine, Oct. 26, 1840.  
 HORACE B. CHAPIN, et. 48, Cong. Lewiston Falls, Me. Oct. 23.  
 OBED WILSON, et. 62, Meth. Skowhegan, Me. Nov.  
 PERLY HOWE, et. 78, Unit. Surry, New Hampshire, Nov. 1840.  
 DANIEL MATTISON, Bap. Merideth, N. H. Nov. 8.  
 ANDREW STEVENS, et. 75, Meth. Barnard, Vermont, Oct. 12, 1840.  
 ROBERT E. NORTHAM, et. 28, Epis. Portsmouth, Rhode Island, Nov. 7, 1840.  
 JAMES KENT, Cong. Trumbull, Connecticut, Sept 9, 1840.  
 WHITFIELD COWLES, et. 76, Cong. Granly, (East) Ct. Nov. 19.  
 PETER WILLIAMS, et. 54, Epis. New York, N. Y. Oct. 18, 1840.  
 ELIAS W. CRANE, Pres. Jamaica, N. Y. Nov. 10.  
 ADAM M. LECKNER, et. 35, Ger. Ref. Lockport, N. Y. Nov. 27.  
 WILLIAM W. LODER, et. 67, Meth. Hacketts Town, New Jersey, Oct. 1, 1840.  
 ABRAHAM BROWN, Elizabethport, N. J. Oct. 15.  
 JOHN B. CRAWFORD, et. 26, Ref. Dutch, Middletown, N. J. Oct.  
 GEORGE WALLING, et. 25, Bap. Patterson, N. J. Nov. 9.  
 BENJAMIN BENSON, et. 33, Meth. Cambridge, Maryland, Oct. 9, 1840.  
 NELSON REED, et. 89, Meth. Baltimore, Md. Oct. 20.  
 ZACHARIAH MEAD, et. 38, Epis. Richmond, Virginia, Nov. 27, 1840.  
 CHRISTIAN G. HILL, et. 50, Meth. South Carolina, Oct. 11, 1840.  
 DAVIE J. CAMPBELL, et. 46, Epis. Black Oak, S. C. Nov. 10.  
 ANDREW BARR, Pres. Mobile, Alabama, July 1, 1840.  
 DUNCAN S. McCORMICK, et. 38, Epis. Pike Co. Al. Sept. 9, 1840.  
 JOHN FRENCH, et. 74, Meth. Clark, Al.  
 LUCIUS F. CLARK, et. 40, Pres. Knoxville, Tennessee, Aug. 25, 1840.  
 WILLIAM B. RICE, Pres. Carrollton, Kentucky, Sept. 15, 1840.  
 ELIHU W. BALDWIN, D. D. et. 51, Pres. Crawfordsville, Indiana, Oct. 15, 1840.  
 ALEXANDER ERVINE, et. 42, Meth. Ogle Co. Illinois, Sept. 1, 1840.  
 JOHN J. RICE, et. 36, Pres. Quincy, Florida Ter. Sept. 19, 1840.

Whole number in the above list, 29.

SUMMARY.

	AGES.	STATES.	
From 20 to 30.....	4	1 Maine.....	3
30 40.....	6	6 New Hampshire.....	2
40 50.....	4	1 Vermont.....	1
50 60.....	2	2 Rhode Island.....	1
60 70.....	2	2 Connecticut.....	2
70 80.....	4	4 New York.....	3
80 90.....	1	1 New Jersey.....	4
Not specified.....	6	6 Maryland.....	2
Total.....	29	1 Virginia.....	1
		2 South Carolina.....	2
		3 Alabama.....	3
		1 Tennessee.....	1
		1 Kentucky.....	1
		1 Indiana.....	1
		1 Illinois.....	1
		1 Florida Ter.....	1
		Total.....	29

DENOMINATIONS.

Congregational.....	3
Presbyterian.....	6
Episcopalian.....	5
Baptist.....	3
Methodist.....	8
German Ref.....	1
Dutch Ref.....	1
Unitarian.....	1
Not specified.....	1
Total.....	29

DATES.

1840. July.....	1
August.....	1
September.....	5
October.....	11
November.....	10
Not specified.....	1
Total.....	29

**JOURNAL**

OF

**THE AMERICAN EDUCATION SOCIETY.**

FEBRUARY, 1841.

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**REVIVALS OF RELIGION IN WILLIAMS COLLEGE.**

Williams College, Dec. 2, 1840.

DR. COGSWELL,

DEAR SIR,—You have requested some account of religious revivals in this College. With this request I propose now to comply. Permit me to say, however, that I prefer to present a condensed view of the religious history of the College, rather than a history of revivals specifically. Regarding the subject in this point of view, we shall be led to extend our inquiries a little into causes and consequences, to give a more connected view of the progress of things, and as morals and religion are intimately connected, we may take occasion to speak in relation to college morals, and state some facts, which it concerns the public to be aware of, at least those who take any interest in institutions of this kind.

As the College dates its origin at a period no more remote than the latter part of the last century, we are able, fortunately, to go back to the very beginnings of its history. The period above alluded to, it is well known, was one of high political excitement; indeed we may say of uncommon agitation in the moral elements generally. The late venerable president, Dr. Griffin, used to regard the year 1792 as an epoch, characterized by events of sufficient magnitude in their moral and religious bearings, to constitute it the commencement of a new era. It was at this period that the first scene opened, in the great drama of revolutions, of which Europe was the theatre, during a quarter of a century. It was at or about the same time, that religious awakenings began to make their appearance extensively in this country. In the days of Whitefield, Edwards, and the Tennents, before the Revolution, it had been sufficiently proved, that the genius of our national character, and the spirit of our institutions, were decidedly favorable to those modes of divine operation, which characterized the progress of Christianity at its first outset; in connection with which masses of men were actuated and swayed as if by a common impulse. During the progress of the Revolutionary war, public attention was occupied. Any generally excited state of feeling on other subjects was not to have been anticipated, while the issue of that event was still pending. With the coming of peace, however, and the introduction of political changes, decidedly favorable to freedom of inquiry, it was natural to expect, that a community, religiously inclined and rendered familiar by former experience with revival scenes, would hope, look and labor for their recurrence. The propagation of religious doctrine with its appropriate concomitant and result, religious feeling, stands more intimately connected, probably, than most suppose, with the state of things politically. Freedom of thought and freedom of action are conditions quite necessary to the unrestrained operation of religious motives. Where no trammels, in these respects, exist, there will be found a soil, congenial to the growth of deep religious feeling, and the quick propagation of religious impulses;

congenial, in other words, to the production of those phenomena, which have been known under the name of religious awakenings or revivals of religion. In view of the statement just made, it is hardly necessary to remark, that the Revolution, absorbing all other topics and causes of excitement into itself, as it did, temporarily, and resulting, of course, in a transient paralysis of religious feeling, was, nevertheless, highly favorable to the interests of religion, in its results. Freedom to think, speak and act are all that Christianity has ever claimed, and to whatever extent these privileges may have been, previously, curtailed, they came now to be enjoyed without molestation or dispute. It must be observed, however, that whilst religion obtained a decided advantage, a wide door was opened, at the same time, to licentiousness; and whilst the friends of truth stood ready to prosecute a vigorous campaign, its opposers had obtained vantage ground equally high. Neither constitutional nor religious liberty had any right to restrict anti-Christian influence by any other than moral means; hence organized opposition to Christianity appeared, if not in its most subtle and specious guise, at least with an unmasked effrontery never before witnessed. Of the causes which led to this organized and strong assault, that above adverted to was but a single, and comparatively inconsiderable one. America felt herself identified with the cause of freedom, and sympathizing deeply, as she did, with the French people, now asserting their rights and seconding, apparently, the motion first made on this side the water, in her youth and enthusiasm, it is not to be wondered, that she extended her sympathy beyond mere matters of liberty, to those of faith. Washington came out and said, "Wonderful people!" Admiration of course was lawful. France attracted the eyes of mankind. Her reputation for valor gave eclat to whatever she originated, and French principles soon came to be as fashionable as French manners.

A less brief statement than that now made, would not be sufficient to render a satisfactory account, of the condition of things, morally and religiously, which existed in our country, for many years after the opening of the French Revolution. And here we make a remark, constant exemplifications of which we shall have occasion to notice, viz: that our institutions of learning are only society in miniature. For, although, to some extent, factitious standards both of morals and opinion may be set up in them, peculiar to themselves, yet in their general features, they bear the mould and impress of the community of which they are, in fact, only successive emanations. The prevailing tone of morality and modes of thinking, prevalent in the town or neighborhood where the mind has acquired the rudiments of learning—received, as the phrase is, a common school education—insensibly educate both the head and the heart, particularly the latter.

Assuming the facts and principles above stated, we shall be at no loss to account for the general prevalence of infidel sentiments, in an institution founded, as this was, at a period when the infidel philosophy was popular, and when time had not as yet given opportunity to trace it out and observe it in its tendencies and results. Williams College received its charter in the year 1793; and appears to have been tinctured, at the very outset, with the prevailing spirit and principles of the times. The first few years of its history present a very interesting and instructive example of the manner in which religion, repressed by various causes and reduced to a very low ebb, struggles and makes its way forward in the midst of opposition. The history of this period furnishes convincing proof, that the institution, whatever its original design may have been, was intended, in the economy of God, to subserve a religious end. The influence of prevailing skepticism, and general laxness of morals, received a check, from a few persons of decided religious character, who took a bold stand in favor of Christianity, and decidedly advocated its principles. This they did, not so much by public discussion as by private example, and a determined and faithful use of the prescribed means of religious influence.

The moral and religious state of the institution, at this period, will be best understood, from the testimony of those who were then connected with it. A member of the first Freshman class, now a venerable clergyman in the State of Vermont, has furnished the following statement.



“Respecting the religious state of things in college, during my residence in it, I have no very favorable account to give. It was the time of the French Revolution, which was at that time very popular, with almost all the inmates of college, and with almost all people in that part of the country. French liberty and French philosophy poured in upon us like a flood; and seemed to sweep almost every thing serious before it. Not that I believe, or ever did believe, that the greatest part of the students were, in theory, settled infidels; but I did fear, at that time, and now as much fear, that a number of talented young men, of the several classes, did fix down on those infidel principles from which they never afterwards were recovered. Some, however, who thus made Volney their oracle, and openly professed it, have renounced it since and become pious and useful men. But French principles at college had a commanding influence and bore the multitude onward in its course. The influence was so great, that it was very unpopular for a sinner to be convicted of sin, or be converted or say or do any thing on the subject of experimental piety. There were two or three old professors of religion, whom the wicked very rarely treated with indignity; but the moment a sinner began to have serious thoughts, the wicked would load him with ridicule and shocking abuse. This spirit ran so high, that none dare manifest seriousness only those whom God had truly made serious. Respecting the morals of college, some infidels were moral men according to the common acceptance of that term, but, as a general rule, the college suffered about as much in morals, as it did in the theory of religion. Comparatively with colleges, now in New England, I think we were quite immoral.

“Notwithstanding this state of things, there was a redeeming spirit in the college as long as I was a member of the institution. There was some solid active piety, in a few, which remained unmoved. The number of professors of religion were very few; but one in my class, at that time, who belonged to any church—none in the higher classes. The classes which entered, afterwards, were larger and contained several professors of religion, one or two instances of decided piety. This spirit of piety, though limited to a small number, had an enlightening and restraining influence on many, at times, beyond what is easily imagined, so that it gave comfort and hope. About three or four were deeply convicted or hopefully converted while I was a member of college. Others have informed me, since, that they received impressions then, which were never effaced from their minds until they found the salvation of the Lord.”

After speaking of a weekly conference, generally though not uniformly sustained, the writer proceeds to make the following interesting statement: “But that which in my judgment, had the most influence of all things, under God, was a prayer meeting, every evening in the week, at the ringing of the 9 o'clock bell. One of the students opened his room for that prayer meeting. The meeting was much in the form of our usual family prayer. We read the Scriptures, commented on the truth, exhorted one another, and closed by prayer. Our number hardly ever exceeded 12; sometimes 9 or 10, commonly 6, 7, or 8. We usually spent 12 or 14 minutes in those meetings, at a time. All were invited to come who wished. Some non-professors came; some of them would come for a while, and then retire for a season, and then others would come. This meeting was sustained, uniformly, for four years during my whole college life, and I believe will be remembered with joy by some in another world. Those evening meetings were solemn, and sometimes soul-refreshing, and they constituted a rendezvous for any serious mind in college. As wicked as we were at that time, I do not recollect of a single insult on the room, during the time of our devotions, or where we held those prayer meetings during the space of four years. The ground, during the time of our worship, seemed, in the view of all, to be sacred ground, which was a wonder to all thus associated, and to me is a wonder now.” Notwithstanding the darkness of the period, the writer adds, “I have always been glad that I was there at the time I was, and still hold the scenes which there passed in sweet remembrance.”

The above extract needs no comment. In a time of prevailing, and even persecuting opposition to religion, to maintain a meeting, every evening during four years, of such power and interest as to call in, not only Christians but professedly impenitent persons, (the latter class, it would seem, sometimes

constituting a majority,) indicates not only great practical wisdom, in relation to the most efficient mode of combatting infidelity, but an integrity of purpose and maturity of Christian character, which we find few examples of, among young men placed in such circumstances. Need we wonder that God showed his favorable regard toward such a spirit, by granting convictions and conversions in connection with the exercise of it. Nor should it be thought strange that infidelity, which has always found a more unanswerable argument in the humble breathings of prayer than in mere logical discussion, however favorable to the conviction of the intellect, should gradually have waned and gone out. This result took place about the year 1800. Not that there were no infidels in college after that time; but it lost its effrontery, and found no longer an advocacy in knots of young men, as before, but in individuals, each one, of course, believing as he pleased, and taking his own way to express his sentiments. This change was brought about, it ought to be observed, not as the result of local influences, merely, but, in part also, from a change in public sentiment generally. The spurious nature of French liberty and French morality began to be strongly suspected at a very early date by the sages of the Revolution, whose opinions gave tone to public sentiment, in all such matters. As the tendencies of things were more fully developed by time, and the Utopian nature of those schemes, which presented themselves as a substitute for Christianity, began to be seen, in the baleful practical working of them, prudent men, who had been captivated by the novelty and apparent liberality of the system, and who had, perhaps, always more than half doubted the soundness of its first principles, lost their confidence in it, and became confirmed in the conviction, that the religion of the Bible, so far from being antiquated, and having lost its adaptation to the human mind, was really divine in its origin—the firmest basis of rational liberty, as well as the strongest safeguard of public virtue. Particularly was this result realized, in that political party which claimed Washington as its head. The Jacobins, as they were then termed, maintained, as was to have been expected, their radical principles longer, but these principles seem not to have prevailed very extensively here.

In connection with a general and gradually extending change in public sentiment, the influence of a more specific cause began, about this time, to be felt upon the college. Extensive revivals of religion had made their appearance, in Connecticut and in some parts of this State. Young men, to a greater or less extent, affected by these revivals, came to the institution, advocates and some of them professors of Christianity. It would seem, however, that having now less to contend with, a less strict watch was maintained, so that those moral evils, which have been before spoken of, as having crept in, early, were not essentially checked. These evils were profanity, card playing and gambling, evils fashionable, at that time, in the community, to a much greater extent than now, certainly among the higher classes. Intemperance also prevailed. Occasional intoxication and drinking circles at rooms, which, in some lamentable instances, paved the way to habits of confirmed intemperance. In some, at least, of the practices above specified, professors of religion mingled. This gave countenance to others, and emboldened them to proceed to still greater lengths. The influence of religion, as such, at this period, was not considerable. As a general thing, "the wise and the foolish slumbered together." College authority was, of course, maintained with difficulty. "There was a constant succession of low tricks," and at times organized opposition to the laws.

The greatest darkness precedes the dawn, it is sometimes said; such was the case now. A brighter day was approaching, which changed, to a considerable extent, the moral aspect of things in college. Allusion has been made, already, to the fact that religious revivals had begun to make their appearance in various parts of the land. Breaking out first in the south part of this county and in the borders of Connecticut, under the ministration of Dr. Hyde, Dr. Griffin and others, they came soon to attract the attention of the churches generally. Rev. Mr. Swift, the clergyman of Williamstown at that time, "was strongly impressed with the belief that he should live to see a revival under his ministrations." In the year 1805, this blessing began to be realized. "It commenced in the spring of that year, and was great through the summer." Pro-



fessors of religion in college were aroused. Upon the impenitent, however, little impression was made, except in the way of exciting opposition to the work. So far from having gained an influence over them, by mingling in their vain and sinful practices, those with whom they had thus mingled, were found ready "to turn and rend them," when any direct effort was made to bring about a change in the existing state of things. A few, however, whose light, it would seem, had shone in the darkest period, were unable to refrain from exertion. Among these, repeated mention has been made to me, by those who were conversant with the times, of a young man by the name of Bailey (Algernon Sidney.) He appears to have been a terror to the wicked, both in town and college, insomuch that attempts were set on foot to mob him. He was mighty in prayer. On one occasion, we are told, when the wicked were lying in wait for him with a view to offer indignity and violence to his person, that "several of them were brought suddenly under convictions of sin." This young man, with a few others, set up a meeting in the summer of 1805, at a distance from college; it not being deemed prudent to meet for such a purpose in the college buildings, "as at that period we could hardly have held a prayer meeting in college without ridicule and interruption." This meeting was somewhat secret. Numbers, however, rallied around the standard, and the meeting filled up, though the house was a considerable way off, (near the bridge over the Hoosic on the road which leads to Bennington.) "This was a blessed meeting," says one who was a member of it, "and there I have always thought the revival began." About the same time, another meeting was set up, also private, and out of college, probably for the same reason.

In the fall of 1805, the accession to college was favorable to religious influence. Samuel J. Mills, of whom something will be said further on, and James Richards, were members of this class. The standard of religion was elevated. Christians walked more consistently, and of course were more respected. Opposition became less virulent and meetings began to be held in college, at a tutor's room. The revival, meanwhile, continued in town, interrupted partially by the inclement weather of the winter, but in the spring it broke out again afresh "and was great through the summer of that year." In college God seemed to hold his people off. The struggle had now been protracted "amidst much contention" for nearly a year and a half, and yet, at most, but here and there a mercy drop had fallen. In those days, however, revivals were regarded as great events, of infinite moment. Years of toil were not thought a great sacrifice to secure the enjoyment of them. We are to remember, too, that during all this period, Christians were becoming matured in their religious experience. "The trial of their faith worked patience" and a sense of their dependence on the divine sovereignty. Hence the revival which followed was marked by some traits, of a peculiar character, as we shall see in the sequel.

It was not until the summer term of 1806, that the work became deep and general in college. It was now that conversions began to be multiplied, it would seem somewhat early in the term. Says Mills, in his diary under date of June 26th—"Attended conference this evening, composed principally of the Freshman class. A very good meeting—many very solemn—It was very evident God was striving with some of his disobedient creatures." We may remark here, that revivals of religion in college, often spend their strength mainly on particular classes, whilst others remain comparatively or not at all affected. In the present instance the Freshman class shared most extensively in the work. The higher classes, however, owned its power. Under date of Aug. 1st, we hear Gordon Hall, of the Sophomore class, mourning over his dark prospects and lost estate, acknowledging himself to be "in the gall of bitterness, and under the bonds of iniquity," and yet rejoicing in the glorious work which was then going on. The conversion of this single individual, we may safely say, was worth shaking the college to its centre. It pleased a sovereign God also, just on the eve of commencement, to arrest the attention of a member of the graduating class, who for a series of years afterwards, was made extensively instrumental in promoting a spirit of revivals in the college, and to whose recollections the writer is indebted for several important particulars, both in reference to this and subsequent periods.



One conversant with the scenes just described, and a member of the prayer meeting above alluded to, speaks of the effects of this revival as decided and happy upon the state of things in college generally. "Some in all the classes shared in it. It brought religion into the ascendant. The institution of the Theological Society was one of the fruits of it, and I have no doubt it was directly concerned in bringing out and maturing the foreign mission spirit." The truth couched in the last clause of this extract is one of deep interest. Weighing the importance of events by their consequences, we shall be led to regard the revival of 1806 as of interest, more from the development of the spirit there alluded to than from the worth of individual souls, brought to a saving acquaintance with the Redeemer, through the agency of it. The long protracted struggle which gave this revival birth, seemed to indicate that God intended to bring out of it something more than temporary results. Painful travail in the church as a general thing precedes her brightest deliverances. Great throes go before great movements which rock the foundations of public sentiment and practice, and go to settle things on a new basis. Aged Christians have told me, "that they never knew before nor since such a wrestling spirit as that which prevailed at this time. The prayers of Bailey and some others, seem to have struck, with a kind of wonder, those who had been conversant, only with the ordinary state of things, which prevailed in the churches. This spirit of prayer was expansive; it embraced a wider sphere than that circumscribed by the walls of college. The world, with its dark and dying population, presented its claims. A deep-toned sympathy for millions of the human race, deprived by sinful sloth and griping penury of gospel offers and gospel hopes, was kindled and fostered in these little bethels. Here indeed this spirit was fanned into a flame which so soon after enlightened the American church into a knowledge not only of the wants and woes of heathenism but of her duty in reference to it.

That quick and tender conscience in reference to gospel precepts, as absolutely, imperatively, and at the present time binding, which is wont to be excited where the Spirit of God moves with power, fixed, now, with peculiar strength on the dying command of Christ, "Go ye into all the world and preach the gospel to every creature." Where there is obedient will, the eye will naturally be arrested by those commands which apply most appropriately to the circumstances of the individual. From this fact, in part, we may account for it, that young men, setting before themselves as the object of life, the furtherance of Christianity, should have had their attention arrested by such precepts as that above quoted. Other young men, however, had been similarly situated, outwardly, and had had the same precepts before them. It is reasonable to conclude, therefore, that there was a simultaneous movement upon several minds, by one and the same Spirit. I would not say, a special movement, not special, at least, in any other sense than this, that things were now viewed, as they were, lucidly and clearly, being seen in the concentrated light of that spiritual atmosphere, which gathered around the praying part of college, during the long protracted struggle which preceded the awakening. Samuel J. Mills, before noticed as joining the Freshman class of 1806, was at this time a somewhat mature Christian, having been the subject of an awakening in 1801. Characterized in his early religious experience by convictions of uncommon pungency and strength, he became a radically serious person and brought on with him a more than common weight of religious feeling and influence. In the spirit which was falling upon the institution he participated largely, and seems to have been among the first, whose mind was deeply wrought upon, in reference to his duty personally to the heathen. "He reflected long and prayed much," says his biographer, "before he disclosed his views; and when he determined to unburthen his mind, by conversing with two or three of his fellow-students, it was in a manner which deserves to be related. He led them out into a meadow, at a distance from the college, to a retirement, probably familiar to himself, though little exposed to observation, or liable to be approached, where, by the side of a large stack of hay, he devoted the day to prayer and fasting and familiar conversation on this new and interesting theme; when, much to his surprise and gratification, he found that the Spirit of God had been

enkindling in their bosoms the flame which had been so long burning in his own. The reader will not be surprised to learn, that this endeared retreat was often made solemn by the presence and hallowed by the piety of those dear young men. It was to this consecrated spot, they repaired to cherish the high-born influence and dedicate themselves renewedly to Christ in this blessed cause; to spend many a precious day in humiliation, fasting and prayer, and there to offer to a present God those early and fervent supplications to which may be traced the institution of foreign missions in the new world." I have taken some pains to trace out this story about the hay-stack, but the place seems at present to be veiled in mystery.

So high and exalting an object, commending itself to youthful enthusiasm as well as Christian philanthropy, might well have been expected to elicit strong feeling; and it would seem that measures were immediately set on foot, which proved that the idea of evangelizing the world was not a speculative chimera, a beautiful fancy of young poets, made to exercise the invention or furnish food for philosophical reverie. It did not rank among the day dreams and frenzied theories of the ancients, in reference to a golden age about to dawn; but was, evidently, something which the youthful originators intended, with all possible despatch, to put to the rigid and solemn test of practice. It was proposed that the students of Williams College should constitute a Missionary Board, and although the declaration of Christ and the law of Christian charity, equally recognized the world as the field, yet it was deemed that the heathen of our own continent had a local and paramount claim. It was proposed therefore that the pioneers should furnish themselves with knapsacks and guns sufficient to kill game for their subsistence and march westward into the wilderness. Does the reader think this enthusiasm? What could be done—the Foreign Missionary Society was not yet formed; the church was slumbering over the woes of the heathen and there must be some outlet for their benevolence. "Remember," says Hall, "that there is a dead love, a dead sympathy, a dead compassion, as well as a dead faith—being without works." Such a sympathy had been common the church, and needed no outlet. But an active sympathy could not be restrained. The Foreign Missionary Society, to be sure, sprung into being shortly after, but had that institution not been originated, this feeling would have found vent. "I tell you," says Christ, "if these should hold their peace the stones would cry out." In a letter to Hall, Mills says, "I wish we could break out upon the heathen like the Irish rebellion, forty thousand strong."

From the scenes, which transpired here in the years 1805 and 6, an influence spread not only to the remotest east, where the bones of Hall and Richards were laid, but also to the remotest west. It deserves to be mentioned, that it was one of the converts in this revival, who afterwards picked up and fostered Henry Obookiah. God seems to have directed this heathen youth to a point where he knew that his path would be crossed by a ray of the Missionary light. From this beginning emanated the Sandwich Islands Mission which has been the theatre within a few years past of such miracles of grace.

In speaking of the origin of the revival, I have already adverted to the labors of the Rev. Mr. Swift. "God blessed his labors as the means of incalculable good," and early in the succeeding year called him to rest from them. And here it will be doing no more than justice to mention the name of another individual, "who for a long time exerted a great influence in college." This was deacon Stratton. He used to hold conference meetings in college which the students were fond of attending. Those who were here, in the dark days of French infidelity, have told me, that when the ungodly saw old deacon Stratton coming, they would take their hats and go into the conference to hear him pray and exhort. If I may be pardoned in the expression, he seems to have been *in a good sense of the word* a new measure man of that day. With humble talents and a limited education, he was willing to work and would work, wherever he could find an opportunity to do good. He did not fear the ridicule of the students, hoping "by any means, to save some." His name deserves to be mentioned among the bright lights of the times, whom God employed to direct many a dark mind homeward—heavenward.

I cannot conclude this brief sketch, without pausing to observe, that several



of the most busy actors, in the scenes just described, died early. This was the case with Robbins, who is spoken of by a correspondent, "as one of the master spirits of the period." It was the case with Bailey, and Hall, and Mills, though in the significant language of the latter, they lived to exert an "influence on the other side of the globe," and died in the prime of life. This should be a warning to youth, and especially those engaged in the preparatory stages of education, not to defer the hour of activity to an uncertain hereafter.

After the death of Mr. Swift, the town did not enjoy, for several years, the labors of any settled pastor. College and town worshipped together, and of course sympathized, to a greater or less extent, in matters of religion. Men and times changed rapidly as in a shifting community like a college they must do. A lax morality and want of religious principle crept in. "I do not think, however," says one familiar with this period, "that the departures from right were ever so great as before the revival." Still there was "much want of principle" and the times grew turbulent. The social condition of a community, constituted like a college, becomes necessarily unpleasant, and is liable to become quite intolerable, where there are no effectual religious restraints, no Christian benevolence, and no high aims. In such a state of things, the ingenuity of the young, their scheming and planning powers, instead of being exercised on such expansive and ennobling objects, as those to which the attention of the reader has been above directed, are employed in conceiving various kinds of mischief and in practising low and malicious annoyances either upon themselves or their teachers. This state we have already described as having grown into a habit, previous to the revival of 1805 and 6. In 1811 we find the same system, though not perhaps to the same extent, still so much so, that with serious men, it became a trial to live in college, especially in the building occupied by the two lower classes. The number of professors of religion in college had become reduced to twenty; of these several were inefficient as Christians. The Senior class appears to have embodied most of the active piety which remained, and as this class entered upon its last year, distressing apprehensions began to be entertained, lest religion should altogether go out in the institution. In this gloomy and distressing state of things, appearances of awakening began to be manifest in the town, and during the winter the work increased and was "great in town," but college remained unmoved. It seemed to be like the parched heath around which heavenly showers were falling. In the spring term a member of the Senior class returned, visited all the professors of religion in college, proposed a Sabbath morning meeting, which was then established, and has since been continued; being now observed generally in the colleges and theological seminaries as a concert for colleges. Meetings became thronged. Few or no cases of conviction among the students however occurred till about the time of the State Fast. At that time a special meeting was held and under the "preaching of the word," some of the most ungodly in college had their attention powerfully arrested. The institution became almost immediately solemn. It became again evident that "God was striving with his disobedient creatures." The unquiet and disorderly spirit, which, a little before, had been so painfully annoying, was hushed, and the solemnity of death reigned in both college buildings.

During the revival of 1812, as is the case generally, in powerful awakenings such as this was, many incidents occurred of deep interest. The following, as it relates to one whose character is somewhat extensively known, and who now rests from his labors, may be admitted as a specimen of others not less interesting.

"After the revival had been apparent a few days," says Professor Dewey, "and affected the three lower classes much, Jenkins, who had been a deist, a strong minded man, and twenty-two years old, perhaps, now a junior and under my teaching, came one forenoon to my room, and said, 'We (the class) wish not to have a recitation at eleven, but to meet in the recitation room at that hour, and hear you on the subject of religion.' I was startled, and said, 'Why, what is the matter?' He replied, 'Many of us are too deeply affected by the conviction of our sinfulness to study to any purpose. Besides, we wish to be taught what to do.' His voice faltered, and the big tear stood in his eye.



Knowing his past views, I said, 'Are your own feelings interested, and do you wish this for yourself?' He replied in the affirmative, with a tone that convinced me, knowing the strong mind of the man, that the *strong-hold* was shaken. He said, 'the truth was now all before him, and he could not find a refuge in error.' Some of the other classes, getting knowledge of what was going on, obtained leave to go in. The feeling was so deep that some minutes elapsed before any thing could be said. The place was truly a Bochim. 'In a few days,' the account adds, 'Mr. J. was a new man; the deep solemnity of the grave was gone; a happy smile was on his face, and he told me of the change of his feelings and of his frame of mind. He became a decided Christian from that hour.' This was the late Rev. Charles Jenkins of Portland, whose sermons are before the public.

In giving a further account of this revival, I here insert extracts from another communication. They are as follows:—

"I rejoice that you contemplate preparing a religious history of the college. The dealings of God with Williams College are worthy to be recorded. They will be had in everlasting remembrance; and when the scenes of Bennington, Saratoga, and Bunker Hill, shall be forgotten, there will, I doubt not, be before the throne of God and the Lamb, a precious company of redeemed spirits, who, with ever growing ardor and joy, will celebrate the grace which reached and subdued their hearts, while connected with that institution. It was an account of a revival of religion, in and about the college, I should think as early as about 1805 or 6, that determined me to go to that place.

"The revival of 1812, of which you request an account, was an interesting work. Its fruits remain to this day. As I entered one year in advance, the class of 1810 were seniors during my first year. That class contained a good proportion of pious students, and the interests of religion, until they left, were pretty well sustained. In the next class there was a less amount of active, ardent piety. Religion was in a low and languishing state. It was a period of much political excitement. Wickedness abounded, and the love of many waxed cold. 'College scrapes' were frequent, and some of a very daring character. The chapel Bible was several times removed or nailed to the seat. Once, at least, it was supposed to be burnt.\* There was some intemperance; I had not the means of knowing how much. In one carousal, I was credibly informed, there was a mock celebration of the Lord's supper. In my class nearly one third were professors of religion, but the state of religious feeling with some stood very low. Almost every thing around me, seemed hostile to a state of living piety. Some of the forms of godliness remained, but its life and power had fled. In the class after me, previous to the revival, there were but two or three professors of religion. The low and declining state of religion was truly alarming. In the fall of 1811, Mr. Nott, one of the first missionaries to India, was employed to preach in Williamstown. His labors were blessed. An interesting revival of religion commenced among the inhabitants. Good old Deacon Stratton's meetings became very full and interesting. But the college, at this time, was like the mountains of Gilboa, on which fell neither dew nor rain. It was a scene of so much noise and confusion, that I seriously contemplated hiring a room in some private house, where I might prosecute my studies with less interruption. At the commencement of the spring term in 1812, one of the pious students in the senior class, who had been absent most of the winter teaching school, visited and conversed with every professor of religion in college. As the result of his interviews, a prayer meeting was appointed, privately, for professors of religion only, at his room, at the ringing of the first bell, Sabbath morning, to pray especially for a revival of religion in the college. At the first meeting, nearly or quite all attended. Inquiry was made at the close, whether we should meet again. Some proposed meeting again the next Sabbath morning. He, at whose instance the meeting was held, inquired if we could not spare time to spend one hour in united prayer on a week day, and

\* Sylvester Larned, then a member, who soon after went to Middlebury and became pious, and went to New Orleans an eminent minister, was supposed to have done this; but in some of his writings, it was found after his decease that he declared though he did things as bad, of this he was innocent. One inquiring as we went to prayers, I recollect, the President's front yard gate stood in the desk.

it was concluded to meet again at 9 o'clock Thursday evening. The meetings were continued at different rooms regularly, Sabbath morning and Thursday evening, about three weeks, when (the Spring examination being near) the meeting on Thursday evening was so neglected or forgotten, that but two attended; and he, by whose exertions the meetings had been established, went to his room entirely discouraged. Another meeting, however, was appointed for the next Sabbath morning, with an engagement to notify personally every professor of religion of the time and place. Again nearly or quite every one was present, and one in the senior class, who had been much more engaged in politics than religion, arose and made a most melting confession of his backslidings. It was a new and unlooked for event. He was older than any other member in college, and stood high as a scholar. Every one present was deeply affected. Just as all were in a flood of tears, a very thoughtless student from the opposite room, who knew nothing of the meeting, opened the door and stood for a moment amazed at what he saw; then silently drew back and shut the door. Immediately it was noised abroad through college, and many were saying, 'Why did you not let us know that you had such meetings? We should be glad to attend.' The meetings after that, were so thronged, that a private room would not contain them. Very soon it was ascertained that one in the sophomore class was deeply awakened, said to be by a letter from a pious sister. Within a day or two, others became serious. Meetings began to be not only crowded, but very solemn. The week for the Annual Fast arrived. Prof. D. suggested, in a written note to the pious members of the senior class, the propriety of dispensing with the usual meetings of the literary societies on Wednesday evening, and holding a religious meeting. It was done; and some of the faculty invited to conduct the meeting. The portion of Scripture read and remarked upon, was the parable of the unfruitful fig-tree, Luke, ch. xiii. One young man, who had been very thoughtless and profane, attended from curiosity. On hearing the passage read, he thought the audience were to be entertained with a lecture on agriculture, and so concluded to give attention. He found that he was the unfruitful tree, spared only because Christ had made intercession for him, and yet he had never once thanked him for it. A sense of ingratitude stung him to the heart. He became exceedingly distressed. Sleep and rest were impossible. In a few days he found peace in believing; and it was 'great peace.' His bosom overflowed, and he expressed strong desires that his friends might share the happiness he felt. 'His tongue broke out in unknown strains.' Instead of profaneness, was the language of humble prayer. The change was great. It seemed to electrify the whole college. There was no room left for unbelief. All cavilling was silenced. A junior with whom he had been intimate, and who had been taught and accustomed to ridicule revivals and experimental religion, said he could no more doubt it was the work of God, than he could doubt his own existence; yet, he added, 'I know my heart is opposed to it.' From this time his conviction became deep and pungent. He could not study, and requested his teacher to meet his class and pray with them, and tell them what they must do to be saved. It was done. The meeting was one of deep solemnity. After a day or two it was held at one o'clock instead of eleven, and nearly every student in college attended. Instead of the noise and disturbance which had prevailed a few weeks before, the college was now a scene of great stillness and quiet. The suppressed groanings of some wounded soul might sometimes be heard, or the low voice of prayer, amid the silence and darkness of the night. Recitations now went on as usual, but many for a time had to ask to be excused. They could not study classics. The long neglected Bible claimed their attention. Prof. Dewey was very active and faithful. The work was deep, noiseless and powerful. It changed exceedingly the aspect of college. The whole number who cherished a hope was between thirty and forty, nearly all of whom were in the three lower classes. The junior and sophomore classes shared most largely. Had I a graphic pen I could describe scenes of deep and thrilling interest. One of the converts after relating to me how he was awakened and brought, at last, to submit himself into the hands of the Saviour, said, 'Oh, how this will rejoice my mother.' 'You have a pious mother then,' said I. 'Yes,' said he, 'and many a time, at midnight, have I

heard her praying for me.' Another, laying his hand upon his Bible, said, 'This blessed book that my mother gave me and charged me to read every day. It has lain at the bottom of my chest and has not been opened until a few days since. It is God's Book. O how I have despised and treated God.' Another said, "O how I should rejoice now to preach the gospel to my father's slaves.' And he was seen, that day, several times, conversing with colored persons in the street on the salvation of their souls. One very manifest fruit of the revival was, peace, quietness, and good order. Government was easy. There was also a great increase of brotherly love. Christians met each other with warm expressions of affection that could not be counterfeited. One scene which resulted from this state of feeling I shall never forget. It was at the last social religious meeting which my class attended. The exciting scenes of the revival had then passed away. The strong ties of brotherly affection which bound the pious students to one another were about to be sundered. The meeting was tender, and interesting throughout. It devolved on me to preside. In selecting a Hymn to close, my eye chanced to fall on the one beginning, 'Blest be the tie that binds.' I had never seen or heard it before. I succeeded in reading it, without much, if any, faltering. A tune was named, and singing commenced. About the third verse, brother Burt [Rev. Federal Burt, of Durham, N. H.] now in Heaven, who then stood by my side, turned away and wept aloud. The next verse was attempted. But voices failed. The place became a Bochim. We hung upon each other and wept and wept and so closed the meeting, and went to our rooms to weep alone.

"At the close of the Spring term it was customary for the junior class to have a public exhibition. By request of the class it was that year dispensed with and a religious meeting held in its place, and Prof. D. preached on the occasion."

This revival "was a great and good work;" a more decided and happy change, perhaps, was never wrought in the moral tone of an institution, than that which accompanied and succeeded. The results were permanent. Those various petty mischiefs and tricks which had been so common before, entirely disappeared, and during the three years which followed, the students pursued their appropriate pursuits, in an atmosphere quiet and tranquil, congenial to mental improvement as well as growth in divine things.

This brings us down to the great revival of 1815; of which we cannot now speak particularly, but of which we propose to give some account in a future number, and also to extend this narrative down to the present time.

I remain, dear Sir, very respectfully yours,

ALBERT HOPKINS.

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## THE LAST THURSDAY OF FEBRUARY.

To the Rev. Dr. Cogswell, Secretary of the American Education Society :

DEAR SIR,—I was designated, with two other members, to represent my brethren of the Cumberland Association of Ministers in Brunswick, at the Annual Concert of Prayer for Literary Institutions, the last winter. The unfavorable travelling prevented the attendance of my associates. As a consequence, it fell to my lot to make an address—a thing I scarcely ever attempt, except in the weekly conference, or in the form of an ordinary sermon from the pulpit. The next morning, unexpectedly to myself, one of the college professors requested that I would forward the remarks to you in season to appear in the last number of the Journal of your Society, which should be issued before the next Concert. If you consider them adapted to do good, you have my full consent to their publication. I am partial to a text, and therefore retain the one I had prefixed to the address.

Yours in the Gospel,

ASA CUMMINGS.

Portland, December, 1840.

## DEUTERONOMY xxxiii. 8—11.

And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; who said unto his father and to his mother, I have not seen him, neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant. They shall teach Jacob thy judgments, and Israel thy law; they shall put incense before thee, and whole burnt sacrifice upon thine altar. Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise up against him, and of them that hate him, that they rise not again.

There is no exhibition of piety, in aged men and women, more penetrating and affecting, than the solicitude which they are often known to express for the welfare of the young;—of those who are rising into life, and have most of their earthly career yet to run. Very often it begins to exist, before the wane of life commences; it grows with the decline of physical energy, and has all the strength of a passion, even in the hour of death. We see it in the fervent aspiration of Abraham: "O, that Ishmael might live before Thee!"—in the yearnings of Isaac for his children, after his eyes were dim and he could not see—in the hearty benediction pronounced by Jacob: "God, before whom my fathers Abraham and Isaac did walk, the God who fed me all my life long unto this day, the Angel who redeemed me from all evil, BLESS THE LADS,"—in David's charge to Solomon: "My son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind,"—in the counsels of Solomon himself, numerous, various, appropriate, solemnly impressive, and applied to the young in every form of affectionate address. The same feeling has been developed, with more or less strength, in every subsequent generation of men, with whom piety has had any existence. It glows, at this moment, in ten thousand hearts; in the heart of every parent, indeed, who possesses in any due degree the moral qualities which fit one for the relation. The objects of this solicitude are, first, his immediate offspring, as it is meet they should be. But not benevolence itself, any more than patriotism and piety, will suffer him to restrict it by the relationship of blood and affinity. He embraces in his ardent desire of good, the whole rising race. His prayer goes up with more than ordinary fervor, when that portion of them are its subjects, who are destined to act a leading part on the theatre of life. And this prayer has other promptings besides natural affection; it is the prayer of the united church of Christ.

The feeling, to which I have alluded, doubtless co-existed with the spirit of inspiration and prophecy in the bosom of Moses, when he uttered his dying benediction on the several tribes of Israel. The blessing pronounced on the tribe of Levi I have read in your hearing. To attempt a minute exposition of it, would be irrelevant to my present purpose. The first part of it is not without its difficulties. The *Thummim* and *Urim*—literally, *perfections* and *lights*—seem to have been mysteries, hieroglyphics, emblems, put into the high priest's breastplate, and designed, perhaps, to signify the graces or

qualifications and office of the priesthood, which was committed to Aaron and his sons, till Christ should come, who was to obtain a more excellent and an everlasting priesthood. The next portion of this passage, which represents the Levites as not knowing father, mother, brethren, or children, denotes their abstractedness from the common secular influences, their impartiality in executing justice, and their freedom from all favoritism in dispensing immunities. With these moral qualities, they would be prepared rightly to exercise the prerogatives committed to them in the next succeeding clause: "They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar." Here they are invested with the united offices of expounder of the law, or teacher, and priest. The benediction closes with a fervent aspiration to God, alike intercessory and prophetic, and vividly descriptive of the blessed results of competency for the trust, and fidelity in the discharge of it: "Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise up against him, and of them that hate him, that they rise not again." This, remarks an eloquent expositor, "this is the perfection of creature happiness; ample provision, and the blessing of the Almighty poured down, and resting upon it—works and labors of love cheerfully performed and graciously accepted; every foe subdued, and every ground of fear for ever removed."

The bearing of this passage upon the object of our present meeting, it will be seen, is something more than fanciful. The relation of our educated young men to the church and the commonwealth, bears, or is to bear, no distant resemblance to that of the sons of Levi to the Hebrew community. Their lips are to keep knowledge, and the people are to receive the law at their mouths. They are to offer unto God the incense of prayer, and the sacrifice of praise; and to do this acceptably, they must have the same moral and spiritual qualifications, which were required of the Levites—a tribe singled out from their brethren, as our young men, in a course of training in literary institutions, have been singled out from their fathers' families and the companions of their childhood, that they might take an intellectual preëminence, and act a guiding and controlling part, in all that pertains to the welfare of men, here and hereafter.

For these high prerogatives there can be no adequate preparation without religion—religion in its principle, in its motives, in its hopes, in its sanctions, in its universal influence, in its all-pervading and controlling power. The very announcement of this truth, while it sufficiently accounts for, most fully justifies, all the solicitude which is undergone for them by the parent, the patriot, the saint. It is more than a sufficient reason, why the church of Christ generally should consecrate a day to the holy purpose of united prayer to the God of the spirits of all flesh, that he would pour out his Spirit upon them, and make them "new creatures in Christ Jesus."

Religion is essential to their *personal well-being*. There is no other rectifier of the internal disorders of the heart. The war of passion with conscience, and with the claims of the divine law, can never be safely adjusted, without that submission, which religion demands and enforces. The despotism of passion over man can never be supplanted by a less energetic principle. And every human being, who has for an hour, or even for a moment, been the victim of its capricious power, knows that it is a most cruel despotism—a despotism, which, but for the immunity which religion proffers, must tyrannize with increasing malignity for ever. There is, there can be no enjoyment, no self-respect, to a young man, who is tossed on the surges of a reckless ambition, or who wastes the golden season of his prime in the dozings of sloth, or who feels the bitings of envy, or who feeds the fires of malice in his heart, or who consumes away in the burnings of lust. The consciousness of a mean degradation must cleave to him. The gnawings of a bitter and relentless remorse will, at intervals, send tortures through his soul, during his probationary career, be it longer or shorter, and at its close, will become "the worm that never dies."

Then, as to those original affections and susceptibilities, which are among the constituent elements of human nature, and for which, of course, there must be a legitimate exercise—there will always be an essential defect, till religion comes in with her relief. Man is the child of sorrow, "born unto trouble as the sparks fly upward." The young, in the buoyancy of hope, do not often lay their account with disappointments and afflictions; and yet it is absolutely certain, that, even with them, "the days of darkness will be comparatively many." Now, what is to sustain them? Whose hand shall uphold them? What refuge shall they find under calamity? What balm shall allay their anguish? What soothing emollients comfort their grief-stricken hearts? Here is an emergency, sure to happen to any, to all, who have much of earth's pilgrimage yet to make; and for the relief of which no earthly good, no earthly power is adequate—for which there is no remedy but religion, a filial trust in the resources of Him, who "healeth the broken in heart, and bindeth up their wounds."

As creatures of affection, too, desire and deathless love must go without any appropriate and adequate fruition, except as religion supplies them with objects pure and permanent. Nothing finite or earthly is sufficiently worthy to absorb the entire soul, to



engross the whole affections; and nothing earthly or finite can be a sure and abiding possession. But the religion of Jesus Christ affords the most ample scope for the exercise of the strongest love. It promises you the delightful exercise of this affection, purified and refined from every thing gross and degrading; and in degree far beyond any thing you can at present conceive; and in duration, through eternal years; and towards objects whom you cannot love too much; and in those mansions, where every ascription is the breathing out of gratitude, and every song is love!

While religion is thus the only rectifier of man's moral nature, and the only resource for his moral wants; it is also true, that it is hardly less indispensable to the best training of his intellect; and not at all less indispensable to the employing of the trained energies and furniture of the intellect to the best and most useful purposes.

Piety, in proportion to its purity and strength, recovers the mind to a proper balance, restores its due proportions, provided there be no constitutional defect. By eradicating the selfish and arrogant passions, it puts the mind into the right posture to receive instruction—the posture of a disciple, a real learner with a docile temper. It secures him from the incalculable loss, which must otherwise be encountered, arising from the waste of time on trifles, glutting the mind with what is vitiating and pernicious, instead of feeding it with appropriate and healthful aliment. It teaches him to stop at ultimate facts, and to remain submissively ignorant where knowledge is impossible to a finite mind. The text-book of the Christian announces many such facts, and affords no little aid in ascertaining them in other departments of inquiry—a matter of the utmost importance to one's actual progress in knowledge. And thus, while piety puts the student upon the right track, it also secures his patient industry and unflinching perseverance; and these are a far more certain guarantee of intellectual greatness, than the choicest gifts of genius without them. Industry, well employed, cannot fail to carry a student forward to respectability, if not to eminence, even with only ordinary endowments of mind.

Besides, God himself aids the devotional student in his intellectual efforts, by an invisible influence on his mind, ever accompanying him in his path, and attending him in all his ways. And this help will come in measure commensurate with his Christian circumspection, his fidelity to his moral and spiritual interests, to his duties towards God, his own soul, his daily associates, and all others whom his influence occasionally reaches.

Religion does still more. It not only removes from the mind the accumulated burdens which depress its energies—the obstacles to improvement which lust, and passion, and false principles may have induced, so that it may be left comparatively free to rise by its own exertions; but it positively quickens it, breathes into it new life and vigor, invests it with an energy of which it was not before conscious. This is so certain a result, that some proofs of it will never be questioned by any reasonable man. The change which the Christian religion, embraced from the heart, effects on the Greenlander and Hottentot, is so obvious and marked, that no one can doubt or dispute it. No one would be thought extravagant, who should call it a *new creation*. It is, emphatically, being brought “out of darkness into marvellous light.” From animals ignorant and debased, they become intellectual beings. Is it to be believed, or even supposed, that religion should do nothing for the mental powers of a student in Christendom, when its effect is so striking and palpable on the before ignorant pagan? Surely, it does much for even the most cultivated intellect, that is brought fully under its influence. The subjects which religion brings before the student's mind for contemplation, give it a before unknown expansion, and open for it a new and vastly extended range of operation. If it does not add infinity to all that we before knew, it discloses the relation of all to infinity, to eternity. Under the influence of a sound piety, he looks forward, and sees nothing which can arrest his progress. And the fact, that there is no limit, which he may not surpass—that he may always experience the delights of acquisition, is a spur to exertion, which greatly accelerates his progress. He feels that the highest attainments, both of knowledge and enjoyment, of which he can now form any conception, will, at some future period, be realized; and again, in their turn, be counted as nothing, in comparison of those higher stages of still future improvement, which the expanding soul will pass in its ever-hastening progress towards the perfection of knowledge. No man was ever great, even according to the world's estimation of greatness, who did not extend his views and aspirations beyond the narrow confines of this mortal life. It was the hope of being celebrated in the records of fame, which inspired the valor of ancient heroes. It was something which they called immortal honor, that prompted their exertions, and with which they labored to have their own names associated. But the immortality which they secured will cease, when the world shall be consumed—perhaps many centuries before; certainly it will not survive the works of the historians and poets, who have celebrated their achievements. And if the prospect of living in the remembrance of men for only a few centuries could produce such an elevation of character, as to render one man pre-eminently conspicuous above all the millions of his contemporaries, and



give him a more important place in history; what must be the effect on the character, of the hope of that immortality which Jesus Christ has brought to light? an immortality, which will not depend on the memory of man, often treacherous, often ungrateful, but which himself shall realize! Not an ignoble existence either, but glorious, and of elevated rank: "they shall be kings and priests unto God, and reign forever and ever!" Can it be that a student, animated with the Christian's hope, should not be a better, wiser, more accomplished scholar, than without it? Here is something suited to his most ardent aspirations, and the pursuit of which will tend to raise his character, I had almost said, as much higher than that of the man whose views and hopes are limited by the present world, as his conceptions of eternity exceed his narrow ideas of time. For a just specimen of its effect, observe its influence on the apostle Paul. Mark how his soul heaved with the glorious idea: Hereafter I shall see as I am seen, and know even as also I am known. To what unparalleled exertions did it impel him, in subserviency to the constraining love of Christ, to qualify himself to wear a crown of glory never to fade away! What, indeed, can raise one above the low pursuits, the selfish gratifications, and degrading objects of earth, like the certain conviction, that he is hastening to an immortal destiny,

"Where knowledge grows without decay,"

and fruition runs commensurate with desire!

If religion can do all this for the student, whose voice will not blend, this day, and as often as this Concert returns, with the voices of thousands of intercessors, that God will inspire the hearts of all the young men in our literary institutions with this divine, and purifying, and energetic, and ennobling principle! And what student will not seek it for himself, as what is due to himself, to his friends, to the community, to the church of Christ, to that God whose inspiration hath given him understanding?

*The influence which students are to exert on the community*, constitutes a still more urgent reason for prayer in their behalf, than even their own personal welfare. A pure mind, a trained intellect, choice acquisitions, high attainments and, especially, an assured hope of immortal blessedness, are appropriate objects of strong desire for students themselves, on their own account; but incomparably more so, when they are considered as centres and means of influence to their fellow men around them—since every one of them is to affect, favorably or injuriously, a less or greater number of the human family, whose present and eternal interests are of equal importance with his own. And these springs of influence are already opened, and begin to flow, and may continue to flow on with increased volume, and wider diffusiveness, and longer extent, till death shall dry up the fountains—yes, long after the grave shall have hidden all that can die of them.

A portion of them, in the progress of their classical education, and others before they shall have entered upon, or completed their professional studies, are to become instructors of our children and youth. In this capacity they will be welcome, nay, sought for and honored visitors in the families, by whom they are supplied with pupils. And when it is remembered that the teacher is the model for imitation to his scholars—that the strong points of his character will be copied by them—that his word is law, that even his incidental and careless sayings are received and treasured up as maxims for the formation of character and the guide of life; does it make no difference, in relation to these pupils and their families, whether these liberally educated teachers fear God, believe the Bible, reverence the Sabbath and the sanctuary, are observant of the moral law, of sober life, dignified in their demeanor, refined and chaste in their social intercourse, and by their example and instructions, exciting a profound and growing respect for virtue; in a word, whether they are Christians in principle and Christians in practice; or, whether, disowning the law of God, and throwing off the restraints of religion and morality, and imbued with the poison of infidelity, they pollute the virgin breasts of the young, insinuating their fatal principles in a thousand forms, and by every accessible avenue, debauching their minds and defiling their consciences—sowing, stealthily, or broadcast, the seeds of corruption, which, in such a soil, will be of rapid and luxuriant growth, and issue in a plentiful harvest of domestic insubordination and wretchedness, social wickedness and disorder, wide-spread degeneracy and licentiousness? The more knowledge these teachers have, the more successful will they be, with corrupting principles and debasing habits, in spreading misery and ruin through the community, in multiplying victims for perdition.

When they shall have entered on professional life, will it make no difference if ministers at the altar, whether they suppress truth from fear of man and flatter the rich and powerful transgressor, heal the hurt of the people slightly, crying, peace, when there is no peace; or whether they declare their entire message, and, renouncing the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, they, by manifestation of the truth, commend themselves to every man's conscience in the sight of God: if advocates, whether they strengthen the hands of

iniquity for a reward, and "make the worse appear the better reason" for a fee; or plant themselves on the principles of eternal righteousness, and there stand unmoved whether the client who solicits their aid be powerful or weak, affluent or penniless; if judges, whether they bend the law to subserve the ends of favoritism and resentment, defeat the ends of justice by acquitting the guilty and condemning the innocent for a bribe; or judge righteous judgment: if legislators or executive magistrates, whether their principle of conduct be a solicitude for the aggrandizement and emolument of themselves and their friends, or their country's weal; whether the basis of their legislation be interest, or the law of God; whether they are the servants of a party, or ministers of God for good to the people: if authors, whether they give to the community a sound literature, characterized by correct principles, purity of sentiment, strength of style, and refinement of taste; or one of the opposite character, the sickly and debasing progeny of erring and corrupt minds, and poured upon the world through all the channels of communication, from the penny tract to the massive folio?

These brief suggestions are susceptible of indefinite amplification. A most impressive illustration of the value of religious principle might be drawn from the history of literature, especially of the departments of philosophy, history, and poetry. The false, yet plausible metaphysics of Hume and his compeers of the same school, once unhinged the faith of nations, and well nigh set the world afloat on the trackless sea of skepticism. The sneers of Gibbon, skilfully wrought into the thread of historical narration, have either alienated thousands from Christianity, or prevented them from embracing it. The luscious lyrics of Moore, and other perverters of the muse, have unmanned thousands of once promising youth, and sunk them in utter effeminacy—the premature victims of voluptuousness. Panders to lust and sensuality, they have made fearful havoc of man's moral nature. So great is the power of genius for evil.

But it is also powerful for good, when sanctified by the principles of religion. To these wandering stars of malignant influence, there are bright and healthful contrasts; philosophers, who have investigated and brought into intelligible view, the grounds of human belief, metaphysical, moral, and religious, and restored faith again to the world; historians, who have written of human events, without insulting or attempting to discredit the most ancient and authentic history, which ever enlightened and blessed the world, and which was "given by inspiration of God;"—poets, who have sung "in strains as sweet as angels use," the glories of the cross, and of Him who was stretched upon it. From these the holy flame of divine love has been caught by a multitude of hearts, and awakened the most confiding anticipations of joys unspeakable and full of glory. May all the beloved youth in our colleges be found attached to this "sacramental host," and contribute, as God shall give them opportunity, to swell this tide of joy, which will flow on with increasing fulness forevermore.

To revert to the thought with which I started: There is a deep-felt, irrepressible solicitude in the minds of many now in the wane of life, for the conversion of youth, and particularly the youth in our literary institutions. This is no random assertion; it is the utterance of a truth, a simple fact. I know it; I feel it. Neither is it peculiar to fathers and mothers. In my private intercourse, I have witnessed developements of it, where we should least expect it; in those who never sustained, and never will sustain the parental relation; in solitary matrons, and childless old men; in a class, who, like Anna the prophetess, have their thoughts absorbed with subjects connected with the advancement of Christ's kingdom, and are waiting for the consolation of Israel. *Shall not, then, these young men feel for themselves?* I leave the appeal for their secret reflections. When I think of the numerous cases of individual solicitude and prayer on their account, the eagerness with which the praying portion of the churches, throughout the land, come together to intercede in concert for their conversion, and the more private concerts of which the world knows nothing, my thoughts can rest on no class of persons on earth, so solemnly and affectingly urged, as they are—"TO REPENT, AND TURN TO GOD, AND DO WORKS MEET FOR REPENTANCE."

## STATISTICS OF COLLEGES AND OF MEDICAL SCHOOLS.

## LIST OF COLLEGES

*In the New England States, and their Presiding Officers, with the Number of Students pursuing a course of education for the degree of Bachelor of Arts, for the Academical Year 1840-1. The Institutions are arranged according to their seniority.*

## HARVARD COLLEGE.

Founded, 1638. Hon. Josiah Quincy, LL. D., President. Seniors, 45; Juniors, 62; Sophomores, 71; Freshmen, 62. Total, 240.

## YALE COLLEGE.

Founded, 1700. Rev. Jeremiah Day, D. D., President. Seniors, 78; Juniors, 108; Sophomores, 124; Freshmen, 119. Total, 429.

## BROWN UNIVERSITY.

Founded, 1764. Rev. Francis Wayland, D. D., President. Seniors, 33; Juniors, 48; Sophomores, 37; Freshmen, 48. Total, 166.

## DARTMOUTH COLLEGE.

Founded, 1769. Rev. Nathan Lord, D. D., President. Seniors, 78; Juniors, 100; Sophomores, 90; Freshmen, 73. Total, 341.

## UNIVERSITY OF VERMONT.

Founded, 1791. Rev. John Wheeler, D. D., President. Seniors, 22; Juniors, 25; Sophomores, 37; Freshmen, 26. Total, 110.

## WILLIAMS COLLEGE.

Founded, 1793. Rev. Mark Hopkins, D. D., President. Seniors, 32; Juniors, 37; Sophomores, 37; Freshmen, 49. Total, 155.

## BOWDOIN COLLEGE.

Founded, 1794. Rev. Leonard Woods, Jr. D. D., President. Seniors, 35; Juniors, 32; Sophomores, 55; Freshmen, 43. Total, 165.

## MIDDLEBURY COLLEGE.

Founded, 1800. Rev. Benjamin Labaree, M. A., President. Seniors, 8; Juniors, 14; Sophomores, 12; Freshmen, 12. Total, 46.

## WATERVILLE COLLEGE.

Founded, 1820. Prof. George W. Keely, M. A., Acting President. Seniors, 12; Juniors, 8; Sophomores, 17; Freshmen, 28. Total, 65.

## AMHERST COLLEGE.

Founded, 1821. Rev. Heman Humphrey, D. D., President. Seniors, 30; Juniors, 35; Sophomores, 40; Freshmen, 52. Total, 157.

## WASHINGTON COLLEGE.

Founded, 1824. Rev. Silas Totten, D. D., President. Seniors, 17; Juniors, 27; Sophomores, 23; Freshmen, 13. Total, 80.

## WESLEYAN UNIVERSITY.

Founded, 1831. Prof. Augustus W. Smith, M. A., Acting President. Seniors, 34; Juniors, 48; Sophomores, 28; Freshmen, 23. Total, 133.

## SUMMARY.

	Students.
Harvard College, . . . . .	240
Yale College, . . . . .	429
Brown University, . . . . .	166
Dartmouth College, . . . . .	341
University of Vermont, . . . . .	110
Williams College, . . . . .	155
Bowdoin College, . . . . .	165
Middlebury College, . . . . .	46
Waterville College, . . . . .	65
Amherst College, . . . . .	157
Washington College, . . . . .	80
Wesleyan University, . . . . .	133
Total, . . . . .	2,087

MEDICAL SCHOOLS IN NEW ENGLAND,  
1840-1.

(The Institutions are arranged according to their seniority, and the statistics are derived principally from the last catalogues.)

*Harvard College.*—The medical school connected with this Institution was opened in 1782. The present number of professors is 6. Students attending the medical lectures, 74. Number of graduates, 547.

*Dartmouth College.*—The medical school connected with this Institution was established in 1797. The present number of professors is 5. Students attending the medical lectures, 72. Number of graduates 577.

*Yale College.*—The medical school in this Institution was formed in 1810. Professors, 6; Students, 52. Number of graduates, 440.

*The Vermont Academy of Medicine,* Castleton, Vt. was founded in 1818. Professors, 6; Students, 57. Graduates, 514.

*Bowdoin College.*—The medical school in this Institution was formed in 1820. Professors, 4; Students, 70. Graduates, 464.

*The Berkshire Medical School,* Pittsfield, Ms. was established in 1823. Professors, 5; Students, 74. Graduates, 473.

*The Vermont Medical School,* Woodstock, Vt. was organized in 1835. Professors, 6; Students, 80. Graduates, 166.



## AMERICAN EDUCATION SOCIETY.

THE regular Quarterly Meeting of the Directors was held at the Rooms, Jan. 13, 1841. The usual business which comes before the Board was transacted, and the appropriations to beneficiaries were ordered to be paid under the direction of the Financial Committee.

Wishing to do all in their power to prevent the perversion or abuse of the funds of the Society committed to their trust, in expending them in the education of unworthy young men for the ministry, and believing that very much depends upon the faithfulness of the Examining Committees in the discharge of their responsible duty, as they are, in an important sense, the door of admission to the patronage of the Institution, the Directors voted that the following letter be addressed to the Chairman of every Examining Committee of the Society; and it is here inserted for the information and benefit of the public generally.

## CIRCULAR.

To the Chairman of the Examining Committee of the American Education Society at —.

REV. AND DEAR SIR,—The Directors of the American Education Society are anxious to discharge with fidelity the responsible trust committed to them, of selecting and patronizing indigent young men of suitable character to be educated for the ministry. For the purpose of aiding them in the performance of this duty, Examining Committees, composed of men of known character and respectable standing in society, are appointed in different parts of the country, to examine and recommend candidates for patronage.

Being Chairman of the Examining Committee at —, the Board would address some considerations to you and your associates on the Committee, respecting their views in the admission of young men to the benefits of the Society.

After much consideration and long experience, they are impressed with the importance of giving *greater and more particular attention* to this subject.

One of the Rules of the Society relative to the admission of young men is,

“No person shall be patronized who does not furnish satisfactory evidence of *promising talents and decided piety*, and who is not in the way of obtaining a *thorough classical and theological education*; that is, either preparing to enter College, or a member of some regularly constituted College, where a thorough classical course is pursued; or engaged in theological studies with the design of taking a *regular three years' course*.”

There is great and increasing reason for a rigid adherence to this Rule.

Candidates for patronage should possess *respectable talents*, and also those *traits of mind* which give promise of future usefulness.

In regard to native talents and genuine piety, there should be *strict examination*. Of these, and also of their real indigence, there must be the most *unequivocal testimonials* of three or more respectable and pious persons, whose names must always be inserted in the Examining Committees' returns to the Board.

The Directors expect, that every young man who receives the patronage of the Society, is fully determined to obtain a *thorough education* for the ministry, and in doing this, to pursue the course of study prescribed by the Rules of the Society. While in their preparatory and collegiate course of study, it is expected that they honestly subscribe each quarter the following pledge, which is printed on the blank schedules furnished them on which to make out their returns to the Directors: “I hereby declare it to be my serious purpose to devote my life to the Christian ministry, and with that view to obtain a liberal collegiate education, and to pursue a regular three years' course of theological study.” After the beneficiaries have passed through their academical and collegiate course of instruction, the pledge required is as follows: “I hereby declare it to be my serious purpose to devote my life to the Christian ministry, and to pursue a three years' course of theological study.”

In the course of their examination, the candidates should read and have explained to them the above pledges. And if they cannot cordially subscribe them, they ought not to be received as beneficiaries. It may, however, be the duty of a young man to enter a Theological Seminary without having attended to the studies usually pursued at College; yet it is believed that such cases are very few.

The views of the Directors on this subject, in respect to young men under the patronage of the Society, may be learned from the following vote, passed by them some time since:

“Voted, That assistance ought not to be rendered, except in extraordinary cases, to beneficiaries who leave an Academy, or a College without having finished the regular course of collegiate studies, and enter a Theological Seminary for the completion of their education preparatory to the ministry.”

The spirit and import of this vote will apply to those young men who have not previously been assisted by the Society.

It is required, that a beneficiary shall pursue a regular course of education from the time he first receives the patronage of the Society; that is, if he is in an Academy, he is required to go through College and

some Theological Seminary; if in a College, to finish the usual course of collegiate studies, and pass through the Seminary; or if in a Theological Seminary, to spend the usual term of three years' study in divinity. Though a public course of instruction for the ministry is much preferred, yet a private course is not absolutely prohibited.

It is expected that, at the time of examination of a candidate or candidates for patronage, two, at least, of the Examining Committee shall be present, and all present shall agree in the recommendation.

Such are the views of the Directors on this important subject; and by these they wish the Examining Committee to be governed in examining and recommending young men to the patronage of the American Education Society, in order that its great object may be accomplished—the raising up a learned, holy and efficient ministry.

You are respectfully requested to communicate the above to your associates.

By order of the Board of Directors,

WILLIAM COGSWELL, *Secretary.*

EDUCATION ROOMS,  
Boston, January 14, 1841.

#### WESTERN RESERVE BRANCH, OHIO.

ABSTRACT of the Report of the Directors of the Western Reserve Branch of the American Education Society, presented at the Annual Meeting of the Society, in Euclid, Sept. 18, 1840.

Your Directors have employed an agent nine and a half months of the year now closed. They have received in various collections, in money \$1,004 18; and in clothing the value of \$35. They have also received of the Parent Society \$800, and premium on the same, \$12, making \$1,851 18. Our appropriations to beneficiaries for the same period amount to \$1,577, and the expenses of the Board for the same period have been \$573 43, leaving against the Society a balance of \$344 25;—(the \$35 in clothing is not reckoned in this account, because the articles received are given to beneficiaries, and not accounted as a part of their appropriations.)

Your Directors have had on their list 28 beneficiaries, of whom 7 are new applicants. While we can most unhesitatingly assure the Society that most of these young men are pursuing a course, highly creditable to themselves and to the Society, we are also bound to inform you, that the interests of our holy cause have demanded the withdrawal of our patronage from two beneficiaries.

Your beneficiaries have received during the year for manual labor \$472 68, and for

teaching school \$384 75—making \$857 44, total of earnings.

Some of the many difficulties met with by your Board, are as follows:—1. A real scarceness of money. 2. An hard-times panic. 3. Some of our friends are committed in considerable sums to nominally self-supporting schools. 4. Our apparent receipts have been diminished several hundred dollars, by gentlemen of wealth giving each one hundred dollars to a young man of their choice, in-tead of giving to us. 5. We suffer much from the heresies of the times. The lovers of new things hate and oppose our Society because it would bring the churches again to the old paths, causing them to dwell therein. 6. Our churches have but very imperfect conceptions of what is to be done in order that the world may be converted to God. “*Send forth more laborers into the harvest,*” and “*Thy kingdom come,*” are the prayers of many who never count the cost.

Your Directors also find some things to encourage them. Many persons of intelligence, and especially ministers, have discovered, that after all, our cause is for a corner-stone in the glorious temple which God hath directed us to build; and for this cause, they are making their arrangements to help us. The bequest of five thousand dollars by F. Brewster, Esq., late of Detroit, will probably be realized in favor of our Treasury. This, however, will not, at present, render us the less dependent upon the benefactions of the churches, for nothing can be had from this source for some time to come, and when realized, it may be in the shape of permanent funds, the interest of which only can be used. We are further encouraged because God is inclining the hearts of many pious young men to desire this work. Their language is—“*An education for the work of the ministry we must have. Can you—will you—help us?*”

Brethren, look at four thousand evangelical churches in these United States of America, destitute of pastors, and sheep scattered upon the mountains demanding not less than two thousand shepherds to gather them into folds for Christ. Look at nearly three fourths of the human family still in ignorance of the Lord that bought them.

Consider then the adaptation of our enterprise, to stay the flood of threatening evils, dissipate the darkness, and send salvation to the ends of the earth. Notice what has already been done. A large share of our home missionaries, and *two thirds* of all the missionaries sent out by the American Board of Commissioners for Foreign Missions, have been aided by charity. The 1,500 pastors and evangelists, educated by this Society, have been instrumental of at least 2,600 revivals of religion, embracing 215,000 souls, hopefully joined to the Lord in an ever



lasting covenant. Estimate our influence upon the cause of sound learning—common schools improved and invigorated, academies and colleges, and theological seminaries established, and sound principles defended. Nay, we cannot allude to the half; but look ye to all that God has made us instrumental of, and say, shall this cause be sustained? Behold the outstretched, imploring hands of a dying world. Behold the men eager to be furnished for the work of their salvation, and remember that God has lodged with you the keys of the kingdom. Cease those dolorous complaints of poverty. Untie your purse, and send on high your believing, ardent prayers, commending this cause daily to the great Lord of the harvest.

The officers of the Society for the ensuing year are, Rev. George E. Pierce, D. D., President; Rev. Daniel C. Blood, Secretary, and Anson A. Brewster, Esq., Treasurer; Harvey Baldwin, Auditor; Rev. Messrs. Ansel R. Clark, Samuel Bissell, William Hanford, Everton Judson, E. P. Barrows, C. A. Boardman, Alvan Nash, William C. Clark, Harvey Blodgett, Nathan B. Purinton, and Carlos Smith, Directors.

#### WORCESTER NORTH AUXILIARY.

THE Worcester North Auxiliary Education Society held its annual meeting in Petersham, Oct. 22, 1840. The President being absent, Dea. C. Cheney, one of the Vice Presidents, took the chair. The meeting was opened with prayer by the Secretary. The following officers were chosen for the ensuing year, viz:—Rev. E. Perkins, President; Rev. Lewis Sabin, Dea. Cyrus Cheney, Dea. J. Ellingwood, Vice Presidents; Rev. Cyrus Mann, Secretary; Mr. Moses Chamberlain, Treasurer; Dea. B. Hawks, Auditor. The Secretary read the Report of the Executive Committee, which was accepted. There being no delegation from the Parent Society present, Rev. Mr. Lovell addressed the meeting, showing in a conclusive manner, that the beneficiaries more than compensate for all that is bestowed upon them, by the good they accomplish previously to entering the ministry.

#### WASHINGTON COUNTY AUXILIARY, VT.

THE Annual Meeting of this Society was held Sept. 24, 1840, at Berlin. The Presi-

dent, Hon. Jeduthun Loomis, in the chair. The report of the Treasurer was made and accepted. The Secretary made his report, which was also accepted. The Society was then addressed by Rev. Messrs. Foster and Taylor.

Officers for the year are, Hon. Jeduthun Loomis, President; Ferrand F. Merrill, Esq., Secretary and Treasurer; Henry Y. Barns, Esq., Auditor.

#### EDUCATION IN GREECE.

THE following letter from G. A. Perdicaris, Consul of the United States in Greece, to Lieut. Governor Winthrop, of this city, is here inserted, as containing late information in respect to the prospects of education in that country.

Athens, July 26, 1840.

DEAR SIR,—A few days since I had the pleasure of receiving your favor of last March, and in compliance with your request I forward you the inclosed diploma, together with the transactions of the Archæological Society for 1839. The President and Secretary of this Society present you with their respects, and at the same time beg to inform you that it is their intention to forward you some further particulars of their Society. We have had our annual meeting for the year of 1840 amid the ruins of the Parthenon, and I am happy in being able to inform you that the assembly was as numerous as it was interesting. Should the Archæological Society of Athens meet with the patronage it deserves, it may yet be the means of bringing to light many valuable remains of ancient art.

One of the many objects which at present occupies the attention of the Greeks, is the erection of the University of Athens. The benefits to be derived from this institution are duly appreciated by the people, and the generosity they display for the attainment of this object is highly creditable to their patriotism. The rich and the poor are contributing their might, and the list of subscriptions is approaching the sum of fifty thousand dollars. Besides the subscriptions in money, there are donations in books, philosophical instruments, &c., &c. Mr. Schinus, a Greek banker at Vienna, has presented to the University of Athens a telescope of great power, and also, the necessary expenses for the erection of an observatory. In short, there is every hope now that the University of Athens will soon be completed, and that it will be provided with necessary apparatus for the different departments of letters and science. Europe has contributed considerable sums for the



furtherance of this object, and as the committee has applied to the friends of Greece in the United States, I cannot but hope that America will aid this object of Grecian regeneration. The anxiety of the Greeks for the cause of letters and science has displayed itself not only in favor of the University, but also in behalf of female education. Their Education Society, which was established about two years ago, and which is supported by the benevolence of its benefactors and members—the former of whom pay eighty-five dollars for life, and the latter five per annum—has already succeeded in establishing a female school, which contains, besides thirty beneficiaries who are to become teachers, two hundred pupils. At the commencement of this year, I was appointed member of the Board of Education, and ever since my election, we have not only introduced various improvements in the internal arrangements of the central school of the Society, but have added two hundred subscribers to the list of regular members, and have created an annual income of five thousand dollars.

The interest you have ever felt in behalf of Greece, and the assurance that her happiness and prosperity are to you sources of pleasure, have induced me to give you the above particulars, and I hope you will excuse the liberty.

Your humble and ob't servant,

G. A. PERDICARIS.

Hon. Thomas L. Winthrop, LL. D. Boston.

REV. JAMES BRADFORD'S CENTENNIAL ADDRESS AT ROWLEY, Ms.

Mr. Bradford commences the Address by giving some brief account of the Reformers in the sixteenth century and of the Puritans in later date, and particularly of our Pilgrim Fathers. He then gives a general ecclesiastical history of the churches embraced within the ancient town of Rowley. From the Address we gather the following facts: The first church was formed Dec. 3, 1639, and the Rev. Ezekiel Rogers, who had previously been a settled minister in Rowley, Yorkshire, England, was installed over it. For 171 years after this, no minister was ever separated from the church but by death—a strong evidence that the people were not given to division, change or strife.

The second church was embodied Oct. 4, 1732; and from that time to the present, a period of 108 years, the people have had but two ministers, the Rev. James Chandler and the Rev. Isaac Braman. The latter

still survives, and is able to discharge the duties devolving upon him as a minister of Christ. How great the contrast with what is witnessed in the present day!

"In the *eleven* churches whose history is given, there have been, including those now in office, in the first parish *nine* pastors; in the second, *two*; in the first Baptist, *eight*; in Byfield, *five*; in Linebrook, *two*; in Bradford, first parish, *nine*; in second parish, *three*; in Boxford, first parish, *nine*; in the second parish, *three*; in all, *forty-seven* pastors. All those of the Congregational churches, thirty-nine in number, received a collegiate education."

"The number of deaths in Rowley during the first century after the first settlement of the town, according to the records, which do not by any means include all, was 1,025; during the second century, the number was 2,545, making in all 3,570. Of the 2,545 who died in the second century, and whose ages only are recorded, *seventy-two* were over *ninety*, and *four* arrived to a *hundred* years and upwards. Duncan Stewart, a ship-carpenter, died in 1717, aged *one hundred*. Dr. David Bennet died in 1718, aged *one hundred and three*. Widow Sarah Hayden died in 1729, aged *one hundred and three*. Widow Anna Grant died 1801, aged *one hundred and five* years."

In the conclusion of this Address Mr. Bradford has the following important remarks:

"My friends, for what would you part to-day with your religious institutions, and all their blessed influence on the present and eternal existence of yourselves, your families, and kindred? Can you name a price? And is any thing too much to do, that you may have them continued unimpaired? And will they not be as valuable to your posterity, as they are to yourselves? Then, as your ancestors acted for *you* as well as for themselves, so should you for myriads yet unborn. And permit me to remind you, that *the most efficient method of promoting the desired object is the maintenance of a regular and permanent ministry.*

"Without the ministry, religion and its institutions cannot be upheld, for so has God ordained; and as he has made use of the ministry, pre-eminently, in the accomplishment of his purposes of mercy towards men, in preceding ages, so he will continue to do to the end of time. To say nothing of the divinely inspired Apostles, and the primitive preachers of the Gospel, who, I ask, were the chief instruments of the mighty reformation from popery, and of translating the Scriptures and giving them to the people in their own tongue? Who have been the principal defenders of Christianity and its institutions from the ruthless attacks of infidels, and poured out a flood of religious instruction, by the printed page, to enlighten, guide, and savingly benefit both old and young? To whom, under God, do we owe the origin of the various benevolent enterprises of the day, and plans for reformation, and their successful advancement? Need I tell you it is to *ministers*? To what extent are the irreligious found to be convinced of sin and converted truly to God, and Christians carried forward in the divine life, without the Christian minister? Indeed, where do good morals

flourish, where is learning patronized, where do civilization and civil liberty smile on degraded man, and the Christian ministry has no part in it? Who in fact were more instrumental in settling New England, and rearing our precious institutions of religion, learning, and liberty, and who more efficient in sustaining them, than ministers? Am I charged with boasting? I repel the charge; I do but *justly* magnify the office. The ministry, I say, to be most efficacious should be *regular and permanent.*"

[From the Lutheran Observer.]

ONE HUNDRED LABORERS WANTED IMMEDIATELY IN THE WEST ALONE!

DEAR BRETHREN IN CHRIST:—Will you read the extract inserted below, from the Minutes of the Synod of the West, and then retire to your closets, and look *upwards* for direction? If this unadorned picture of the destitution of our Zion in *one* small synod, does not draw out your sympathies for those of the same faith, remember that in the various synods of Ohio, the same spiritual destitutions are found, and hitherto have not been supplied but to a limited extent. We are but a *handful* in the great valley, where the work is so great and the laborers so few! Do you ask what you shall have for a compensation? Let me answer you in the language of Wesley to Whitefield—"food to eat, and raiment to put on; a house to lay your head in, such as your Master had not; and a crown of glory that fadeth not away."

We promise you not ease or comfort; if you seek that, stay at the plough or in the workshop; or study one of the liberal professions. But if you are willing to undergo hardships—to bear with perils by water and perils by land—to count not your life dear that you may win souls to Christ, and at last be found in him, we will say *welcome*, and receive you as *beloved in the Lord*.

"The Committee report that there are four vacant congregations in Marion county, Indiana, viz. one at John Klingelschmidts, nine miles north west of Indianapolis; one north east nineteen miles from the same place; another ten miles south east of the same city; also two other places on the National Road, west of the town, where churches can be organized. A congregation could be formed in Macoupin county, near Carlinville, and one near Shelbyville, in Illinois; and a minister would be supported at Mount Carmel, in the same State. There is a prospect of collecting several congregations in and about Charlestown, Clarke county, Ind. There are vacant charges in Shaker Prairie and Attica on the Wabash. In New Albany it is thought a congregation could be formed. There is a vacant congregation in Davies and Green counties on White River, with about 50 or 60 members. There are in addition to

these, Lutherans or Lutheran congregations in the following places, in Indiana.

"In Rush and Henry counties; in Fountain county, on Stony Creek; in Montgomery county; in Parke and Putnam counties over the line on Raccoon Creek; in Shelby county, between Blue River and Sugar Creek; in Jackson county there are 70 families of Swiss Lutherans who are anxious for a pastor; in Union county, Ill. there are two congregations and two preaching places. In St. Clair county there are more Germans than in any other part of the State. Bardstown and vicinity are said to abound with Germans, and is an important station. Tazewell county, Ill., above Peoria, on the Mackinaw River, and Putnam county, west of Hems-pin, contains many important settlements of German Lutherans. Chicago and neighborhood, in Cook county, has some Lutherans. Wabash county, with a part of Lawrence and Edwards counties afford fine prospects for our church.

"At Quincy, on the Mississippi River, a church of 150 members, which is vacant. St. Louis, Mo. has many Lutherans, and a congregation might be organized. In Ralls and Munroe counties there is a considerable settlement of Lutherans, without a pastor or church."

It is not necessary to comment on this extract. Oh! read it prayerfully and decide in the light of duty to those perishing souls. If your pecuniary means prevent you from studying for the station of a watchman on the walls of Zion, the Education Society, thank God, will assist you. Our College and Seminary at Gettysburg are open for you. The seminaries of Columbus, Lexington, and Hartwick invite you to prepare for being a laborer that need not be ashamed to come up to the work of the Lord against the mighty. Consecrate your time and acquirements, your bodies and souls, to the glorious cause of the Saviour, and when this world passeth away from you forever, you will bless God that you were used as instruments to save souls from death, and that in watering, your own soul was watered from above.

A. F. D.

CHARACTERISTICS OF A GOOD MINISTER.

It has been as truly as quaintly said, that

- God's ministers these graces should possess;
- Of an ambassador the high address.
- A Father's tenderness, a shepherd's care;
- A leader's courage which the cross can bear;
- A ruler's awe, a watchman's wakeful eye,
- A pilot's skill the helm in storm to ply;
- A fisher's patience and a workman's toil,
- A guide's dexterity to disembroil,
- A prophet's inspiration from above,
- A teacher's knowledge, and a Saviour's love.

## RULES OF LIVING.

[From the Rev. Hugh Peters' Legacy to his Daughter.  
London, A. D. 1660.]

Whosoever would live long and blessedly, let him observe these following rules, by which he shall attain to that which he desireth.

Let thy Thoughts	be divine, awful, godly.
Talk	— little, honest, true.
Works	— profitable, holy, charitable.
Manners	— grave, courteous, cheerful.
Diet	— temperate, convenient, frugal.
Apparel	— sober, neat, comely.
Will	— confident, obedient, ready.
Sleep	— moderate, quiet, seasonable.
Prayers	— short, devout, often, fervent.
Recreation	— lawful, brief, seldom.
Memory	— of death, punishment, glory.

## FUNDS.

*Receipts of the American Education Society, for  
the January Quarter, 1841.*

INCOME FROM FUNDS	354 07
LOANS REFUNDED	1,362 16

## LEGACIES.

<i>Boston, Ms.</i> Mr. Aaron Woodman, by Dea. D. Noyes and Dea. Wm. G. Lambert, Executors, bal. of the Bequest	733 00
<i>Concord, N. H.</i> Susanna Brown, by Stephen Ambrose, Esq. Ex.	100 00
<i>Hartford, Ct.</i> Mr. Normand Smith, Jr. by Francis Parsons, Esq. Ex.	250 00
<i>Ludlow, Vt.</i> Rev. Peter Read, by Mr. Rufus Read, Ex.	50 00
<i>Medfield, Ms.</i> Mr. Artemas Woodward, by Dea. Elijah F. Woodward, Ex.	100 00—1,233 00

## AUXILIARY SOCIETIES.

## SUFFOLK COUNTY.

[Hardy Ropes, Esq. Boston, Tr.]	
<i>Boston</i> , Salem Street Society, bal. of subs. by Dea. S. Tenny	25 07
A Lady of Park Street Soc.	1 00
<i>Chelsea</i> , a Lady	1 00—27 07

## BERKSHIRE COUNTY.

[Rev. H. N. Brinsmade, Pittsfield, Tr.]	
<i>Williamstown</i> , Ladies' Ed. Soc. by Mrs. E. Kellogg, Tr.	40 00

## ESSEX COUNTY SOUTH.

[Hon. David Choate, Essex, Tr.]	
<i>Danvers</i> , Soc. of Rev. Thos. P. Field, of which \$40 is to const. him an H. M.	92 14
<i>Essex</i> , Soc. of Rev. Mr. Crowell	41 00
<i>Hamilton</i> , Soc. of Rev. Mr. Kelley Ladies' Sewing Soc.	10 37
<i>Middleton</i> , Soc. of Rev. Mr. Jeffers	5 00—15 37
<i>Rockport</i> , Soc. of Rev. Mr. Gale, by Mr. J. E. Gott	18 85
<i>Wenham</i> , Edmund Kimball, Esq. ann. pay't by Ebenezer Alden, M. D.	20 00
Most of the above by Rev. B. Emerson, Ag't.	5 00—192 36

## ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]	
<i>Amesbury, West</i> , Soc. of Rev. Mr. Clark	31 60
<i>Bozford, West</i> , Ladies' Ch. Soc. 5 25, Ladies' Benev. Soc. 5 50	10 75
<i>Bradford</i> , Young Ladies in Miss Hazeltue's School	14 00
Soc. of Rev. Mr. Perry	13 60—27 60
<i>Bradford, West</i> , Soc. of Rev. Mr. Munroe	54 30

<i>Newburyport</i> , Soc. of Rev. Mr. Campbell	52 00
Do. of Rev. Dr. Dana	39 00
Do. of Rev. Mr. Stearns	41 00
Do. of Rev. Mr. Dimmick	28 54
Mrs. Mary Greenleaf	10 00
Ladies' Missionary Soc.	3 34—153 88
<i>Salisbury</i> , Soc. of Rev. Mr. Hadley	4 07
<i>Topsfield</i> , Soc. of Rev. Mr. McEwen	43 04
<i>West Newbury</i> , 1st Parish	21 25
Soc. of Rev. Mr. Edzell	42 33—63 58—388 82
Most of the above by Rev. B. Emerson, Ag't.	

## EDUCATION SOCIETY IN BROOKFIELD ASSOCIATION.

[Rev. Mich. Stone, Brookfield, S. P. Tr.]	
<i>Brookfield, (West)</i> Soc. of Rev. F. Horton, in part	45 00

## EDUCATION SOCIETY IN HARMONY CONFERENCE OF CHURCHES.

[Wm. C. Capron, Esq. Uxbridge, Tr.]	
<i>Grafton</i> , Soc. of Rev. Mr. Biscoe, \$40 of which to const. Rev. — an H. M.	79 77
By Rev. Jos. Emerson, Ag't.	
<i>Millbury</i> ,	2 00—81 77

## FRANKLIN COUNTY.

[Mr. Solomon Maxwell, Jr. Greenfield, Tr.]	
<i>Conway</i> , Mr. Joseph Avery	15 00
<i>Shelburne</i> , Miss Louisa Packard, to const. Rev. Theophilus Packard, Jr. an H. M.	40 00—55 00

## HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]	
<i>Monson</i> , Dea. A. W. Porter	75 00
The following by Rev. Joseph Emerson, Ag't.	
<i>Springfield</i> , Soc. of Rev. Dr. Osgood, in part	85 89
Do. of Mr. Russell do.	13 00—108 89
<i>Westfield</i> , Soc. of Rev. Mr. Davis	46 90
<i>West Springfield</i> , Soc. of Rev. A. Augustus Wood, in part, of which \$40 is to const. him an H. M. and \$13 to const. Mr. Ed. Southworth a L. M. of the Co. Soc.	68 71
<i>Wilbraham, North</i> , Soc. of Rev. Mr. Bowers	15 34
Balance in the hands of the Tr. for 1839	3 33—318 17

## HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]	
<i>Amherst</i> , Soc. of Rev. Aaron M. Colton, in part, \$40 of which to const. him an H. M.	63 40
Soc. of Rev. George Cooke, in part to const. him an H. M.	20 67—84 27
<i>East Hampton</i> , Samuel Williston, Esq.	100 00
<i>Enfield</i> , Soc. of Rev. Mr. Whiton	75 50
<i>Hatfield</i> , Soc. of Rev. Henry S. Neill, of which \$45 is by the Ladies to const. him an H. M. \$15 to const. Mr. John Billings a L. M. of Co. Soc. and \$10 bal. to const. Dr. Addison L. Peck a L. M. of Co. Soc.	148 00
<i>Williamsburg</i> , Cong. Soc. in part	22 16
The above by Rev. Joseph Emerson, Ag't.	
<i>Hadley</i> , Gen. Ben. Soc. by S. Dickinson, Tr.	75 00
<i>Northampton</i> , Soc. of Rev. Mr. Willey, by D. B. Barrett	53 00
Ben. Soc. in the Edwards Church	12 50—65 50
From the disposable Fund of the Auxiliary	210 00—780 43

## NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]	
<i>Braintree</i> , Dea. Jonathan Newcomb	10 00
<i>Franklin</i> , Ladies' Ch. Soc. in N. W. School District in the Parish of Rev. Dr. Ide, by Mrs. Delia E. Metcalf, Sec.	2 00
<i>Rozbury</i> , Rev. Joseph S. Clark	10 00—22 00

## OLD COLONY.

[Col. Alexander Seabury, New Bedford, Tr.]	
<i>Attleboro'</i> , 2d Cong. Soc.	27 00
<i>Fair Haven</i> , Ladies of the Soc. of Rev. Mr. Roberts	23 50
<i>Fall River</i> , Soc. of Rev. Orin Fowler	153 19
<i>Nantucket</i> , Soc. of Rev. George C. Partridge	40 00
Ladies' Ed. Soc. bal. of subs. by Mrs. A. G. Derrick, Sec.	13 00—53 00



*New Bedford*, Soc. of Rev. Mr. Smith, of which \$15 each to const. John A. Parker, Esq. and Mr. Haydon Coggeshall, L. M. of the Aux. Soc. 119 50  
 Soc. of Rev. Mr. Roberts 15 00  
 Mr. Gilbert Richmond, including the bal. to const. him and Mrs. Richmond, L. M. of Aux. Soc. 22 00—156 59  
*Par market*, Soc. of Rev. C. Blodgett 25 00  
*Sve. nsk*, Soc. of Rev. Mr. O'Barney 18 36  
*Tac.* Soc. of Rev. Mr. Maltby, by Dr. H. Reed, Tr. of Conf. 76 00  
 Do. of Rev. Emery, by do. 15 00—91 00—547 55  
 Most of the above by Rev. Joseph Emerson, Ag't.

**PLYMOUTH COUNTY.**

[Dea. Morton Eddy, Bridgewater, Tr.]  
*Rochester*, (Mattepoisset) Soc. of Rev. Dr. Robbins 16 10  
*Wareham*, Rev. Mr. Nott's Parish, Ladies' Ed. Soc. by Mrs. Abigail Bates 20 00—36 10

**RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.**

[Dea. Jonathan S. Adams, Groton, Tr.]  
*Ashby* 6 74  
*Dunstable* 9 29  
*Fitchburg* 27 49  
*Groton* 20 20  
*Harvard* 29 30  
*Leominster* 11 84  
*Pepperell* 37 35  
*Shirley* 3 00  
*Townsend* 39 18  
*Westford* 11 25—193 84

**RHODE ISLAND STATE AUXILIARY.**

[Mr. Isaac Wilcox, Providence, Tr.]  
*Bristol*, Ladies of the Soc. of Rev. Thomas Shepard, 3d ann. pay't in part for a Temp. Schol. 63 25  
 \$5,742 59

**MAINE BRANCH.**

[Prof. William Smyth, Brunswick, Tr.]  
*Brunswick*, Individuals 3 00  
*Cumberland*, Cong. Ch. and Soc. 4 50  
*New Gloucester*, do. do. 5 06  
*Wells*, do. do. 3 00  
*York*, Conference cont. 12 55  
 The following by Rev. Jas. R. Wheelock, Ag't.  
*Bath*, Rev. Mr. Palmer's Ch. and Soc. \$100 of which from Wm. Richardson, Esq. to const. Wm. P. Richardson an H. M. 124 00  
 Rev. Mr. Ellingwood's Ch. and Soc. 81 00  
*Brunswick*, an individual 2 00  
*Lebanon*, Cong. Ch. and Soc. 10 00  
*North Yarmouth*, do. do. 2 96  
*South Berwick*, do. do. 7 00  
*Waldoboro'*, do. do. 24 00  
*Waterville*, do. do. 4 50  
*Winslow*, do. do. 7 00  
*Bangor*, Mrs. M. Fish, in part for Pomroy Schol. 17 50  
*Hallowell*, Rufus K. Page, Esq. 1st pay'm't on his Schol. 75 00  
*Mt. Desert*, Mrs. Kittredge 1 00  
 The last three by Prof. Pond. \$384 01

**NEW HAMPSHIRE BRANCH.**

[Hon. Samuel Morrill, Concord, Tr.]  
*Deerfield*, Mr. John Eastman, bal. to const. his son Joseph Eastman a L. M. of Co. Soc. 5 00  
*Hampton Falls and Seabrook*, Soc. of Rev. Sereno T. Abbott, bal. to const. him an H. M. 10 00  
*Newmarket*, by Rev. Thomas T. Richmond 8 00  
*Rye*, collections 4 30  
*West Chester*, Mr. John Folsom, to const. him a L. M. 5 00  
 The above by Joseph Boardman, Esq. Tr. of Rockingham Conf. of Churches.  
*Amherst*, Ladies' Ed. Soc. by Miss L. Eastman, Tr. 25 85  
*Hancock*, do. do. by Mrs. Burgess 5 95  
 By Mr. E. D. Boylston, Tr. Hillsboro' Co. Aux. E. S.  
*Centre Harbor*, collections 7 00  
*Durham*, do. 8 52  
*Rochester*, do. 25  
*Sunbornton*, do. 5 42  
*Tamworth*, do. 7 38  
*Wakefield*, do. 9 50  
 38 05  
 Deduct expenses of the Co. Soc. 3 60—34 45

By Mr. Edmund J. Lane, Tr. Stafford Co. Aux. Ed. Soc. Acworth, Miss Hannah Ware 5 00  
*Gilmanton*, (Centre,) Ch. and Soc. to const. Rev. Daniel Lancaster, a L. M. of N. H. Branch, by Thomas Adams, Jr. 30 00  
 \$134 55

**NORTH WESTERN BRANCH.**

[Joseph Warner, Esq. Middlebury, Vt. Tr.]  
*Bennington*, Soc. of Rev. Dr. Hooker 37 21  
*Orwell*, do. of Rev. Mr. Morris 50 07  
*Sharon*, do. of Rev. Mr. Morse (a few indivs.) 8 25  
*Springfield*, do. of Rev. Mr. Holmes 55 00  
*Weathersfield* (Perkinsville Par.) individuals 4 66  
 Do. (Bow Par.) Soc. of Rev. Mr. Holmes 33 90  
*Woodstock*, Soc. of Rev. Mr. Wright 32 25  
 By Rev. Job Hall, Ag't. \$219 34

**CONNECTICUT BRANCH.**

[Eliphalet Terry, Esq. Hartford, Tr.]  
*Brooklyn*, coll. in Ch. and Soc. in part, by Mr. D. C. Robinson, Tr. of Windham Co. Aux. 49 84  
*Deep River*, do. in Cong. Ch. and Soc. bal. by Rev. Mr. Chapman 23 62  
*East Windsor*, N. Soc. indivs. by Rev. Mr. Bartlett 5 50  
*Granby*, Ch. and Soc. of Rev. Mr. Hemenway 16 28  
*Hamden*, Mt Carmel, coll. in Cong. Ch. and Soc. by A. Townsend, Tr. N. Haven Co. Aux. 8 52  
*Hamden*, Plains, do. do. do. 2 00  
*Killingly*, Rev. Mr. Whitmore's Soc. bal. of coll. by D. C. Robinson, Tr. 5 50  
*Middlebury*, Ben. Assoc. by A. Townsend, Tr. & c. bal. 14 25  
*Miford*, bal. of colls. do. 6 00  
*New London*, donation from Hon. Thos. W. Williams 100 00  
*Saybrook*, Pettipaug, Cong. Soc. by Rev. A. Hovey, thro' Pres. Day 18 38  
*Thompson*, coll. in part, by Rev. B. Emerson, Ag't 19 00  
*Norwich*, Soc. of Rev. Mr. Arms 29 37  
 Do. of Rev. Mr. Bond, in part, of which \$10 is to complete the L. M. of the Br. for Gen. Wm. Williams, \$15 for L. M. of Co. Soc. for L. F. S. Foster, Esq., \$15 for L. M. of Co. Soc. for Hon. John Rockwell and \$15 for L. M. of do. for Mrs. Ann H. Otis 156 55—185 92  
 Mr. Russell Hubbard and Mr. Amos H. Hubbard, eleven Reams Paper, to const. them L. M. of the Co. Soc. valued at Ladies' Ed. Soc. 91 45  
 The collections in Norwich by Rev. J. Emerson, Ag't.  
*Waterbury*, bal. of colls. by A. Townsend, Tr. & c. 9 75  
*Woodstock*, N. coll. in Ch. and Soc. of Rev. Lent S. Hough, \$40 of which to const. him an H. M. by D. C. Robinson, Tr. & c. 44 66  
 \$633 67

**WESTERN RESERVE BRANCH.**

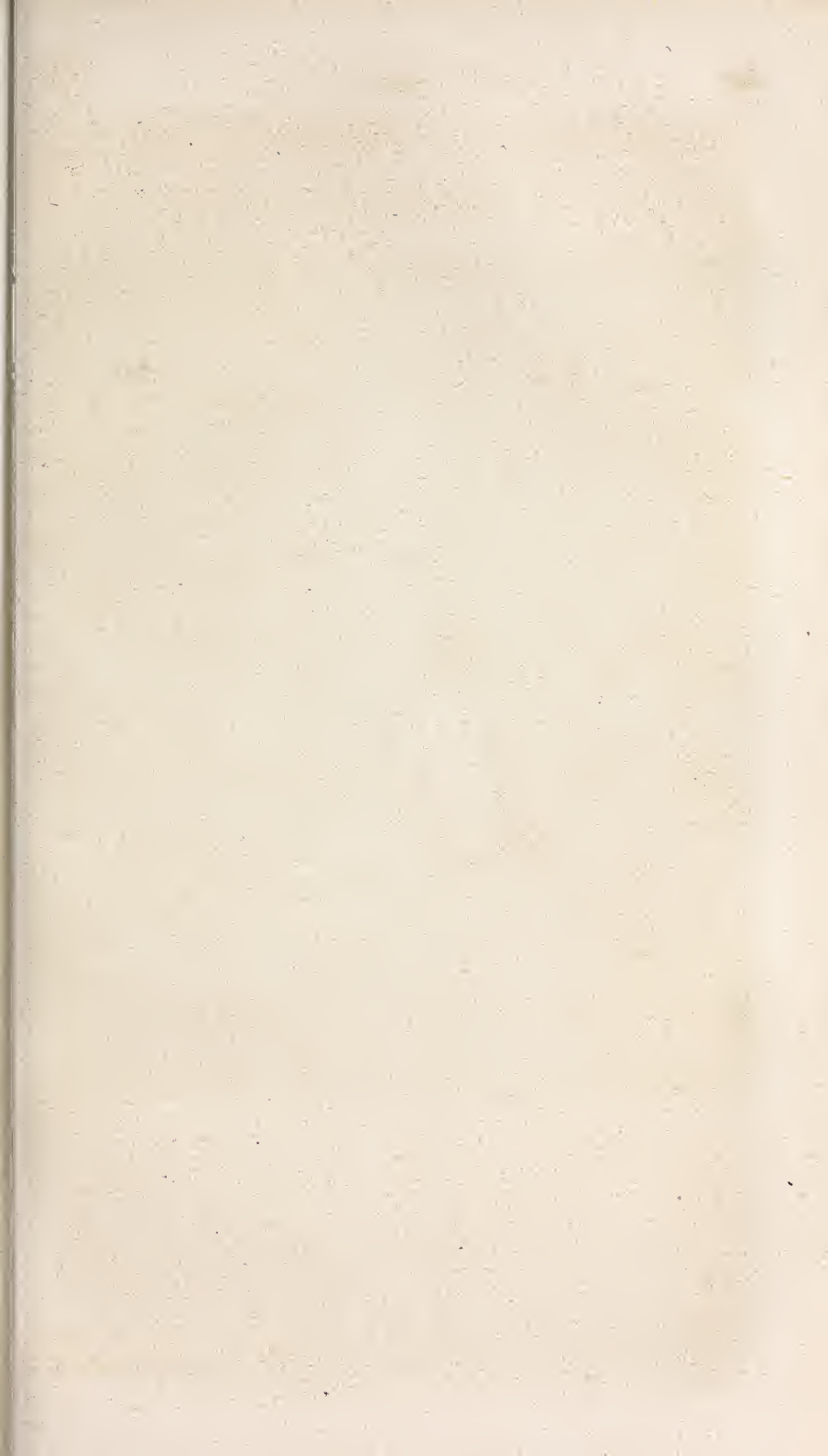
[Anson A. Brewster, Esq., Hudson, O., Tr.]  
*Adrian*, Mich., W. R. Powers 1 00  
*Brownhelm* 17 25  
*Burton*, Church 6 00  
*Cleveland*, Mrs. L. Day 5 00  
*Euclid*, in part 10 09  
*Gustavus* 1 00  
*Jackson*, Mich. 4 02  
*Kinsman*, Church 1 00  
*Lyme*, do. 2 25  
*Mesopotamia* 9 13  
*Medina* 18 18  
*Nelson* 1 50  
*Richfield*, Ch. in part 19 81  
*Sandstone*, Mich. Miss Stowe 50  
*Strongsville* 13 00  
*Talmadge*, Gents. Assoc. 3 75  
*Tecumseh*, Mich. 5 50  
*Wakeman*, Ch. 5 00  
*Warren*, do. in part 80, N. B. Purington 5 06 13 86  
*Willoughby* 2 05  
 \$139 99

Whole amount received \$7,254 05.

\* \* \* We regret that the reports of the receipts of the C. A. E. Society and of the W. A. E. Society, which would have increased the amount of receipts for the quarter some thousands of dollars, were not received in season to be inserted in this number.

**Clothing received during the Quarter.**

*Dehdam*, 1st Parish, Miss Damon, thro' Gen. Nathaniel Guild, 2 vests, valued at 3 50.  
*Franklin*, Ladies' Ch. Soc. by Mrs. Delia E. Metcalf, Sec., a bundle of quilts, sheets, and shirts.  
*New Ipswich*, N. H. Ladies' Ch. Soc. by Mrs. Hannah Johnson, Sec. a box of sundries, valued at 35 20.  
*Petersham*, by Mrs. Eliza Grosvenor, Tr., a bundle containing sheets, shirts, and socks.  
*Rowley*, by Col. Eben. Hale, Tr., Essex Co. North. Aux., one bundle containing shirts and collars.  
*Temple*, N. H. Ladies' Reading Association, by S. R. Jewell, Sec., a bundle containing shirts, socks, and pillow cases.





Painted by Walker & Jewett

Engraved by J. Sartain

*Ed Griffin*



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## MEMOIR OF REV. EDWARD DORR GRIFFIN, D. D., PRESIDENT OF WILLIAMS COLLEGE.

[By the Rev. ANSEL NASH, Vernon, Ct.]

AMONG the distinguished men of the last generation in the church of God, the subject of this Memoir held a conspicuous place. Few of his cotemporaries occupied so large a space in the public eye, as he, while living, and few have been remembered with equal kindness and respect since their departure. For almost half a century his name has been intimately connected with some of the most interesting events that have occurred in the support and extension of the Redeemer's kingdom. When any new enterprise was to be started, or any important measure to be put forward, Dr. Griffin was one of the few whose counsel and efforts were first sought. When his life was brought to a close, it was felt that a wide breach was made in the walls of Zion. Within the recollection of those who will read this article, it is believed there has been in this country not a single instance, in which the removal of a Christian minister has called forth more numerous or more emphatic expressions of lamentation and regret.

In what we are about to say of this honored individual, we would not have it supposed, that we regard him as a model of perfect excellence. This would be to ascribe to him that which has never belonged to any individual, except one, in our world. He had, unquestionably, the imperfections of a man. Of this, probably, no one was so fully and so painfully sensible as himself. But to dwell on his faults would be productive of no good. Besides, it is the first dictate of Christian kindness and candor to touch lightly on the imperfections of a man who did so much to make the world better. How desirable that all the followers of Christ imitate his virtues, and endeavor to rise to the measure of moral excellence and usefulness to which he attained.

We would also remind our readers that they are by no means to expect from us full justice to his character, or to the services which he rendered to the men of his generation. The most that our limits allow is a hasty sketch of the principal circumstances of his life, together with a few general remarks respecting his intellectual and moral endowments, and his public services. For the facts embodied in this sketch we are chiefly indebted to the valuable and interesting Memoir of Dr. Griffin, prefixed to his Sermons, by Dr. Sprague, and the "Reminiscences of Dr. and Mrs. Griffin," in manuscript, by their daughter, Mrs. Smith.

EDWARD DORR GRIFFIN was born at East Haddam, Ct. (Millington Society,) Jan. 6, 1770. His family connections were highly respectable. His father, George Griffin, is described as a farmer—a man of vigorous intellect, of enterprise and wealth. His mother, Eve Dorr, of Lyme, Ct. sister of Rev. Edward Dorr of Hartford, and niece of the first Governor Griswold, is represented as having possessed uncommon personal attractions and interest. He was one of eight children—five daughters, and three sons. His sisters have all sustained the marriage relation. His brothers, Col. Josiah Griffin, of East Haddam, and George Griffin, Esq. of New York, have lived to profit by his society, his instructions, his examples and prayers, to enjoy his reputation, and to weep over his grave.

From the commencement of his life, his parents, neither of them at that time a professor of religion, intended him for the ministry;—a circumstance in which we ought to recognize the ordering of Him who worketh all things after the counsel of his own will. In early life his health was such as to allow him to take but little part in the labors of the farm. From these two circumstances his time was almost wholly devoted to study, till, at the age of sixteen, he became a member of Yale College. His preparatory studies were under the direction of Rev. Joseph Vaill of Hadlyme, for whom to the end of life he cherished much respect and veneration. While in college he manifested those superior powers of mind, to which he was afterwards indebted for his distinction. From some of his class-mates the information has been received, that when it was known that Griffin had entered the list of competitors for premiums proposed by the faculty, no doubt was entertained as to the successful competitor; and the result was in almost every instance, in accordance with the expectation. He graduated at the commencement in 1790, with the first honors of his class. His next step was to enter on the study of law, uniting with it the instruction of an academy at Derby, where he says he spent nine of the gayest months of his life. In an account of himself at this period, written near the close of his life, he states that he was struck with horror at the thought of entering the ministry without religion; and further, that he expected, if he should not become a subject of renewing grace while in college, in all probability to lose his soul forever, as the pursuits and the company in which he should spend his time as a lawyer would, almost of necessity, divert his mind more and more from God and religion.

From the account above mentioned it appears, that from the time when he was four or five years of age he was occasionally the subject of religious impressions—so much so, that he sometimes wept and prayed with great earnestness in view of his lost and dangerous condition. He says that once his distress of mind in time of sickness was followed by a hope. This however was full of self-righteousness, and was shortly abandoned. Though he once came so near losing his life that he was taken up for dead, from an attempt to ride an unmanageable young horse belonging to his father, it does not appear that the accident produced any permanent impression on his mind. He continued without God in the world, till nearly a year after leaving college. He says, “When I entered my senior year, I thought it was high time to fix on my future course; and as God had not changed my heart, I said to myself, ‘Why should I wait for the Lord any longer? and devoted myself to the law.’ He adds, for nearly two years I threw off the restraints of conscience, and made up my mind to be a man of the world; but my habits and a sense of propriety kept me from vicious courses.” It was in the summer after he left college that the terror of the Lord was made effectual to his entering on a new course of life. When

sick, in July, 1791, he was led to say with deep anxiety, "If I cannot bear this for a short time, how can I bear the pains of hell forever?" After this he says he found himself resolved to lead a different life, and to devote himself to the service of God, and after his recovery these thoughts continued and increased; though it was two or three months, before he durst consider himself a child of God. He speaks of it as matter of wonder to himself, that at this time he had no thought of changing his profession, and ascribes it to a well known characteristic fixedness of purpose, which rendered it difficult for him to change. In the sequel we shall see that this fixedness of purpose was the means of increasing his usefulness in subsequent life.

Chosen vessel as he was to preach the unsearchable riches of Christ, he was not suffered long to adhere to the purpose which he had formed respecting a profession. From the trifling circumstance of putting a Bible under his arm to walk to his chamber, he was led to those thoughts and inquiries, which, in the space of half or three quarters of an hour, induced a full determination to abandon the design to become a lawyer, and to devote himself to the ministry. Who will doubt an overruling Providence, when from such an occurrence an amount of good is seen to result which eternity alone can reveal?

In a short time Mr. Griffin entered on a course of study preparatory for the ministry under the direction of Rev. Dr. Edwards, then of New Haven, subsequently president of Union College. After devoting most of his time till the autumn of the next year to the course of study prescribed by Dr. Edwards, he was, by the Association of New Haven West, licensed to preach the gospel, on the 31st of October, 1792. It was his privilege to engage at once in the work of bringing souls from nature's darkness into the light of the gospel. The first scene of his labors and his triumph, very soon after his license, was under his father's roof. Here was a family of ten—all of them but himself without Christ—aliens from the commonwealth of Israel. He immediately entered on those well directed efficient efforts for their spiritual good, which constituted his chief employment and delight during the remnant of his days, and which divine influence rendered signally successful. First his youngest sister, then his mother, then other members of this numerous domestic circle became apparent subjects of renewing grace; till, before any breach was made in it by death, all but two became members of the visible church. Here he supposed was the commencement of the series of revivals of religion in the American churches, which has continued ever since.

In this opinion, however, he was probably mistaken. It is indeed well known, that soon after the days of Edwards, the special influences of renewing grace in the country were in a great measure suspended. But it is believed, that these influences did in a measure return again before the year 1792, and occasional instances of what is distinctively styled a revival of religion. We do not suppose that instances of this kind were very numerous. But whether they were many or few, it cannot be considered strange that they did not come to the knowledge of a youth avowedly a man of the world, and devoted to pursuits of altogether a different nature;—especially when we consider the want in those days of the publications which have since sprung up among us, and been made instruments of commemorating the power and grace of Zion's King. Soon after the time to which we have alluded, instances of the display of this power and grace became more numerous and more signal, and the subject of this Memoir was an honored instrument in promoting them.—Indeed for the sixteen or seventeen suc-



ceeding years, the history of his life is little else than the details of revivals of religion connected with his instrumentality. Wherever it fell to his lot to labor in the service of his Master, though but for a few weeks, the divine Spirit seemed almost uniformly to accompany him, bringing men to think on their ways and to turn their feet to God's testimonies. Intelligent men of his time, who believed in evangelical religion, whatever they might think of him in other respects, were constrained to acknowledge him as a distinguished instrument in promoting the work of the Lord.

Mr. Griffin preached his first sermon, Nov. 10, 1792, at Hadlyme, in the pulpit of his venerated instructor, Mr. Vaill. In the January following he was employed to preach at New Salem, a small parish in the vicinity of his native place. Here, almost immediately, commenced a revival of religion remarkable for its power and extent, and a church was gathered, where there had been none for more than forty years. Here he received a call to settle as a pastor. During the same year a similar call was also given him at Farmington in the same State. Both these calls circumstances induced him to decline. He gives the following statement respecting his views at that period, and the spiritual circumstances of the community. "I felt it to be a principal recommendation of a place as my residence, that the people would allow me to hold as many meetings as I pleased. I had extra meetings in every place where I preached, which was a new thing at that day. What then appeared strange, bating some youthful indiscretions, has long since become the general usage. I had opportunity to see the whole field of death before a bone began to move. And no one who comes upon the stage forty years afterwards, can have an idea of the state of things at that time."

After having preached in several places besides those just mentioned in his native State, he was settled as pastor of the Congregational church at New Hartford, June 4, 1795. May 17, of the following year, he was married to Frances Huntington, daughter of Rev. Joseph Huntington, D. D. of Coventry. From this connection, Mr. Griffin became the father of two daughters, Frances Louisa, now the wife of Dr. Lyndon A. Smith of Newark, N. J., and Ellen Maria, wife of Rev. Robert Crawford of Adams, Ms.

During the second year after his settlement, Mr. Griffin commenced a journal of his spiritual exercises, which he continued with various interruptions till near his death. This is valuable, because it makes us acquainted with the dealings of God with his soul, and exhibits the means which he employed and the conflicts through which he passed, before he reached the blessed assurance of hope, in which he left the world. From the parts of this journal contained in the Memoir of Dr. Sprague, it is evident that while he assiduously watched for the souls of others, he was far from neglecting his own heart; that he was eminently a man of prayer; that it was his constant study and effort to live near to God. From this source a stronger impression of the spirituality and heavenliness of his mind will be derived than the Christian public have before possessed. If any have been accustomed to think more highly of his intellectual than of his moral endowments, this Memoir may well be employed as the means of correcting their mistake. By a perusal of it they must be convinced that he was not more distinguished as a man of brilliant fancy, of profound and varied intelligence, than of faith and humility, and devotedness to his Maker. Among many resolutions here copied—all breathing the same spirit—the following are especially worthy the attention of all who have the charge of souls. "*Resolved*, to set apart, as often as convenient, days for private prayer and fasting. *Resolved*, to spend as much time as possible

in making religious visits to my people, especially to the sick and afflicted, and to spend as little time as possible in visits where religious conversation cannot be introduced, and to attend as many religious meetings as are convenient out of season. *Resolved*, to be much in prayer for my people, to set good examples before them, and not to conduct so as to grieve the Spirit of God away from us."

It was to be expected, that one whose first and occasional labors in the ministry had been so signally marked by success, would not be without similar tokens of divine approbation, after entering on the pastoral office. Such was the fact. Very soon after his ordination at New Hartford, Mr. Griffin was favored by a revival of religion, which brought about fifty persons into the church. About four years afterwards, a revival took place of such power and extent as to shake the town to its centre, and give a new aspect to the face of society. Of this work of grace he gave an interesting account in two letters published in the Connecticut Evangelical Magazine for December, 1800, and January, 1801.

Soon after the gathering of this harvest, He who holdeth the stars in his right hand, saw fit to order the removal of his servant to another field of labor. After a trial of about four years, it was found that Mrs. Griffin had not firmness of constitution sufficient to enable her to reside on the bleak hills of Litchfield County. This induced her husband to request a dismission from his charge, or a temporary suspension of his labors among them, that an attempt might be made for the restoration of her health. They chose the latter, and Mr. Griffin with his wife spent the autumn of 1800 and the following winter, in the milder climate of New Jersey. Here he pursued the work of the ministry, preaching in various congregations as Providence opened the way, and enjoying success similar to what had crowned his labors in preceding years. In connection with the temporary ministry which he exercised in one place during this season, fifty were added to the visible church. The result of this experiment concerning the health of Mrs. Griffin, was a full conviction on her mind and the minds of her friends, that it was necessary for her abode to be changed for a residence south of Connecticut. Hence when the First Presbyterian church at Newark gave Mr. Griffin a call to settle among them as their colleague pastor with the venerable Dr. M<sup>c</sup>Whorter, he soon came to the conclusion, that duty required him to accept it. To resign his charge among a people where he had been the instrument of so much good, cost a severe struggle on his part, and deep regret on theirs. But in a case where the pointings of Providence were so plain, who is the Christian pastor that would dare to withstand God? Would that in every instance of a minister's removal from his charge, the path of duty might be equally plain, and the results equally happy.

Installed over his new charge, Oct. 20, 1801, Mr. Griffin found himself in a field of labor affording ample scope for all the intellectual and moral qualifications for the sacred office which he possessed. The congregation committed to him was one of the first in the country for numbers, weight of character and respectability. He soon discovered that to sustain himself on this ground demanded not only great efforts of mind, but also most assiduous anxious care in the cultivation and keeping of his heart. In addition to his efforts among his own people, he employed a part of his time in occasional tours for preaching in the neighboring region. At this period of his life, the most instructive and interesting parts of the private journal mentioned above, judging from the portion of it furnished us by his principal biographer, were committed to writing. From what he wrote in



it, in those days, we should be happy to make copious extracts. But our limits forbid. The following paragraph is so much to the purpose, and on a subject so interesting, especially to ministers, that we are disposed to transcribe it. "Spent the last week on a preaching tour, in the neighboring congregations, where a glorious work of grace appears to be beginning. Have been deeply impressed of late, with a conviction of a great mistake which I made in some former revivals. My mother's children made me keeper of their vineyard, but my own I did not keep. Being often engaged in public prayers, I thought it was neither necessary nor practicable to attend so much at large to the duties of the closet. And when I preached, or heard preaching, I was so concerned for others, that I did not sufficiently apply the truth to myself, and my prayers were so much upon others, that I did not enough pray for the promotion of religion in my own heart. The consequence was twofold: I got away from God, and the duties of the closet have never been so faithfully attended since; and further, I was lifted up by divine favors, and had need to be left to fall into sin to humble me. But lately I have resolved more to seek the advancement of religion in myself, while I endeavor to promote it in others, and have desired to be converted, and to catch the shower which is falling around me. Lord, while thou art converting sinners and infidels, and giving the people a fresh unction, I pray that I may be the subject of these renewing influences, whether I have ever felt them before or not. I desire to consider myself only as a *needy sinner*, and to put myself in the way of those influences which are shed down upon others. O why may I not be converted by them, as well as those around me?"

During his first residence at Newark, Mr. Griffin was pastor of the First church there about seven years and a half—to the 28th of May, 1809, when he preached his farewell sermon. These years were the period of his most signal triumphs in the work of the ministry. Besides many instances of success attending his labors in other places, he enjoyed almost a constant revival in his own society. Among them two seasons were signally marked by the descent of divine influence. In an account of what God wrought in the latter of these seasons, he says, "This work, in point of power and stillness, exceeds all that I have ever seen. While it bears down every thing with irresistible force, and seems almost to dispense with human instrumentality, it moves with so much silence, that unless we attentively observe its effects, we are tempted at times to doubt whether any thing uncommon is taking place. The converts are strongly marked with humility and self-distrust; instead of being elated with confident hopes, they are inclined to tremble. Many of them possess deep and discriminating views; and all, or almost all, are born into the distinguishing doctrines of grace. I suppose there are from two hundred and thirty to two hundred and fifty, who hope that they have become the subjects of divine grace; and many remain still under solemn impressions, whose number, I hope, is almost daily increasing." While he was pastor of the First church in Newark, Mr. Griffin received from the world into its communion three hundred and seventy-two—in one year, a hundred and thirteen; at another time, in six months, a hundred and seventy-four.

In February, 1805, he received a call to the pastoral charge of the First Reformed Dutch Church in Albany. This call, after much prayer, and much anxious inquiry, he declined. The same year, during the session of the General Assembly in Philadelphia, he preached his missionary sermon, "The Kingdom of Christ." This discourse was published in several successive editions, and was regarded as one of the best efforts of



the kind that have been made in our times. It is no disparagement to the numerous occasional sermons which he published, to ascribe the first merit among them to "The Kingdom of Christ" and the "Plea for Africa,"—the former distinguished for bold and stirring eloquence; the latter for extent and variety of information.

In one of those preaching tours to which allusion has been made, and which Mr. Griffin often took in the comparatively destitute parts of New Jersey, he was brought into great peril. On a certain occasion a maniac, with a loaded fowling-piece, lay in ambush by a foot-path, where he was to pass, with a determination to take his life. But God had still work for him to do on earth. The principal service to which he was destined for Christ and his cause, was not yet performed. Hence he could not die. That maniac could no more shed his blood, than the Indian with seventeen shots of his rifle, could bring Washington to the ground, before the independence of his country was achieved. Just at the critical moment, Providence brought to the spot the proper instrument to disarm the maniac, and to effect the escape of the man of God. A neighbor passing by, said to him, *What are you going to do with your gun?* "Look up yonder," was the reply, "don't you see that man? He is a British spy, sent over by the king of England to spy out our land, and as he comes down, I intend to shoot him." "No," said the neighbor, "he is the minister who preached for us the last evening." Thus does Jehovah make horses of fire and chariots of fire the lifeguard of them for whom he has any service in the world. Often has the saying of a devout man to his companions, in England, at a time of great danger, been verified: *Courage, brethren; don't you know we are all immortal, so long as God has anything for us to do on earth?*

In August, 1808, the trustees of Union College conferred on Mr. Griffin the degree of Doctor in Divinity.

A short time previous, God had put it in the hearts of a few opulent individuals in the eastern part of Massachusetts, to exercise unparalleled liberality for the endowment of a Theological Seminary, that adequate means might be furnished for the education of young men for the ministry. No sooner was it decided that the first institution of this kind in our country should be established at Andover, than Dr. Griffin was fixed upon to fill the department of Pulpit Eloquence. The impression of his fitness for the station may be learned from a remark of the late Dr. Samuel Spring, who, as he was starting for Newark to confer with him on the subject, said to an aged minister educated at Princeton under Samuel Davies, *I am going to New Jersey to get president Davies for a professor in our seminary.*—As much as to say, we consider the man whom we have selected for this place, as holding the same rank among the pulpit orators of our day, that was held by that prince of preachers among his cotemporaries.

Not far from the time when the Theological Seminary at Andover commenced operation, the church in Park Street, Boston, was established. The causes which led to this establishment would form a most interesting section in the ecclesiastical history of New-England. Our limits allow us only to glance at them with a passing remark. For more than half a century there had been in Boston a gradual decline from the faith, by which the Puritan settlers of the country were distinguished. At length the evangelical system of doctrines was practically, though not avowedly and in form, banished from all the pulpits, except one, belonging to the Congregational churches in the city. Against this system the wealth, the fashion, and the influence of the place were, with few exceptions, arrayed. Instead of being cherished with respect and confidence, it was, for the most part,

treated with contempt and derision. Most persons of respectable rank and standing would have been extremely reluctant to be suspected of embracing a religion, the fundamental principles of which are, that man is by nature a sinner; that he can be saved only through the blood of Christ, made effectual to him by the special influences of the Holy Spirit. At the time to which we allude, the causes of this departure from the faith of earlier days had been insidiously working, till the corrupt leaven had nearly pervaded the whole mass of the community. Not that any open direct attack had been made upon the faith once delivered to the saints. Error had gained this ascendancy, so general and so alarming, chiefly because those tenets which constitute the glory and the essence of the gospel, had been excluded from places of public religious instruction. Virtue had been substituted for true religion. Its demands on the attention of men had been exclusively urged, till they had lost sight of their own character and that of Him who died for their salvation, and overlooked his claims. Such was the general aspect of things in the principal town of New England, when a few devoted followers of the Lamb, distressed at the scene of desolation around them, and resolved on an attempt to raise up the walls of Zion which were broken down, organized themselves into a church, and chose Dr. Griffin for a stated preacher. They did not embark in this enterprise without first counting the cost. They were not ignorant of its bearing on their social relations. They knew that the persons who stood in the high places of the city were fully arrayed against them; that they had no small amount of opposition and odium to encounter. Their choice of preacher received the approbation of the Christian public. The man on whom it had fallen was pronounced well suited to occupy a post where so much responsibility, and consequences of so much importance were involved.

But for this man to rend asunder ties formed by the circumstances above related, and separate himself from a people, hundreds of whom regarded him as their spiritual father, was both to himself and them, a matter of no small moment. After much reflection, and, unquestionably, much looking to God for direction, he resolved to resign his charge, endearing and attractive as it was, that he might occupy two most arduous situations, to the like of which he was unaccustomed. When the matter was submitted to his people, they, with a magnanimity and self-denial extensively spoken of to their credit, consented to relinquish the claims which they had on their pastor—not because they loved him less, but because they loved Christ and his cause more.

On the morning after delivering his farewell sermon, Dr. Griffin left Newark with his family for his native New England; and, on the 21st of June following, he was inaugurated into the professorship to which he had been called. Almost his first appearance in this office was such as to justify and even surpass the opinion which had been entertained of his fitness for it. It was soon discovered, as well from his remarks on specimens of elocution as on the written compositions of his pupils, that he was indeed as he styled himself *a bloody man*. Still the blood was taken so kindly, and with all so judiciously, that all became more attached to him who performed the operation. While to submit to his criticisms was more like being flayed alive than any thing short of it, still every one was willing under them, as he was exhorted to do, *to bow down his neck to bear*, convinced that the profit would more than compensate for the pain. All perceived that the object of their new teacher was to break up the faulty habits of delivery which they had formed in college or elsewhere—in a word, so far as this matter was concerned, to take them quite in pieces; and this they



were willing should be done, from the hope of being made up again in an improved form. The powers of discrimination which the professor exhibited on points both of taste and theology, at once gave him full ascendancy over those under his instruction. With them his decisions were received with almost implicit reliance.

But though by many it was felt that he was the very man to occupy the station assigned him at Andover, still He who fixes for men the bounds of their habitation, ordered that his servant should not long remain in it. In September succeeding his inauguration, the church in Park Street, disappointed in their hopes of obtaining the Rev. Dr. Kollock of Savannah, whom they had chosen as their pastor, immediately made unanimous choice of Dr. Griffin. This choice he at once declined, for reasons which he said put his acceptance entirely out of question. The chief of these reasons was supposed to be his connection with the Andover Seminary. This, however, did not, as was hoped, set the subject at rest. Dr. Griffin in a little time found that he could not, according to his own characteristic phrase, continue "connected with two worlds." The church in Park Street, after attempting successively to secure the pastoral care and labors of several distinguished individuals, and being disappointed in them all, renewed their call to Dr. Griffin, Feb. 1, 1811. No sooner was this known in the Theological Seminary, than the following letter was addressed to him, signed by one from each of the three classes in the institution, and expressing the unanimous views and feelings of their brethren,

*Divinity College, March 28, 1811.*

REV. AND DEAR SIR,—We have been informed that you find it impracticable to discharge the duties of your professorship in this institution and those which result from your connection with the church and congregation in Boston. We have also been informed, that they have recently given you a unanimous and pressing call to become their pastor. And apprehending that, from these conflicting claims, there is a possibility of your dissolving the connection which you sustain with this institution;—we take the liberty, Dear Sir, to express to you our feelings and wishes on this subject. Although we feel deeply for the interests of that congregation, and view its prosperity of great importance, still, in our estimation, the religious interests connected with this seminary, are of such an extent, as to furnish a superior claim to your attention and services. We are impressed, Sir, with the belief that should you leave us, our loss would be great, if not irreparable. Under the influence of these considerations, we earnestly request you, for our personal benefit, for the general good of this sacred institution, and for the momentous interests of the church, to continue the relation which you sustain to us. Be assured, Sir, we shall feel it a great privation to lose the privilege of looking to you, in connection with your colleagues, as our father and our friend.

Presuming that you will take into due consideration these our unanimous suggestions, and wishing you the best consolations which religion affords, we subscribe ourselves in behalf of our brethren, your obedient servants.

To this the following answer was returned.

*Divinity College, March 29, 1811.*

GENTLEMEN,—Your affectionate letter gave me all the pleasure you intended. I am gratified to find that my official services are regarded with so much kindness by the members of the college; and am affected with the obliging expression of their wishes for my happiness. I thank you, gentlemen, for the delicate manner in which these sentiments have been conveyed to me; and, through you, I present my acknowledgments to all the young gentlemen of the institution. The confidence and the wishes which they have expressed are certainly entitled



to much attention, and will be duly considered in the estimate of reasons which are to influence my decision. Under the pressing and contending claims of the two objects, I feel it my duty to ask them to carry the subject to the throne of grace, and to be earnest in their supplications that I may know the will of God. If the result should not be such as they desire, it will be owing to the necessities of an important church, and not to any indifference to their improvement and happiness.

I am, gentlemen, very affectionately, yours,

E. D. GRIFFIN.

After some conflict in his mind, arising from the attachment to him and strong desire for him to remain, of the students and of Mr. Bartlett, the founder of the professorship, Dr. Griffin came to the conclusion, that Providence pointed him to Boston. Accordingly he accepted the call on the first of May, and was installed pastor of the church, July 31, 1811. Few steps of any public man have probably ever been more sincerely regretted, or have had the propriety of them more seriously called in question. The writer of this article was then a member of the seminary, and knows full well the views of his brethren, the other members, and of many persons besides. Able and interesting as Dr. Griffin then was, it was felt that he had but just entered on his labors in this department, and that his powers in it were not fully developed. It was believed that he had the requisites of mind and heart, which could not fail to raise him to a measure of excellence which had not yet been reached by himself, and hardly by any other man. Hence the propriety of his leaving a station of so much importance as the professorship of Pulpit Eloquence in the Andover Seminary for the charge of any single congregation, was by not a few more than doubted. Sufficient reasons for the course of Providence in this instance were not at first perceived. Subsequent events, however, have evinced that Dr. Griffin judged correctly, and Providence ordered in wisdom. His labors as a preacher in Boston—when we take into view the qualities of head and heart which they exhibited and the results which ensued—must, beyond a doubt, be regarded as a grand effort of his life. At this distance of time we can see that God called him there, and endued him with eloquence, and power of argument, and moral courage, which fitted him for a service in the cause of Christ, of which few men have ever been capable. This was to raise a barrier against the tide of false doctrine which had been long rising, till it had well nigh swept away the foundations of many generations.

Boston, it is well known, is second to no other city in our country for the intelligence and the wealth of its inhabitants. At the time contemplated, to raise one's voice there in favor of the Evangelical system, was to hazard one's reputation for respectability and influence. In these circumstances Dr. Griffin in an important sense stood alone, preaching the gospel of the grace of God. And the finger of scorn was pointed at him. And he had to breast a tide of misrepresentation and calumny, of opposition and hatred, which would have overwhelmed one who had not the spirituality of an apostle and the strength of a giant. In these circumstances he had, from nature and from grace, power to stand—not indeed, as in other places, till he had gathered his spiritual children about him in hundreds—but till he had made an impression deep and abiding, in favor of a form of sound words, and the religion which came from heaven. To this impression it is owing, under God, that in the metropolis of New England, Zion so long covered with sackcloth, has risen and shaken herself from the dust, and put on her beautiful garments. No interesting revival of religion attended the labors of Dr. Griffin while in Boston. But we are to regard the blow which he

struck there as the great instrumentality at the commencement of the moral change which has since been witnessed in that city. Under the weight of the strokes dealt out by his arm, the enemies of God and his truth were abashed and put to silence. Many of them were constrained to feel, that what he affirmed was even so. Here was the first cause of the increase of orthodox churches, and the series of revivals of religion, which have since appeared in continued and blessed succession. For all these things the labors of this servant of the Lord evidently prepared the way. He was the honored instrument of commencing a reformation in that city, which we trust will go on, till *Holiness to the Lord* shall be written on all her hoarded millions and on all her influence. To do what he did in Boston would be no mean achievement for a whole life. When the religion of that important place shall be fully restored to the standard of our Puritan ancestors, the name of Griffin will be held in blessed and enduring remembrance.

Here on Sabbath evenings, in the winter of 1812 and 1813, he delivered his Park Street Lectures. They were preached to crowded audiences from all classes of the community; and doubtless contributed much to that impression of truth in Boston, from which has been witnessed such an amount of good. These Lectures have been given to the world in numerous editions from the press. They constitute one of the best compends of Christian doctrine that have appeared in any country or age. They are a work of standard merit. It is no disparagement to the other productions of the author, to say, that the Park Street Lectures take the lead of them all. In future times they will probably be the principal basis of the author's reputation as a theological writer. For a clear and convincing exhibition of the doctrines of grace, and for powerful argumentation, they have few equals in our language. Let every student in theology, and every young minister, who would be a good divine or preacher, make himself familiar with these Lectures.

From various causes Dr. Griffin was led to resign his charge in Boston, in the spring of 1815. He had been sent there to break up the fallow ground. He was commissioned to prepare the way for the King of kings to make his entrance into the city. When by his means the way was prepared for a company of successors to preach the doctrines of the cross in different places there, with less power but more immediate success, Providence opened the door for him to retire. Such, so far as we can gather, appear to have been the designs of Him who always prepares instruments to suit his purposes, with regard to his servants.

He was dismissed from his charge, April 27, but continued his labors till the last of May. Having previously received a call to return to Newark, as pastor of the Second Presbyterian church there, he left Boston with his family, on the first week in June, and was installed on the 20th of that month. In the following year he was privileged to take part in a general revival of religion, which was experienced in the two Presbyterian congregations at Newark, and in some of the neighboring towns. During the six years of his second residence at Newark, he devoted considerable time and effort to the establishment and support of some of the leading benevolent institutions of the country. In this period, in the year 1817, he published his book on the extent of the atonement. As a work of abstract metaphysical reasoning, nothing has appeared in our country of superior if of equal merit since the days of the Edwardses. But it is too abstract and metaphysical to be of great value among common readers. It may be questioned whether the author himself had clear conceptions of all which he has spread over the pages of this book. At least if he has always kept



himself in clear light, he has, in some instances, come near involving his readers in darkness. The work as a whole is of no inconsiderable value. By men of thought and investigation—whether ministers or others—most of it may be read with profit.

In the year 1821, Dr. Griffin was elected President of the college at Danville, Kentucky, and also to the same office in the college at Cincinnati, Ohio. Both these appointments he declined. In the same year he was chosen President of Williams College, Williamstown, Mass. This last appointment he chose to accept—partly from some inauspicious circumstances which rendered his continuance with his congregation at Newark not altogether eligible. He left Newark, with his family, in the latter part of October, 1821. After passing through some domestic scenes of great trial and interest, in which his conduct, as described in his narrative, quoted by Dr. Sprague, shows him to much advantage as a man of sympathy, of prayer, and of faith, he was inducted into his new office, on the 14th of November, 1821.

Williams College had at this time, been in existence twenty-eight years. For an infant institution in a retired situation, it had been, most of the time, uncommonly prosperous. God had repeatedly visited it by the special influences of his Spirit, had made it the instrument of preparing many young men for the ministry; and, more than this, had honored it as the birth-place of American missions to the heathen. These circumstances were eminently suited to recommend the institution to the attention and the efforts of Dr. Griffin. And these efforts—such as probably no other man could have made with equal efficiency and success—were peculiarly needed, when he was placed at the head of it. It was by many supposed that but one college could be maintained in the western part of Massachusetts, and that the location of this, instead of being in a corner of the county of Berkshire, should be in the centre of the adjoining county of Hampshire. Hence an earnest effort was made to effect the removal of Williams College to Northampton. In the mean time a collegiate institution had been put in operation at Amherst, in the near vicinity of Northampton. These circumstances sufficiently account for the fact, that the college was now brought to the brink of ruin, and that even its warmest friends were in serious doubt, whether it would much longer have a name and a place among kindred institutions in the land. The number of students had been reduced from one hundred and thirty to forty-eight, and many confidently anticipated the time as near, when *fruit* must be written on its empty walls. This apprehension was strengthened, when in February, 1825, an act of incorporation was granted to Amherst College. President Hopkins in his sermon in the college chapel, on the death of Dr. Griffin, after stating, that it was felt that something must be done to revive the college after a depression of eleven years, gives the following account of the effort made at this time by his predecessor; “The trustees accordingly resolved to attempt to raise a fund of \$25,000 to establish a new professorship, and to build a chapel. In the raising of this sum, Dr. Griffin was the principal agent; and strengthened by an extraordinary revival of religion, with which God in his mercy then favored the college, he accomplished probably what no other man could have done. In a time of general embarrassment, he raised \$12,000 in four weeks. The fund was completed; a professorship of rhetoric and moral philosophy was endowed; this building was erected, and, September 2d, 1828, standing where I now stand, he dedicated it, to the honor and glory of the ever blessed Trinity—Father, Son, and Holy Ghost. From that time it has been felt that the college is permanent; and it has been going



on side by side with sister institutions, doing its part in carrying on the great business of education in this country."

Thus it appears that Providence brought Dr Griffin to Williams College just in time to save it from extinction. The Most High designed it should live. Hence he brought to its aid the man whose shoulders were broad enough, and whose faith was strong enough to sustain it through the crisis in which its future destiny hung in so much doubt. The pertinacity of purpose so strongly characteristic of this man, together with the respect for revivals of religion, and attachment to the missionary cause, for which he was distinguished, by the blessing of heaven, sustained him under the effort which he was now called to make. The account which he has given of his feelings and motives in view of this effort, must be acceptable to our readers.

"The revival saved the college. There were but two professors. One of them appeared to be sinking into the grave with the consumption, the other had made up his mind to leave, if the \$25,000 could not be raised. I myself was invited to a professorship in a Theological Seminary, and had engaged to go if the fund was not raised. The trustees were discouraged by a conflict of eleven years, and would probably have given up the college if the officers had left them. All depended, under God, on raising the \$25,000. That would never have been raised but for the revival. For besides that this event predisposed the Christian public to contribute, it operated on me in two ways. In the first place, by that timely interposition, (in addition to many tokens of favor manifested to the college before, which are mentioned in my sermon at the dedication of the new chapel,) I was convinced that the institution was dear to God, and that it was his purpose to preserve it. Had it not been for that confidence, I should have turned back a hundred times amidst the discouragements which surrounded me. In the next place, that revival gave me a sense of obligation which excited me to the mighty effort. The influence which came down to save the college, had, as I hoped, brought in my children; and I felt that if ever a man was bound to go till he fell down, for an institution dear to Christ, I was that man."

The result of this effort was eminently happy. The college, besides being placed on permanent footing, has ever since been rising in respectability, in influence, in numbers; till it now contains about one hundred and sixty students, with means of education much extended and improved. For a long time the obligation which Dr Griffin laid on this institution will be mentioned to his credit—not indeed because he had uncommon tact and skill in the management of youth, but because his reputation and his personal efforts were the means of raising it from the dust, and giving it character and standing before the public.

But the services of Dr Griffin in this seat of learning, second in value only to those which he rendered to the church of Christ in Boston, were destined to have an earlier termination than was desired. In the spring of 1833, he experienced a slight paralysis, effecting his left side. This was supposed to be the commencement of the disease, which, after about four years and a half, laid him in the grave. By a post mortem examination it was ascertained that this resulted in an enlargement and softening of the heart. In August of the following year, he was affected with symptoms of dropsy in the chest. These soon yielded to medicine, and did not return upon him till after the death of Mrs. Griffin, in 1837. "The immediate cause of his death was a general dropsical effusion."

From the time of his attack in 1833, his powers, as might be expected,

became enfeebled. During his remaining years, it was affecting to behold that giant frame, six feet three inches in height, and large in proportion, tottering towards its fall, and that mind, by which so many had been counselled, enlightened and edified, sharing in the decline. A solemn memento of the earthly termination of all that is good and great in man! It was, at this period, no small relief to his friends to observe, that while all about him which could perish, was tending to its own element, he was fast becoming more spiritual in his affections, and more fit for heaven. As his hold on earth became more and more loosened, the realities of eternity came over his mind with continually deeper and deeper impression to the very last. In these days his services in the college experienced occasional and sometimes prolonged interruptions. At the meeting of the trustees in August, 1837, sensible that he could no longer discharge the duties of his office, he gave in his resignation. It was accepted with the deepest regret, that circumstances made such a step necessary, and with strong emotions of gratitude for the services which he had rendered.

Previously to his resignation, Dr. Griffin had received an affectionate invitation from his children at Newark, Dr. and Mrs. Smith, to make their house his abode the remainder of his days, whenever he should leave his station in the college. This was to him a source of much satisfaction. Where on earth could he wish, when borne down with years and infirmities, to spend the remainder of his days, to utter his last prayers, to send forth his last breath, if not in the bosom of his own offspring, surrounded by them for whose spiritual good he had labored with so much success in his earlier and better days? How precious the gratification to them also, that they could afford a quiet resting place to this venerable saint and the companion of his youth, lingering for a little space on the shores of time, after the storms of life were over, and just about to let go their hold on earth!

As soon as the necessary arrangements could be made, Dr. Griffin left Williamstown with his family on the 29th of September, setting his face once more for Newark, and going there, not as in former instances to honor God by living and laboring for his glory, but by dying the death of the righteous. For two or three years before his departure, he had spent considerable time with his pen, revising some of his former productions for the press, and composing other articles anew. At this period he published his book on Divine Efficiency, and some sermons in the National Preacher. As he was about to take leave of Williamstown, the students of the college presented him a respectful and affectionate address. He says in his journal, "As I was getting into the carriage on Thursday morning, the students came up in procession to take their last leave. I made an address to them from the carriage, and some of them wept." Truly we envy not the feelings of him who can contemplate this scene without emotion;—a venerable man leaving his pupils in tears, to go to the place of his former residence to die.

When Dr. Griffin reached Newark for the last time, after an absence of fifteen years, he met with those expressions of kindness and respect which his former character and services there would lead us to anticipate. Various more substantial expressions of these feelings than mere words, were enjoyed by him and his family. He employed the small remains of strength yet continued to him, in the manner to which he had been from his youth accustomed—visiting from house to house, and continuing his beloved work of preaching the gospel and making addresses on public occasions, so long as he had ability. His last service of this kind, was an address and a prayer during the meetings of the Board of Foreign Missions, which com-

menced its sessions at Newark, September 13, 1837. On the following Sabbath he attended public worship for the last time with the people of God on earth.

His earthly career was now fast coming to a close. On the 25th of July preceding, Mrs. Griffin was taken from him by a peaceful, triumphant death; leaving, as he considered, very satisfactory evidence, that to her to die was gain. This event, in all probability, hastened his departure from the world, and evidently had considerable influence in helping to prepare him for heaven. He had before attained the full assurance of hope. He afterwards said in his diary, "Mrs. Griffin's death has certainly been sanctified to me, and has rendered heaven more familiar, and real and dear. And as God has evidently prepared me for that event, I know not but his present dealings are intended to prepare me to follow her soon." Mrs. Smith says, that after her mother's death, which severed her father's strongest tie to earth, and bound his thoughts and affections more firmly to heaven, he said this event made heaven "seem like another apartment in his own house." The dying exercises of Dr. Griffin, as related by his daughter, have brought to mind the experience of the beloved Payson in the same circumstances. If there was not so much of rapturous exultation in the case of the former as of the latter, there was surely enough to afford a complete and glorious triumph over the last enemy.

When, after the death of his wife, his dropsical symptoms returned, depriving him of rest, and producing an impression of the agonies of the closing scene, it is stated, "From these nature shrunk." It is however added, "Even this was but a passing cloud. The thought that Infinite wisdom and love would order every circumstance, soon dispelled it forever." After this he was often heard to say, "God has made it about as pleasant to sit up as it formerly was to lie down." As one of his brethren approached him near the last, saying, "It has often been your privilege to administer consolation to the dying; I trust you experience all those consolations you have offered to others,"—raising his voice in the most emphatic manner, he repeated, "More,—more,—much more." When one inquired of him whether he continued to dread the dying struggle, he replied, "No, I leave it all with God; I refer it all to his will." When another said to him, "You remember the dear Saviour who is by you?" he replied with emphasis, "O yes; he never so manifested his preciousness to me before." It would be delightful to transcribe many more of his expressions—shall we say as he stood on Pisgah's top, or as he went down into the dark valley? But our limits forbid. Nov. 8, 1837, he "ceased to breathe, without a struggle or a groan," having lived sixty-seven years, ten months, and two days, and preached the gospel forty-five years. The sermon at his funeral was preached by the Rev. Dr. Spring of New York, and it has since been published. The following inscriptions mark the spot where his remains are deposited, and those of Mrs. Griffin, side by side, awaiting a joyful resurrection:—



**Sarred**

TO THE MEMORY OF THE  
REV. DR. EDWARD DORR GRIFFIN,

WHO  
DEPARTED THIS LIFE

IN THE  
HOPE OF A GLORIOUS IMMORTALITY,

NOV. 8, 1837,

IN THE  
68TH YEAR OF HIS AGE.

They that turn many to righteousness shall  
shine as the stars forever and ever.

**Sarred**

TO THE MEMORY OF  
MRS. FRANCES GRIFFIN,

WIFE OF THE  
REV. DR. EDWARD D. GRIFFIN,

WHO  
DEPARTED THIS LIFE

IN THE  
HOPE OF A BLESSED IMMORTALITY,

JULY 25, 1837,

IN THE  
68TH YEAR OF HER AGE.

In her tongue was the law of kindness;  
On such the second death hath no power.

Oh death, where is thy sting!  
Oh grave, where is thy victory!

Besides the above, Mrs. Smith has given us the following in the Reminiscences before mentioned.

**In Memory**

OF

**THE REVEREND EDWARD DORR GRIFFIN, D. D.**

HE WAS BORN AT EAST HADDAM, CT., JANUARY 6, 1770;

EDUCATED AT YALE COLLEGE, AND ORDAINED AT NEW HARTFORD;

INSTALLED SUCCESSIVELY OVER

THE CHURCH IN NEW HARTFORD, THE FIRST AND SECOND CHURCHES IN NEWARK,  
AND PARK STREET CHURCH IN BOSTON.

THE ACCOMPLISHED PROFESSOR OF PULPIT ELOQUENCE IN THE THEOLOGICAL SEMINARY  
AT ANDOVER, AND THE DISTINGUISHED PRESIDENT OF WILLIAMS COLLEGE.

HIS PERSON AND MANNERS WERE NOBLE AND DIGNIFIED;

HIS INTELLECT PROFOUND AND DISCRIMINATING;

HIS IMAGINATION DISCURSIVE AND BRILLIANT;

CONSPICUOUS AS THE BOLD ADVOCATE OF THE DOCTRINES OF THE CROSS;

ASSISTANT FOUNDER AND FRIEND OF RELIGIOUS INSTITUTIONS;

THE PRINCE OF PREACHERS,

AND ONE OF THE BEST AND MOST LABORIOUS OF MEN.

HE DIED IN THE CITY OF NEWARK,

NOVEMBER 8, 1837,

IN THE

68TH YEAR OF HIS AGE, AND THE 46TH OF HIS MINISTRY.

"They that turn many to righteousness shall shine as the stars forever and ever."

The Presbytery of Newark, at their meeting, April 19, 1838, in relation to the subject of this Memoir, expressed themselves as follows:—

"The Presbytery record with strong emotion the departure by death, Nov. 8, of the Rev. Edward D. Griffin, D. D., a name dear to genius and religion. He was an unwavering friend of the truth; able in its defence, and powerful in its enforcement. His rising sun shone with uncommon

splendor; its meridian power shed a cheering and hallowed influence extensively over this, and far into pagan lands; and his sunset scene was gilded with the richest radiance of a cloudless and triumphant faith."

Such is a hasty sketch of the principal circumstances in the eventful and useful life of this man. The numerous events which marked his earthly course, the several changes through which he passed, arose in great measure from his uncommon character. It was hardly to be expected or desired, that a man such as he was, should pursue that even tenor of his way through life, which is for the most part assigned to ordinary individuals. God evidently formed him for something else than one steady uniform course of action, from the beginning to the end of his days. By changing from place to place—for a time acting a bold efficient part in one direction, and then doing the same in another, he unquestionably accomplished a greater amount of good in the whole, than if, for the most part of his life, he had been confined to one scene of effort. Not that by any means Christ's ministers in general should think to imitate him in this respect. This would be hardly less unwarrantable than for them to arrogate to themselves the strength and versatility of talents which he possessed.

As to the usefulness of Dr. Griffin's life, it would certainly be difficult to name the individual of his profession, in his generation, who deserves to be ranked above him. To say nothing of the good which he has effected and which he may still be expected to effect as an author, and in various other ways, we know not what preacher of the gospel, since the days of Whitefield, has gone to his account with the honor of having turned a greater number to righteousness than he.

We are unwilling to bring this article to a close, prolonged as it is, without a few general statements respecting the subject of it.

1. As a man. No competent judge at all acquainted with him, would hesitate to pronounce him one of nature's noblemen. His person was uncommonly suited to excite attention, to awaken interest and respect. His towering height, his expressive countenance, his gentlemanly dignified manners, all together gave him such an appearance, that no one could see him once, without a distinct recollection of him ever afterwards. In almost any collection of men, whether large or small, he was the individual on whom the attention of a stranger would first be fastened. The likeness of him which is prefixed to this article has been pronounced by all who knew him, an accurate and striking representation of his appearance at middle age.

His outward figure bore no slight resemblance to the features of his mind. This was of a high order, and exhibited a combination of qualities not often united in the same individual. The talents which the Creator bestowed on him were both brilliant and profound. If some men have excelled him in quickness of apprehension and rapidity of execution, few have been capable of attending to the subjects before them with closer application, or of forming more correct, discriminating and comprehensive views. He first became distinguished in public estimation for a vivid and discursive imagination. This gave him the power of saying that which was uncommonly bold and striking. In his figures and illustrations he often rose to that which was high, and became sublime;—sometimes resembling more the craggy eminence which loses its head among the clouds, than the mellow and diversified landscape. On keeping the heart, he says; "Our hearts are a tinder box, ready to take fire from every spark, and the whole atmosphere around us is filled with scintillations as from a furnace. Without the most constant watchfulness, some flame will secretly

kindle that will burn up the whole frame of a heavenly mind. Keep thy heart. Turn not thine eye away; let it be constantly fixed on that moving thing within thee. Have the arm of thy resolution near thee, to seize it the moment it attempts to fly. If you were set to keep a bird unfastened upon the palm of your hand, you would know what is meant by keeping the heart with all diligence." During the revival of religion in Williams College, to which allusion has been made, it was reported, that all the members of college, except eighteen, had professed submission to God. In the evening of the day when this report reached the President, he attended a prayer-meeting of the students, and on entering the room, commenced by quoting the words of Christ; "Or those eighteen upon whom the tower in Siloam fell." At the funeral of a minister, near the close of his life, after ascending the pulpit with feeble and trembling steps to offer the closing prayer, he began with, "O Lord God, we thank thee that good men may die." In both instances the effect was overwhelming. The author of this memoir once heard him close a sermon in the following strain, and never can the impression be effaced from his recollection. "I see a storm collecting in the heavens; I discover the commotion of the troubled elements; I hear the roar of distant winds. Heaven and earth seem mingled in conflict; and I cry to those for whom I watch, A storm! a storm! get into the ark or you are swept away.—Ah what is that I see? I see a world convulsed and falling to ruins; the sea burning like oil; nations rising from under ground; the sun falling; the damned in chains before the bar, and some of my poor hearers among them. I see them cast from the battlement of the judgment seat. My God, the eternal pit has closed upon them forever!"

No sooner did Dr. Griffin become fully known to the intelligent community, than they ceased to regard him as chiefly a man of fancy. Soon after he entered on the duties of his professorship at Andover, the students of the seminary discovered in him that power of investigation, of acute and conclusive reasoning, which led them to change the opinion that they and others had imbibed of the character of his mind. The late Samuel Dexter of Boston, a master spirit in his day, a man whose reasoning powers were of the first order, after hearing the Park Street Lectures, is reported to have said in substance, *It is idle to style this man a mere declaimer: here is power of argument.* A distinguished clergyman, now at the head of one of our colleges, after reading these lectures from the press, said, *Discussion is Dr. Griffin's fort, after all.* He might have been a scholar of the first order—might have laid any department of knowledge under contribution, had he chosen to do it. But so devoted was he to the great work of saving souls that he never attempted any thing of this nature, except with regard to divinity. To this subject he devoted his chief attention and inquiry, and respecting it he was much at home. With every topic of interest in the circle of theology he was familiarly acquainted.

It was characteristic of his mind to make thorough investigation of all matters which he deemed worthy of his attention. Mrs. Smith relates that during some of the last days of his life, when reduced to a state of great debility, as he was reading an account of the proceedings of some of our missionaries in foreign lands, he called for his atlas, and ceased not to examine it till he had made himself acquainted with their whole course. Unceasing industry was another trait in his character. A domestic in his family stated, that she never entered his apartment when he was there, without finding him reading, writing, or in prayer.

2. As a Christian. In this as in every thing else, he aimed at completeness; striving to be in a high degree spiritually minded; to live near to



God; to have much communion with him; to avoid every thing which might offend and grieve the Spirit of all grace. He aimed at these things with earnest endeavor—painfully sensible that there was much in his way; that he had great opposition to encounter. Hence he was eminently a man of prayer, spending decidedly more time in his closet than is customary with other devout men. In all times of difficulty and trial his habitual earnest resort was to the throne of grace. There he was accustomed to look for support, for guidance, for every spiritual good, and to find it. Through most of his Christian life he appears to have adopted that most commendable practice, to set apart occasionally days for the special purpose of devotion and self-examination. He had a form of self-examination prepared especially for his pupils and his children after the revival at Williams-town. The daily use of this by himself, during the last year of his life, is supposed to have been of substantial use in enabling him to reach that full assurance of hope, in which he met the king of terrors with so much composure and joy.

In the religion of Dr. Griffin was much of the strength of conception, the ardor and effectiveness, by which as a man he was so distinctly characterized. He had uncommonly vivid impressions of the worth of the soul, and the fearful import of losing it. In one of his printed sermons he has the following sentiment, and in nearly the following language: "Were there but one pagan in the world, and he in the farthest corner of Asia, I solemnly affirm, that it would be the duty of all the Christians in America to go in a body to carry him the gospel, did no greater duty detain them at home, and could he not otherwise be made acquainted with it." To this and similar views which often fell from his lips he was constrained by the love of Christ. With him this was a leading and vital principle. There was no man to whom the Saviour seemed to be in greater degree the centre of attraction—all and in all to his soul. Speaking of some whose religious opinions were essentially diverse from his own, he once said in substance with great emotion, *I would not quarrel with them, if they would but show proper respect to my Redeemer.* At one period of his Christian life he took unusual interest in contemplating *the priesthood of Christ.* The views which he obtained of this subject were remarkably clear and vivid, and to him a source of great satisfaction and joy. In the latter part of his earthly course he rose above some of the strongest propensities of our nature, and exhibited a most desirable measure of heavenliness and humility. When it was intimated to him by one of the trustees of the college, that his infirmities had become such, that the students deemed him incapable of discharging the duties of his station, he replied, *I am not conscious of the incapacity which they allege; but the students must be right, and I submit.* At a later period of his life, when a friend had commended him for his Christian faithfulness, the tranquillity of his features was disturbed, and he said with much feeling, "Do n't say that again; it is not because I am good, but because Christ has died."

3. As a divine. In this capacity he was distinguished as well for his full, uncompromising adherence to the evangelical system, as for the extent and depth of his knowledge in the things of God. The doctrines of the cross, as taught in the Scriptures of truth, he regarded as lying at the foundation of all true religion. He felt that the belief of them, and a practice consistent with it, was in man the very essence of that godliness which is profitable unto all things. It was evidently his attachment to the Lord Jesus Christ, more than any thing besides, which caused him to adhere so closely to the doctrines in question. Hence too the alarm and jealousy

which he was so quick to show at any supposed tendency to depart from them, or any attempt to explain or illustrate them in a manner to which he had not been accustomed. He ever manifested that he felt most keenly for the honor of the Redeemer. It was one of the strongest impressions on his mind—an impression long and anxiously cherished—that men must embrace the doctrines of grace in their full form and extent, in order to their rendering to the Lord Jesus Christ the measure of respect which is his due. The individual besides him is not known to us who has appeared to have this impression in equal strength. Speaking once to the compiler of this article, of certain speculations in divinity which Dr. Griffin regarded with serious apprehension and dislike, he exclaimed with a bursting heart, *I cannot bear to see the laurels stripped from my Saviour's brow.* Thus in a degree which is not common, did his pious feelings conspire with his reasoning powers to produce conviction in favor of the evangelical system.

4. As a teacher of youth. Here will be added only a single remark to what has been already stated. Dr. Griffin was unrivalled in his power of teaching young men to write and speak *with effect.* A gentleman associated with him in the faculty of Williams College, once said to a friend, speaking of the president in this respect, *I should not suppose it possible for any one to take young men of the calibre of those composing our senior class, and prepare them to write and speak with so much power;*—a specimen of the opinion entertained of him by intelligent men of his acquaintance. On this account, in great measure, it was, that so much regret was felt when he retired from the professorship at Andover.

5. As a supporter of benevolent institutions. In this particular he was what his character in other respects would lead us to anticipate. It would be impossible for a man of his comprehensive views, his fervent piety, his enlarged benevolence, to take the attitude of opposition or indifference with regard to such institutions. He esteemed them among the most essential and efficient means of accomplishing God's designs of mercy towards our fallen world. He declared them to be one among the three series of events which he said commenced in the year 1792, and "which need not a fourth to fill the earth with the knowledge of the glory of the Lord." Hence he was always ready to stand forth in support of these institutions with his personal influence, his eloquence, and his property. No man made more tender and commanding appeals to the Christian community in their behalf than he. Few individuals, if any, had an influence equal to his in bringing into existence those charitable societies which aim at the conversion of the world, and which were not known, even in thought, when he came on the stage. When the poor heathen shall cast away their idols and turn to the Lord, many of them, to the latest posterity, will doubtless cherish the name of GRIFFIN with sweet and grateful recollection.

6. As a preacher of the gospel. Here lay his great excellence. In this respect he rose more above other men than in any other. His labors in this line of usefulness were also more productive of good. To style him a *great* preacher, is to name that part of his merits which is least important. As we have seen, he was a most *successful* and *useful* preacher—enabled by the blessing of God to accomplish to an uncommon extent the end of preaching. In the capital point where other *great* preachers have generally failed, he was favored with remarkable success. Here rises an inquiry of vital interest:—To what was this owing? To ascribe it to the power and grace of God, solves the inquiry but in part—or rather not at all, so far as our present object is concerned. What was

there in Dr. Griffin as a preacher—in his mode of exhibiting God's truth—adapted to give it an influence so distinguished? While we regard the Divine Spirit as the sole author of regeneration, we believe, as Dr. Griffin expressed himself most happily, that that Spirit operates in the line of nature; that hence the means best suited to produce effect, are most likely to prove successful; in other words, that the preaching of one man may be expected to be followed by more instances of conversion than that of another, in a degree, because his preaching is better adapted to that result than the preaching of the other.

It is conceived that two things may be mentioned as furnishing reasons for the uncommon success of this man's labors in the gospel. 1. The manner of his preaching was such as to engage attention. His thoughts, his style, the intonations of his voice, his person and action—in a word, the whole substance and form of his sermon—were such as to render it next to impossible for him to be heard with drowsiness or indifference. For the most part, his hearers, from the beginning to the end of his discourse, had no disposition to withhold from him their attention; and if they ever had the disposition, they seldom had the ability. 2. He preached directly to the hearts and the consciences of men. This was his great aim. His uniform endeavor was to impress on the moral sensibilities of his audience the love of Christ, the obligations of the moral law, their lost and helpless state by nature, and the dreadful results which would ensue from their rejection of the message which he delivered. With tremendous power did he arraign the sinner before the bar of his Maker and of his own conscience, showing him what he had done, and what he must do, if he would escape the damnation of hell—at the same time that all his help was in God. The following is the account which he gives of himself as a preacher, in a letter to one of his junior brethren, requesting to be informed as to the course which he had pursued. "I believe that an early commencement and pursuit of a systematic study of the Bible, in connection with a long course of revivals of religion in which I was permitted to be engaged, and an habitual aim, in my ordinary sermons, to reach the conscience and the heart at every stroke, and the habit of striking out, as I corrected my sermons for a new exhibition of them, every clause and word which is not subservient to this end; may be numbered among the most efficacious means of forming my present manner of preaching, such as it is." A certain minister undertook to chide one of his hearers for going to Griffin, as he styled him, declaring that his preaching was mere declamation and rant. *It may be so,* replied the man, *for aught that I know; but after all, he will make me feel.*

In the two things just named lay the secret, so far as means were concerned, of his causing hearers in such numbers to give themselves to God. To these should be added the uncommon spirit of prayer, which gave him power to procure from heaven those divine influences, without which Paul may plant and Apollos water in vain. Would all ministers preach as Dr. Griffin preached—rather we should say, *could* all preach as he preached—with the same interest, and the same pointed cogent appeals to the heart and the conscience, at the same time praying as he prayed, all would have far higher reason to hope for his success.

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## NOTICES OF THE WINTHROP FAMILY.

JOHN WINTHROP, the illustrious ancestor of the Winthrops of this country, and the father of the Massachusetts colony, was the son of Adam Winthrop, and was born in Groton, Suffolk, England, January 12, 1588. In the year 1630, a fleet of fourteen ships with about 840 passengers, some of them from the west of England, but most of them from the vicinity of London, arrived in New England. In this fleet came governor Winthrop, deputy governor Dudley, Mr. Isaac Johnson and his distinguished wife, the lady Arbella, Sir Richard Saltonstall and other persons of wealth and quality. Governor Winthrop landed at Salem, June 12. On the 30th of July, a day of solemn prayer and fasting was kept, when Messrs. Winthrop, Dudley and Wilson entered into church covenant, and the foundation of the first church in Charlestown was laid, which became the first in Boston. The first Court of Assistants was held in Charlestown, on the 23d of August. Mr. Winthrop was governor of the colony twelve years; he was assistant four years, and deputy governor in 1636, 1644 and 1645. He died March 26, 1649. He lived on the lot at the corner of Milk Street, Boston, part of which was afterwards taken for the Old South church, and in the house which the Rev. Thomas Prince afterwards occupied. He kept a journal from the foundation of the colony to near the close of his life, a period of about nineteen years. It begins March 29, 1630, and closes January 11, 1648—9. This journal was published in 1825—6, under the editorial care of the Hon. James Savage, who added many valuable notes. "The talents and virtues," remarks the Rev. Dr. Holmes, "the wealth and influence of this eminent man, signally qualified him for the chief magistracy in an infant plantation of which he was the father as well as governor; and the same rare assemblage of qualifications would have enabled him to shine in a larger sphere, and a more elevated situation."\* The children of governor Winthrop were, 1. John, 2. Henry, 3. Forth, 4. 5. and 6. daughters, whose names, except that of Mary, do not appear, 7. Adam, 8. Stephen, 9. Deane, 10. Samuel, 11. Anne, 12. William, and 13. Joshua. The first six were by the governor's first wife, Mary, daughter of John Forth, Esq. whom he married April 16, 1605. By his second wife, who was the daughter of William Clopton, he had no children. His third wife, Margaret, was the mother of his remaining children, except Joshua. She was the daughter of Sir John Tindal, knight, was married April 29, 1618, and died, greatly lamented, June 14, 1647. His fourth wife, and the mother of Joshua Winthrop, was Martha, the widow of Thomas Coytmore. The son was born Dec. 12, 1648, and died Jan. 11, 1651.

\* The XLth volume of Philosophical Transactions of the Royal Society is dedicated to John Winthrop, grandson of the first governor Winthrop. From the dedication we extract the following sentence. "No sooner were the sciences revived at the beginning of the last century, and that natural knowledge began to be thought a study worthy a real Philosopher, but the ingenious JOHN WINTHROP, Esq., your grandfather, † distinguished himself in the highest rank of learned men, by the early acquaintance he contracted with the most eminent, not only at home, but in his travels all over Europe, by the strict correspondence he afterwards cultivated with them, and by several learned pieces he composed in natural philosophy; which indeed his innate modesty would not suffer him to publish immediately, and when prevailed on by friends to impart some of them to the public, he concealed his name, not being solicitous of the reputation they might reflect on their author: the same principle in you still induces you not to withdraw the veil; it having always been a maxim with both him and you, *Prædesse quam conspicere.*"

† The Grandfather was one of the founders of the Royal Society.

JOHN WINTHROP, the eldest son\* of the venerable governor, was born at Groton, England, Feb. 12, 1606. After completing his education in the University of Cambridge and in Trinity College, Dublin, he travelled into France, Holland, Flanders, Italy, Germany and Turkey, and united the accomplishments of a gentleman with the erudition of a scholar. In 1631, he came with his father's family to New England, and was chosen a magistrate of the colony of which his father was governor. In 1633, he began the plantation of Ipswich. In 1634, he went to England, and in 1635 returned with powers from lords Say and Seal, and Brook, to settle a plantation at the mouth of Connecticut river. He was afterwards chosen governor of the colony of Connecticut. At the restoration of Charles II. he went to England, and obtained a charter incorporating New Haven and Connecticut into one colony, "with a grant of privileges and powers of government, superior to any plantation which had then been settled in America." From this time he was elected governor of Connecticut fourteen years successively till his death. He was one of the most distinguished philosophers of his age. His name appears among the founders of the Royal Society of London. Several of his essays are inserted in the Transactions.† In the height of the Indian war, while he was attending to his official duty in Boston, as one of the Commissioners of the United Colonies, he fell sick of a fever, and died April 7, 1676, and was buried in the same tomb with his father. His first wife was Martha, daughter of Henry Painter, one of the celebrated Assembly of Divines at Westminster. She died at Ipswich, apparently without leaving any children. His second wife was Elizabeth, a daughter of the celebrated Hugh Peters. His children were, 1. Elizabeth, born July 24, 1636; 2. Fitz-John, born at Boston, ‡ March 14, 1639; 3. Wait-Still, born at Boston, Feb. 27, 1641-2; and 4. 5. 6. and 7. daughters, whose names are not mentioned in the accounts to which we have had access. These seven children survived their father, and are remembered in his will.

Fitz-John, who was a captain in Col. Read's regiment at the Restoration in 1660, continued to reside in Connecticut, of which he was governor by nine annual elections, from 1698 till his death, which occurred at Boston, Nov. 27, 1707, in his 69th year. In 1690, he was major-general of the land army designed to attack Canada. He was agent for the colony

\* We will give some account of the governor's remaining children in this note. 2. Henry. He was drowned at Salem, July 2, 1630. Soon after landing, governor Winthrop, in a letter to his wife, July 16, says, "The Lord's hand hath been heavy upon myself in some very near to me. My son Henry! my son Henry! Ah, poor child! Yet it grieves me much more for my dear daughter." Henry had married a lady by the name of Fones, probably his cousin, and left a daughter. He was about twenty-one or twenty-two years old at his death. 3. Forth. It should seem that he died in England some months after his father sailed. Mr. Savage conjectures, i. 66, 384, that he was to have been married to Ursula Sherman, a letter from whom is published. Of the 4. 5. 6. daughters, we know nothing, except of Mary. She is mentioned in the will of her father, dated May 10, 1620. The other two daughters probably died young. 7. Adam. He was born in England, April 7, 1620, came with his father to this country, was admitted freeman, 1641, member of the artillery company, 1642, died August 24, 1652, aged 32. His wife was Elizabeth Glover. He had a son named Adam. 8. Stephen. He was admitted freeman, 1636, member of the artillery company, 1644, representative for Portsmouth same year, went to England, commanded a regiment, and was member of the parliament in Cromwell's time. His wife was Judith. His children were Stephen, John, Margaret, and Judith. 9. Deane. He was born March 16, 1623, was member of the artillery company, 1644, freeman, 1665, was concerned in the settlement of Groton, which was probably so named in honor of his father's native place. He died at Pulling Point, March 16, 1704, aged 81. He had a son Deane, born Sept. 6, 1653, who married and lived in Boston. 10. Samuel. In 1647, he was in the West Indies. In 1648, his father writes to John Winthrop, jr., that Samuel was married in Holland to a Dutch woman, and was intending to visit Boston on his way to Barbadoes. After the death of governor Winthrop, the General Court gave £200 to his infant Joshua; and in case he died before attaining the age of twenty-one years, one third of the sum was to go to the widow, one third to Deane Winthrop, and the remaining third to Samuel Winthrop. 11. Anne. This daughter was born in the Spring of 1630, after her father left England. She died on the passage to this country, aged one and a half years. 12. William. He was born Aug. 14, 1632. He probably died soon, as the town registry does not even record his birth. 13. Joshua. His birth and death have been before mentioned.

† Among his correspondents were Charles II., Sir Isaac Newton, Robert Boyle, Sir Christopher Wren, Tycho Brahe, Dr. Wilkins, Kepler, Galileo, Hooke, John Milton, etc.

‡ Dr. Trumbull says at Ipswich. Hist. Ct. i. 431.

in London, in 1694. "He appears," remarks the historian of Connecticut, "to have been a popular gentleman, and to have sustained a character without blemish." He was a member of the Royal Society of London.

WAIT-STILL WINTHROP,\* brother of the preceding, after living in Connecticut during the life of his father, with whom he was colleague commissioner of the United Colonies in 1675, removed to Boston during the usurpation of the charter rights by Andros, to whom he and his brother Fitz-John were made counsellors.† In the spirit of that oppressor he did not sympathize, for on the breaking out of the revolution in Boston, he was made by the patriots commander of the militia. He was named a member of the council by the new charter of William and Mary. He was afterwards Chief Justice of the Superior Court of Massachusetts, and died Nov. 7, 1717. His wife was Mary, daughter of the Hon. William Browne of Salem, who died June 14, 1690. The inventory of his estate that was divided between his son John of New London, born in Boston, Aug. 26, 1681, and his daughter Ann, wife of Thomas Lechmere, surveyor of the customs in Boston, brother of Lord Lechmere, appraises the property at more than £3,000.

JOHN WINTHROP, the son of Wait-Still, graduated at Harvard College, 1700, married a daughter of governor Joseph Dudley, and died in London Aug. 1, 1747. He was chosen into the Royal Society. The family have preserved many communications of distinguished scientific men to him. His name was mentioned to the Royal Society, by Sir Hans Sloane, and three other members, Jan. 10, 1733. Of seven children, two were sons, John-Still, and Basil, who died unmarried. One daughter married governor Wanton of Rhode Island.‡

\* The middle name was derived from intermarriage of Adam, his great-grandfather, with the family of Still.

† Hutchinson, i. 357.

‡ We have accidentally obtained a somewhat full genealogical account of this branch of the Winthrop family down to the present time, which we here insert, not only on account of its interest, but that it may be preserved for future times.

John Winthrop, son of Wait-Still, married Ann, daughter of Gov. Joseph Dudley. His children were John-Still, Basil, and five daughters.

One married Governor Wanton of Rhode Island.  
 " " Mr. Brown and Mr. Sargent of Salem, Ms.  
 " " Mr. Jeremiah Miller of New London.  
 Rebecca " Gurdon Saltonstall son of Gov. Saltonstall of New London.

Ann, died unmarried.  
 Mrs. Wanton had two sons, Joseph and William, and four daughters.

One married Thomas Wickham of Newport.  
 " " Mr. Coddington " "  
 " " Gov. Brown of Bermuda, a cousin.  
 " " Dr. Destalieur, surgeon in the English army.  
 " " Winthrop Saltonstall of New London.

Mrs. Brown had one son, Gov. Brown of Bermuda—another, Dudley Sargent and others, names unknown.

Mrs. Miller had three sons, Jeremiah, Gurdon, and John, and four daughters.

John married Henrietta Saltonstall.  
 Two daughters married Mr. Tilley of New London.

*Children of Gurdon and Rebecca Saltonstall.*

Gurdon, died unmarried.  
 Rebecca, married David Mumford, merchant of New London.  
 Catharine, " John Richards " "  
 Winthrop, " Ann Wanton, daughter of Gov. Wanton.  
 Dudley, " Frances Babcock.  
 Ann, " Thomas Mumford of Norwich.  
 Rosewell, " Elizabeth Stewart.  
 Elizabeth, " Mr. Ebbets of N. York and Silas Deane of Wethersfield, Minister to France.  
 Mary, " Jeremiah Atwater of New Haven, for many years Steward of Yale College.  
 Richard, died unmarried.  
 Martha, married David Manwaring of New London.  
 Henrietta, " John Miller.  
 Gilbert, " Harriet Babcock.  
 Sarah, " Daniel Buck of Wethersfield.

*Children of David and Rebecca Mumford.*

David, married Ann Pearsall of New York.  
 Rebecca, " Robert Allen of New London.  
 Gurdon, " Ann Van Zandt and Letitia Van Tolon.  
 William, died unmarried.  
 Abigail, married Thompson Phillips of Middletown, brother of Mrs. Judge Cushing of Scituate, Ms.  
 Thomas, married Mary Smith.  
 Ann, " John Duryee of New York.  
 John, died unmarried.  
 Silas Deane, married Ruth ———.

*Children of Winthrop and Ann Saltonstall.*

Rebecca, married Peter Christophers of New London.  
 Gurdon, " Hannah Sage.  
 Mary, " Dr. Thomas Coit of New London.  
 Winthrop, unmarried.  
 Ann, " "

*Children of Dudley and Frances Saltonstall.*

Hannah, married Mr. Walley.  
 Fanny, unmarried.  
 Dudley, married Miss Chapin.  
 Thomas, unmarried.  
 Catharine, married Dr. Dungan of Canandaigua, N. Y.  
 Joshua, " Miss Lewis.  
 Martha, " Mr. Stoddard.

*Children of Rosewell and Elizabeth Saltonstall.*

Abigail, married Dr. Handy of New York.  
 Mary, " Mr. Fell.  
 Elizabeth, unmarried.  
 Richard, " "  
 Hannah, " "  
 Frances, " "  
 Rosewell, married.  
 Francis, " "



JOHN-STILL WINTHROP, son of the preceding, was born at New London, Ct., Jan. 15, 1720, and died at New London, June 6, 1776. He married, Sept. 4, 1750, Jane, only daughter of Francis Borland of Boston, by whom he had John, graduated at Harvard College, 1770; Jane; Francis B., who died at New York, leaving four sons and three daughters; Ann, who married the late David Sears, Esq. of Boston; William, of New York; Joseph, of Charleston, S. C.; Mary and Thomas L. By a second wife, daughter of William Sherriff, a British officer, John-Still had six children, of whom three were living in 1826; Benjamin, of New York, who married a daughter of Peter Stuyvesant, Esq., a descendant of his ancestor's great antagonist; Robert, an admiral in the British navy; and Elizabeth Sebor, of Middletown, Ct.

THOMAS-LINDALL WINTHROP, LL. D., son of John-Still Winthrop, and great-great-grandson of the first governor of Massachusetts, was born at New London, Ct. in March, 1760. He was prepared for college by Mr. Tisdale of Lebanon, one of the most eminent classical scholars of his day. He entered Yale College in September, 1776, a few months before the election of Rev. Dr. Stiles to the presidency, on the resignation of Dr. Daggett. Under the instruction of Dr. Stiles, Mr. Winthrop studied the Hebrew language. At the close of Sophomore year, he took an honorable dismissal from Yale and joined Harvard College, where he received the degree of B. A. in 1780. He then passed some time in Philadelphia, the seat of the United States' government. He then embarked at Nantucket for Amsterdam, in Holland. The vessel was captured and taken to England. By the permission of Admiral Duckworth, Mr. Winthrop visited London, and some of the interior counties of England. He then travelled in Holland, Belgium, French Flanders, and France, and returned to America in the ship St. James, Capt. (afterwards Commodore) Truxton, having as fellow passengers the Polish General Count De Benyowsky, Commodore Manly, and several officers of American privateers, who had been captured by the British ships of war. In July, 1786, Mr. Winthrop married Elizabeth Bowdoin, grand-daughter of Gov. Bowdoin, and eldest

*Children of Mr. David and Mrs. Martha Manwaring.*

William,  
Rebecca, married Elisha Coit, merchant of New York.  
Hannah,  
David, married Lucy Starr.  
Martha,  
Gurdon, married Ann Adams.  
Lucy, " David G. Hubbard, merchant of New York.  
Susanna, " Gurdon Buck, " " "

*Children of John and Henrietta Miller.*

Nancy, Jeremiah, Henrietta, Fanny, Eliza.  
John, married Miss Coit.  
Gurdon, " Ann Tabor.  
Lucy, " John Mooers, Lieutenant in the Navy.

*Children of Gilbert and Harriet Sallonstall.*

Gilbert, married Miss Starr.  
Gurdon.

*Children of Daniel and Sarah Buck.*

Gurdon, married Susanna Manwaring.  
Daniel, " Julia Mitchell, daughter of Judge Mitchell of Wethersfield, and Elizabeth Belden.  
Charles, " Catharine Bradford of New York.  
Winthrop, " Miss Parsons and Eunice Moseley.  
Dudley, " Hetty Hempstead and Martha Adams.

*Children of Elisha and Rebecca Coit.*

Martha M.  
Mary Ann, married Rev. Henry Blatchford of Salem, Ms. and Samuel Hubbard, LL. D., of Boston.  
William D.  
Susanna M., married Thomas Adams, merchant of Boston.  
Sarah L., " Charles Scudder " "  
Gurdon S., " Mary Ann Berwick.

*Child of David and Lucy Manwaring.*

William G.

*Children of Gurdon and Ann Manwaring.*

Martha Ann, married John Moore of New York.  
Mary, " Van Zandt Mumford "  
Elizabeth, " J. Mason McJimsey, son of the Rev. Mr. McJimsey.  
Susan, " Benjamin Babcock.

*Children of David G. and Lucy Hubbard.*

Hon. William J. married Eliza, daughter of Dr. James P. Chaplin of Cambridgeport, and Deborah, daughter of Hon. Moses P. Payson of Bath, N. H.  
David M., Elizabeth, Martha, Charles D., Samuel, Harriet, Lucy married Thomas C. Fanning, of Albion, New York, Daniel and Lydia C.

*Children of Gurdon and Susanna Buck.*

David, married Matilda Hall  
Gurdon, " Henrietta Wolf of Geneva, Switzerland.  
Charles D., Daniel, Sarah, Edward, George, Henry.  
Elizabeth, married John Auchincloss of New York.  
Rebecca C.

*Children of Rev. Henry Blatchford and Mary Ann Coit.*

Rebecca C., married Marshall S. Scudder, Alicia H.

*Children of Samuel Hubbard and Mary Ann Blatchford (maiden name, Coit.)*

Sarah Wisner, Samuel, Henry B., William Coit, and James Mascarene.

*Children of Charles Scudder and Sarah L. Coit.*

David C., Samuel H., and Horace E.

daughter of Sir John Temple, Baronet, by whom he has had seven sons and seven daughters.\* Four sons and three daughters survive.

Having previously been a member of the House of Representatives and of the Senate of Massachusetts, Mr. Winthrop was elected Lieutenant-governor of the Commonwealth, in which office he remained seven years, from 1826 to 1832 inclusive. The following made a part of one of the addresses to the citizens of Massachusetts, previous to the election of State officers in the year 1830. "The gentleman, who has honorably sustained the office of Lieutenant-governor, is again offered as a candidate for your suffrages. The interests of but few men, whether we regard family or fortune, are more nearly identified with the reputation of the State than that of Lieutenant-governor Winthrop. He bears a name that Massachusetts has delighted to honor for devotedness to her cause in every period of her annals. To the stern virtues and extensive learning of our colonial governor, he unites the polished manners, republican simplicity, ardent patriotism and liberal sentiments of modern times. The urbane and hospitable manners of his domestic life have acquired for him the respect and affection of an extensive circle of acquaintances, and his munificence to many of our public institutions will cause him to be held in lasting remembrance as a benefactor to his country."

For thirty-six years, Lieutenant-governor Winthrop has been annually chosen one of the trustees of the Massachusetts Society for Promoting Agriculture. For the last ten years, he has been President of that Society. He has also been President of the American Antiquarian Society the past nine years, and President of the Massachusetts Historical Society, having been elected to that office on the resignation, in 1835, of the Hon. John Davis, LL. D. Judge of the United States District Court. Lieutenant-governor Winthrop is a member of the American Academy of Arts and Sciences, of the American Philosophical Society, of the American Statistical Association, of the Historical Societies of Pennsylvania, New York, Maine, Indiana, and Georgia, of the Universal Statistical Society of France; of the last named, he is an honorary President. He is also a member of the Academy of Industry, Manufactures, and Agriculture of Paris, of the Royal Society of Agriculture of Florence, of the Archaeological Society of Athens, and of the Royal Society of Northern Antiquarians at Copenhagen. He is senior member of the Board of Visitors of Harvard University. He was interested in establishing the Primary Schools in Boston, and served three years as chairman of the first Committee, consisting of thirty-six gentlemen, elected by the city. As Trustee and Vice-President of the Institution for Savings, for the establishment of which he was a zealous advocate, he served twenty successive years.

Lieutenant-governor Winthrop has a valuable collection of family pictures and other costly paintings, besides the picture of the first governor of Massachusetts, of the first governor of Connecticut, and of his son, governor Fitz-John Winthrop; and a picture of the grand-father of the first governor of Massachusetts, painted by Holbein, a celebrated portrait-painter of London in the reign of Henry VIII.†

\* The names of the children are, Elizabeth Bowdoin Temple, Sarah Bowdoin, Thomas Lindall, Augusta Temple, Augusta Temple, 2d., James Bowdoin, John Temple, Francis William, Francis William, 2d., Jane, Anne, George Edward, Grenville Temple, and Robert Charles. The last named is Representative to Congress from Suffolk district.

† Our limits will not allow us to give any account of the other branches of the Winthrop family. John Winthrop, LL. D., F. R. S., Hollis Professor of Mathematics in Harvard College, was descended in the fourth generation from the first governor of Massachusetts; his father, grand-father, and great-grand-father bore the name of Adam. Such was his reputation for mathematical learning, that at the age of twenty-four years, he was appointed Hollis Professor. See his life prefixed to the second edition of his

After the preceding was in type, Lieutenant-Governor Winthrop deceased.\* We have room only to insert the following notice of his death.

At a meeting of the Massachusetts Historical Society on the 27th day of February, 1841, by adjournment, for the purpose of receiving the report of a Committee appointed on the 25th inst. on occasion of the death of their late President, the Honorable Thomas Lindall Winthrop, LL. D. to prepare resolutions expressive of their sense of bereavement by this event, and of their estimation of his many services; the report being now made and considered, it was thereupon unanimously

*Voted*, That this Society deeply laments the death of the late Hon. Thomas Lindall Winthrop, who has for many years presided over its deliberations with an urbanity and earnest devotion to its interests not less exemplary and honorable than useful; who, descending in a direct line from the first Governor of Massachusetts, has manifested through a long life the virtues which distinguished his illustrious ancestor; filled to general approbation for several years the office of Lieutenant Governor of the Commonwealth; and exemplified the true uses and fulfilled the obligations of wealth by the liberality of his private charities, and by his patronage of the several important Institutions over which he presided, and others with which he was connected, evinced, as respects the Historical Society, by frequent and valuable benefactions.

*Voted*, That the Corresponding Secretary of this Society be requested to transmit a copy of the above vote to the family of the deceased.

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## HISTORY OF THE UNIVERSITY OF VERMONT.

[By Prof. GEORGE WYLLYS BENEDICT.]

THE University of Vermont, though not incorporated till the year 1791, may be said to have had its origin in the revolution which gave existence to the State whose name it bears. The men who assembled to frame the constitution of 1777, whereby law and order were to take the place of their opposites in the New Hampshire grants, knew that a system of education belonged to every civilized government, and was deemed essential to its preservation. They were contending for freedom. They would have their descendants free also, and well judged that to secure that end they must be educated to be so. They themselves had grown up under the influence of the system existing in the other New England States. They very naturally looked there for the idea on which their own was to be framed. In the institutions of Connecticut and Massachusetts, their fathers had been imbued with the principles which the sons were then striving to maintain, and they would have it the duty of those who might be called upon to legislate for their posterity, to found and cherish such institutions as existed there.

The fortieth section of the second chapter of the constitution is this: "A school or schools shall be established in each town, by the Legislature, for the convenient instruction of youth, with such salaries to the masters paid by each town, making proper use of school lands in each town, thereby to enable them to instruct youth at low prices. One grammar school in each county, and one University in this State, ought to be established by the direction of the General Assembly." But the bare *construction* of a system of education was not all that was in their minds. What they would have the character of its parts, what the kind of influences they would have it exert, and what the duty of the Government of the State towards it, may be inferred from the next section fol-

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Lectures on Comets, Boston, 1811. Four of his sons graduated at Harvard, John, Adam, James, LL. D., a Judge of the Court of Common Pleas, and William. See a life of James in Mass. Hist. Coll. 2 series, x. p. 77. There have graduated at the New England colleges, twenty-four individuals of the name of Winthrop, and two at Columbia College, N. Y.

\* He died February 22.



lowing the one above quoted. "Laws for the encouragement of virtue, and prevention of vice and immorality, shall be made and constantly kept in force; and provision shall be made for their due execution; and all religious societies or bodies of men that have or may be hereafter united and incorporated for the advancement of religion and learning, or for other pious and charitable purposes, shall be encouraged and protected in the enjoyment of the privileges, immunities and estates which they in justice ought to enjoy, under such regulations as the General Assembly of this State shall direct."\*

When the constitution was formed, Vermont was mostly a wilderness. A large part of its territory had never been vested in individuals by any legislative act whatever, the disposal of which devolved, of course, upon the Legislature. Notwithstanding the warfare which was going on with such bitterness of feeling and with so strong an array of power against her, such was the acknowledged character of her inhabitants, both in the council chamber and in the battle field, so strong a presentiment was abroad in the land that in her case at least, the few would be found too strong for the many, and that her right would prevail over the might of her enemies, as to lead to applications for grants of land from the Legislature almost as soon as that body entered upon its duties. The condition of the State at that period was such as to furnish strong inducements for the Legislature to lend a willing ear to such applications. The population of the State was then very small, probably not more than 25,000 in all, if so many.† Independent of the general want of means which is common in all new settlements, the inhabitants were harrassed by a powerful foreign enemy on their borders, laying waste their improvements, and obliging them in many places to seek a refuge for their families by flight till the storm of war should have passed by. But besides this, the existence of the State itself was assailed by diplomacy and force on every side. To raise means for establishing and maintaining the Government and to carry on the war, a natural resort was had to the unappropriated lands at the disposal of the State. If sold, the purchasers would in most cases be persons residing without the State, and thus money from abroad would be brought into the public treasury and the actual inhabitants be left in the same degree unburthened with taxes. Moreover, by selling them at an exceedingly low rate, a rapid increase of population was to be looked for, and thus not only the physical but the political power of the State would be enlarged. From such causes, the granting of lands by the Legislature, began very soon. The first town charters were authorized in 1779, and within two years nearly all the land belonging to the State was thus disposed of. After the year 1787, none remained save a few fractions or gores left out in the survey of the towns.‡

The chief circumstance in these transactions which deserves a notice here, is the provision made, in nearly all of these town charters, for education, in conformity to the system indicated in the constitution. In most cases the towns were to be six miles square, containing 23,040 acres. They were divided into from 65 to 75 rights. Of these rights, five were reserved for the following purposes. One was to be kept for the support of the Gospel; one was to be given to the first settled minister in the town, as his property; one was to be kept for the support of common schools in the town; one for the support of a grammar school in the county, and one was "for the use of a seminary or college." The quantity of land reserved under the last clause, was about 29,000 acres, scattered through about 120 towns and gores, but lying chiefly in the northern part of the State.

\* Vermont State Papers, by William Slade Jr., Middlebury, 1823. p. 254.

† In 1781, the population of the State was estimated at but 30,000.—*Williams's History of Vermont*. Burlington, 1809. Vol. ii. p. 457.

‡ The precipitation and want of care with which these grants were made, as well as the trifling amount for which they were sold, have been a subject of much regret to succeeding statesmen. "The ungranted and confiscated lands seem to have been a boon conferred by Providence for the support of our republic in its infancy, while its subjects were unable to pay taxes; yet the first septenary has seen the whole or nearly the whole of them squandered; and the inhabitants will have reason to think themselves peculiarly fortunate, if they yet escape paying considerable sums on account of them."—*Address of first Council of Censors*. Vide *Slade's Vt. State Papers*, p. 541.

The average price at which the public lands were sold, cannot be placed higher, probably, than five cents an acre.

The hint for these reservations was undoubtedly taken from those in the New Hampshire grants issued by Gov. Benning Wentworth; though with an exception or two, they were made for different purposes.\* The imperfection of early records makes it impossible to commemorate the names of the men who, looking far beyond the circumstances with which they were surrounded, originated a policy which, though it could not begin to operate but very imperfectly in a long time, was intended to act with a constant and beneficial effect on the community for ages to come. It can hardly be doubted however, that the men who thus took care that lands should be set aside for the purposes of education in the very first charters issued and so on, were the same who originated that article in the constitution which indicated, though obscurely, such a proceeding. But however that may have been, the policy must have been regarded by its authors not only as prospective, but very remotely so. The subject of education appears to have received very little attention in any form, for several years after. Even with regard to elementary schools, no law bearing directly on their organization and support was passed, till the year 1787.† This remissness is not at all a subject of wonder. A people who were just breaking their way into the wilderness, who could not build their log cabins in safety, and who with difficulty could furnish their families with the bare necessities of life, could not be expected to think much of a system of school organization, or of founding academies, much less a university. To the hindrances just mentioned, there should be added another of no small consequence, which was, the small number of liberally educated men in the State in the earliest period of its existence.‡ Incidental circumstances did indeed lead to some legislative action in regard to institutions of a higher grade than common schools, but so far from this action being the result of a general sentiment among the people or their representatives in favor of their early establishment in the State, it was such as to show the want of such a sentiment most conclusively. In June, 1785, the Legislature held an adjourned session at Norwich. Dr. John Wheelock, the President of Dartmouth College and Moor's Charity School in Hanover, New Hampshire, presented a memorial praying in behalf of that institution for a grant of land. The petition was offered on Friday afternoon, and referred to a committee, who, on the next Monday reported in favor of granting a township of land containing 23,040 acres, if so much good land could be found unappropriated and lying in one tract, if not, the same amount in portions, "under the direction and approbation of the president of the institution." The report was accepted and leave given to the petitioner to bring in a bill. A bill to that effect was brought in, read, and accepted, and became a law on Tuesday. The preamble set forth as a reason for the grant is: "The Legislature having a high sense of the importance of the said institution of Dartmouth College and Moor's Charity School to mankind at large, and to this Commonwealth in particular; its situation and connections being most favorable to diffuse useful knowledge through the same." No allusion is made in the report of the committee, while speaking of the importance of the institution to this State, and commending the exertions of the president to extend its influence therein, to the probable or desirable existence of such an institution in Vermont. The granting to a College out of the State a quantity of land nearly equal in amount to all that had been reserved for one in it, seems to have been

\* Between the years 1749 and 1764 inclusive, but chiefly in the last four years of that period, Benning Wentworth, Esq., Governor of New Hampshire, made grants of about 130 townships of land in what is now Vermont. The towns were of the same size as those were, which were issued by Vermont, and divided into shares or rights in like manner. He made the following reservations; for himself, 500 acres; one share for the Society for Propagating the Gospel in foreign parts; one share for a glebe for the Church of England; one share for the first settled minister, and one for the benefit of a school in the town.

† In 1784, some petitions were laid before the Legislature in favor of a tax for the support of district schools, but no definitive action was had on the matter. The proposition excited much feeling throughout the State, and strong opposition to it was expressed by a large portion of the inhabitants.—*Letter of Mr. Jehiel Johns to the author.*

‡ "Until 1781, there was scarcely a man in the State except clergymen, who could claim anything more than an ordinary common school education. Indeed, in 1784, there were not more than nine persons in the State, excepting clergymen, who had received a college education."—*Letter of Hon. E. Paine to the author.*



a matter of so little interest to the members, as to have passed as it were *sub silentio*, without debate, not even the ayes and noes being called.\*

The act of the Legislature just spoken of, led to some other propositions to that body which deserve a notice, as among the circumstances that caused a college to be chartered in the State at a much earlier date than was then thought of. The readiness with which so important a grant had been made to Dartmouth College, stimulated Dr. Wheelock to attend the next session of the Legislature, in October of the same year, to ask for a further and still larger one. The Legislature was then sitting at Windsor. An anonymous article appeared in the Vermont Journal, a newspaper published at that place, intended to drive the Doctor from the ground, and to excite in the minds of the members a suspicion, at least, that the future wants of their own State might better receive their attention. The effect was favorable, says the author, but "still it was believed by most members, that it would be many, many years before there could be a college in the State." In order to draw the attention of the Legislature more seriously to the subject, the author presented a memorial to that body at the same session, offering to give £2,000 to be expended in the erection of a suitable building for a college, if the Legislature would incorporate one with suitable powers, fix it in Williamstown, Vt., and endow it with the lands reserved in the State for the purpose of supporting such an institution. "The Legislature paid so much attention to the subject as to appoint a committee to view the place the following June. That committee was appointed from the southern part of the State, where at the time, it was fully believed that the northern part of the State was nearly out of the world, and never could sustain any considerable population, and the committee did not visit the place."†

The scheme of making Vermont in a further degree subsidiary to Dartmouth College, was not relinquished, and came up at the October session of the next year, 1786, in a new and very imposing form. The secretary of the trustees, in a letter to Governor Chittenden, introduces the subject as one of the greatest consequence "to the benefit and glory of the State," and refers to President Wheelock as fully empowered to act on the matter in behalf of the trustees. The President, in his communications, after lauding "the rapid progress of the State towards the summit of civilization and the arts, under the wise guidance of the Legislature," and showing what an amount of clear gain would accrue to its citizens in *solid coin* from not having to spend any money in sustaining academies and colleges, having strengthened these points by the introduction of other related topics, proceeds to make in substance the following propositions—that the Legislature sequester for the use of Dartmouth College the rights of land reserved in the New Hampshire grants for the Propagation Society, and the purposes of a glebe, and those in the Vermont grants for the use of academies and a college, and that on their so doing, the trustees were, in a reasonable time, to set up and maintain an academy in each county with suitable instructors, tuition at these institutions and at Dartmouth College, or at a branch college to be set up within the State, if the Legislature shall ever think it necessary, (though the necessity for that is doubted,) to be free of charge for tuition to all students from the State. Moreover, if after accomplishing so much, any surplus revenue should accrue from the lands, it was to be applied

\* Journal of June Session, 1785. pp. 26, 29, 34. For the act, See Slade's Vt. State papers, p. 497. It may be well to notice a few circumstances which led to a result so different from all subsequent legislation in this State on such matters. Besides the unprepared condition of the State to sustain a college, and the improbability of its being otherwise for a long time to come, it is to be remarked, that though Dartmouth College was then out of the State, and likely to be so forever, it had been considered as within it but a few years before, for a short time, and nominally taken under the patronage of the Legislature in 1778.‡ In the next place, there were but 60 towns represented in the Legislature of 1784-5, and not more than 50 in the June session. A line drawn through Pittsford and Newbury, would leave the whole sixty, save one or two, on its south-east side. Thus former political, and present geographical connections favored the request of Dr. Wheelock. Last, and by no means the least, he asked only for *lands*. All the rest of the State's land had been sold for a trifle, or given away; and to give a township to be somewhere in the northern wilderness, to Dartmouth College, seemed to touch no one's pocket. Had he petitioned for £100 from the State treasury, the matter would have ended very differently, and in less time also.

† Letter of Hon. Elijah Paine to the writer. See Journal of October, 1785, for Memorial of Hon. E. Paine, &c.

‡ Slade's Vermont State papers, pp. 90, 273.



for the support of free schools, and the Legislature, if judged best, might appoint commissioners to see all the proceeds properly applied. Should the Legislature not wish to go upon the entire plan, they might adopt a part of it, with a corresponding diminution of grants on their part, and benefits rendered by the other party.\*

The plan was reported upon by the committee as deserving consideration, and as one which might beneficially affect the State in important particulars. The business was referred to the next session, and the letters and report ordered to be published in "both of the newspapers in this State, three weeks successively, at the cost of the State." Their publication excited considerable attention, and sundry communications in prose and doggerel rhyme, some being rather in favor of the scheme, but most of them decidedly against it, followed.† At an adjourned session in the ensuing February, it came up and was referred to a committee who were to "nominate commissioners &c., if they thought proper," which seems to have ended it.

There can be no doubt that the discussions respecting the above named proposal, were serviceable to the cause of education in the State. There were few topics of excitement acting on the minds of the people to distract them. The strengthening of the State, and the elevation of its character in the eyes of the citizens of other States, as well as its increase in wealth, were the great subjects of thought and conversation among its citizens. A matter which was shown to bear so directly on these ends, and which was placed in a variety of lights, as this was by the different writers, could not fail to draw attention and lead people to think, and thus help to prepare the way for a proper action when the suitable time should arrive. It is to be noticed however, that none of the writers seemed to think of it as being the time then, to establish an institution of the highest grade in the State, though they assert or assume its importance as an object to be kept in view till accomplished.

The unpreparedness of the people or their representatives for taking such a step, is farther seen by the action of the Legislature at the October session in 1787. The memorial of Mr. Paine, referred from the session of 1785, came up again, and with one from Mr. Cornelius Lynde, and accompanying offers for the same object, viz., the establishing of a college in Williamstown, was referred to a committee, who reported that it was inexpedient yet "to fix upon any particular town or county in which a college or university should be erected," on account of the inability to fix with discretion upon a place till the State should be more settled, and because "the donations offered, though very generous, would fall vastly short of the expense necessary to establish one, and maintain the necessary officers," "no immediate support" being to be looked for "from the lands appropriated by this State for the benefit of such an institution." The report was signed by Isaac Tichenor, afterwards Governor of the State, as chairman, he being in the Council of that year. The report was accepted, and the subject postponed.‡

In the mean time, the population of the State was rapidly increasing, and in such directions as to make a very different and much wider distribution of political power than there was previous to the year 1784. What few settlements had been commenced on the borders of Lake Champlain before the American Revolution broke out, were chiefly abandoned during its progress. After peace was declared, the settlers began to return to their former positions, and new settlements were speedily begun along the lake and its tributary streams. In 1789, representatives from twenty-six towns in Addison and Chittenden coun-

\* In those days and for many years, it was a common doctrine, that the Propagation Society rights, as well as the Glebe lands, reserved in the New Hampshire grants before the American Revolution, were by that event made to revert to the State; and the Legislature passed laws appropriating them to other purposes. In process of time all these laws, especially so far as they regarded the Society rights, were set aside by the courts of law, as unconstitutional.

† The letters and reports of committee are to be seen at length in the Vermont Journal for January 1, 1787, et seq., and in the Vermont Gazette, printed at Bennington, for November 27, 1786, et seq. Articles by "A Vermont Farmer," "A Faithful Examiner," and "Peter Wimble" are in the former for January 22d, February 12th and 19th; and by "A Watchman," "An Inhabitant of Vermont," and by "John Wheelock," in the latter for February 19th and 26th, of 1787.

‡ Journal of 1787, October 20.

ties, (the latter extending then quite to the line of the State on the north,) took their seats in the House of Representatives. In 1784, there were none from that entire region. There was by no means a corresponding amount of increase in the number of towns represented in the parts which had been longer settled, and this difference in the increase was still more enlarged in subsequent years. Thus, while in 1784 the political power of the State was confined to about one third of it, lying wholly in the southern and south-eastern part, by the year 1790, from the extension of two lines of organized towns throughout almost the whole extent of its eastern and western borders, and the connections which had been formed between these lines at different points, not only was the political power of the State made to overspread the whole, but in a more obvious degree than before, the whole State had assumed in the eyes of its citizens an individual character which, at least in some respects, must be thought of and cared for as a whole. The bearing of these changes on the character of subsequent legislation, must be obvious to every one.

The attention of the Legislature was brought again and more forcibly to the subject of establishing a college, at their October session of 1789. Just before the opening of the session, there appeared in the Vermont Journal, a long article entitled, "Observations on the establishment of a University in the State of Vermont," by a writer who signed himself "Respublica." The scholarlike tone of this article, and the enlargement and soundness of thought displayed in it, must have produced a strong effect on the minds of all readers accustomed to any reflection. The justness of the views therein presented, and their importance at that time, render it proper to mention a few of them. Says the writer, "The public rights of a free people, the authority of their laws, the constitution of their civil government, and the public freedom and independence, have their foundation in the sentiments, principles, and dispositions of the people. The public interest, therefore, cannot be more essentially promoted than by a general diffusion of the principles of knowledge, morality and religion. The most effectual method mankind have yet found to promote these valuable ends has been, that of an early attention to the instruction and education of youth. With this view, schools and seminaries of learning have been established in every civilized country, and so useful and beneficial have been their effects, that the governments which have established them have ever found it for their interest to encourage and protect them. And they in their turn, by the education of youth, by inculcating the sublime truths of religion, by a general diffusion of knowledge among the people, and by improvements in the arts and sciences, have contributed not a little to advance the honor and to give stability to the governments which have protected them. \* \* \* \* \*

"Vermont ought not to remain dependent upon the instruction and improvements of other States, but to establish an University of learning within herself, to collect, improve, and expand her own genius." He proceeds to specify the other States which had already done so, and to speak of the benefits already accruing to them from so doing; and continuing to urge Vermont to follow their example, says that the success in educating her own sons and encouraging others to visit her intended seminary for such objects, will depend "not on the antiquity of the seminary, but upon the abilities and fidelity of the instructors, the moderate expense of an education, and the general advantages of the institution." He urges the importance of the measure for the sake of posterity, and says "it is by doing good to posterity, that we procure reputation to ourselves." Circumstances, he continues, favor it, the State and public affairs are quiet, people are ready to make donations for such a laudable end. "The great difficulty will be to fix the place for such an institution. The object is so important and the end so valuable, that gentlemen of discernment and discretion will wish to have such an institution near them." \* \* \* \* \*

"That place must therefore be finally assigned for this purpose, which the Assembly, upon a full consideration of all circumstances, shall judge will be most for the benefit and advantage of the State."\*

\* Vermont Journal, September 23, 1789. Many circumstances, but which it is not thought important to mention here, leave no doubt in my mind, that the communication here quoted was written by Samuel Williams, LL. D., the historian of Vermont. G. W. B.



Whether the writer was aware of the intention on the part of Col. (afterwards Gen.) Ira Allen and others to address a memorial on the subject of a college to the Legislature at that session, does not appear. It can hardly be doubted, however, that he was aware of it, though there is no evidence that he wrote for the specific purpose of giving weight to it; but rather to impress upon the minds of the members the great consequence of the subject itself, and their duty to give earnest attention to the business of founding such a seminary without any more delay. In the memorial of Mr. Allen, which was dated, September 16, 1789, after enumerating various reasons of weight why there ought to be no longer delay in establishing a college within this State, he mentions Burlington as a place well fitted for its establishment there not only in regard to its distance from Dartmouth, the natural beauty of the situation, the quality of the soil and other minor considerations, but its favorable position in relation to great lines of travel by land and water for making an institution established there an object of interest in process of time to the inhabitants of Northern New York and Canada, as well as to those of Vermont. He then proceeds: "That so great an object may soon be effected, I offer to the public £4,000 on the following condition, viz. that the Legislature at their next session establish the place for erecting a college in this State at or within two miles of Burlington Bay, in the County of Chittenden, and appoint Trustees for the same." He then specifies, that of the £4,000 thus offered, £1,000 "is to be paid in a proper square of land sufficient to erect all the public buildings on, to form a handsome green and convenient gardens for the officers of college, the price of this tract of land to be estimated by the major part of said Trustees, and the remaining part of said £1,000 is to be paid in provisions, materials, and labor in erecting the public buildings; the remaining £3,000 to be paid to said Trustees in new lands that will rent in produce, that is, wheat, beef, pork, butter, or cheese, payable to the Trustees of said college for the annual interest at six per cent. of said £3,000." This memorial was accompanied with various subscriptions made in Burlington and other towns in the vicinity for the same object, to the amount of about £1,650 more. At the head of the subscription stands the name of him who had so long been at the head of the State in its public relations, Gov. Thomas Chittenden. His subscription of £300 was followed by others of all amounts, to as small a sum as £1 each. Though the perusal of these old subscription lists at first excites a smile at the terms of payment put down with them, so different from what would be seen in an older and more wealthy country, one is soon led to respect the feelings of enthusiasm and enterprise which prompted such efforts in so new a region for an object which could not have been looked upon by most of the people as likely to benefit them save incidentally and quite remotely. New lands, provisions of all sorts, labor, cattle, materials and various manufactured articles, made up the list. Money seemed to be unknown among them. No condition was made in the memorial that the lands reserved "for a seminary or college," in the town charters should be given to the proposed institution, though the allusions to them in the memorial imply that a different course was not even thought of as possible. In the preamble to the subscriptions (doubtless drawn by Col. I. Allen himself) which set forth the usual topics of papers for such objects, such as the importance of such institutions to the well-being of society and the willingness of the subscribers "to assist in so laudable a design" as that of founding one, no other condition was made save that regarding the locality, viz. that it should be in Burlington. All else was left to the discretion of the Legislature.

The Legislature met at Westminster on the 8th of Oct. 1789. Col. Ira Allen was the member from Colchester and Samuel Hitchcock, Esq. the member from Burlington. The committee appointed "to arrange the business necessary to be attended to this session"—Mr. Hitchcock being one of that committee, reported as one item, "that some mode be adopted for the fixing a place for the erection of a college in this State."\* At a subsequent day a time was appointed to take up that article of business, and "the Governor and Council requested

\* Journal for 1789, pp. 12, 22, 23.



to join in Grand Committee for that purpose."\* October 15th, in Grand Committee, "Col. Ira Allen presented a memorial, with a number of subscriptions annexed, amounting to £5,643 12s. praying that a college may be erected in Burlington in the County of Chittenden; said subscriptions to be laid out for the benefit of said College, which were read.

"*Resolved*, That it be recommended to the Legislature to appoint a committee to draft a plan for a constitution and government of a College to be established in this State and make report as soon as may be.

"*Resolved*, That it be recommended to the Legislature to take measures for fixing on the place for erecting a College during the present session."†

When the House took up the report of the Grand Committee, in acting upon the first of the above resolutions, they appointed a committee of two members from each county, which committee were "to nominate a committee for drafting a constitution for a college." The committee thus appointed, "*Report*, That Nathaniel Chipman, Israel Smith, Elijah Paine, Samuel Hitchcock, and Stephen Jacob, Esquires, be a committee to join a committee from the Council for the above purpose, which report was read and accepted."‡ The second resolution led to a long debate. Notwithstanding the liberal offers accompanying the memorial of Mr. Allen, it was decided to be expedient not to be too precipitate in closing with them; but to see if still more liberal ones might not be made in favor of some other place if time were allowed for proper effort; and at any rate to give different parts of the State an opportunity to make offers if they should think proper; for that purpose it was "*Resolved*, That a committee be appointed to receive absolute donations and particular subscriptions for a college." The committee before mentioned were directed to nominate that committee. The committee consisted of Gideon Olin, Esq. of Shaftsbury in Bennington County, Samuel Williams, Esq. of Rutland in Rutland County, Gamaliel Painter, Esq. of Middlebury in Addison County, Col. Ira Allen of Colchester in Chittenden County, Luke Knowlton, Esq. of New Fane in Windham County, Col. Calvin Parkhurst of Royalton in Windsor County, and Elijah Paine, Esq. of Williamstown in Orange County.‡ At that time the whole State was made up of those seven Counties.

No action appears to have been had on the subject of a college at the session of 1790. The session was a very short one (but fourteen days long) and other matters of great weight, viz. the final adjustment of the difficulties with New York, making arrangements for a census of the State, and for admission into the Union, appear to have occupied the attention of the Legislature. The business was brought up at the short adjourned session held in February, 1791, but referred to the next session. In the mean time Gen. Allen made efforts to enlarge the amount of subscriptions in favor of the proposition set forth in his memorial, and with considerable success. Notwithstanding the reasons for appointing the committee, and the fair opportunity for the older and more wealthy parts of the State to make efforts to secure the placing of the proposed institution within their own vicinity, nothing was accomplished by the other members of the committee and they appear not to have made any report to the Legislature.§ Early in the session of October, 1791, the subject was brought up again and laid on the table. A week after, at the instance of Mr. Allen, it went again before the Grand Committee, who recommended the Legislature "to pass a law establishing a College or University in this State at such place as they shall think most convenient and advantageous to the State and beneficial to such an establishment." Messrs. Greene, Arnold, Hitchcock, Williams, Lynde, Marvin and

\* In early times the Governor and Council often met with the House of Representatives to discuss important subjects and to appoint officers for the State. When so constituted, the body was called the *Grand Committee*, afterward the *Joint Committee*.

† Journal for 1789, pp. 12, 22, 23.

‡ Journal of 1789, p. 24.

§ "The Committee of 1789 were offered no donations and received no subscriptions for a college. Every person at the time supposed Mr. Allen's offer was the best which could be obtained; and no other place than Burlington was talked of for a college, so far as I then understood."—*Letter of Hon. E. Paine to the author.*

Brigham were appointed a sub-committee to draft a bill for that purpose, and to report it to the Grand Committee the *next day*.\* The bill was reported accordingly with the name of the place where the institution was to be, and the names of the Trustees left blank. Though there was some discussion on the general question of the expediency of establishing a college, (for some thought that the State was yet too new and poor to justify such a procedure, and some doubted the availability of the large subscription of I. Allen,) the sentiment of a large majority was in favor of proceeding to do so, without longer delay. The question as to the place, led to the nomination of ten or twelve different towns, with an exhibition of the reasons in their favor respectively. Besides the large subscription offered in favor of Burlington, and the expectation that additional donations to an important amount would be made, if the College should be placed there, the prospective advantages of its position were much dwelt upon. The debate was stopped by a motion to ballot for the place. The result of the ballot was 89 in favor of Burlington, 24 for Rutland, 5 for Montpelier, 1 for Danville, 1 for Castleton, 1 for Berlin, and 5 for Williamstown.† To secure a judicious selection of Trustees, a committee of seven was ordered to nominate twenty-one persons, from whom the Grand Committee were to choose by ballot ten Trustees. On the next day their nomination was presented. There was much kind tempered discussion of the principles which should be regarded in the formation of the Board of Trust. Two others were added to the 21 first nominated, the Rev. Asa Burton of Thetford at the nomination of Mr. Robinson of Bennington, and George Bowne of New York, a member of the society of Friends, nominated by Mr. Thompson of Ferrisburgh. Of these two the former was elected by an unanimous ballot and the latter by one nearly so. The whole ten were elected by large majorities, without any contention of feeling, and four or five of them by ballots nearly or quite unanimous.‡ The bill was then recommended to the Legislature on the 26th of October, and passed without opposition. It became a law by the approval of the Governor and Council, on the 3d of November.§

By the Act, the Governor of the State, and Speaker of the House of Representatives for the time being, and the President of the institution, when elected, were to be *ex officio* Trustees, who, together with Caleb Blood, Bethuel Chittenden, Asa Burton, George Bowne, Ira Allen, Charles Platt, Jonathan Arnold, Enoch Woodbridge, Samuel Hitchcock and Jonathan Hunt, and their legally appointed associates and successors, were to be the board of Trustees forever, and to be styled the "Corporation of the University of Vermont." || The board might consist in all of seventeen members at any one time, ten of whom must be residents in the State, and a majority of those residing in the State could constitute a quorum. The vacancies in the Board, save in regard to the *ex officio* members, were to be filled by the Board itself. Besides the powers usually given to bodies incorporated for like purposes, the Board was "to take charge of, lease, rent, and improve, to the best advantage, all such grants as have been already made by the authority of this State for the use and benefit of a College." The Board might possess not more than 70,000 acres of land in the State, and their entire property free of taxation, was not to exceed £100,000, except with farther leave of the Legislature. In their By-Laws the Corporation were to

\* It was doubtless known that the bill was already drawn up. Mr. Hitchcock, one of the committee, was also one of the committee appointed for that purpose at the session of 1789, and drew up the bill then, the main features of it being furnished to him by Rev. Samuel Williams, LL. D., the historian of Vermont.—*Letter of Hon. C. K. Williams to the author.*

† The Journal for this session states, that five ballots were for *Manchester*. But Mr. Jehiel Johns, a member of the Legislature that session, asserts positively that it is an error—that there were no ballots for *Manchester*, but five for *Montpelier*, his *own* ballot and that of four others, whom he names, constituting the five.

‡ Letter from Jehiel Johns to the author.

§ Journal of October, 1791, pp. 5, 17-21, 34, 40.

|| Rev. Caleb Blood, a Baptist clergyman then living in Shaftsbury, Vt.; Rev. Bethuel Chittenden, an Episcopalian clergyman then living in Shelburn, Vt.; Rev. Asa Burton, a Congregational clergyman of Thetford, Vt.; Mr. George Bowne of New York; Gen. Ira Allen of Colchester, Vt.; Charles Platt, Esq., afterwards Judge Platt of Plattsburgh, N. Y.; Enoch Woodbridge, Esq., afterwards Chief Judge of the Supreme Court, of Vergennes, Vt.; Samuel Hitchcock, Esq., afterwards District Judge U. S., of Burlington, Vt.; Hon. Jonathan Hunt, afterwards Lieut. Governor of Vermont, of Vernon, Vt.; Hon. Jonathan Arnold of St. Johnsbury, Vt.



give no preference to any religious sect or denomination ; and when called upon for that purpose, were to lay before the Legislature a statement of the funds, expenditures, rules and regulations of the institution.

The first meeting of the corporation of the University of Vermont was held on the 3d of November, 1791, the day on which the law for its existence was passed. The Board was organized, the Secretary was ordered to notify absent members of their election, and some rules of proceeding were adopted. A committee was appointed to secure the donations already made, or which should afterwards be made, for the benefit of the institution, and the Board adjourned to meet in Burlington in the coming June. At this second meeting, the members present were Gov. Thomas Chittenden, Gideon Olin, Speaker of the House, Gen. Ira Allen, Samuel Hitchcock, Esq., Rev. Asa Burton, Rev. Caleb Blood, and Rev. Bethuel Chittenden. The record shows that they did not esteem the trust with which they were charged one of trifling consequence. Several days were spent in viewing the various situations proposed before they determined upon "the square on which the College and public buildings of the University shall be erected." Fifty acres were set off for this purpose by metes and bounds on lands owned by Gen. Allen. A committee was appointed to see that a portion of the square was cleared, for stately pines were then growing over the whole tract. The committee were ordered, "in securing donations to endeavor to collect such preparations as they shall judge most necessary to expedite the erection of the public building." Measures preparatory to leasing the public lands to applicants were taken, and Mr. Allen was requested to make application to the State of New York and elsewhere, for grants of land for the University. It may be remarked here, that in succeeding years other committees were appointed to address the New York Legislature for the same purpose ; but nothing ever came from such efforts. The days, when the Legislature of one State thought it within their province to furnish aid to a college in another State had passed by.

In October of the same year, 1792, another adjourned meeting was held at Rutland, the Legislature being then in session at that place. At this meeting a difference of opinion arose between Gen. Allen and the rest of the corporation, as to "the true construction of his memorial as it regards his donation of £3,000." The matter was so serious, that the Governor on the part of the Board of Trust, brought it before the Legislature and "requested the advice and direction of the House thereon." It excited much attention and discussion, but as the parties had proposed to submit the matter to the Circuit Court of the United States, it was thought best to leave the business to the discretion of the corporation.\* The matter was finally adjusted at the meeting of that body in October, 1793, when Mr. Allen gave a bond to the corporation for his executing to them warrantee deeds of certain lands, not less than ten thousand acres in amount, within six months, the penalty of failure being £6,000. Another covenant was made between the parties, that Mr. Allen was to be agent for leasing said lands at his own cost, and he engaged to pay to the corporation by the first of November, 1796, £180 in certain articles of produce, and the same amount annually till the annual rents on the said lands should amount to that sum ; and if at any time the annual rents should overgo £180, it was agreed that the surplus should be paid to him or his legal representatives. This arrangement was fraught with important consequences to the institution. As to the subscription of £1,000, which was to be paid in the college square and the erection of buildings, there was no disagreement respecting its purport.

A proposition made by Gen. Allen to the Legislature at the October session of 1793, though it resulted in nothing which had any effect on the University, ought not to go unnoticed. In addition to his former subscription of £4,000, he offered to give certain 1,500 acres of land, if the Legislature would allow him to change the name of the institution. A bill for that purpose was introduced, but on its second reading, it was referred to the next session. In 1795, the subject was brought again before the Legislature by Mr. Allen, with an enlargement and modification of his former proposition. He offered to this effect,

\* Journal of 1792, pp. 19, 20, 58.



that he would bind himself to give £1,000 in certain lands, and "£1,000 lawful money's worth of books and apparatus suitable for the use of said university," provided the Legislature would alter the name of the institution to "Allen's University," this proposed donation and any future ones made by him to revert to him, his heirs and assigns, if without his consent any future change in the name should take place. The Legislature were not satisfied with the method indicated for securing the first named £1,000, and for that or other reasons conjoined, dismissed the whole matter.\*

At the meeting of the corporation in October, 1793, it was "*Voted*, That early in the next summer a house shall be built on the College square for the use of the University." The house was to be forty-eight feet in length, and thirty-seven feet in breadth, two stories in height, and was intended for the residence of the President of the University when elected. The intention was to have a preparatory school opened in it when finished, that the students might be made ready to enter the regular classes of the institution as soon as a larger college edifice could be erected. The house was begun and carried on under the special agency of Joshua Staunton, Esq., who was empowered to collect subscriptions, and apply the avails for such purpose. The building thus begun in 1794, was nearly completed in 1795, in the autumn of which year, General Ira Allen sailed for Europe. He there made a large purchase in France of arms and their accoutrements, for the purpose of supplying the militia of Vermont. The vessel containing them was captured by a British cruiser, and on the charge of a hostile intent against some of the British dependencies, he was involved in the delays and costs of Admiralty Courts. The speculation proved a most unfortunate one for him, and the consequences were very serious to the University of Vermont. As a man of enterprise and activity, and because of the great liberality and ardor manifested by him in procuring the act of incorporation, it was a very natural result, that the corporation deferred the business of getting forward the buildings, for the erection of which he was himself to furnish a large part of the means, very much to him. The agent for building looked mainly to him for direction and aid, and by his departure, the business was left without a suitable head to direct and urge it forward. The agent was also embarrassed and disheartened by the burning of his house containing at the time a considerable quantity of provisions and manufactured articles collected on subscriptions, and to be made use of for the work. Mr. Allen's return was hoped for from month to month, and under these circumstances waited for by all concerned. He himself was not unware, as it seems, of the injurious effect of his prolonged absence on the progress of a work in which his feelings were warmly enlisted, for in a letter dated April, 1797, and addressed to the American minister, Mr. King, at London, on the subject of his detention, he speaks of the ruinous suspense in which his business is kept by it, and particularly the erection of public buildings for the University for which he was collecting materials.† From these causes, there was little more done to the building till the year 1798, when the work was resumed under the charge of David Russel, Esq., he being appointed by Mr. Staunton as a sub-agent for that purpose. In October, 1799, the citizens of Burlington offered to the corporation a further subscription of \$2,300 to aid in erecting a brick edifice and procuring books and apparatus. They also petitioned the corporation to proceed without delay to appoint a President. The Board did not feel themselves justified, however, in taking so important a step, till the financial concerns of the institution should assume a more promising aspect than they had at that time. They formally appointed Mr. Russel their agent for collecting and applying subscriptions, in place of Mr. Staunton, who resigned his office at that meeting; authorized the Rev. Daniel C. Sanders to occupy the building already erected, for the time being, (he, at that time the clergyman of the place, having with the approbation of individual members of the Board, opened a school in it for the preparation of lads for college,) and adjourned, to meet in January, 1800.

\* Journal for 1793, pp. 113, 165. Journal for 1795, pp. 119, 141, et seq.

† See for his account of the whole transaction, the Capture of the Ship Olive Branch, &c., by Ira Allen. Burlington, 1802, p. 112.

The meeting of January, and another in June, 1800, were occupied wholly with attention to the finances of the Board, and in authorizing proper measures for erecting the new building. Contracts for making the brick were entered into by the agent, early in the Spring of 1800, and an agreement made with Mr. Abram Bethrong of Middlebury, to proceed in the erection of the edifice as soon as the season would allow, in 1801, and all other measures were put in as great a state of forwardness as circumstances would allow of. Nothing was done, however, towards the appointment of a Faculty, till the annual meeting in October. At the commencement of that session, another petition was presented by the citizens of Burlington, urging the appointment of a President or other college officers, and containing an obligatory clause, binding the subscribers to the support of such officers as the corporation should appoint, free of charge to the corporation, for three years, or longer, if the state of the University funds should render it necessary. The Rev. Daniel C. Sanders was chosen President on the 17th of October, and was empowered by the Board of Trust to procure a suitable person to act as a Tutor in the institution. Four young gentlemen were admitted, and instruction under the authority of the University was begun.

Though the circumstances of the case seemed then to justify the appointment of officers and the commencement of instruction at the time mentioned, subsequent events showed that the pecuniary resources of the corporation were in reality far less, considering the heavy responsibilities which they were incurring, especially for building, than they naturally supposed them to be. They supposed that the major part of the great subscription of Gen. Ira Allen, on which they and their agent mainly relied for means to build, was well secured; in regard to which, their expectations proved to be in a great measure deceptive. Could they have foreseen that nothing would be realized from that quarter in several years, and but a small portion of it ever, it is doubtful whether the other circumstances which urged them forward to erect a large and costly edifice, and to organize the Faculty, would have been effective for that end at that time. It is not unlikely that they proceeded with more haste than they otherwise would have done, because of an application for a charter of a college at Middlebury, a petition for which had been before the Legislature in 1788 and 1789, and in conformity with which, Middlebury College was chartered only a fortnight after the corporation of the University elected a President. This event so entirely altered the relations of the inhabitants of the State to the University of Vermont, and exerted so direct and powerful an influence on its welfare for nearly forty years, that it cannot, with propriety, be passed by without some notice.

[To be continued.]

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*Five things to be avoided, when called upon to preach in strange Churches.*

1. Do not choose *texts which appear odd*, the choice of which vanity may be supposed to dictate.

2. *Nor a text of censure*: this is assuming.

3. *Nor a text leading to curious and knotty questions*: then it would be said you preached yourself.

4. Do not aim to eclipse the minister of the place, by an *extraordinary display of talent*: this is unkind. But,

5. Choose a text of an *ordinary, edifying nature*, connecting doctrine and practice together, still not a doctrine in respect to which there may be at that time much division among the people; this, I think, does not belong to a stranger. Deliver the discourse with urbanity and Christian feeling; you will then be welcome a second time.—*Dr. Doddridge.*

## A LIST OF GRADUATES AT HARVARD UNIVERSITY,

OF ANTI-REVOLUTIONARY OR LOYALIST PRINCIPLES, IN THE CLASSES PRIOR TO THE REVOLUTION.

[The following "List" aims at little more than that title conveys. *Memoirs* are not designed to be given, but the briefest *memoranda* only, of those to whom it pertains. Even with such cursory mention, not a few are the names on which uncertainty and doubt rest as to the leading particulars. Probably no equal number of graduates coming under any other title could have given occasion to so much fruitless research. Those who became Refugees, the signal of Revolution scattered to the four winds, leaving among us in some instances hardly a descendant in the third generation, and perhaps in a collateral branch, to verify or elucidate some slight circumstance concerning their ancestor: those who remained, to run the risks that grew out of the spirit of the people and the time, are oftentimes here registered upon trust in some tradition concerning them, or upon inference from the family alliances that might be supposed to have swayed or warped their opinions; in some cases, this last consideration being taken in connection with the persons having, as it would seem, or was to be suspected, died in the Provinces or on the other side of the Atlantic. If any names have been unadvisedly inserted, upon such premises, the writer on the other hand, nothing doubts, that more have been overlooked whom his title as truly denominates as any contained in the article. To have made it any thing like complete and faithful, its being conceived and prepared twenty-five years back, would have conduced more than all pains-taking at the present time. The sources of information used by the writer, beside the newspapers of that day, the numerous local histories of our own, and the reports of ancient worthies yet on the stage, appear on the face of the article itself: viz. The Proscribing Act\* of the Massachusetts Provincial Assembly of Oct. 1778; the Loyal Addresses to Gov'rs. Gage and Hutchinson on their respective departures for England [1774 and 1775]; and the "List of Exiles from Massachusetts who died in England during the war."]

## Contractions.

President.....	Pres.	Judge of Probate.....	J. of Pr.	Revolution.....	Rev'n.
Governor.....	Gov.	Justice of Peace.....	J. of P.	Common Pleas..	C. Pl.
Representative.....	Repr.	Attorney.....	Att'y.	Supreme Judicial Court...	S. J. C.
Mandamus }		Merchant.....	Merch.	Clerk.....	Cl.
Counsellor }	M. C.	Executive.....	Exec.	Catalogue.....	Cat.

1714.

REV. DR. EBENEZER GAY, Hingham. This patriarch of the clergy, who survived the Peace several years, and died March 18, 1787, (æt. 91) was, (by the report of some who knew him well and were nearly connected with him,) very averse to the popular cause; how he kept his desk or even himself, does not appear. Among other

offensive texts preserved by tradition as subjects of his preaching, was that on the first news of the surrender of Burgoyne at Saratoga, 1777:—*Let not the rebellious exalt themselves.*

1715.

HON. SAMUEL DANFORTH, son of Rev. Jn. D. [H. U. 1677] of Dorchester—J. of Pr. for Middlesex and for several years,

\* "An Act to prevent the return to the United States of the persons therein named, who have left it and united with the enemies thereof," &c. See the Boston Gazette of Oct. 26, 1778. This Act contains, among perhaps two hundred names, that of sixty alumni of Harvard College, who are designated in the present article by an obelisk. The omission in the Act of some of the names in the succeeding article, the writer knows not how to understand, as on the other hand, one insertion there is, for which we cannot think of any solution. He alludes to "Benjamin Church, physician." Dr. Church who was of [H. U. 1754] can hardly be classed among those who voluntarily left the United States and joined the enemies thereof, &c. He was not only a physician and poet, but a forward and busy whig; but his traitorous correspondence, detected and decyphered, Oct., 1775, having unmasked his pseudo-patriotism, he was, after repeated hearings before the Committee of Safety, allowed, on his own request, after a long imprisonment, to expatriate himself. He took passage in Jan., 1778, for Martinico, but the vessel in which he sailed was never heard of again; and the Act when passed, was probably impotent as to him. Dr. Church was the author of the lines beneath the well-known print representing "The Massacre in King St., Boston," March, 1770, which to a late day was to be seen, and is even now, over so many country, and town fire-places; and one of the chief contributors also to the "Pietas et Gratulatio," &c. of Harvard College on the accession of Geo. III., 1761.



Pres. of his Majesty's Council. The honor of M. C., tendered to him in 1774, together with his townsmen Judge Lee and Tho's Oliver, the popular clamor allowed neither to keep; and bowing to its voice, they jointly resigned before a large assembly, from the steps of the court-house in Cambridge, his residence. He died Oct. 2, 1777, (81).

1718.

HON. THEODORE ATKINSON, Portsmouth, N. H., enjoyed successively or together, the offices of Cl. of the C. Pl. C., Col. of the First regiment of militia in the province, [N. H.], and who was often called into service against the French and Indians, Collector of the port, Naval officer and sheriff. He was one of the Exec. Council and for many years, Secretary of N. H. Finally he rose to the bench of the S. J. C., of which he was the head, when the Rev'n. came to strip him of most of his honors. He died Sept. 22, 1779, (82). [His son, of the same name [H. U. 1757] shared some of his father's offices (as those of State Secretary and Counsellor) and died before him in the bloom of life, Oct. 1769. Gov. John Wentworth of N. H. [H. U. 1755] married his widow when she had been such scarcely a fortnight. The father of the elder T. A. was of Boston, and Atkinson st. so called, takes its name from a lot on its border owned by him.]

HON. BENJAMIN LYNDE, Salem, son of Hon. B. L. [H. U. 1686], was J. of Pr. for Essex and for a long term, 1745-1771, Associate J. of the S. J. C. He presided in Nov. 1770, at the trial of Capt. Preston and his soldiers, resigned his place in 1771 or 2, and died Oct. 9, 1781, (81.)

1722.

WILLIAM BRATTLE, Esq., Cambridge, son of Rev. Wm. B. of Cambridge [H. U. 1680]. He tried the three professions in turn and according to Dr. Allen (Biogr. Dict.) succeeded in them all. From 1736 to 1754, he was to be seen at the Worcester courts. (Willard's Address, &c.) He coveted military honors withal, and his most enduring title has been that of "Gen. B." John Foxcroft, his townsman, drew his portrait as a man of *universal superficial knowledge*. He was at any rate eccentric and an epicure. Having made himself specially odious to the patriots by giving to Gov. Gage the first hint for securing the arsenal (Sept. 1774. See Gordon's Hist. A. R. i. 254) public indignation drove him not only into the city, but under the protection of the camp, as Mrs. Adams relates (Letters, p. 16.) His apology for himself appeared in the Boston Gazette, Sept. 12, 1774. He accompanied the British troops to Halifax, not surviving his arrival, it would seem, more than six months, as his tomb-stone, yet to be seen, is of the date of Oct. 1776.

1723.

BYFIELD LYDE, son of Mr. Edw. L. of Boston and son-in-law of Gov. Belcher, a Lieut. in Gen. Shirley's regiment, J. of P. for Suffolk, &c. He died at Halifax in the autumn of 1776. Lyde is among the "Addressers" of Gov. Gage, on his leaving the country. (See Appendix.)

STEPHEN GREENLEAF, Esq., son of Rev. Daniel G. of Yarmouth [H. U. 1699], became Sheriff of Suffolk, and died Jan. 26, 1795, (92). He was also another of the signers to the above-mentioned paper.

1724.

HON. ANDREW OLIVER, Boston, 2d son of Hon. Daniel O. Having held the places of Repr. from Boston, a member of the Council, and Secretary of the province, his final and most troublesome dignity was that of Lieut. Gov. of Massachusetts (1770-1774.) His removal was clamorously called for by the Provincial Assembly, when their wishes were realized through another event, his death, March 3, 1774, (67.) The last months of his career were shaded by the chagrin consequent on the exposure of his letters to the British ministry, sent home by Dr. Franklin. His acceptance of the office of Stamp-distributor, on the passage of that obnoxious act, made him a conspicuous mark in the Boston riots of Aug., 1765, when his house suffered severely. (See Gordon's Hist. &c. i. 122.)

1725.

REV. DANIEL ROGERS, son of Dr. D. R., physician in Ipswich [H. U. 1686], was ordained at Littleton, March, 1732, and died Nov. 15, 1782, after a ministry of an half century, the last years of which his obnoxious politics left for him but little repose or comfort. His sons, all of them graduates of Harvard, imbibed his principles. Dr. Eliot, in a note to his Dictionary, makes grateful and laudatory mention of him (p. 412.)

REV. MATHER BYLES, the well-known minister of Hollis St. Church, the desk of which was, through his unyielding loyalty, shut against him in 1777. For a time he was held in durance in his own house, over which a sentinel was placed; an incident which gave rise to one of his much-quoted witticisms. He was intimate with the British officers during their stay in Boston, and the king was duly honored at his family altar. His fame has been preserved still more by his puns than his politics, though the latter have had most faithful representatives in his two daughters \* down to a recent day. A paralysis resulted in his death July 5, 1788, (82).

1725.

†JOSEPH GREEN, Boston, a wit and poet,

\* Catharine, the last survivor, died July 20, 1837, (85.)

who, with a club of congenial spirits amused the town with a brisk succession of fugitive pieces, chiefly satirical, directed, as it might chance, against the Gov. or the Assembly, with little reference to party. The honor of M. C., offered him in 1774, it is said that he promptly declined, but it cannot, on this account, be made a doubt on what side his sympathies were. He quitted Boston during the year just named, and died in London, Dec. 11, 1780, (74.)

1727.

HON. THOMAS HUTCHINSON, son of Hon. Col. H., a Boston merchant; followed, (but as is said, with little skill or success) the same pursuits, until he was induced to turn his attention to civil life. He succeeded his uncle, Edw. H., as J. of Pr. in 1752, became Lt. Gov. in 1758, and occupied the chair of State from 1771 to June 1, 1774. On that day he sailed for England, and died at Brompton, Kent, near London, June, 1780, (69.) His life makes a part of Massachusetts history, and need not be repeated here.

HON. ISRAEL WILLIAMS, Hatfield, fourth son of Rev. Wm. W. of H. [H. U. 1683.] was of the Exec. Council, a Repr. from H. (being one of the noted seventeen "Rescindors"\*) and died Jan. 10, 1788, (79.)

BENJAMIN KENT, of Charlestown, and for a brief period, minister of Marlborough, [Oct. 1733—Feb. 1735,] exchanged his profession to become an attorney, and was "celebrated for his eccentricity and wit." He became a refugee at the Rev'n., and died in Halifax, N. S., 1788, (81.)

1728.

HENRY SHERBURNE, merch. Portsmouth, N. H., a Repr. in the Assembly for 21 years, through a part of which he held the Speaker's chair, made a J. of C. Pl. Ct., a M. C. in 1766, and died March 30, 1767, (58.)

HON. EDMUND TROWBRIDGE, Cambridge, a Judge of the C. J. Ct. of Mass. 1767—1772; in which last year both he and Mr. Lynde (see above,) resigned the office; uneasy, perhaps, at the signs of impending revolution. Judge T.'s timid nature led him to shrink from public odium by all innocent means,† so that, though there is little

doubt he was well affected to the kingly authority, he lived unmolested to his death in C., April 2, 1793, (84.)

JOHN LOVELL, Boston, succeeded [1738] Jer. Gridley in the Latin Grammar school, of which he continued to be "Master" until a celebrity that has reached our times, until 1776, when he attended the British troops to Halifax. He died there in 1778, [70]. His son, James L., [H. U. 1756.] who died at Windham, Me., as late as July, 1814, was, on the other hand, not a clamorion only, but a confessor in the cause of liberty.

1729.

†RICHARD CLARKE, Esq., Boston, an eminent merch. and Tea Consignee (See Gordon's Hist. &c., I. 221); became a Refugee, and died in London at his son-in-law's (John Singleton Copley) Feb. 27, 1795, (85.)

HON. WILLIAM WILLIAMS, Pittsfield, son of Rev. W. W. of Weston, [H. U. 1705.] He is the person, probably, referred to by Hutchinson (Hist. of Mass., iii. 338,) as among the members of the Assembly friendly to the royal prerogative,—awhile [at a later period?] "a Capt. in his Brittanic Majesty's service." He died June 1785, (83.)

HON. JOSEPH LEE, Camb., brother of Thos. L., merch. of Salem, [H. U. 1722] was J. of C. Pl. for Middlesex. The partiality of the Crown (see notice of Danforth,) in one case, subjected him to some disrespect; but his Toryism was probably lukewarm, and he died at his seat in C. at the advanced age of 93, Dec. 5, 1802.

1730.

ELIAKIM HUTCHINSON, Esq., Boston; brother? of Gov. H. He was of the Exec. Council and Chief J. of C. Pl. for Suffolk; and died June 22, 1775, (65.)

†HON. PETER OLIVER, Middleborough, younger brother of Dan. and Andrew, (Lt. Gov.) O. [H. U. 1722 and 1724,]; became J. of the S. J. Ct. in 1756; from which date a turbulent career was before him to the time of his leaving office and country together. In 1774 he refused, (when called upon with other public officers,) to become the stipendiary of the Assembly instead of the Crown; and being soon after "impeached of high crimes and misdemeanors," sailed for England. He died in Birmingham, Oct. 1791, (79.)

HON. THOMAS STEEL, a native and merch. of Boston; removed in a few years to Leicester, where, with the pursuits of a merch. and trader, he became also Repr. of

of excitement,) his fine full-length portrait of Gov. Hutchinson. Of all the Supreme Bench at the opening of the difficulties, the only one said to have been of patriot principles, was the Hon. Wm. Cushing, of Scituate, [H. U. 1751,] who, at a later period presided over the Bench of the U. S. Ct.

\* Applied to a minority in the Provincial Assembly whose votes sustained Gov. Bernard in his demand that an obnoxious vote of the House [Feb. 1768,] be rescinded. His Majesty, through his Secretary of State, (Earl of Hillsboro') required, in the event of refusal, that the Gov. should dissolve the Assembly. The vote, repelling the demand, was 92 to 17. Of this minority, seven names occur in the present article, and which, to avoid repetition of this incident in each several case, may here be given together:—Williams of Hatfield, Edson of Bridgewater, Ruggles of Hardwick, Frye and Brown of Salem, Saltonstall of Haverhill, and Bliss of Springfield.

† Of such, as it was told the writer, was his taking from its frame and consuming (in some season



L., and from 1756—1774, was associate Judge of the Ct. of C. Pl. for Worcester. He seems to have died before 1782. [See Washburn's Hist. of L. in Worcester Co., Mag. ii. 96.]

SAMSON STODDARD, Esq., Chelmsford, son of Rev. S. S., [H. U. 1701.] began as a student of divinity and preacher. These pursuits he exchanged for trade and agriculture; and became a large land-speculator in New Hampshire, one of his tracts of land receiving the name of *Stoddard*, as a town. He was Repr. from C., and Col. of the 2d regiment in Middlesex. As the public horizon grew darker, he fell under the suspicion of toriyism, and was persecuted. His death was in 1777, (68.) (See Allen's Hist. of Chelmsford, p. 129, and Boston Post-Boy, Jan. 11, 1768.)

ROBERT ELIOT GERRISH, Kittery, Me., son of Col. Tim. G., atty.-at-law and Register of Pr. for York Co.; at a later period, Cl. of the Cts. in Nova Scotia, where he died in 1784. [The Gerrishes were partly of Kittery and partly of Newbury, and seem to have been of the patrician *caste* of the land. R. E. G. was elder brother to Jos. G. [H. U. 1752.] The insertion of either name in the present list, is but conjectural.]

†COL. JOSIAH EDSON, Bridgewater, held in high consideration in the town and county. He was a Repr. from B. for a series of years, (See notice of Isr. Williams, *ante*), and was made a M. C. in 1774. He sought the protection of the British camp, and died on Long Island, N. Y., previous to 1782.

1731.

HON. CHAMBERS RUSSELL, son of Hon. Daniel R. of Charlestown, was a Repr. from Lincoln, (his residence), and became J. of the S. J. Ct. of Mass. (1752—1761,) and at some period, a J. of the Admiralty Court. Judge R. died Nov. 24, 1767, (54.)

1732.

†HON. TIMOTHY RUGGLES, son of Rev. T. R. of Rochester, [H. U. 1707,] successively att'y. at R., Sandwich, and [from 1753] at Hardwick; in 1762, made Ch. J. of the Ct. of C. Pl., engaged from 1755 to 1760 in various and important military services, so that his other titles in after time have become merged in that of "Gen. R." He was made M. C. in 1774, remained in Boston during the siege, left for Long Island, and taking passage with the British forces for Halifax, died at Wilmot, N. S. Sept. 1795, (86.) [See notice of Isr. Williams, *ante*, and Willard's "Addr. to the Worcester Bar," pp. 50—54. The notorious Mrs. Spooner of Brookfield, executed with her three accomplices, at Worcester, for the murder of her husband, July 2, 1778, was a daughter of Brigadier Gen. R.]

1733.

WILLIAM VASSALL, Esq.,† Boston and Cambridge, son of Major Leonard V.\* from Jamaica, where the family were long the proprietors of large estates. The stately mansion on Pemberton Hill (since Gardiner Greene's, Esq.) now demolished, was his; and the King's Chapel church was probably his place of worship. Among the Protesters in 1785 against the ordination of Dr. Freeman, and the change in the liturgy of K.'s Ch'l., Wm. Vassall's name is found, "thro' James Lloyd" (himself then, of course, an absentee.) There were some other protesters by proxy. (See Greenwood's Hist. &c., Appendix.) W. V. died at Battersea Rise in Surrey, Eng., May 8, 1800, (85.) Dr. Waterhouse's residence, in Cambridge, is also named, from several sources, as belonging to "Bill Vassall," at some time prior to the Rev'n.; the same individual, it would seem, but whether a citizen of the two places at different times, or whether these domicils were in the relation of city and country seats, is not very clear.

1736.

EDWARD WINSLOW, Plymouth, brother of Gen. John. W. of Marshfield, was Cl. of the Ct., Register of Pr., and Collector of the port in P. With the opening of hostilities, he removed to Halifax with his family, where he died, June 8, 1784, (72.) Dr. Thatcher, who calls him "an accomplished gentleman," says "his funeral was one of ceremonial and display." (Hist. of P., p. 143.)

GEORGE JAFFREY, Esq., merch., Portsmouth, N. H., son of Hon. Geo. J. [H. U. 1702,] married the daughter of Adam Winthrop, Esq., of Boston, [H. U. 1694.] He was Cl. of the S. J. Ct. more than 20 years, of the Exec. Council in 1766. Treasurer of N. H., 1767 to the Rev'n. He died in P. Dec. 1802, (86.) (See Adams's Hist. of P., p. 325.)

FRANCIS HUTCHINSON? son of Hon. Wm. H. [H. U. 1702.] "merch., Norwich, Ct., and a lieut. in Brigadier Gen. Waldo's regiment," (Winthrop's MS. Hist. of Graduates,) died at New Salem, Feb. 1801, (85.)?

1737.

REV. TIMOTHY HARRINGTON, of Walham, minister of Lancaster from 1748, (having been settled 1741—1748, in Swanzy, N. H.) to his death, Dec. 18, 1795, (80.) The Committee of Safety of L. had present-

\* Lewis, John, and William V., [H. U. 1728, 1732, 1733,] were all sons of Major V., (J. Farmer in his Gen. Register,) and were doubtless of kindred principles. But the two first died about the prime of life; Lewis at Quincy, Sept. 15, 1743, (34,) (see notice of L. V. jr., below); and John, then Col. of the Middlesex militia, in Cambridge, Nov. 27, 1747, (35.) Col. Henry V. of Cambr., a younger and uneducated brother, who occupied the "Foster House," as it is now known, was also spared from witnessing "rebellion;" he died March 17, 1769, (46.)



ed his name with others, in a list of unpatriotic citizens; but he averted odium by a dextrous appeal to popular sympathy; [See Willard's Hist. of L. in the Worcester Co. Magazine ii. 306,] although certainly thus accounted by common reputation. An equivocal prayer, which he had been constrained without his option, to offer, when a regiment or corps raised in his neighborhood was sent out to join the American forces, may serve as one of those numberless little traits by which such a reputation is affixed.

REV. AARON WHITNEY, first minister of Petersham, which charge he resigned in May, 1775;—that is, his entrance to his church, one Sunday morning, he suddenly found obstructed by men in the disguise of Indians. From this time he preached in private houses to those who adhered to him; and died Sept. 8, 1779, (66.)

1740.

REV. DR. BENJAMIN STEVENS, minister of Kittery, Me.; a conspicuous candidate, as we have been lately told, for the Presidency of Harvard College (See Quincy's Hist. of H. U.) on the death of Holyoke, [1769] had not his anti-liberty opinions interposed a barrier; at that moment, no literary pretensions would have availed against popular suspicion on that head. Dr. S. died May 6, 1791, in his 71st year, and 41st of his ministry.

1741.

†CAPT. DAVID PHIPS, Cambridge, son of Lt. Gov. Spencer P., [H. U. 1703,] a Lieut. in the British navy in the French war, [1756—1763,] afterwards sheriff of Middlesex, (Query, if held to the Rev'n.) He died in England, July 7, 1811, (87); styled (Gent.'s Mag.) "Capt. David Phips, R. N.," His house, one of several confiscated estates in C., was that of the late Wm. Winthrop, the extremity of old Cambridge, towards Boston. The present Earl of Mulgrave is said to be in the line of descent from him.

REV. EDWARD WINSLOW, son of Joshua W. of Boston, entered the Episcopal ch. after some opposition from his friends, (having by them been destined for the Congregational ministry, and to escape from whose control, he betook himself for a while to commerce,) and succeeded Dr. Wm. Sam. Johnson at Stratford, Ct. From 1764—1777, he was Rector of Quincy; but as, on the Rev'n. opening, he could neither consent to omit, nor yet safely read, the prayers for the king, he resigned and removed to New York city. Here he died suddenly, while ascending the steps of his house, on his return from a funeral, Oct. 31, 1780, (59,) and was buried under the altar of St. George's church.

JOSEPH WALDO, merch. in Boston, until the Rev'n.; from that time he resided in Bristol, Eng., where he died in 1816, (94.)

1742.

REV. DR. SAMUEL AUCHMUTY, son of Robt. A., Esq., of Boston, J. of the Admiralty Ct., died as Rector of Trinity ch., New York city, March 4, 1777, (55.) His brother Robert succeeded in 1768 to his father's place, but appeared once afterwards, says Eliot, at the bar, as colleague with John Adams, in defence of Capt. Preston, [1770,] "and perhaps no plea was ever more admired, though the tide of prejudice rose high against his cause. He was a zealous royalist, and died in England." Auchmuty's lane, (now Essex st.,) takes its name from this family.

†NATHANIEL HATCH, Dorchester, Cl. of the S. J. Ct., and J. of C. Pl. for Suffolk, became a refugee, and died in or before 1785.

1743.

†HON. FOSTER HUTCHINSON, brother of Gov. H., was a J. of the S. J. Ct. from 1771. He died in Halifax, N. S., May, 1799, (75.)

WILLIAM PYNCHON, Esq. from Springfield, probably; became an eminent barrister in Salem, and died March 14, 1789, (64.) He was esteemed cold to the Rev'n., and when the windows of his house in Summer st. on some occasion were demolished, either during or prior to the Rev'n., he left them long in their ruins, perhaps as an expression of dogged defiance, and replaced them with rude boards.

SAMUEL WALDO, eldest son of Brig. Gen. W.\* of Portland, was a Repr. of the town. He received from Gov. Shirley, a Col.'s commission in the opening of the war of 1744; in 1753, went to Europe, as his father's agent, to procure emigrants to settle the Waldo patent, and persuaded numbers of Germans to return with him. He was also first Judge of Pr. for Cumberland, and died, Apr. 16, 1770, (49.)

1744.

†THOMAS BRINLEY, merch., Boston. One of the "Addressers" of Gov. Gage on his departure. (See Appendix.) He died, probably abroad, in or before 1788.

†NATHANIEL COFFIN, Boston. The father of Admiral Sir Isaac C., in the notice of whom, (Gent.'s Mag. for 1840, p. .) he is styled "4th and youngest son of Nath. C., Cashier of the Customs, in the port of Boston, America." N. C.'s name is found also, beneath the address just referred to, and occurs in the "List of Exiles," &c. (See Appendix,) from which it may be inferred that his death, [between 1782 and 1785,] happened in England.

\* Brig. Gen. W. was second in command jointly with Brig. Gen. Dwight of Brookfield, to Sir Wm. Pepperell on the Louisburg expedition, [1745.] In this enterprise, which has always been the boast of New England historians, as being planned and executed by the colony alone, the influence and landed property of his family had their rise.

COL. PETER FRYE, a Repr. of Salem, (but born in Andover,) for successive years, together with Wm. Brown. (See *post*, and also the notice of Isr. Williams, *ante*.) He was also Register of Pr., and J. of C. Pl. for Essex, while the command of the Salem regiment gave him his best known title in after times. All these he lost with departure at the Rev'n., and died in Camberwell, near London, at the great age of 97, Feb. 1, 1820.

1745.

HON. NATHANIEL ROPES, Salem, Repr. of S., J. of C. Pl. Ct., and one of the Exec. Council. He was also J. of the S. J. Ct. from Jan. 1772 to 1773, when he resigned, under the influence of like motives, probably, with those attributed to Trowbridge. He died March 18, 1774, (48.)

1746.

†HON. JAMES PUTNAM, a native of Danvers, and eminent att'y. in Worcester. He was the Gamaliel of the law to the young aspirants of the profession of that day, John Adams being one of his pupils. He succeeded Jon. Sewall as Att'y.-Gen.; the last under the ancient regime. When rebellion lowered, he took refuge in Boston, and thence sailed to England in 1776. The government of New Brunswick being organized in 1784, he became one of his Majesty's council, and a J. of the S. J. Ct.; and died at St John's, Oct. 23, 1789, (64.)

1747.

FRANCIS WALDO, 2d son of Brigadier Gen. W. of Portland, Me. was a Repr. of P. (1761, 62,) and the first Collector of the port, [1758,] became a refugee, and died at Tunbridge in Kent, Eng., May 9, 1784. (See Willis's Hist. of P. ii. 112.)

†COL. JOHN ERVING, son of the Hon. Jn. E., Boston; Col. of the Boston regiment of militia, a warden of Trinity ch., made a M. C. in 1774, and died at Bath, Eng., June 17, 1816, (89.)

JOHN COTTON, Esq., Deputy Secretary of Mass., (probably under Flucker,) and, as may be inferred, the last incumbent of the office under the Crown. He is *asterized* in 1776, and probably is the person whose death is casually alluded to by Mrs. John Adams in her letters, recently published, [date, July 25, 1775.] The writer, after much pains-taking, can gather nothing as to his family line, or place of nativity.

1748.

HON. TIMOTHY PAINE, son of Hon. Nath. P. of Bristol, R. I., but removed in his boyhood to Worcester, where he seemed to enjoy a monopoly of public trusts;—Cl. of the Cts. 1750—1774, Register of Pr., 1756—1767, Register of Deeds, 1761—1778. Of the Exec. Council, 1766—1773, made a M. C. in 1774. To these distinctions might be added town-offices of various nature. He died July 17, 1793, (63.)

†JONATHAN SEWALL, Esq., a nephew of Ch. Justice S., [H. U. 1721,] was a teacher in Salem until 1756, entered the law, and succeeded Gridley as Att'y-Gen. in 1767; in Nov. 1774, he became the antagonist of his friend John Adams in relation to the rights and prospects of the colonies; the respective writers taking the signatures of *Noranglus* and *Massachusettsensis*. (See Allen's Amer. Biogr., article *Adams*.) He resided in Bristol, Eng., from 1775 to 1786, when he left for Halifax, N. S., where he died, then J. of the Vice-Admiralty Ct. of Appeals, Aug. 1796. [His son, bearing his name, who received the degree of Doctor of Laws from Harvard in 1832, at his recent death, [Nov. 1839,] in Quebec, was Ch. J. of Lower Canada.]

1749.

HON. ANDREW OLIVER, Salem, eldest son of Lt. Gov. O., [H. U. 1724,] married the daughter of Hon. Benj. Lynde, was Ch. J. of C. Pl. for Essex, and often Repr. from S.; one of the earliest members of the American Academy, and author of the "Essay on Comets," [1772.] His descendants regard him as partaking of the family loyalty, although the only member of it who did not, in consequence, renounce his country. His death took place in S., early in Dec., 1799.

†REV. JOHN WISWALL, teacher in Portland, 1753, ordained at Falmouth, near P., in 1756; for six months deranged, in 1762; in Aug. 1764, he made a violent *somerset*, and accepted the call of the Episcopal society, then forming in Portland, as their first minister. When Capt. Mowatt's little squadron lay in the harbor, [Apr. 1775,] to which the town shortly after owed its destruction, Wiswall's intimacy, as well as that of some other citizens, with its officers, procured his arrest and close examination by the Committee of Safety. In May, he left his people and the place, [probably with Capt. M.,] and never returned. He remained *unasterized* in the Cat. until 1821. [See Willis's Hist. of Portland, Pt. ii. pp. 48, 67—70, 147—149, 224, 303.]

1751.

†COL. RICHARD SALTONSTALL, Haverhill, son of Hon. Judge S., [H. U. 1722,] commanded a regiment in the French War, [1756—1763,] soon after became Sheriff of Essex; a Repr. from H. (See notice of I. Williams, *ante*.) On some exciting occasion, his house was surrounded by a mob from the west parish and New Salem, which his resolution and address together, dispersed; till he deemed it best for his security and comfort to sail for England. From lingering regard to his native land, he declined a military commission in his Majesty's service, but lived upon a pension allowed him, to his death at Kensington, Oct. 6, 1785, (53.)

†NATHANIEL RAY THOMAS, Esq.,



Marshfield, son of John T., [H. U. 1715,] J. of P. for Plymouth co., made a M. C. in 1774, died as a refugee in Nova Scotia, in 1791. (See Col. Cent., Oct. 22, 1791.)

JOSEPH WANTON, Esq., son of Gov. Jos. W., of Newport, R. I., was made Intendant of N. by Gen. Prescott, during the British occupancy of that place, and died in 1781 or 2. [Deane's account of this family, (Hist. of Scituate, p. 375,) which had its origin in S., or rather of the two Josephs, is strangely confused and perplexed, the father and son being probably in some particulars put for each other. The elder Jos. was Gov. of Rh. I., 1769—1775, when he was deposed from office; the younger, as individuals of Newport origin concur in assuring me, was neither Gov. (as Deane styles him,) nor Lieut. Gov., as erroneously given in our Triennial Catalogues. Whether it is the father or the son, who "is buried in the Clifton burying ground," is not easy to decide. A son of J. W. of 1751, was not long since an Episcopal minister in or near Liverpool, Eng., according to Deane; who also tells a pleasant story of the father's marriage; [Qu. if not the *grandfather*, as he calls him William?] when the parties, he a Quaker and the lady a Congregationalist, being each opposed and retarded in their wishes at home, at the lover's suggestion, renounced their several faiths, and found refuge under the wing of "the Church."]

†REV. MATHER BYLES, son of Rev. M. B., of Boston, was minister of New London, Ct., 1757—1768, when he became a convert to Episcopacy, was settled at Christ Ch., Boston, until 1775. The Rev'n. carried him to New Brunswick, where he died, as Rector of a church at St. John's, in March, 1814, (80.)

†BENJAMIN GRIDLEY, Esq., "att'y-at-law, Boston,—he died in England" in or before 1800. [Qu. if not the son of the eminent Jer. G.? [H. U., 1725.]

## 1752.

†ABEL WILLARD, Esq., att'y-at-law, Lancaster, son of Col. Sam. W. of L., engaged with John Sprague, Esq., [H. U. 1765,] of L. in a law-firm, "the earliest in that county," and had extensive business. He became a refugee, and died in England, in Nov. 1781. [His widow, a daughter of Rev. Dan. Rogers of Littleton, (before-mentioned,) survived him, and died in Boston a few years since.]

## 1753.

†PELHAM WINSLOW, Esq., att'y-at-law, Plymouth, eldest son of Gen. Jn. W. of Marshfield, was one of the leading citizens of P., but being of kindred loyalty with the rest of his name, accompanied the British troops to Long Island, and died in or before 1785.

WILLIAM ERVING, Esq., Roxbury, laid

the foundation of the Chemistry professorship. He held a military commission in the royal army, on the Cuba expedition, and was present at the capture of Havana, [March, 1762.] During the war of the Rev'n., he seems to have been on foreign service, and returning to America in 1783, died at Jamaica Plain, May 27, 1791, (56.) [John, Wm., and George E., [H. U., 1747, 1753, 1757,] were all sons of Hon. Jn. Erving, who died in Boston, Aug. 20, 1786, (93,) and whose mural tablet is at the west extremity of the Granary burying ground.]

†HON. THOMAS OLIVER, a native of Dorchester, was in 1774 made Lt. Gov., as well as a M. C.; but whose life had been previously so retired, and his habits and tastes in unison, as to give some color to the rumor of the day, that *Thomas* had been mistaken for *Peter*, (the Chief Justice,) in making out the commission. He is spoken of by the few who remember him, as a model of affability and courtesy. He died in Bristol, Eng., Nov. 29, 1815, (82.) [Lt. Gov. O. built and occupied the elegant mansion in Cambr., long, in our time, the residence of Gov. Gerry, and married the sister of John Vassall, of C., who, by a reciprocal connection, cemented their alliance.]

## 1754.

†SAMUEL QUINCY, Esq., Boston, brother of Edmund and Josiah Q., [H. U. 1752, 1763,] whose politics were wide from his own. S. Q. being Solicitor for the Crown, was engaged in the memorable trial of Capt. Preston and the British soldiers, [1770,] arrayed against his younger brother as an antagonist; each, in his professional position that day reversing his party sympathies. Samuel, on becoming a refugee, obtained the same appointment he had lost, in Antigua, W. I., and died on his passage from Tortola to England for his health, Aug. 9, 1789, (55.)

## 1755.

†HON. WILLIAM BROWNE, Salem—Repr. of that place several years; Col. of the Essex regiment; and succeeded for a brief period, Judge Ropes on the Bench of the S. J. Ct. The Provincial Assembly urging their title to nominate to judicial and civil trusts, he was requested to resign that office, held under the royal seal, as also the honor of M. C. to which he had been called; by a county committee, which he contrived to evade. He was deputed Gov. of Bermuda, [1781—1790,] and returning to England, died in Percy st., Westminster, Feb. 13, 1802, (65.)

SIR JOHN WENTWORTH, Portsmouth, N. H., son of Hon. Mark Hunking W., and nephew of Gov. Benning W., [H. U., 1715,]—was Gov. of N. H. 1767—1775; Lt. Gov. of Nova Scotia, 1792—1808; was created a Baronet Apr. 11, 1795, and died at Halifax, Apr. 8, 1820, (83.)



REV. SAMUEL DANA, minister of Groton, 1761—1775; but early in the Rev'n., to which he was very unfriendly, was displaced from his desk. On the return of peace, he seems to have recovered public favor, filled various county offices of trust in Amherst, N. H., (his then residence,) and died, as the "Hon. Sam. D." Apr. 2, 1798, (60.)

1756.

†REV. DR. WILLIAM WALTER, grandson of Rev. N. W. of Roxbury, [H. U., 1684,] married a daughter of Hon. Benj. Lynde, [H. U. 1718], became Rector of Trinity ch., Boston, 1767, having held the place of assistant preacher from 1763. He left this station in 1775, for Nova Scotia, where a general charge of the churches in the province was given him, under the title of Dean of Shelburne. Returning to B. in 1792, on the invitation of Christ Ch., he remained in that connection to his death, Dec. 5, 1800, (64.)

- 1757.

†JOHN VASSALL, Esq., Cambridge, son of Col. Jn. V., [H. U., 1732] He was J. of P. for Middlesex, and built the noble mansion which, in a few years forsaken by its first master, was to become Washington's head quarters, and is now the seat of Madam Craige. J. V. died at Clifton, near Bath, Eng., Oct. 2, 1797, (60,) "almost immediately," says the Gent.'s Mag., (which styles him "of the Crescent, Bath,") "after rising from a hearty dinner. He lived in a princely style in America, but having taken a very active part and spared no expense to uphold the royal cause, in vain, he resigned all to the *ravagers*; and large estates being still left to him in Jamaica, came, with his family, to England. His loyalty went so far, that he would not use on his arms the family motto, *Sape pro rege, semper pro republica.*" Of his four sons, Spencer, the eldest, rose to be Lt. Col. in his Majesty's service, and his gallantry at the assault on Monte Video in Brazil, where he fell, Feb. 1807, won for him abundant praise. (See Gent.'s Mag.) [Samuel V., Esq., of London, of the time of Charles I., and the subject of the imposing monument in King's Chapel, raised to him by "his great-grandson, Florentius V. of the island of Jamaica, but then, [1766,] in London," there cannot be a doubt, was of the same stock with the several Vassalls noticed in this article, (as the common reference to their West India origin and possessions confirms;) but the contrast thus shown between the principles and temper of those above-named with their New England kinsmen may well excite our special wonder. Samuel seems to have been among the foremost confessors to liberty, in the days when such spirits were not rare, and when they wanted not occasions to try their fidelity; and the descendant who se-

lected these qualities as the burthen of his eulogy, must needs have been worthy of his line.]

†DR. CHARLES RUSSELL, son of Hon. James R. of Charlestown, succeeded to the estate of his uncle (Judge) Chambers Russell of Lincoln; married Elizabeth, only child of Col. Henry Vassall of Cambridge; sailed as a physician to Martinico in April, 1775, and died at Antigua, May 27, 1780.

†GEORGE ERVING, merch. in Boston to the Rev'n.; a refugee; he died in London, [George St. Hanover Square,] Jan. 16, 1806, (70.) [See notice of Wm. E. [H. U. 1753.]]

1758.

JOHN FOXCROFT, son of Hon. Fr. F. of Cambridge [H. U. 1712], held for a period the office of Register of Deeds in C.; the latter years of his life being passed as a mere gentleman of leisure. Though obnoxious in a measure from opinions which he took no pains to conceal, he escaped on the whole with little molestation, and died Dec. 24, 1802, (63.) [The house of the late Hon. Fr. F. at Cambridge was burnt at night, Jan. 24, 1777; as some surmised, not without design, and possibly the act of some party zealots. The mansion of Judge Oliver in Middleborough underwent the same fate, early in the war, not without exciting like suspicions.]

DR. SAMUEL DANFORTH, son of Hon. S. D. [H. U. 1715], commenced practice at Newport, R. I., and removed to Boston, where he remained through the siege, much to his unpopularity. His future eminence placed him at the head of the Mass. Medical Society, and he died, the last survivor of his class, Nov. 17, 1827, (87.)

†THOMAS HUTCHINSON, eldest son of Gov. H., merch. in Boston, and J. of C. Pl. from 1772 to the Rev'n. He was denounced in 1769 as a foreign importer contrary to the agreement of the Boston merchants. Though his death [in England] took place in 1811, by some singular oversight he was denoted as living until Cat. of 1827.

DAVID WYER, Esq., att'y-at-law, Portland, Me., had much reputation, of which a part he owed to his wit. He was commonly secured by the royal and episcopal party, from a mutual sympathy; Bradbury [H. U. 1757] being generally arrayed against him. W. was made king's att'y. for the county, and on the destruction of the town, removed to Stroudwater, where he died Feb. 29, 1776, (35.)

1759.

†COL. BENJAMIN PICKMAN, son of Col. B. P. of Salem, and who died Aug. 20, 1773, (67)? merch. in S. in early life; became a refugee, but returned in March, 1785. (See Mrs. Adams's Letters.) His estate, not without difficulty, was dropped from the confiscation act in which it had been included. He died April, 1819, (79.)

REV. LEMUEL HEDGE, minister of Warwick, father of Prof. H. of Cambridge. He was much persecuted as unpatriotic, but his annoyances could not have been of long duration, as his life was cut off in its prime, Oct. 15, 1777, (44.)

1760.

†THOMAS BRATTLE, Esq., Cambridge, son of Gen. Wm. B. [H. U. 1722], and himself known commonly in his time as "Major B." He led the easy self-indulgent life of a gentleman of fortune, and was not from temper disposed to be a confessor in the cause of loyalty; but having been an "Absentee" during the Rev'n, he narrowly saved his house and grounds from the general decree, and long after his return, remained at Newport, R. I., their fate being long kept in suspense. The vote of the Assembly, in his favor, was carried by a bare majority; and such was its unpopularity, that many who aided the measure, were thrown out of their places. During a part of the war, the mansion was the residence of Quarter-master General Mifflin. The Mass. Hist. Coll. contains a notice (Old Series, viii. 82,) at variance in some respects with the above and which would even insinuate that Major B. was a friend to the popular cause. [He died Feb. 7, 1801, (59.)]

†FRANCIS GREEN, son of Benj. G. of Halifax, seems to have passed almost at once from college walls to the camp, as he was an officer in the British forces at the capture of Havana [1762.] The Rev'n. found him a merch. in Boston: a refugee, he married in England a widow lady, by whom he became step-father to two deaf and dumb children, and his interest in them made him an author. ["Essay on imparting speech to the deaf and dumb." Lond. 1783.] He published some pieces on the same subject after his return, which happened in 1799, taking the same year, his second degree at Harvard, thirty-six years out of course. Some changes in the funds reduced his property; and in his last years he was mainly dependent on his half-pay as a British officer. He died at Medford, his residence, April 21, 1809, (67.)

†HON. DANIEL LEONARD, of Norton, cousin to the Hon. Geo. L. [H. U. 1748], att'y in Taunton and Rep. for some years before the Rev'n. In a recent work, he is spoken of as conspicuous by a passion for display in his dress and equipage; such as being among the earliest to wear gold lace on his hat and to set up a chariot. He left the country, and after filling the office of Ch. Justice of Bermuda an unknown period, died in Lond., June 27, 1829, (89); being the last survivor of his class. Even at that age, a casualty was the cause of his death; the accidental bursting of a pistol in his hand.

LEWIS VASSALL, gent. in Quincy, son of L. V. of Q. [H. U. 1728] and cousin of J.

V. [H. U. 1757] is supposed early to have left the country, and *appears* to have died sometime before Aug. 1785: but over both the place and the time utter darkness rests, and all the pains-taking of the writer has been spent for nought. It is noticeable that his name is not found in the long list given in the Proscribing Act of 1778, which contains others of the family.

†DANIEL BLISS, Esq., son of Rev. D. B. of Concord; att'y-at-law at Rutland in 1765, removed to Concord in 1772, with his family went to Boston in the spring of 1775 and thence with the British troops to Quebec. Having been made Commissary to the army, he settled at the close of the war at Frederickton, N. B., and received the office of Chief Justice of the Ct. of C. Pl. He died at Bellemont, N. B., April, 1806, (66.) He often, from the Provinces, revisited his native State, where he would gladly have finished his career.

WILLIAMS BRADFORD, one of the King's counsellors, at New Providence, Bahamas, died in 1801, (61.)

REV. TIMOTHY FULLER, of Middleton, minister of Princeton from 1767—1776; when he was dismissed after a year of disaffection and strife, one source of which was Mr. F.'s supposed unfriendliness to the cause of liberty. He removed to Merrimack, N. H. in 1796, and died there July 5, 1805, (66.)

1761.

†PETER OLIVER, Esq., 2d son of Judge P. O. (H. U. 1730), physician at Scituate in early life; died at Shrewsbury, Eng., Sept., 1822, (81.) He it was who made the surly reply to the request of the Mass. Hist. Society for the loan of Hubbard's MSS. History of New England, a rare and solitary copy which the Judge, his father, had transcribed with his own hand. (See Hist. Coll. 2d Series, iii.) [All the sons, had they lived to full maturity, of so sturdy a loyalist as Judge O., might by a very allowable inference be included in this list; but the eldest and youngest early closed their career—Daniel [H. U. 1758] at sea in sight of the Canary isles (where he was buried,) being then travelling for the restoration of his health, April 22, 1768, (30), and Andrew [H. U. 1765] at his father's in Middleborough, Jan. 1772, (26.)]

THOMAS PALMER, a native of Boston, early from college entered on his travels, and by the Rev'n. was induced to remain in England. He even then remitted home some costly donations to the library of his Alma Mater, and at his death [in Berkeley square, Lond. July 11, 1820, (77)] bequeathed his whole collection in the same way. A considerable land-lot on the range of what now is Pearl st., but then unoccupied, and styled, "Palmer's Pasture," belonged to him, as did a portion of Mount Hope in Rhode Island. [Palmer married Miss Royal of Medford, the daughter of



Col. Isaac R., with whose sisters George Erving and the younger Pepperell made similar alliances.]

†SAMUEL SEWALL, Esq., of Brookline, att'y-at-law in Boston, until the Rev'n., died in Bristol, Eng., May 6, 1811, (66.)

DR. ISAAC RAND, son of Dr. I. R. of Charlestown, became a distinguished physician in Boston—a loyalist, but not imprudently active, though he remained during the siege in the city. He died Sept. 11, 1822, (79.) [R. and Sam'l Williams (his classmate) attended, soon after leaving college, Prof. Winthrop to Newfoundland to observe the transit of Venus.]

†REV. MOSES BADGER, of Haverhill, was the son of Jos. B., a merch. of H., and brother of the Hon. Jos. B. senior, of Gilmanton, N. H., who was of strong whig principles. He married Mary, daughter of Judge Saltonstall, and sister of Col. Richard Saltonstall of H. Prior to the Rev'n., he went to England, there received ordination and was appointed an Episcopal missionary in New Hampshire. When the war commenced, he was friendly to Great Britain, and was for a time a chaplain in her service. He went to New York and there resided some time, and then cautiously returned to his family and friends at H. During the last six years of his life, he was Rector of King's Chapel, Providence, R. I. He was born July 11, 1743, and died, much beloved and lamented, Sept. 19, 1792, (49.) His wife died, Dec. 24, 1791, (42.)

1762.

†ELISHA HUTCHINSON, 2d son of Gov. H., died at Stoke near Birmingham, Eng., July, 1824. [He was a correspondent of the Mass. Hist. Soc. in relation to the publishing of his father's third vol. of the Hist. of Mass.]

†THOMAS DANFORTH, 2d son of Judge D. of Cambridge [H. U. 1715], pursued his profession (the law) while at Charlestown, but ended his course in Lond. April 1820, (76.)

WILLIAM HUTCHINSON, not a son, but a nephew of Gov. H., was a King's counselor at the Bahamas. Died in Lond., [Altona, near Hamburg?] Feb. 6, 1791, (57.) Winthrop's MSS.

†DANIEL OLIVER, 2d son of Lt. Gov. And. O.; from 1771 to 1774, att'y-at-law in Hardwick, where his intimacy with Brig. Gen. Ruggles, confirmed his innate loyalty. The Rev'n. made him an exile, and he died at Ashted in Warwickshire, Eng., May 6, 1826, (82.)

DR. ISAAC WINSLOW, 2d son of Gen. John W., succeeded to the paternal estate at Marshfield, (of which Gov. Winslow was the early proprietor, and which is now a part of the estate of the Hon. Daniel Webster,) and though of congenial sentiments with the rest of the family, seems to have been the only member who here re-

mained. He died in the service of his profession, Oct. 24, 1819, (81.)

†JEREMIAH DUMMER ROGERS, Esq., son of Rev. Dan. R. [H. U. 1725] of Littleton, was an att'y-at-law in his native place. With the rise and progress of popular disaffection and tumult, he seems to have become conspicuously obnoxious, and probably enough sailed with the troops from Boston in the spring of 1776, for Halifax, as he died there, as is supposed, in the course of 1784. His son of the same name, and who received, when in this country in 1824, the degree of Master of Arts from Harvard Coll., died at Nottingham, Eng., where he had long been a respectable and successful teacher, Oct. 21, 1832, (63.)

REV. JOSEPH DOMETT, probably of Boston, became an Episcopal minister in England. He seems to have died before 1809.

DR. MARSHALL SPRING, an eminent physician in Watertown, long and widely resorted to from the country around in the most desperate cases. He died Jan. 11, 1818, (76.) Those who knew him only in latter years, are surprised to learn that during the contest for independence, he was accounted a zealous tory, who would not have been tolerated, says Dr. Thatcher, (Medical Biography,) but that his medical skill could not be dispensed with. From that stand he made the wide transition (with which he was afterwards not seldom taunted in sport or earnest) to a strenuous democrat, on the accession of the Jefferson administration.

MR. JOHN WADSWORTH, tutor at Cambridge, from 1770 to his death. Of imposing talents as a debater, the frequent display to which he was tempted, of his politics, would have lost him his office, but for his great popularity with the students and the efforts of some friends in the Corporation, which, as it was, he managed to keep by the majority of a single vote. (See Eliot's Biogr. Dict., p. 324.) He died at Newton of the small pox, July 12, 1777, (39); and the subscription-monument\* to have been raised for him by the students, failed from the rapid depreciation of the paper-currency in the interval. Dr. Freeman portrays him with tenderness in his Sermon on the Hon. G. R. Minot.

1763.

JOSEPH HOOPER, son of Robert H., Esq. (known by tradition as "King H.") of Marblehead. Stephen H. [H. U. 1761] was an elder son. Of Joseph no trace has been kept and no tidings can be given by those of the name now in M.; which induces the suspicion that he had been from 60 to 70 years a stranger to the place, and had died in England, (*asterized* in Cat.

\* It has been since (in 1802) raised; giving evidence by the lapse of twenty-five years, of the enduring place he held in the remembrance of his pupils.



of 1809.) His name, however, does not appear in the Proscribing Act of 1778. "King" Hooper, there is little doubt, was a staunch adherent of royalty, as became his cognomen, and at the Collins house in Danvers (then owned by him) it was, that Gov. Gage was received when visiting Salem and the vicinity soon after his arrival, June, 1774. [See Felt's Annals of Salem, p. 480.] He died in M., May, 1790, (80.)

SAMSON STODDARD, son of S. S., Esq.,? [H. U. 1730] of whom, see notice. A schoolmaster and J. of P. and Major in the militia. Died, 1779, (36.)

†DR. JOHN JEFFRIES, a distinguished physician in Boston, his native place. From 1771 to 1774, he was a surgeon of a ship of his Majesty's squadron in Boston harbor, and in attendance on the wounded British soldiers at Bunker's Hill. He went with the royal forces to Halifax in 1776, and thence to England, in 1779; obtaining in both places professional employments under the Crown. He commenced his regular medical life in London, 1780; Jan. 7, 1785, he acquired a sort of *eclat* by crossing the British channel with Blanchard, in a balloon, when he landed in the forest of Guines in France. In 1790, he returned to his native country and town, where he continued to practice until his death, Sept. 16, 1819, (75); the cause of which was an hernia, originating (as was said by some) in an over-exertion in his first aerial voyage.

†HON. JOSHUA UPHAM, son of Dr. U. of Brookfield; in 1776, left his profession (of law) which he had followed in his native town, and came to Boston; and thence, in 1778, went to New York, entering then or before, the British service, in which he became aid-de-camp to Sir Guy Carleton (Lord Dorchester), and rose to the rank of Col. of dragoons. When the government of New Brunswick was organized in 1784, he was appointed to the Bench of the S. J. Ct. of that province. In 1807, he visited London on an agency connected with his official department, and died in 1808. He was buried in the church of Mary-le-bone. Judge U. was in college the classmate and *chum* of Col. Pickering. He married a younger daughter of Col. John Murray, of Rutland, one of the prominent gentry and loyalists of the western part of Mass. Daniel Bliss, before mentioned, was another of his sons-in-law.

†HON. SAMSON SALTER BLOWERS, of Boston, grandson of Rev. Tho. B. of Beverly, [H. U. 1695]; studied law with Gov. Hutchinson, (then Judge of Pr. and Lt. Gov.); was with John Adams and Josiah Quincy jr., (the latter, his classmate,) engaged for Capt. Preston and the British soldiers, himself being junior counsel on their trial [Nov. 1770] for what was long and absurdly called the "Boston massacre." Returning from London, (whither he went

in 1774, when hostilities had just broke out,) in the next Spring, he was closely confined on reaching Boston, but soon released. He married Miss Kent, the daughter of Benj. Kent, Esq., [H. U. 1727,] and early taking his flight to Halifax, there pursued his profession, until raised to the Bench, of which, in 1795, he became presiding Judge. He resigned in 1833; and now reposes from his labors, the *oldest living Alumnus of Harvard*, and having rounded nearly a century of years. [Judge B. has a sister still living in Boston, where she has dwelt from the first, whose days have almost "even run" with his. They are respectively completing their 99th and 97th years.]

†HON. JONATHAN BLISS, of Springfield, was a Repr. of S. (See Notice of Isr. Williams, *ante*): became Ch. J. of the S. J. Ct. of New Brunswick, and died at Frederickton, Oct. 1822, (80.) He attended Lord Percy to Concord on the 19th of April, (Dr. J.)

†SAMUEL PORTER, att'y.-at-law in Salem; a refugee who died in London, June, 1798.

1764.

†ELIJAH WILLIAMS, Esq., att'y.-at-law at Deerfield, then at Mendon, and finally at Keene, N. H. Soon after the action at Lexington, he joined the British in Boston. [He died [Qu. in this country?] in 1793, (47.)]

1765.

NATHANIEL SPARHAWK, eldest son of Hon. Col. N. S. of Kittery, Me.; began life as a merch. in Salem, and early in the Rev'n. removed to Haverhill. With his brother, Sam. Hirst S., he was absent in England during the latter part of the struggle, and for some years later, it would seem, as he is said to have been a Commissary at Exeter, in 1792. He received a pension from the Crown, on the ground of the persecution he underwent while resident in Salem. The time of his return to America, does not appear, but he died at Kittery, Oct. 1814, (71.) [Nath., Wm. P., and Sam. H. Sparhawk, [H. U. 1765, 1766, 1771.] were brothers: the father was son-in-law to Sir Wm. Pepperell, the victor of Louisburg, and one need not hesitate to number all the sons (as we clearly must the second,) on the royal side.]

†HON. EDWARD WINSLOW, JR., of Plymouth, son of E. W., Esq., [H. U., 1736,] an accomplished and talented man, says Dr. Thacher; joined the British in Boston before hostilities began, and was chosen a Col. in their service. He afterwards filled the offices of King's Coun'r. and Judge of the S. J. Ct. in New Brunswick, and died at Frederickton, May, 1815, (70.) [E. W., his cousin Pelham W., and his classmate, John Thomas, (both of whose names are here found,) were three of the seven origi-

nal founders of the Old Colony Club, in 1769, now "the Pilgrim Society."]

VRYLING STODDARD, second son of S. S., Esq., of Chelmsford, [H. U. 1730,] of whom see notice; an eminent instructor of youth in C. He died suddenly, May 8, 1779, (33.)

JOHN THOMAS, Esq., Plymouth, son of Col. T., who died at Louisburg in 1745; a refugee, he removed to Liverpool, N. S., and died March 1823, (76.) Gen. John T., who was early in our Rev'n. commander a short time at Roxbury, and who died in Canada, of the small-pox, May, 1776, was a connexion only by marriage; his wife was a sister of his namesake.

†SAMUEL ROGERS, brother of J. D. R., [H. U., 1762]; a refugee, who returned and died as a merch. in Boston, June 1, 1804, (57.)

†SETH WILLIAMS, att'y.-at-law in Taunton; a refugee, who died in London. He is *asterized* in Cat. of 1791.

REV. JAMES LEE, of Concord; minister of Royalston from 1768; he was, like Dana, Fuller, and Hedge, a mark for suspicion and annoyance to his Whig parishioners, and died Feb. 1819, (77.)

†CHARLES CURTIS, "Scituate, gent." Such is the designation, as to name, place, and condition, by the Proscribing act of 1778, of one of its victims. That the graduate of 1765 is the person meant, one cannot but suspect, though Deane, (Hist., &c.) whose notice is brief as may be, makes no allusion to such an incident in his life, and only gives New York as the place of his death. He was, at least, *unasterized* until Cat. of 1833.

1766.

†SIR WILLIAM PEPPERELL, second son of Hon. Nath. Sparhawk of Kittery, Me. He dropped his family name, when adopted as the heir of his grandfather, Sir Wm. P., who had lost his only son, Andrew P., [H. U., 1743,] in the dawn of life, March 1, 1751, (26.) Sir William, himself, died at his seat in Kittery, July 6, 1759, and the new successor to his name, was created successor to his title also in Oct. 1774. He died in London, [Dorset st., Portman sq.] Dec. 2, 1816, (70) which event had been some time preceded by the decay of his mind. (See notice of Palmer, *ante*.)

†RUFUS CHANDLER, son of Hon. John C. of Worcester; studied law with James Putnam, and became a practitioner in W., 1768—1774; went to England, and died in London, where he had lived as a private gentleman, Oct. 11, 1823. [Hon. Col. John C. the 3d, died in London, Edgeware-road, Sept. 26, 1800, (80.) See Gent.'s Mag.] In the schedule exhibited to the commissioners on the claims of the American loyalists, the amount of his confiscated real and personal estates stands at \$11,067; the losses of income from offices and cessation of business, at \$6,000 more. So

moderate was this estimate accounted, compared with the extravagant pretensions of many of his brethren in adversity, that he was commonly known under the appellation of "the honest refugee." (See Lincoln's Hist. of Worcester, p. 275.) This high family, which for half a century held such sway in W. and the surrounding country, is now become extinct in that place to the very name.]

1767.

SIR THOMAS BERNARD, third son of Sir Francis B. (Gov.); born in Lincoln, Eng., came over with his father, when 8 or 10 years of age; returned early from college, and entered at Lincoln's Inn; was called to the bar, 1780; made treasurer of the Foundling Hospital, 1795; the death of his brother, (Sir John,) in the West Indies, 1809, devolved a baronetcy upon him. Oxford soon after created him D. C. L. He was the active and liberal patron of various charities, and author of divers small tracts, the best known of which, ("The Comforts of Old Age,") saw a *fifth* edition (12mo.) in 1820. Sir Tho's. died at Leamington Spa, Warwickshire, July 1, 1818. The Annual Biography, &c. for 1819, says "that he never used his master's degree [at Harvard,] either from disgust towards America as a land of rebels, or from disdain of any but English honors.

†EDWARD OXNARD, merch. in Portland, Me.; temporary reader at the Episcopal society from Wiswall's departure, [See notice of him,] in May, 1775, to the burning of the town. A refugee during the contest, he returned at its close, to engage in an auction and commission store, and died July 2, 1803.

1768.

†DR. WILLIAM PAINE, son of Hon. Tim. P. of Worcester; for a large part of the war, apothecary to the British forces in Rhode Island and at New York; removing, with the Peace, to New Brunswick, he became a Repr. for Charlotte Co. in its Assembly; from 1787 to 1793, his home was in Salem; his father's death, in this last year, led him to return to W., where the large remainder of his days were passed, to his death, April 19, 1833, (83.)

†NATHANIEL CHANDLER, son of Hon. John C. of Worcester, att'y.-at-law in Petersham, until the events were closed by the Rev'n.; for a time he led a corps of volunteers in the British service at New York; the following years were spent in England, and returning in 1784, he became a trader in the place of his former abode. His health failing, he exchanged Petersham for Worcester, where he died March 7, 1801, (51.)

TIMOTHY ORNE, merch. in Salem, son-in-law to Wm. Pynchon, Esq. [H. U. 1743.] died before 1791.



1769.

DR. PETER OLIVER, 3d son of Lt. Gov. Andrew O., probably early entered the medical department of the British army; as he is styled at his death (in Titchfield st., Lond.) April 4, 1795, as "Surgeon to the staff on the Continent." [Qu. in the Duke of York's army?]

EBENEZER BRADISH, son to E. B., the innkeeper in Cambridge, (and son-in-law of Hon. T. Paine of Worcester,) was att'y.-at-law in the same place. His craven apology for signing the Address to Gov. Hutchinson, on his departure, (a humiliation in which he was not left to be singular,) may be seen in the Boston Gaz., Sept. 12, 1774. His habits of indulgence in later years, reduced him to a state of fatuity, so that he was placed under charge at Lancaster, where he died *felo de se*, April 30, 1818.

1770.

WILLIAM SANFORD HUTCHINSON, 3d son of Gov. H., died of consumption in England, Feb. 20, 1780, (28.)

HON. WARD CHIPMAN, grand-son of Rev. Jn. C. of Beverly [H. U. 1711] and son of Jn. C., Esq. att'y.-at-law, Marblehead [H. U. 1738] became Judge of the S. J. C. of New Brunswick, and died at Frederickton, Feb. 9, 1824. Judge C. (who was a brother-in-law of the late Hon. Wm. Gray of Boston) retained an affection for New England, though exiled from its shores; and his son, of the same name and successor to his station and honors, was the most conspicuous member of the class of 1805.

JONATHAN STEARNS, Esq.? att'y.-at-law in Halifax, N. S., of which too he was Repr.; he rose to be Att'y.-Gen. of the province and died in 1798, (49.)

DR. JONATHAN HICKS of Cambridge; "Regimental surgeon in his Majesty's service;" died at Demarara, Feb. 15, 1826.

1771.

SAMUEL HIRST SPARHAWK, son of Hon. Col. N. S. of Kittery, [See notice of N. S. the brother, before]: one of the Addressers of Gov. Gage in Oct. 1775; died in K. Aug. 19, 1789, (38.)

SAMUEL PAINE, son of Hon. Tim. Paine of Worcester [H. U. 1748] associated with his father in some of his various offices before the Rev'n. During that period he was successively in N. York, Nova Scotia, and England. A pension for his loyalty (rather less in amount than \$100) was granted him by the crown. He returned and died in W. June, 1807.

WILLIAM VASSALL, son of W. V. [H. U. 1733] embarked in 1772, then unmarried, for England, and never returned. He is *asterized* in Catal. of 1827.

†DANIEL MURRAY, son of Col. Jn. M. of Rutland, M. C., att'y.-at-law in R. a short time; then entered the British service and

rose to be Major of Dragoons. He was living in Portland on his half-pay in 1830, and died in Belfast in or before 1833.

1772.

†WILLIAM CHANDLER, youngest son of Hon. Jn. C. of Worcester; a refugee, perhaps at New York, until the end of the contest. He died in W. July 1, 1793, (40.)

BENJAMIN LORING, "son of Commodore L. and died in England." *Winthrop's MSS.* He is *asterized* in Catal. of 1797. [Commodore L. was one of the five Commissioners of the Revenue, having his residence at Jamaica Plain; a retired sea-officer probably. His name occurs in the Appendix.]

†SAMUEL MURRAY, son of Col. Jn. M., of whom all that can be found is, that "he accompanied the British troops to Lexington on the 19th of April." (Dr. J.) He seems to have finished his career before 1785.

JOHN LINDALL BORLAND, eldest son of Jn. B. of Cambridge; early gave himself, as his friends in this region supposed, to the profession of arms, and at his death in England, Nov. 16, 1825, he is styled, "Lt. Col. John B. and late of his Majesty."

GEORGE INMAN, son of Ralph I., Esq. of Cambridge; married Miss Badger of Philadelphia, became a refugee, and died with the rank of Capt. in the British army, in the W. Indies (Barbadoes?) in 1789. [Ralph I. was owner of the well-known "Inman-place," latterly known as the "Austin house," and which as late as the close of the last century, was one of the only four dwellings east of Old Cambridge.]

†THOMAS ASTON COFFIN, Esq. son of Wm. C. of Boston and cousin to Admiral Sir Isaac C. (also of Boston) student at law, in company with Ward Chipman, and with Jon. Sewall; at the opening of the difficulties, went to Halifax; became Private Secretary to Sir Guy Carleton (Lord Dorchester) and in 1784, Commissary-General at Quebec, to the British troops. He left the Provinces for England in Nov. 1804, and died in Abingdon st., Westminster, May 31, 1810, (56.) [T. A. C. is by some strange accident, presented in the Triennial Catal., with the suffix of BARONNETUS to his name: such a title is denied by his nearest remaining connections in this region, and the Gent's Mag. (in the mention of his death,) does not recognize it. It was not appended until Cat. of 1815; the preceding Catal. first denoted him as dead.]

DR. MILES WHITWORTH, son of Dr. M. W. of Boston, a refugee; died in England in or before 1779. [The elder Whitworth who died in B. Oct. 6, 1776, (63) "phys. and surgeon," was surgeon in Boston during the seige and in attendance, June, 1775, upon the American wounded brought in as prisoners from Bunker's Hill (Dr. Thacher). He also, not the son, was the



person at some period of the war, in the Commissariat department.]

JONATHAN SIMPSON, son-in-law to Jn. Borland, Esq., Cambridge, (and for some years after the Peace, owner and occupant of the large Borland estate in C.) was Commissary of prisoners in the British service at Charleston, S. C. He returned to Boston, where he finished his days, Dec. 7, 1804, (82.) [J. B., Esq. had residences at the same time in Boston, Cambridge, and Quincy. The latter is probably the house of Ex-President Adams, purchased by his father, prior to his return from Europe in 1788, through his agent at home. The estate in Cambridge, which was extensive enough to embrace the whole square, from the street on the line of the University bookstore for its western limit, terminating eastwardly, at the convergence of the two streets into the Boston road, was in the winter and spring following the capitulation of Saratoga (Oct. 1776) the head-quarters of Gen. Burgoyne and Phillips, and their suites. J. B.'s life was closed by a casualty, June 7, 1775; in descending from his house-top, he was, by a false step, precipitated to the next landing place below.]

1773.

THOMAS FLUCKER, son of Mr. *Secretary* (of Mass.) F. and nephew of Sam. and Francis Waldo (see *ante*) "a Lieut. in the 60th British regiment." (*Winthrop's MSS.*) died in or before 1785. [Henry Knox, afterwards Gen. K. of the artillery department in the American service, married the sister of T. F.]

1774.

DR. FRANCIS BORLAND, second son of J. B., Esq. of Cambridge, physician in Portsmouth, N. H. a few years; died at Somerset, Bristol Co., Ms. 1826. His political cast may be safely assumed, it is thought, from that of all his family.

REV. BENJAMIN LOVELL, youngest son of "Master" John L. [H. U. 1723] joined the British army during the siege of Boston (in what relation is not known) married at Halifax soon after his arrival there in the fleet; and sailing for England, betook himself to the church as a resource. He received orders and died at Ashe in Surry, (his second *cure*) March 14, 1828, (73.)

BRINLEY SYLVESTER OLIVER, 4th son of Lt. Gov O., was a surgeon in the British navy. He is *asterized* in Cat. of 1830.

JAMES PUTNAM, ESQ., son of Hon. Js. P. of Worcester; from college retired very early to Nova Scotia, where he soon acquired the favor of the Duke of Kent, (then in the Provinces) to whom he owed the office of Marshal: [According to Dr. J. he was at this time appointed Barrack-master General at New York by Lord Dorchester]; he accompanied his royal patron

to England, became one of his household and was made an executor of his will. Js. P. died in Oxford st. Lond. March 2, 1838, (85.) [The two Worcester families of Chandler and Putnam were allied by inter-marriage as well as by sympathetic action in the politics of their time.]

## APPENDIX.

The Loyal Address from "the gentlemen and principal inhabitants [ ] of Boston" to Gov. Gage on his departure, contains among other names, those of,---John Erving, William Brattle, Ralph Truman, Richard Clarke, David Phips, Byfield Lyde, Stephen Greenleaf, Thos. Hutchinson, Francis Green, Sam. Hirst Sparhawk, Jon. Simpson, jr., James Lloyd, Edward Winslow, Isaac Winslow, Joshua Loring, jr., Edw. Hutchinson, Miles Whetworth, Tho. Brinley, Nath. Coffin, Benj. Gridley. *Almon's Remembrancer*, Oct. 5, 1775.

The Address on the same occasion of "the gentlemen who were driven from their habitations in the country, to the town of Boston," presents, (a part only),---John Chandler, David Phips, Tho. Foster, James Putnam, Richard Saltonstall, Pelham Winslow, Peter Oliver, jr., Peter Oliver, sen., Daniel Oliver, Seth Williams, jr., Jon. Stearns, Edward Winslow, jr., Charles Curtis, Ward Chipman, Nath. Chandler, Samuel Paine, William Chandler, James Putnam, jr.

The following "List of Persons, who have died in exile from the Massachusetts only," (See Mass. Spy, Nov. 6, 1783,) recurs to mind some of the subjects of the foregoing article, or of the families to which they belonged. The List is not here given entire:---Gov. Bernard, lady and son, Gov. Hutchinson, son and daughter, Mrs. Oliver, (another daughter,) daughter of Thomas Hutchinson, Rev. Mr. Troutbeck, Mr. Robinson, commissioner, Col. Royal, Commodore Loring, Mr. Nathaniel Coffin, Mr. Joseph Green, young Mr. Green, Mr. Thompson, *Medford*, Mr. Wyer, *Newbury*, Mr. Martin Howard, Rev. Mr. Sergeant and daughter, Mr. Robert Temple, Mr. Dobney, Mr. Vassall's daughter and servant, Lt. Gov. Oliver's lady, Mrs. Gardiner, Mrs. Pepperell, Mrs. Amory, Mrs. Savage, Mrs. Cordis, Mrs. Jeffries, Mrs. Prince, Mrs. Barrell, Miss Katy Hutchinson, Miss Borland, Miss Sewall, Mr. Flucker, Mr. Pepperell. [Mr. Robinson was the assailant of James Otis, Esq., at the British coffee-house in King st., Boston, Sept. 1769; a fracas which ended in the latter's hopeless insanity; and for which he recovered of Mr. R. \$2,000 damages. The amount he magnanimously remitted, on the other's acknowledgment of the offence. Mr. Martin Howard was a Boston lawyer of some repute, who had written to vindicate the right of Parliament to tax the colonies; and whose house was demolished in the riots of Aug. 1765, an outbreak prompted by the first tidings of the passage of the Stamp-act. (See Gordon's Hist. Am. Rev., i. 127. 181. 201.) Mr. Troutbeck had been assistant minister at King' Chapel ch.; and Mr. Sergeant, probably the Rev. Winwood S., Episcopal successor for a few years to East Athorp at Cambridge. There is yet another name, which the writer, from a natural curiosity at so near a coincidence with his own, would gladly trace out; but the desire must die in its birth.

## JURIDICAL STATISTICS FOR THE COUNTY OF SUFFOLK,

VIZ. JUDGES OF SUPERIOR COURT OF JUDICATURE AND OF SUPREME JUDICIAL COURT OF MASSACHUSETTS; AND BARRISTERS, COUNSELLORS AND ATTORNIES;  
WITH BRIEF NOTICES OF THOSE WHO HAVE DECEASED,  
OR RETIRED FROM PUBLIC LIFE.

[By ALDEN BRADFORD, S. H. S.]

UNDER the first charter, which was granted in 1630 and revoked in 1685, the governor and assistants formed the highest Judicial tribunal in the colony. Several of these were citizens of Suffolk; but few were educated lawyers—of whom were governor *Winthrop*, *Richard Bellingham*, *Simon Bradstreet*, and *Roger Ludlow*. Nor is it certain the two last were so educated. *Bradstreet* had his education in one of the English universities; and afterwards gave his attention to law and politics; but there is no direct proof of his being a practising attorney. He came to Massachusetts in 1630, at the age of twenty-two or three—was generally one of the assistants, and several years governor after 1679. He survived all the *first-comers*; and died at the age of ninety, or nearly. *Ludlow* was a principal character among those who came in May and June, 1630, and settled Dorchester. He was one of the assistants that year, and for four years after, until he with others removed from that place in 1635, and made a settlement at Windsor, on Connecticut river. He was a leading character in that colony. Before his removal, he was one year deputy-governor. If not a regularly educated lawyer, “he was learned in the law;” and considered “second to none in New England, in the knowledge of jurisprudence.” *John Haynes*, who came into the colony in 1633 and resided in Boston or Cambridge two years, had received a better education than common; and was esteemed an able statesman and civilian; but it is not recollected whether he was of the legal profession. He was chosen one of the council, or assistants, in 1634: and raised to the office of governor in 1635. In 1636, he removed to Connecticut river, with Rev. Mr. *Hooker* and others, and began the settlement of Hartford. He was one of the pillars of that colony several years; and he possessed a large estate, about \$2,000 a year; which often confers or increases influence. *Thomas Morton*, who resided some time at Mt. Wollaston, (Quincy,) as early as 1625, and continued several years, (being sent to England for bad conduct, but returning,) was a lawyer by profession, educated at one of the Inns in London; but called by the writers of that day a petti-fogger. Perhaps he did not complete his education as an attorney. He was an unprincipled and vicious character. He could not endure the pious and strict morals of the Puritans, and he was their bitter accuser with the ministry and bishops in England. It is not to be wondered then, that the government here sent him as a prisoner to England. The good people of Plymouth, indeed, in 1628, resolved to send him to England for his immoral and turbulent conduct before *Winthrop* came over.

*Richard Bellingham* was learned in the law, from study and practice, as well as correct in morals, and a lover and supporter of justice. He was long time of the board of assistants; and several years governor after the death of *Endicott*, in 1665, and once in the life time of *Winthrop*. He came over in 1634.

*Thomas Lechford*, an inhabitant of Boston from 1637 to 1641, was a lawyer, or attorney, by profession. But he found little business; as the people usually managed their own causes; and the governor and assistants discouraged him as an attorney; and in other respects withheld from him their favor and friendship. That his conduct was really dishonorable, does not appear: but he was accused of not being duly submissive to the judgment of the civil rulers; as he disapproved and censured their policy in ecclesiastical affairs. The difficulty is explained, by recollecting that he was an Episcopalian; and though he had been a non-conformist in some things before he left England, like *Blackstone* he was unwilling to submit to the discipline and modes of worship practised and enjoined in the colony. On one occasion, he was reprimanded by the court for pleading with the jury when the court was not sitting, but on his apology, or explanation, the censure was revoked. When he returned to England, he published a book, which contained many heavy charges against the government, as being intolerant and over-strict, but giving also generally, a true statement of the proceedings in religious concerns. The following declaration, however, was made by him in his book, “that wiser men than they, (the rulers in Massachusetts,) going into a new country and setting up a government for themselves, would probably have committed more mistakes than they did.”



After *Lechford*, no regular, learned attorney appears in the colony for a long period. A few persons, indeed, on some occasions, presumed to act as attorneys; but probably, they were not well-educated nor honorable characters. A common attorney at that period, was not held in much esteem. For a law was passed in 1662, excluding every one "who was a usual and common attorney in an inferior court from a seat in the house of deputies," or general assembly.

*Lechford* says, "there were four courts a year in Boston, in 1639;\* to which there are appeals from the petit courts, [probably meaning a court before a single magistrate, or a town or county court,] and thence to the general court; from which, they say, there is no appeal.† The grand-jurors are charged by the governor; and chiefly under the heads of the *ten commandments*. But for want of a record and of a regard to precedents, the government is in danger of being arbitrary. They pretend that the word of God is a sufficient rule. It is true," he adds, "it is a sufficient rule, if well understood. But take care and despise not learning; nor the *worthy* lawyers of either gown, lest you repent too late."

In 1647, several law books were ordered from England, for the use of the governor and assistants, who then constituted the highest judicial tribunal in the colony, except that in some cases an appeal was allowed to the general court. What was usually called the *common law* in England, though very early recognized and regarded in the colony of Plymouth, was not generally acknowledged in Massachusetts before 1700. It was deemed necessary to give it authority, by particular statutes.‡ And yet where the acts of the colonial and provincial legislature were found to be deficient, it appears the common law was admitted to supply the defect, "that justice might be done and maintained." The same principle and practice may be detected in the proceedings and decisions of the supreme judicial court of the Commonwealth since the adoption of the present State Constitution in 1780. Little regard was given to the forms of law, for seventy years from the first settlement of Massachusetts: And, usually, the party managed his own cause himself, or had an intelligent friend to assist him; and there was not then a distinct public prosecuting officer for the government. Gov. Winthrop did not act as an attorney, in any case, it is believed; though he was well acquainted with the principles and forms of law. It was happy for the infant colony, that such learned, as well as worthy, characters, as *Winthrop*, *Bellingham* and *Bradstreet*, were members of it and enjoyed the confidence of the people. According to Randolph, the busy and troublesome enemy of the liberties of the people in Massachusetts, from 1675 to 1687, there were only two attorneys in Boston in 1680: And he advised a friend in England to send "two or three *honest* attorneys, if any such in nature." (!) It appears, however, as hinted above, that some persons assumed the character of attorneys at the courts. But they were not only illiterate; their honesty was suspicious; and they were charged "with encouraging a litigious spirit among the people."

Soon after the charter of William and Mary, in 1692, judicial courts were established by laws, viz. justice's courts, quarter sessions, common pleas, and a superior court of judicature: And this system continued till the revolution of 1775. In 1701, the superior court prescribed forms of writs; an oath was also required to be taken by attorneys, and regulations adopted for conducting business in all the courts of justice. Only two attorneys were allowed for one cause.

As has been already noticed, the highest judicial court was previously composed of the governor and assistants. The most eminent of these, after the first generation, who have been mentioned, were *Thomas Danforth*, *Samuel Symonds*, *William Stoughton*, *Francis Willoughby*, *John Richards*, *John Saffin*, *Bartholomew Gedney*, *Wait-Still Winthrop*, *Daniel Dennison*, *Samuel Nowell*, and *William Tailer*.§

\* Held, no doubt, by the governor and assistants, which then formed the highest judicial court in the colony. This court continued till the first charter was annulled in 1684.

† It will be recollected, that the government of Massachusetts never allowed of appeals to the parent State. They resisted the claim whenever made, with great decision and pertinacity. It was enough that their laws were not repugnant to those of England. The expense of appeals was a great objection; but the kind of dependence it implied was a greater. While they acknowledged allegiance to the crown, they impugned the interference of parliament *in toto*; and king James himself once declared, "that the parliament had no authority in granting lands to or governing the colonies."

‡ "An extensive examination of the records of Plymouth and Massachusetts has satisfied me that our ancestors were not so ignorant of the principles, on which justice was administered in the mother country, as some have asserted; but I am also satisfied they were either in a great degree ignorant of the forms of legal proceedings, or considered them of little importance."—Geo. Bliss.

§ Thomas Danforth was some time deputy-governor, and many years one of the assistants—President of Maine when under the government of Massachusetts; an able and zealous defender of the rights of the people, in time of Charles II. and James II. Symonds, of Ipswich, was an assistant, one year deputy-governor, and learned in the law. Willoughby was deputy-governor in 1665–67, an advocate for charter rights. Stoughton, of Dorchester, one of the most learned men of his day, was deputy-governor and acting governor several years: Richards was of the board of assistants, and agent to England—Saffin was a member of the general court, and one of the assistants—Gedney was of Salem—Winthrop a grand-son of first governor. Wait-Still Winthrop was a justice also in 1696; chief justice in 1708 to 1717; and in 1699, a judge of vice-admiralty court. Nathaniel Byfield succeeded him in the latter office. Dennison, of Ipswich, able and learned—Nowell, a son of first secretary—Tailer, deputy-governor, an Episcopalian.



After the government was organized under the charter of 1692, the justices of the superior court of judicature were, William Stoughton, Thomas Danforth, Wait-Still Winthrop, Elisha Cooke, and Samuel Sewall. John Richards was appointed but did not accept, and Elisha Cooke was then commissioned. He was a zealous patriot and a popular man; but a physician. Wait-Still Winthrop resigned in 1701; and in 1708 was appointed chief justice, and continued nine years. Stoughton was Lieut. governor part of the time he acted as chief justice. He had a degree in Harvard College, 1650; and died in 1700. S. Sewall received a degree in Harvard College in 1671. In 1718, was created chief justice, and resigned in 1728. He was a great theologian, and Rev. Dr. Joseph Sewall of Boston was his son. In 1692, there was a special commission to constitute a court for the trial of those accused of witchcraft, viz. Nathaniel Saltonstall, John Richards, Bartholomew Gedney, Wait-Still Winthrop, Samuel Sewall, and *Capt.* Sargeant. There is a tradition that Saltonstall was not in favor of the sentence of death on those convicted of that pretended crime. William Brattle, in his account of the Salem witchcraft, says, that "Bradstreet, Danforth, Rev. Samuel Willard, and Increase Mather, did not approve of the condemnations, or executions." This was true also of Rev. Mr. *Moody*, then of Boston, (but sometime of Portsmouth,) who assisted some of the accused to escape and go out of the colony. Rev. Cotton Mather approved and encouraged the prosecutions.

Following those above named, we find *John Walley* as a justice of the superior court of judicature in 1700, who continued till his death in 1711. He was a native of Barnstable, son of a minister of that place. Several years one of the assistants before and after 1692; and a distinguished military character. He was second in command of the expedition against Quebec in 1690, under Sir William Phips. *John Suffin* was a short time a justice of the superior court of judicature in 1701 and 1702. He had been a member of the general court from Boston, and agent in England: he lived sometime at Bristol, then within the province of Massachusetts.

*John Leverett* was chief justice in 1702, and continued such till 1708, when he was chosen President of Harvard College. He had been a tutor in that seminary, and was one of the most accomplished scholars of his time. He received his first degree in 1680, and was grand-son of Gov. John Leverett. *Isaac Addington* had the appointment of a justice of the superior court of judicature in 1702; but held the office only one year.

*John Hathorne*, of Salem, was a judge of the same court for ten years, having been appointed in 1702. He was a son of a zealous defender of charter rights in 1665—80. *Jonathan Curwin* was commissioned in 1708, and continued till 1715. In 1712, *Benjamin Lynde*, of Salem, was appointed a justice, and in 1729, chief justice of that court, retaining the place till 1744. Lynde received the literary honors of Harvard College in 1686. *Addington Davenport* had a seat on the bench of this court in 1715, and held it twenty years; he took his first degree in Harvard College in 1689. *Nathaniel Thomas* was appointed in 1712, and continued about six years. He was of Plymouth County, and town of Marshfield; where his grandfather settled soon after the colony began.

In 1718, *Paul Dudley* was appointed a justice, and in 1745, the chief justice of the superior court of judicature. He was a graduate of Harvard College in the year 1690; a son of Gov. *Joseph Dudley*; and grand-son of first Gov. *Thomas Dudley*. He, as well as Leverett, was a tutor in the college; and both had the rare honor of being chosen members of the Royal Literary Society of London. Both *Joseph* and *Paul Dudley* were supporters of the royal prerogatives; and ready always to acquiesce in the orders and mandates of the British government. *Paul Dudley* was the founder of the Dudleyan Lecture, in Harvard College; which is given annually, on subjects of natural and revealed religion, and of the errors of popery. Edmund Quincy, John Cushing, Jonathan Remington, Richard Saltonstall, Thomas Graves, Stephen Sewall, and Nathaniel Hubbard, were justices, while Paul Dudley and Benjamin Lynde were the presiding judges. Quincy, of Braintree, from 1718 to 1737, being a graduate of Harvard College in 1699. Cushing, of Scituate, but not an alumnus of the College, was a justice from 1729 to 1733: *Jonathun Remington*, (of Watertown?) a graduate of Harvard College in 1696, and a tutor and fellow of the College several years. He had given much time to the law before he was made judge, to which he was appointed in 1733, and continued to 1744. *R. Saltonstall* was of Haverhill, of an ancient and highly respectable family, and a graduate of 1722. He was commissioned a justice of the court, 1736, and continued nineteen years. *T. Graves*, of Charlestown, and a graduate of Harvard College in 1703, was appointed a justice in 1737, and was only one year on the bench. *Stephen Sewall*, a native of Salem, and a graduate of 1721, was made a justice in 1739, and chief justice in 1752, on the death of Paul Dudley. He had been a tutor and librarian in Harvard College from 1728 till his appointment as a judge. He belonged to Dr. *Mayhew's* church; and it is presumed agreed with him mainly in his theological views. In a funeral sermon after his decease, Dr. Mayhew speaks of him in the highest terms, for his sincerity, piety, integrity, and benevolence. *N. Hubbard* was a judge little more

than one year in 1745 and 1746; he was more than sixty years of age when appointed. He received a degree in Harvard College in 1698: a son of Rev. W. Hubbard.

*Benjamin Lynde*, of Salem, and an alumnus of Harvard College in 1718, was commissioned as a justice of the S. C. of J. in 1745; and in 1771, as chief justice; but died soon after. He was son of the judge Lynde before named. *Chambers Russell*, of Charlestown, and a graduate of Harvard College in 1731, was a justice of the S. Court from 1752 to 1761. *Peter Oliver*, of Middleborough, and a graduate of Harvard College, 1730, was appointed a justice in 1756; and in 1772, was commissioned as chief justice. *Oliver* was strongly attached to the royal cause, and left Massachusetts, with others, usually called Refugees, in 1774. *Thomas Hutchinson* was chief justice from 1761 to 1769, when he became commander in chief of the Province, Governor Bernard having left the country. Mr. *Hutchinson* had been Speaker of the House of Representatives, a member of the council and judge of probate for the county of Suffolk. He received his first degree in Harvard College in 1727, before he was seventeen. *Edmund Trowbridge* had a commission for the court in 1767; was a citizen of Cambridge and a graduate of Harvard College in 1728. He had received a regular law education; and was one of the very few lawyers by profession who were justices of the court before the Revolution. Trowbridge and Cushing did not leave the Province at that period. Cushing was a firm friend to the liberties of the colonies; and afterwards received the highest judicial honors of the Commonwealth. *Foster Hutchinson*, who was a graduate of Harvard College in 1743, was appointed a justice of the said court, 1771, and left the Province in 1775. *William Cushing*, of Scituate, and a graduate in Harvard College with the class of 1751, was commissioned as a justice of the court in 1772. *Nathaniel Ropes*, of Salem, was appointed the same year as one of the justices of that court, and left the bench in 1773. He was one of the class, graduated at Harvard College in 1745. *William Browne*, of Salem, and a graduate of Harvard College in 1755, was appointed to a seat on the bench of same court in 1774. He also left the Province in 1775, and was afterwards governor of the Island of Bermuda. *Oliver*, *Trowbridge*, *F. Hutchinson*, *Cushing* and *Browne* were justices of the court when the Revolution began in spring of 1775.

After the assumption by Massachusetts of an independent government in 1775, and before the adoption of the State Constitution in 1780, the justices of the Superior Court were as follow—*John Adams*, in October, 1775, chief justice; who accepted the office, but did not take a seat on the bench, as he found it incompatible with his duties, as a member of the continental congress; and he soon after resigned. *William Cushing*, a justice of the court before the Revolution: *Robert T. Paine*, then a member of the continental congress, who declined: *Nathaniel P. Sargeant*, a highly respectable lawyer of Haverhill in the county of Essex, who also declined the office at that time: and *William Reed*, then of Reading in the county of Middlesex, who declined on account of "feeble health, and numerous family cares;" as he stated in his reply to the note informing him of his appointment. He had previously lived in Boston, and was a justice of the court of C. Pleas for Suffolk in 1772; and also assistant judge in the Vice Admiralty Court some time.

The eminent public services of *John Adams* are well known. Judge *Cushing* was afterwards chief justice of that court, and then of the Supreme Judicial Court of the Commonwealth; and remained in that station till 1789, when he was commissioned a justice of the Supreme Court of the United States. In 1796, he was appointed chief justice of that court, but declined.\* His health was delicate and feeble at that time; and he died in 1810 or 1811. *Jedediah Foster*, of Brookfield, and *James Sullivan*, then of Groton, were also appointed justices of S. C. of Judicature in 1776. *Sullivan* resigned in 1782; and was afterwards many years attorney general of the Commonwealth, and was twice chosen governor; but died in December of the second year, being 1808. *J. Foster* died in 1779. He was a graduate of Harvard College, 1744. *James Warren*, of Plymouth, was appointed in 1776, but declined. He was a graduate of Harvard College in 1745; the sheriff of Plymouth county; member of general court several years; president of the provincial congress and of the house of representatives at a later period.

*Caleb Strong* was appointed a Justice of S. J. court in 1782, but declined. He was a graduate of H. C., 1764. He was Governor of the State eleven years; before which he was a Rep. of Gen. Court, a member of Congress, under the Confederation, and Senator, after the adoption of the Federal Constitution of 1787-8: a member of the General Convention which formed that Constitution; of that which adopted it in Massachusetts; and of the Convention for forming the Constitution of Massachusetts, in 1779-80.

*Nathaniel Peaslee Sargeant* was appointed chief justice of the S. J. Court in 1790, having been appointed a side judge of the same court, 1776, and died in 1792. He also was educated in Harvard College, where he was graduated, in 1750. Judge Sargeant

\* John Jay of the State of New York was the first chief justice of that court.



was a son of the Rev. Christopher Sargeant of Methuen, and a grand-son of Col. Nathaniel Peaslee of Haverhill. He was zealous for the adoption of the Federal Constitution, as appears from a letter to his cousin the Hon. Joseph Badger, senior, of Gilmanton, N. H., dated March 19, 1788; and he filled the office of judge with ability and impartiality.

It has been observed that very few regularly educated lawyers were Judges before the revolution; according to one eminent man of the legal profession, lately deceased, not more than three; viz. Paul Dudley, E. Trowbridge and W. Cushing, but others have supposed that Stephen Sewall, Benjamin Lynde, John Cushing, and W. Browne had read law, or officiated as Justices in the inferior courts.\*

*Increase Sumner* of Roxbury, and a graduate of Harvard College 1767, was appointed a judge of the S. J. Court in 1782, and remained on the bench till 1797, when he was chosen Governor of the Commonwealth. He was elected in 1798, and again in 1799; and died the first of June of the last year. *David Sewall* of York, Maine, a graduate of Harvard College in 1755; was appointed a Justice of the S. Court of Judicature in 1777, and continued till 1789, when he was appointed Judge of the federal court for the District of Maine. This office he held till he was nearly eighty-five years old, with his mental powers bright and vigorous. *Francis Dana*, of Cambridge, a graduate of Harvard College, 1762, was appointed a justice of the S. J. Court in 1784; and chief justice in 1792, soon after the death of Judge Sargeant. He resigned in 1806, and died in 1811;—an eminent lawyer, and an able statesman; he was son of Richard Dana, of Boston, and read law with E. Trowbridge. In 1779, he was employed by the Continental Congress, in a diplomatic mission to Russia. *Theophilus Bradbury* of Newburyport, and a graduate of Harvard College in 1757; was made a justice of the S. J. Court in 1797, and continued on the bench till 1803. He had been a member of Congress, and long an eminent practitioner in the courts of law. He resided in Portland some years, as a lawyer, before the revolution. *Robert T. Paine*, a graduate of Harvard College in 1749; sometime an eminent lawyer in Taunton and Boston; a member of the first Provincial Congress, afterwards of the first Continental Congress, and many years attorney-general of Massachusetts; was appointed a justice of the S. J. Court in 1790, and continued till 1804, when he resigned. *Nathan Cushing* of Scituate, a graduate of Harvard College in 1763, was appointed a justice of the S. J. Ct. in 1790; and resigned in 1800. He was judge of Admiralty Court for the southern district of Massachusetts in 1776, &c. He was the only judge of the S. J. Court, after the adoption of the State Constitution, in 1780, who was not an educated lawyer. *Reed, Foster* and *Warren*, appointed in 1775 and 1776, had not a regular law education. In 1800, *Simeon Strong* of Amherst, and a graduate of Yale College in 1756, was commissioned a justice of the Sup. J. Ct., 1801, and remained on the bench till his death, in 1805. He had the degree of LL. D. in Harvard College. *Thomas Dawes* of Boston, a graduate of Harvard College in 1777, was made a justice of the S. J. Court in 1792, and resigned in 1802. He was afterwards Judge of the Municipal Court for Boston, and then Judge of Probate for Suffolk county. He had a high reputation as a classical scholar, and for his knowledge of polite literature. *Samuel Sewall*, of Marblehead, but a native of Boston, and a graduate of Harvard College in 1776,† was commissioned a justice of the S. J. Court, in 1800; and in 1813, on the decease of Theophilus Parsons, was created chief justice of that court; having held his seat by his first appointment until that time. He died suddenly in June 1814, less than a year after his appointment as chief justice. He had been a member of Congress several years before he was appointed judge, and ranked among the most able and faithful Representatives in the federal government. Of commerce, and commercial and maritime law, he had more knowledge than most others, whether judges or legislators.

*George Thacher*, of Biddeford, Maine, but a native of Yarmouth, Barnstable county, and a graduate of Harvard College in 1776; was appointed a justice of the S. J. Court in 1801; and retained a seat on the bench till 1824 when he resigned. He also had been a member of Congress several years before his appointment as judge. *Theodore Sedgwick* of Stockbridge, a graduate of Yale College in 1765, was commissioned as a justice of the S. J. Court in 1802, and held his seat till his death in 1814. He had been a member of Congress several years; speaker of H. of Representatives thereof, and a Federal Senator for four or five years. He was sometime also Speaker of H. of R. of Massachusetts. *Daniel Davis*, of Portland, was appointed Solicitor General in 1802, and continued in that office till his death in 1835. He was a native of Barnstable, and was prepared for college in 1780; but did not become a member. He had been a Senator in the legislature of Massachusetts. *Theophilus Parsons*, sometime of Newburyport, and then of Boston, a grad-

\* James Otis took occasion to express his high respect for the Court in 1777, and hinted at the legal ability of the Justices, in comparison with those who composed the court before the revolution. Wm. Cushing was then chief justice, and an able lawyer. In 1770—1774, P. Oliver was chief justice, and had been a country trader or manufacturer.

† Mr. Sewall read law in the office of Francis Dana, of Cambridge. He was grandson of the Rev. Dr. Sewall, of Boston.



uate of Harvard College in 1769, and one of the most eminent jurists in the State, was appointed chief justice of the S. J. C., in 1806, soon after the resignation of Chief Justice Dana. He sustained that high office with great ability and learning, and to the general approbation of the community, till his decease in October, 1813. He had been much in political life before he was a judge, though his practice as a lawyer was very extensive. He was often a member of the General Court; and had great influence as a delegate in the Convention in this State, which adopted the federal constitution in February, 1788.

In 1806, *Isaac Parker*, then of Portland, but a native of Boston, a graduate of Harvard College in 1786, was appointed a justice of the S. J. Court. He had been offered the place before, but declined it. He read law in the office of Wm. Tudor of Boston; and first settled at Castine as an attorney. He was early chosen a Representative to the General Court, and a member of Congress; he then removed to Portland, and was some years Marshal of the United States for the District of Maine. After his appointment as a judge, he resided in Boston; and on the death of Judge Sewall in June 1814, he was commissioned as chief justice; and in that station remained till his death in 1830. He was highly respected as a judge, and esteemed as a man. The office of chief justice was afterwards conferred on *Lemuel Shaw*, a native of Barnstable, and a graduate of H. C. in 1800, who still holds this responsible situation.

*Daniel Dewey*, of Williamstown, and a graduate of Williams College, was appointed a justice of the S. J. Court in 1814, and died in 1815, while in that office. *Charles Jackson*, of Boston, but a native of Newburyport, and a graduate of Harvard College in 1793, was appointed a justice of that Court in 1813; and after holding the office ten years, resigned, on account of very feeble health. It is believed that he and Judge Dawes were the youngest persons ever appointed justices of the Supreme J. Court. Judge Parker, however, was very little older. *William Prescott*, of Boston, was offered the appointment, in 1813, but declined it.

*Samuel Putnam*, of Salem, and a graduate of Harvard College in 1787, was appointed a justice of the S. J. Court in 1814, and now (1841) constitutes one of that high judicial tribunal. *Samuel S. Wilde*, of Hallowell, Me., but a native of Taunton, Ms., and a graduate of Dartmouth college in 1789, was appointed a justice of that court in 1815 and still retains his seat on the bench. *Levi Lincoln*, of Worcester, was appointed a justice in 1823, and resigned in 1825, on being elected governor of the Commonwealth. Mr. Lincoln was graduated at Harvard College in the year 1802. *Marcus Morton*, of Taunton, and a graduate of Brown University in 1803; was appointed a justice of the S. J. Court in 1825, and continued in that office till January, 1840, when he resigned, being then elected governor of the State.

The Supreme Judicial Court was established in 1781, instead of the Superior Court of Judicature, and consisted of a chief justice and four associate justices. In 1805, it was organized anew, in some respects; when one of the justices held the court for jury trials, and not where the crime involved capital punishment. In such case, three of the justices were required to hold the court. And in other cases before the court of *nisi prius*, the party, dissatisfied with the judgment or opinions of the justice holding it, might file exceptions to the same, and have the judgment of the majority of the justices thereon. Chancery powers were given to the S. J. Court, in 1785, 1799, and in 1818; or laws were passed giving remedies in equity. That court is also the Supreme Court of Probate; and has authority in cases of divorce and alimony; but there must be three justices to decide. The S. J. Court has also appellate jurisdiction in most cases originally tried in the C. C. Pleas; and in the Municipal Court for the City of Boston. The Municipal Court in Boston was established in March, 1800. It has jurisdiction in cases for crimes committed in that City, similar to that of Courts of Common Pleas, in and for the different counties in the State.\*

*John Lowell*, of Boston, a graduate of Harvard College, in 1760, was appointed judge of the District Court of the United States, for Massachusetts, in 1789 or '90; and in 1801, chief justice of the Circuit Court of the United States, under a law of Congress of that year for a Circuit Court distinct from the District and Supreme Courts. *Jeremiah Smith*, of New Hampshire, and *Benjamin Bourne*, of Rhode Island, were the associate justices of that court; and *John Davis*, of Boston, was made judge of the federal court for the district of Massachusetts. He was a native of Plymouth, and a graduate of Harvard College in 1781. He is still (1841) judge of that court. He read law with Oakes Angier, of Bridgewater.

\* It is gratifying to observe, that all the judges of the S. J. Court have been professors of religion, though the law requires no such qualification. In March, 1800, the number of justices of the S. J. Court was fixed at seven, by act of the Legislature; as Maine was then a part of Massachusetts; and the business for the justices in that *District* occupied much of their time. This act continued in force for five years only. In 1805, the *nisi prius* terms of the S. J. Court were provided; which were held by one justice for common jury trials. But three were necessary in capital cases, and on law questions. In 1790, the salaries of the justices of the S. J. Court were fixed by law; before that time they were paid by special grants from the General Court. In 1806, their salaries were raised, and again in 1809 advanced and declared permanent.

*Robert Auchmuty, Jr.*, of Boston, was judge of the Vice Admiralty Court in Massachusetts in 1768, and till 1774. He was a son of *Robert Auchmuty*, an eminent barrister in Boston for several years before that period. *Jonathan Sewall*, a graduate of Harvard College in 1748, was the king's attorney for the province from 1767 to 1774, when he was appointed judge of the Vice Admiralty Court for Nova Scotia.

After Wait-Still Winthrop and Nathaniel Byfield, John Menzies of the faculty of advocates from Scotland, was judge of the Vice Admiralty Court—Robert Auchmuty after Menzies and Chambers Russell a short time after Auchmuty. They had power to appoint a deputy judge of the court. Under *Andros*, Joseph Dudley was chief justice: Like governor like judge! During a part of the last century, about 1745, the general court insisted on the right to choose the attorney general, but the governor and council usually appointed him. They probably thought it best to be conciliating; and the House of Representatives gave up their claim to elect.

*John Overing* was an attorney in Boston about the middle of the last century, and attorney general before Edmund Trowbridge.

*Samuel Quincy* was an eminent barrister in Boston before the Revolution, and a brother of the celebrated Josiah Quincy, Jr. He was graduated at Harvard College in 1754. He was sometime the king's solicitor in Massachusetts; and was engaged with *R. T. Paine*, in conducting the trial of Capt. Preston and some of his company for firing on the people in State Street, Boston, March 5, 1770; the Attorney General, *Sewall*, being then unwell. Mr. Quincy left the Province in 1775, and was afterwards Attorney General in the Island of Antigua. Samuel Quincy, a graduate of 1782, and sometime an attorney in Roxbury, was his son; he afterwards lived in Berkshire county. *James Putnam*, of Worcester was appointed Attorney General in 1774, when Jonathan Sewall received a commission as Judge of Admiralty. Putnam also left the country in 1775.

The justices of the Court of C. Pleas for Suffolk in 1773 were Eliakim Hutchinson, William Reed, Nathaniel Hatch and Thomas Hutchinson, Jr.; and Foster Hutchinson, Judge of Probate as well as a justice of the Superior Court of Judicature. The barristers in Boston in 1774 were Samuel Quincy, Benjamin Kent, a graduate of Harvard College, 1727, Andrew Cazneau, Samuel Fitch, a graduate of Yale College, 1742, Samuel Swift, of Harvard College, 1735, John Adams, 1755, Jeremiah Gridley, Harvard College, 1725, James Otis, 1743, S. S. Bowers, Harvard College, 1763. R. T. Paine then lived in Taunton. In the whole province there were then forty barristers. Of the Suffolk bar, at that time, who were not barristers, were Thomas Danforth, a graduate of Harvard College, 1762, and sometime a tutor in the college: Samuel Sewall, of Harvard College, 1761; Josiah Quincy, Jr. a graduate of Harvard College, 1763, and the celebrated patriot; Jonathan Williams Austin, Harvard College, 1769; Benjamin Hichborn, Harvard College, 1768. *Jonathan Belcher*, son of Gov. B. a graduate of Harvard College in 1728, was a barrister in Boston, and afterwards chief justice, and Lieut. Gov. of Nova Scotia. *William Shirley*, governor of the Province many years, and a great military character, who came from England and settled in Boston, 1736, was a practising attorney before he was governor. *William Bollan* came with Shirley, or soon after him, and married his daughter. He was an attorney in Boston several years; and afterwards the able and faithful agent for the Province in England. *John Read*, a graduate of Harvard University in 1697, was the most eminent lawyer in Massachusetts in the former part of the last century. Robert Auchmuty, father and son, were barristers or attorneys, and the latter was judge of the Vice Admiralty Court in the Province in 1768. Richard Dana, father of chief justice Dana, a graduate of Harvard College in 1718, was an eminent lawyer in Boston, and an ardent patriot. He died in 1772.

The judges of the Court of C. Pleas for Suffolk Co. in 1776, soon after the government of Massachusetts was organized anew in July, 1775 were, *Thomas Cushing*, chief justice; and soon after, judge of Probate. He was graduated at Harvard College in 1744; an ardent whig; a member of the continental congress in 1774 and '75. In 1780 he was Lieut. Gov., and before that time had been speaker of the house of representatives. *John Hill* and *Samuel Pemberton*, of Boston, and *Samuel Niles* also, of Braintree, were then commissioned as justices of that court. *Richard Cranch* was made a justice in 1780; and Edmund Quincy in 1781, both of Braintree. Quincy was a graduate of Harvard College in 1752; and Samuel Niles in 1731.\*

At the C. of C. Pleas, April, 1776, Thomas Edwards and Jonathan Williams Austin, both of Boston, were admitted attorneys. Austin received a degree at Harvard College in 1769; and Edwards in 1771. Austin delivered the Oration on the 5th of March, 1778, and was afterwards lost at sea in an armed vessel. Edwards was in the land military service, and on some occasions acted as judge advocate. The other attorneys in Suffolk, at that period—from 1776 to 1780—were Benjamin Kent, *John Lowell*, before named,

\* The Court of C. Pleas was holden at Braintree in April, 1776; at Dedham in July, 1776; in Braintree, October, 1776, and in Boston, January, 1777.



who removed to Boston in 1777: *Benjamin Hichborn*, before mentioned, a graduate of Harvard College in 1768, the orator on the 5th March, 1777; died in 1820, at the age of 72: *Increase Sumner*, of Roxbury, already named; afterwards judge of the S. J. Court and governor of the State: *Perez Morton*, of the class of 1771, deputy secretary of the State in 1775, 1776, *Sannuel Adams* being secretary; Mr. Morton was also speaker of the house of representatives, and attorney general of the Commonwealth several years: *Israel Keith*, of the class of 1771, who was sometime adjutant general, and afterwards removed to Vermont: *William Tudor*, a graduate of Harvard College in 1769; a Lt. Col. in the Continental army; judge advocate on several occasions; State senator and secretary of the Commonwealth in 1808 and 1809, and clerk of the S. J. Court: *Fisher Ames*, of Dedham, a graduate in Harvard College, 1774, a member of congress for Suffolk district several years; chosen president of Harvard University, but declined—died in 1808; some years after in Norfolk county (established, 1793) but in feeble health latter part of his life. *Edward H. Robbins*, of the class (Harvard College) 1775, a native of Milton, where he first engaged in the practise of law; afterwards, 1786, he removed into Boston. He was speaker of the house of representatives, lieut. governor, and judge of probate in Norfolk county; he read law with O. Angier, and J. Sprague.

*Benjamin Pratt* should have been mentioned before. He was a native of that part of Hingham called Cohasset, of the class of 1737, Harvard College. As a classical scholar he had a high reputation, and was first among the legal characters of his day. He died in New York, 1770, having there been chief justice of the highest court in that province for several years: *Christopher Gore*, a native of Boston, and a graduate in 1776, of Harvard College; studied law with judge John Lowell, and began practice in Boston, 1779 or 80. He was the first attorney of the Federal district court in 1789; Commissioner in England under the treaty of 1794; governor of Massachusetts one year, and a senator of the U. States in 1814: *Royal Tyler* of Roxbury was a graduate of Harvard College in 1776; resided sometime at Braintree, before Norfolk county was established; and afterwards removed to Vermont, where he was chief justice of the superior court: *Samuel Sewall*, of the class of 1776, Harvard College, studied law with judge Dana, and after residing sometime in Boston removed to Marblehead: *Thomas Dawes*, of 1777, Harvard College; studied law with B. Hichborn, and was a practising attorney in Boston from 1780 to 1792, when he was made a justice of S. J. Court: *Shearjashub Bourne*, of Barnstable, where he had practised law many years, and had been a representative in congress, 1792 and 1793. He had his degree at Harvard University in 1764. Soon after he removed to Boston, 1802, he was made first justice of Common Pleas for the county of Suffolk; which office he held a few years and till his death: *William Wetmore* was educated in Harvard University, 1770; studied law with William Pyncheon of Salem, was in the practice in Boston as early as 1778; afterwards was in Essex county, then sometime in Hancock county, Maine, and again in Boston, where he was chief justice of the C. C. Pleas. Wetmore and Bourne were both barristers: *Nathan Rice*, a graduate of Harvard University in 1773; and *John Thaxter*, a native of Hingham, and a graduate of Harvard University in 1774; were students in the office of *John Adams*, Braintree, in 1774 and 1775. But *Rice* entered the American army in 1776 as a major; and was afterwards a Lt. Colonel. He had a Colonel's commission in the provisional army of 1799, and afterwards removed to Vermont, where he died in 1835: *John Thaxter* was sometime the instructor of John Q. Adams, and afterwards secretary to his Excellency *John Adams*, his law-teacher, while ambassador to the courts of France and Great Britain. He settled as a lawyer in Haverhill, 1785, and died in a few years.

In 1804, a reporter of decisions in the S. J. Court was appointed; a very important officer; and the publication of these decisions has added much to the uniformity and certainty of judicial decrees. E. Williams, D. A. Tyng, and O. Pickering, Reporters.

The Circuit Court of C. Pleas was established in 1811; and in 1814, a district court of C. Pleas for the town of Boston to consist of one judge. *Harrison Gray Otis* was commissioned for the court the same year.



## A Tabular View of Attorneys in Suffolk County, after those before named.

Names.	Birth Place.	Where Ed.	When Grad.	Read Law with.	Admitted to Bar.	Died.	Remarks.
George Richards Minot	Boston	Harv. Univ.	1778	William Tudor	1781	1802	Judge of Probate and of Boston Municipal Court.
Benjamin Lincoln	Hingham	"	1777	Francis Dana	1781	1790	
Rulus Greene Amory	Boston	"	1778	John Lowell	1835	1835	
Jamas Hughes	Boston	"	1780	B. Hichborn	1783	1800	
Samuel Dextet, LL. D.	Dedham	"	1781	Levi Litchorn	1784	1816	Rep. and Senator in Congress and in State of Massachusetts. Representative in Gen. Court, Sheriff and Judge of Probate.
Joseph Hall	Boston	"	1781	B. Hichborn	1784	1795	Rep. and Sen. in Gen. Court & Judge of Fed. D. Court.
Edward Sobier	Boston	"	1781	John Lowell	1784	1795	
John Davis, LL. D.	Plymouth	"	1781	O. Angier	1785	1810	
Edward Gray	Boston	"	1782	J. Sullivan and J. Hall	1785	1791	
Samuel C. Johnson	Boston	"	1783	J. Sullivan	1787	1791	
Harrison G. Otis, LL. D.	Boston	"	1783	John Lowell	1786	1786	[Boston Court & Mayor of Boston. Speaker of H., Pres. of Sen., Rep. & Sen. Cong., Judge of Sometime in Essex Co., Mem. of G. Court & of the Council.
William Prescott, LL. D.	Pepperell	"	1783	Nathan Dane	1787	1787	Rep. to Cong., Sen & Mem of Coun. in Ms. C. J. of C. C. P. Some time in Essex Co.
Artemas Ward	Shrewsbury	"	1783	J. Sprague	1786	1794	
John Rowe	Boston	"	1783	John Lowell	1788	1794	
William Williams	Boston	"	1784	John Lowell	1787	1794	
Thomas Williams	Roxbury	"	1784	J. Lowell and S. Quincy	1787	1820	Representative from Boston.
Thomas Crafts	Boston	"	1785	Christopher Gore	1788	1798	Some time in Maine and in Vermont where he died.
Samuel Andrews	Boston	"	1786	B. Hichborn	1790	1841	Left the State in 1800.
Joseph Blake	Rutland	"	1786	B. Hichborn	1790	1840	Representative and Senator in Massachusetts.
John Lowell, LL. D.	Newburyport	"	1786	John Lowell	1790	1830	Representative to Congress, Chief Just. Sup. Jud. Court.
Isaac Parker, LL. D.	Boston	"	1786	William Tudor	1784	1800	Consul in a Foreign port.
Fortescue Vernon	Boston	"	1780	William Tudor	1784	1800	Sen. in Cong., For. Envoy, Sec. of State, Pres. of U. States.
John Q. Adams, LL. D.	Braintree	"	1787	Theophilus Parsons	1790	1830	Chief Justice of Court, District of Columbia.
William Cranch	Braintree	"	1787	John Adams	1790	1830	Charge d'Affaires at _____
John M. Forbes	Boston	"	1787	J. Sprague	1791	1823	President of Senate, Justice C. C. P., Mayor of Boston.
John Phillips	Boston	"	1788	Thomas Dawes	1791	1823	District Attorney for U. S., Sen. in State of Massachusetts.
George Blake	Hingham	"	1789	Theophilus Parsons	1793	1793	Removed to Milford in Norfolk Co.
Asaph Churchill	Plymouth	"	1789	Theophilus Parsons	1793	1793	Removed to Hingham, Senator of Massachusetts.
Ebenezer Gay	Boston	"	1789	Christopher Gore	1793	1820	Some time in India, a Poet.
John Lathrop	Boston	"	1789	Christopher Gore	1793	1820	Justice of C. C. Pleas. Member of Council.
Robert Paine	Taunton	"	1789	Christopher Gore	1792	1798	Clerk of S. J. Court. Rep. [on, Pres. of Harv. Univ.
Thomas B. Adams	Boston	"	1790	I. Thaxter	1793	1832	Rep. to Cong., Sen. in Mass., J. of Mun. C., Mayor of Bos-
John Callender	Boston	"	1790	Christopher Gore	1793	1832	Became a merchant early.
Josiah Quincy, LL. D.	Braintree	"	1790	William Tudor	1793	1796	Went to Europe as a merchant.
Bosseuger Foster	Boston	"	1787	William Tudor	1790	1790	
Benjamin Beale	Braintree	"	1787	William Tudor	1790	1790	

<i>Names.</i>	<i>Birth Place.</i>	<i>Where Ed.</i>	<i>When Grad.</i>	<i>Read Law with.</i>	<i>Admitted to Bar.</i>	<i>Died.</i>	<i>Remarks.</i>
Benjamin Whitman	Bridgewater	Br. Univ.	1788	J. Thomas	1791	1840	Representative to General Court, Justice of Police Court.
Robert Treat Paine	Boston	Harv. Univ.	1792	T. Parsons	1795	1810	A Poet.
Benjamin Whitwell	Boston	"	1790	J. Sprague	1793	1825	Some time in Kennebec Co., Me. Rep. from Boston.
Charles P. Phelps	Hadley	"	1791	Theophilus Parsons	1794	1825	Removed to Hadley. Representative to General Court.
William Sullivan, LL. D.	Berwick, Me.	"	1792	J. Sullivan	1795	1840	Senator and Representative in Massachusetts.
John Williams	Boston	"	1792	B. Hitchborn	1795		Attornies in Suffolk County in 1788 and 1789, but removed soon.
John Lovell							
Jeremiah Mason, LL. D.	Leominster	Yale Coll.	1788	— Bradley, in Vermont	1792		Many years in New Hampshire, Senator to Congress.
Francis Gardner	Newburyport	Harv. Univ.	1793	R. West	1796	1835	Rep. in Cong. for N. H. Settled sometime in Keene, N. H.
Charles Jackson, LL. D.	Brimfield	Yale Coll.	1795	Theophilus Parsons	1796		A Just. of S. J. C. from 1813 to '23; resigned from ill health.
Benjamin Parsons	Newburyport	Harv. Univ.	1793	John Lowell	1797	1818	Sometime in Suffolk, and Representative in General Court.
Francis C. Lowell	Boston	"	1795	Robert Treat Paine	1797	1808	Became a manufacturer.
Charles Paine	Charlestown	"	1795	Theophilus Parsons	1798		Representative in Congress and in State Legislature.
Benjamin Gorham	Newport	"	1794	J. Bartlett and others	1797	1810	Representative in State Legislature.
Francis D. Channing	Boston	"	1794	J. Sullivan	1797	1815	Clerk of the Court.
Edward Jackson	Boston	"	1795	J. Davis	1798		Became a merchant and was some time abroad.
Samuel A. Dorr	Ipswich	"	1795	J. J. Sullivan	1798	1839	Register and Judge of Probate.
John Heard	Boston	"	1795	J. Sullivan	1799	1816	Representative from Boston.
Charles Davis	Boston	"	1796	Tighman, Phil. & S. Putnam	1800		Senator and Councillor in Massachusetts.
John Pickering, LL. D.	Salem	"	1796	G. R. Minot & J. Quincy	1800	1839	Sheriff of Suffolk.
C. P. Sumner	Milton	"	1796	J. Sullivan	1801		Rep. in Gen. Court, County Adv., & Judge of Municipal Court.
Peter O. Thacher	Boston	"	1797	Christopher Gore	1800	1815	[and Council of Massachusetts.
Thomas O. Selfridge	Boston	"	1798	J. Sullivan	1801		Became a merchant and was a member of H. Rep., Senate,
Richard Sullivan	Boston	"	1798	J. Q. Adams	1802	1830	Representative and Senator in Massachusetts.
Thomas Welsh	Boston	"	1799	J. Mason & R. G. Amory	1802		County Attorney for Suffolk.
Samuel D. Parker	Boston	"	1799	C. Paine	1802	1810	
Luther Richardson	Roxbury	"	1799	J. Davis	1802		Representative from Boston and Adjutant General.
W. H. Sumner	Woburn	"	1800	A. Ward	1803	1838	Senator, Councillor, and Engineer.
Loammi Baldwin	Boston	"	1800	J. Davis & H. G. Ois	1803		Representative in General Court.
John Kuapp	Barnstable	"	1800	— Everett, N. H.	1803	1830	Removed to New York.
Israel Munroe	Boston	"	1800	J. Sullivan	1803		Senator, Chief Justice of Supreme Judicial Court.
Lemuel Shaw, LL. D.	Boston	"	1801	Christopher Gore	1804		Removed to New York.
George Sullivan	Salisbury, N. H.	Dart. Coll.	1804	L. Lincoln	1804		Sometime at Portsmouth, Rep. and Sen. to Cong. and Sec. of
Daniel Webster, LL. D.	Wilton, N. H.	Harv. Univ.	1801	J. Sullivan	1805		Rep. in Cong., Speaker of House, and Member of Senate.
Timothy Fuller	Boston	"	1802	Joseph Hall	1805		Attorney General and State Senator.
James T. Austin, LL. D.	Boston	"	1802	R. G. Amory	1805		Representative and Councillor.
William Minot	Boston	"	1802		1805		Senator and Representative; became a merchant.
Andrew Ritchie	Boston	"	1802		1805		

Alexander Townsend	Boston	Harv. Univ.	1802	Christopher Gore	1805	1830	Representative.
James Savage	Boston	"	1803	J. Parker and S. Dexter.	1806		Representative, Senator and Councillor.
Samuel Hubbard, LL. D.	Boston	Yale Coll.	1802	C. Jackson, Judge Chauncey	1806		Representative and Senator.
Augustus Peabody	Andover	Dart. Coll.	1803	Timothy Bigelow	1807		Representative from Boston.
Thomas J. Eckley	Boston	Harv. Univ.	1803	S. Dexter	1808		
Thompson Miller	Middleboro'	Br. Univ.	1803	I. Thomas	1808		
Joseph E. Smith	Maine	Harv. Univ.	1804	M. Smith	1808		
Benjamin Guild	Boston	"	1804	C. Jackson	1808		
Joseph Harrington	Hanover	Yale	1803	T. Bigelow	1808		
William Simmons	Salem	Harv. Univ.	1804	I. Thomas	1808		
Benjamin R. Nichols	Newburyport	"	1804	S. Putnam	1808		Justice of Boston Police Court.
John Stickney	Taunton	Br. Univ.	1805	— Paddelford	1808		Representative to Legislature of Massachusetts.
Samuel K. Williams	Roxbury	Harv. Univ.	1805	C. Jackson	1808		Clerk of the Court of Common Pleas.
David S. Greenough	Concord	"	1805				Representative from Boston.
Daniel Bliss Ripley	Bath	"	1805				Moved out of the State.
Charles Shaw	Boston	"	1805				Moved out of the State.
William D. Sohier	Boston	"	1805	Christopher Gore	1808		
A. H. Everett, LL. D.	Boston	"	1806	John Q. Adams	1810		Senator, State of Massachusetts. Envoy to Spain.
James C. Merrill	Haverhill	"	1807	John Varnum	1811		Justice of Police Court. Senator of Massachusetts.
John Galfion	Marblehead	"	1807	J. Story and W. Prescott.	1810		Removed to Vermont.
Z. G. Whitman	Hanover	"	1807	B. Whitman	1811		
George Ticknor	Boston	Dart. Coll.	1807	W. Prescott	1811		Professor of French and Spanish languages in Harv. Univ.
Josiah P. Cooke	Keene	"	1807	T. Cooke	1811		
Moses Draper	Dedham	Harv. Univ.	1808	T. Williams	1812		
Henry Codman	Boston	"	1808	W. Sullivan	1812		
Stephen Hooper	Newburyport	"	1808		1812		
Benjamin Rand		"	1808	A. Ward	1811		
Thomas Powers	Newport	Br. Univ.	1808		1812		Senator and Representative of Massachusetts.
Edward T. Channing	Cambridge	Harv. Univ.	1808	F. D. Channing	1812		Representative of Massachusetts.
Horatio Bigelow	Salem	"	1809	L. Baldwin, R. G. Harper	1813		Clerk of Boston Police Court.
Francis C. Gray	Boston	"	1809	W. Prescott	1813		Professor of Oratory in Harvard University.
William Little	Boston	"	1809		1813		Moved out of the State.
Henry B. Smith	Boston	"	1809		1813		Senator and Representative in Massachusetts.
Francis Bassett	Sandwich	"	1810				
Abel Cushing	Hingham	Br. Univ.	1810	T. Bigelow	1814		Representative in Gen. Court, Clerk of Dist. Fed. Court.
Thomas A. Dexter	Boston	Harv. Univ.	1810	E. Gay	1814		Representative and Senator, Massachusetts. Notary Public.
William Gale	Waltham	"	1810	G. Blake	1814		
George Gay	Dedham	"	1810	J. Richardson	1814		Judge of Probate, and Tutor in Harvard University.
Willard Phillips	Bridgewater	"	1810	A. Hilliard	1814		Reporter of decisions in Supreme Judicial Court.
Octavius Pickering	Salem	"	1811	T. Pickering	1814		Became merchant.
Henry J. Tudor	Boston	"	1811	J. Savage	1814		Representative in General Court of Massachusetts.
Charles P. Curtis	Boston	"	1811	W. Sullivan	1815		Representative in General Court of Massachusetts.
Henry H. Fuller	N. H.	"	1811	Spencer, of Albany, and	1814		



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Abraham Moore		Harv. Univ.	1806	L. Lawrence & S. Dana	1810		
Phineas Blair	Salem	"	1811	E. P. Ashmun	1810		
John C. Gray	Boston	"	1811	S. Dexter & W. Sullivan	1814		Representative, Senator and Councillor in Massachusetts.
William P. Mason	West Hampton	W <sup>ms</sup> . Coll.	1804	Peter O. Thacher	1814		Representative and Reporter Circuit Court of United States. Senator and Editor of newspaper.
Nathan Hale	Taunton	Br. Univ.	1808	J. Burrill & J. Richardson	1813		Representative of Boston.
Bradford Sumner	Cavendish, Vt.	Dart. Coll.	1806	Daniel Webster	1811		Representative in Congress and Massachusetts Legislature.
Richard Fletcher	Walpole	Harv. Univ.	1811	L. Lawrence & T. Fuller	1814		Senator in Massachusetts Legislature.
George Morey	Boston	"	1811	H. G. Otis and H. Binney	1814	1827	Representative from Boston.
H. G. Otis, Jr.	Boston	"	1811		1814	1828	
B. L. Weld	Boston	"	1812	B. Gorham	1815		Representative of Boston.
Edward Brooks	Boston	"	1812	S. Dexter	1815		Senator and Representative in State of Massachusetts.
Franklin Dexter	Charlestown	"	1812	Litchfield, Ct.	1815		Representative from Boston.
George E. Head	Boston	"	1812	C. Jackson	1815		
Charles G. Loring	Boston	"	1812	Litchfield, Ct.	1815		Representative and Senator in Congress.
Peleg Sprague	Duxbury	"	1813	W. Prescott	1816		Representative, Senator, and of Council. District Attorney of U. States Court.
John R. Adan	Salem	"	1813		1816	1836	
Andrew Dunlap	Boston	"	1813	P. O. Thacher	1816	1824	
William J. Spooner	Boston	"	1813	W. Sullivan	1816		
Henry Warren	Boston	"	1813		1816		
Edmund Kimball	Ipswich	"	1814		1817		
Jonathan Porter	Medford	"	1814	A. Stearns	1817		Removed to Bangor, Me.
Thomas W. Phillips	Boston	"	1814	L. Shaw and J. Phillips	1817		Removed to Essex.
Daniel Parkman	Boston	"	1813		1817		Removed to Middlesex.
Isaac P. Osgood	Peterboro'	"	1814	S. P. P. Fay	1817		Representative and Clerk of Court.
John G. Rogers	Boston	"	1814	W. Sullivan	1817		Representative of Boston.
William H. Prescott	Salem	"	1815	W. Prescott	1818		Justice of Boston Police Court. Historian.
Thomas Wetmore	Salem	"	1815	G. Blake & W. Wetmore	1818		Alderman of Boston.
John P. Bigelow	Groton	"	1815	T. Bigelow	1818		Representative in Mass. Leg., and Sec. of Commonwealth.
William H. Eliot	Boston	"	1815	W. Prescott	1818		Representative in Massachusetts Legislature.
John B. Davis	Boston	"	1815		1818		Tutor in Harv. Univ. and Representative in Legislature.
Theophilus Parsons	Newburyport	"	1815	W. Prescott	1818		Representative and Senator in Massachusetts Legislature.
William A. Warner.	Hardwick	"	1815	P. O. Thacher	1818		Representative from Boston.
John T. Winthrop	Boston	"	1815	W. Prescott	1818		Moved out of State early.
Rufus Choate	Essex	Dart. Coll.	1819	P. O. Thacher	1818		Representative and Senator in Congress.
William J. Hubbard	New York	Yale Coll.	1820	Law School, Cambridge	1823		Representative and Senator, Massachusetts.
William J. A. Bradford	Wiscasset	Harv. Univ.	1816	S. Hubbard	1820		Some time in Bristol County and moved to Iowa.
William H. Gardner	Boston	Br. Univ.	1816	J. Savage	1819		
Benjamin F. Hallet	Barnstable	Harv. Univ.	1816	Law School, Cambridge	1820		Sometime in Rhode Island.
O. G. B. Peabody	Exeter	Harv. Univ.	1816	"	1820		Representative and Register of Probate, Suffolk.

Joseph Willard	Cambridge	Harv. Univ.	1816	Law School, Cambridge	1820	Some time in Worcester County, Clerk of Court.
W. R. P. Washburn	Middleboro'	" "	1816	" "	1820	
Samuel E. Sewall	Boston	" "	1817	" "	1820	Deputy Sheriff
H. H. Huggesford	Boston	" "	1817	L. Shaw	1820	Removed out of the County.
George Storer Bulfinch	Boston	" "	1817	William Wirt of Maryland	1820	
David Lee Child		" "	1817		1822	
Sidney Bartlett	Plymouth	" "	1818	L. Shaw	1822	
John Everett	Boston	" "	1818	Daniel Webster	1822	
George H. Snelling	Boston	" "	1819	Law School, Cambridge	1823	Some time in Norfolk Co., President of Senate.
F. H. Williams	Boston	" "	1820	S. Hubbard	1823	
Horace Mann	Wrentham	" "	1819		1823	
William B. Dorr	Roxbury	Br. Univ.	1821		1824	
William Hilliard	Cambridge	Harv. Univ.	1821	Law School, Cambridge	1824	
Edward G. Loring	Boston	" "	1821	C. G. Loring	1824	Representative from Boston.
William F. Otis	Boston	" "	1821	H. G. Otis, Jr.	1824	Representative from Boston.
George A. Otis	Boston	" "	1821		1825	
Josiah Quincy, Jr.	Boston	" "	1821	C. P. Curtis	1825	Senator of State of Massachusetts.
Nathaniel I. Bowditch	Salem	" "	1822	W. Prescott & B. R. Nichols	1825	
Henry W. Kinsman	Portland, Me.	" "	1822	Daniel Webster	1826	Representative and Senator ; moved to Essex Co.
Edward J. Lowell	Boston	Dart. Coll.	1822	Law School, Cambridge	1826	
Henry B. Rogers	Boston	Harv. Univ.	1822	S. Hubbard	1826	
Robert T. Paine	Boston	" "	1822	J. Heard, W. C. Aylwin	1825	
Norman Seaver	Marlborough	" "	1822	C. G. Loring [A. Peabody	1825	
Francis O. Watts	Kennebunk, Me.	" "	1822	Law School, Northampton,	1825	
Edward Wigglesworth	Boston	" "	1822	Do. Camb. & W. Prescott	1825	Merchant.
Hugh Montgomery	Boston	Br. Univ.	1825		1830	
Ellis G. Loring	Salem	" "	1824	Law School, Cambridge	1827	
Edward Pickering	Boston	Harv. Univ.	1824	L. Shaw	1827	
Edward Blake	Boston	" "	1824	Daniel Webster	1827	
E. H. Derby	Salem	" "	1824	Law School, Cambridge	1827	Representative from Boston.
John C. Park	Boston	" "	1823	Law School, Cambridge	1825	Clerk of the House of Representatives.
Luther S. Cushing	Cambridge	" "	1824	Law School, Cambridge	1828	
William G. Stearns	Boston	" "	1825	L. Sc. Northamp. & L. Shaw	1828	
Jonathan Chapman	Cambridge	" "	1825	S. P. P. Fay	1828	Mayor of Boston.
Richard S. Fay	Weston	" "	1825	I. Fiske and B. Rand	1829	
A. H. Fiske	Boston	" "	1825	(and L. Shaw	1829	
Washington P. Gregg	Boston	Harv. Univ.	1826	Willard Phillips	1829	
Richard Robins	Boston	" "	1826	J. Q. Adams	1829	Representative from Boston.
H. G. Gorham	Boston	" "	1825	S. Hubbard	1829	Representative from Boston and Roxbury.
C. F. Adams	Boston	Harv. Univ.	1826	B. Merrill & L. Saltonstall	1831	
Samuel H. Wallely, Jr.	Boston	" "	1826	B. Whitman	1831	
John Codman	New York	Bowd. Coll.	1825		1831	
George H. Whitman	Boston	Harv. Univ.	1827		1831	

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C. C. Paine	Boston	Harv. Univ.	1827	W. C. Aylwin	1831		
Edmund Quincy	Boston	" "	1827	Daniel Webster			Moved out of the County.
Thomas K. Davis	Boston	" "	1827	J. Heard & W. C. Aylwin	1831		Left the bar from ill health.
Grenville T. Winthrop	Boston	Columb. Coll.	1827				Representative from Watertown.
Arnold F. Welles	Boston	Harv. Univ.	1829	Daniel Webster	1832		Representative in Congress.
Robert C. Winthrop	Boston	" "	1829	C. G. Loring [C. P. Curtis	1831		Representative from Boston, Speaker of the House, and Rep.
Francis C. Loring	Boston	" "	1829	Law School, Cambridge,	1831		
Edward S. Rand	Newburyport	" "	1828				
Henry J. Sargent	Boston	Harv. Univ.	1829	J. T. Austin	1832		A Merchant.
Elbridge G. Austin	Boston	" "	1827	W. H. Gardner	1830		Representative from Boston.
James L. English	Boston	" "	1828	R. Fletcher	1831		
Horatio Shipley	Salem	" "	1828	J. Walsh and R. Choate	1831		
Francis B. Crowninshield	Princeton	Yale Coll.	1826	L. Sch., Litchfield, S. Hubbard	1829		
Aurelius D. Parker	Boston	Harv. Univ.	1824	Law School, Cambridge	1832		
Lewis Stackpole	Boston	" "	1829	C. G. Loring	1832		
William Gray	Boston	" "	1829	F. Dexter	1833		
C. L. Hancock	Boston	" "	1829	J. T. Austin	1833		
I. J. Austin	Boston	West Point	1828	B. Sumner	1833		
Horace Gleason	Petersham	Wms. Coll.					
G. E. Winthrop	Boston	Harv. Univ.		Law School, Cambridge	1833		
B. H. Andrews	Boston	" "	1830	W. D. Sobier	1832		
E. D. Sobier	Boston	" "	1829	Law School, Camb. [bard	1832		
E. Weston, Jr.	Duxbury	" "	1829	L. Sch., Litchfield, S. Hub-	1832		
George W. Phillips	Boston	" "	1829	H. H. Fuller and others	1832		Representative from Boston.
William Brigham	Grafton	" "	1829	R. Fletcher	1832		Representative from Boston.
John A. Bolles		Br. Univ.	1829	J. Savage	1832		
George S. Hillard		Harv. Univ.	1828	Law School, Cambridge	1832		Representative from Boston.
Thomas Dwight	Springfield	" "	1827	Andrew Dunlap	1831		
Patrick Riley	Boston	Yale Coll.	1831	D. Daggitt & S. Hubbard	1834		
Joseph Jenkins, Jr.	Boston	" "	1831	T. Fuller	1833		
George W. Adams	Cambridge	Harv. Univ.	1830	J. Pickering	1834		
John Pickering, Jr.	Salem	" "	1831	J. P. Cooke	1834		
Edward Craft	Boston	" "	1829	Law School, Cambridge	1832		
James D. Russell	Boston	" "	1829	Law School, Cambridge	1832		
Benjamin R. Curtis	Cambridge	Yale Coll.	1821	S. Hubbard	1825		
Charles Atwood	Haverhill	" "	1821	Law School, Cambridge	1834		
Wendell Phillips	Boston	Harv. Univ.	1831	Law School, Cambridge	1834		
Francis L. Dutton	Boston	" "	1831	Law School, Cambridge	1834		
Charles Sumner	Boston	" "	1830	Law School, Cambridge	1834		



George T. Bigelow	Watertown	Harv. Univ.	1829	T. Bigelow	1832	Representative from Boston.
John M. Bethune	Boston	" "	1832	Law School, Cambridge	1835	
D. S. Greenough	Roxbury	" "	1833	Law School, Cambridge	1836	
William Dehon	Boston	" "	1833	Charles G. Loring	1836	
James Benjamin	Boston	" "	1830	W. Minot	1835	
Ebenezer Smith, Jr.	Boston	Br. Univ.	1830	R. Fletcher & R. Choate	1833	
Thomas B. Pope	Boston	Harv. Univ.	1830	F. Allen, Gardiner, Me.	1829	
Theophilus P. Chandler	N. Gloucester, Do.	Bowd. Coll.	1834	T. P. Chandler	1837	
P. W. Chandler	Brighton	Harv. Univ.	1832	Law School, Cambridge	1836	Representative from Boston.
George Sparhawk	Cambridge	" "	1832	C. P. Curtis [B. Rand	1836	
George T. Curtis	Boston	" "	1833	Law School, Cambridge, &	1836	
F. J. Humphrey	Boston	" "	1829	[D. Webster	1837	Representative from Cambridge.
Charles A. Welch	Townsend	" "	1829	Law School, Cambridge, &	1837	
Joel Giles	Boston	" "	1832	J. Mason	1829	
William Richardson	Boston	" "	1825	Daniel Webster	1835	
George E. Winthrop	Boston	U. of Vermont	1825	W. Phillips	1838	
George Barstow	Haverhill, N. H.	" "	1829	W. J. Hubbard, and others	1838	
O. W. Withington	Washington, do.	Dart. Coll.	1835	D. Webster	1838	Representative from Boston.
John P. Healy	Lexington	Harv. Univ.	1835	Law School, Cambridge	1839	
Hiram Wellington	Boston	" "	1831	S. D. Parker [J. Chapman	1837	
Charles H. Parker	Boston	Harv. Univ.	1833	Law School, Cambridge,	1836	
Jonathan F. Barrett	Concord	" "	1831	Do. and E. G. Loring	1836	
William Whiting	Concord	" "	1831	Law School, Cambridge		
Thomas G. Appleton	Boston	" "	1831	Upham, of Vermont		Practised several years in Vermont.
J. Lathrop Motley	Boston	" "	1831			
P. S. Wheelock	Vermont	Union Coll.	1834	R. Choate	1838	Representative from Gloucester. Some time in Essex.
Frederick Smith	Cambridge	Harv. Univ.	1836	Law School, Cambridge	1839	
Theodore Otis	Beverly	" "	1836	R. Choate	1839	
Robert Rantoul, Jr.	Haverhill	Amh. Coll.	1836	Law School, Cambridge	1839	
George Minot	Boston	Harv. Univ.	1836	P. Sprague	1839	
George F. Homer	Watertown	" "	1835	Sidney Bartlett	1839	
George Bemis	Boston	" "	1837	H. H. Fuller	1840	
G. T. Phillips	Plymouth	" "	1835	Jno. Reed, R. Choate	1839	
Allen C. Spooner	Princeton	" "	1835	A. Peabody [bard, F. O. Watts	1838	
C. T. Russell	Beverly	Dart. Coll.	1835	Law Sch. Camb., W. J. Hub-	1840	
E. D. Williams	Wilton, N. H.	Harv. Univ.	1834	F. Dexter	1839	
F. W. Choate	Salem	" "	1836	Law School, Cambridge	1839	
D. Morgan	Bath, N. H.	Dart. Coll.	1835	F. Dexter	1839	
Charles Mason	Boston	Harv. Univ.	1836	F. Dexter	1839	
E. A. Crowninshield		" "	1836			
H. G. Hutclius		" "	1836			
F. O. Prince		" "	1836			
O. S. Keith		" "	1836			

Names.	Birth Place.	Where Ed.	When Grad.	Read Law with.	Admitted to Bar.	Died.	Remarks.
N. T. Dow	Dover, N. H.	Dart Coll.	1828	R. Fletcher	1832		
M. S. Clarke	Cambridge	Harv. Univ.	1837	[& C. G. Loring	1840		
R. H. Dana, Jr.	Boston	" "	1837	Law School, Cambridge,	1840		
W. P. Jarvis	Saco, Me.	" "	1833	W. J. Hubbard & F. O. Watts	1840		
F. W. Sawyer	Boston	Harv. Univ.	1836	Law School, Cambridge			
J. M. Bullard	Brookline	" "	1835	[& C. G. Loring	1839		
George Cabot	Worcester	Harv. Univ.	1833	Law School, Cambridge,	1837		
George Griggs	Boston	Yale Coll.	1837	Law School, Cambridge	1840		
B. F. Brooks	Hartford, Ct.	Bowd. Coll.	1837	H. H. Fuller	1840		
T. B. Pope	Windham, Me.		1837				
J. S. Putnam							
J. A. Andrew							

In 1782, a law was passed, authorizing the judges of the S. J. Court to create barristers; and the court soon after adopted the following order—"Whereas, learning in the law, when rightly directed, may be promotive of private justice and public good; and the court being ready to bestow peculiar marks of approbation on gentlemen of the bar, distinguished for legal science, honor and integrity, that no one be called to the degree of barrister till he shall merit the same by his conspicuous learning, ability and honesty." Some of the last who received this distinction after 1780 were, Lowell, Dana, Sullivan, Strong, Bradbury, Parsons, Hitchborn, Wetmore, Morton. None were created barristers after 1784.

1806—A distinction was made between Attornies and Counsellors. The former were three years in practice in the C. of C. Pleas, then admitted to practice in the S. J. Court; and after two years more they were admitted counsellors.

In 1790, and before Norfolk county was formed and separated from Suffolk, the barristers and attornies in Suffolk county were *twenty-five*. In 1800, exclusive of Norfolk county (formed in 1793) there were *thirty-three*: In 1810, counsellors and attornies were *eighty-two*: In 1820, they numbered *one hundred and twenty-three*: In 1830, they were *one hundred and forty-six*: And in 1840, *two hundred and twelve*. In 1795, there were *thirty* barristers in Massachusetts.—"Between 1784 and 1814, there belonged to the Suffolk bar *one hundred and twenty-seven*. Of these, *twenty* left the practice of law within twenty years. They had become independent, though not by their profession. *Fifteen* left the bar before 1820, and engaged in other business; *Nineteen* died in that time. Less than a fourth left property, acquired by practice of the law. And the greater part left no property."—*W. Sullivan's Address to Gentlemen of the Suffolk Bar in 1824*.

Gov. Hutchinson says, "No lawyers were in the General Court before the Revolution, except *John Read* (about 1726) and he only for one year." But *James Otis* was a representative from Boston in 1761, and several years after; and *Oxenbridge Thacher* in 1763, and 1764. *Josiah Quincy, Jr.*, the celebrated patriot of 1770—1774, read law with *O. Thacher*.—The most eminent barristers in the former part, and middle of the last century, were, *John Read, Paul Dudley, Richard Dana, W. Pyncheon, E. Trowbridge, R. Achmuty*.

In 1826, an Act was passed authorizing the Supreme Executive to appoint masters in chancery; their commission to be for five years; and only two in a county. By an act passed in 1838, the number in each county was increased to four. By a law of 1832, a person admitted to practice in any court of the State may practice in every other court; and no distinction to be made between counsellors and attornies. Any person who has been admitted an attorney or counsellor of the highest Judicial court of another State, of which he was an inhabitant and who shall afterwards become an inhabitant of this State, may be admitted to practice here, on satisfactory evidence of his good moral character and professional qualifications. An attorney may be removed by the S. J. Court, or C. C. Pleas, for any gross misconduct.

## HISTORY OF THE ACADEMY OF NATURAL SCIENCES OF PHILADELPHIA.

[By SAMUEL GEORGE MORTON, M. D., Corresponding Secretary.]

### INTRODUCTORY NOTE.

[The American Philosophical Society, perhaps the oldest of our literary and scientific institutions, was instituted in 1769, and incorporated in 1780. It has published eight or nine volumes of Transactions. Peter S. Duponceau, LL. D., is president. The American Academy of Arts and Sciences was incorporated by the legislature of Massachusetts, in 1780. It has published six quarto volumes of memoirs. John Pickering, LL. D., is president. The Connecticut Academy of Arts and Sciences was founded in 1786. The Pennsylvania Academy of Fine Arts was founded in 1805, and incorporated in 1806, Joseph Hopkinson, LL. D., president. The American Academy of Fine Arts at New York, was founded in 1812; John Trumbull, LL. D., president. The Literary and Philosophical Society of South Carolina was instituted in 1815. The Virginia Literary and Historical Society was instituted in 1832. Its first president was Chief Justice Marshall. In 1826, the National Academy of Design was instituted in New York: S. F. B. Morse, president. Other flourishing institutions of a purely scientific character are the New York Lyceum, a very spirited association; the Albany Lyceum, and the Boston Society of Natural History, which issues a quarterly Journal. In the early part of the last year, two general societies were formed, one in Washington city, and the other in Philadelphia, for the promotion, particularly, of the objects of natural science. Of some, or of all, these associations, we shall give some account in the future numbers of this publication. A History of the Connecticut Academy of Arts and Sciences, may be found in the Number of the Register for August, 1840.—EDS.]

THE American Academy of National Sciences of Philadelphia originated on the 25th of Jan. 1812, at which time a few gentlemen resolved to meet once in every week, for the purpose of receiving and imparting information. The persons whose names appear on the minutes of this primary meeting, are Dr. Gerard Troost, John Shinn, Jacob Gilliams, Nicholas Parmentier, John Speakman, and Dr. Camillus M. Mann, who state that they "have conjointly proceeded to initiatory business, as well for themselves, as for Mr. Thomas Say, absent." The second meeting was held on the 17th of March following; the minutes being signed by the above named gentlemen, including Mr. Say. The following declaration was at this time unanimously adopted:

"We will contribute to the formation of a Museum of Natural History, a Library of works of Science, a chemical experimental Laboratory, an experimental philosophical apparatus, and every other desirable appendage or convenience for the illustration and advancement of natural knowledge, and for the common benefit of all the individuals who may be admitted members of our Institution."

Such was the commencement of the Academy of Natural Sciences. But even at that late period, the study of natural history was confined, in this country, to a very few zealous individuals; and although several societies had been organized for concentrating the scientific talent and enterprise of Philadelphia, their duration was for the most part ephemeral. About this period, however, natural history received a permanent impulse from the appearance of Wilson's *American Ornithology*, and from the personal exertions and published tracts of Dr. Benjamin Smith Barton. Botany, so ably illustrated by the ardor of Dr. Muhlenburg, had several votaries at the time we allude to: among the most zealous of these were Mr. Nuttall, Mr. Z. Collins, Dr. Waterhouse, and a few others. Mr. Say was indefatigable in various branches; Mr. Ord was devoted to Zoology; Mr. Godon, Mr. Conrad, and Dr. Troost were active in exploring the mineral resources of our country; Mr. Maclure was assiduously engaged in Geology; whilst many others who have since become distinguished for their scientific acquirements, were then just entering on the threshold of inquiry.



Most flourishing institutions have had their probationary difficulties and discouragements. The Academy was for many years located in an inconvenient situation, and may even be said to have struggled for an existence. Books and collections of natural objects, those indispensable pre-requisites for such an establishment, accumulated but slowly; and money, that *primum mobile* of human achievements, was sparingly at the disposal of an infant institution. At this juncture, the Academy found a truly munificent friend in William Maclure, Esq. This gentleman had amassed a handsome fortune in mercantile pursuits; and being possessed of an acute mind and extensive scientific acquirements, he attached himself to the Academy with a zeal and liberality which have few examples on record. During a protracted visit to Europe, he collected a great number of books, which he presented to his adopted institution. He traversed the continent of Europe from Italy to Sweden, and in every situation found something to feed the ardor of his mind, and aid the cause of science. In these fruits of unwearied personal industry, the Academy shared largely; and its present valuable collections may be said to have mainly originated in the contributions of Mr. Maclure. Among the coadjutors of Mr. Maclure at that period of the Academy's history, which most of all required the fostering care of its members, we have a melancholy pleasure in recording the names of Mr. Z. Collins, the Abbé Correa de Serra,\* Mr. Thomas Say, Dr. Edward Barton, Dr. Waterhouse, and Mr. R. Haines, all of whom are since deceased.

As early as the year 1813, a subscription amounting to nearly \$800 was entered into by a number of the members, for the purchase of Dr. Seybert's collection of minerals, at that time one of the best in Philadelphia. This acquisition led, in 1814, to the delivery of a course of lectures on mineralogy and crystallography by Dr. Troost, which was repeated in the subsequent year.

The Academy was incorporated in 1817, from which period its permanence and prosperity may be dated. Its location at that time, though not the most desirable, was respectable, and in some respects convenient; and its library and museum augmented rapidly. It was in a few years found necessary to provide more extensive accommodations, and on the 3d of January 1826, the society purchased the building and premises they now occupy. This great object was attained in the first place by a subscription of more than two thousand dollars on the part of the members; the remainder of the purchase money being loaned by a few members and others. The sum thus borrowed by the society, amounted to three thousand dollars, of which but three hundred had been paid off up to the month of August, 1837. At the period in question, Mr. Maclure came forward with his characteristic liberality, to relieve the institution of the only remaining drawback to its prosperity. This he did, by presenting the Academy with the sum of five thousand dollars, with which the debt was forthwith liquidated, and \$2,300 placed at interest for the use of the Society. Such munificence is as rare as it is laudable, and requires no comment in this place.

The present building, which was originally designed for a place of religious worship, is situated at the corner of Twelfth and George streets; it is a quadrangular, stuccoed brick edifice, about forty-four feet by fifty, and surmounted by a dome. It presents a single saloon, with a gallery eight feet broad projecting from the wall on all sides, midway between the floor and ceiling. The light is admitted from the dome, and from six side windows above the gallery.

To make their collections extensively useful, and to diffuse the love of science in every class of the community, the Academy passed a law in the autumn of 1828, rendering its museum gratuitously accessible to the public; and it is accordingly open to the admission of citizens and strangers on the afternoons of Tuesday and Saturday throughout the year. The State Legislature, duly appreciating the liberality and usefulness of the Academy, passed an act in 1831, exempting the institution from taxes for twenty years.

The meetings of the Academy are held every Tuesday evening: they are open to visitors, excepting the last meeting in each month, which is reserved for the private business of the institution. The other, or ordinary meetings, are devoted to the reading of scientific papers, verbal communications, the receiving of donations, &c. &c.

The present number of resident members, is upwards of one hundred. The list of correspondents is much more numerous, and embraces a large proportion of the distinguished scientific men of all countries.

The '*Journal of the Academy*' was commenced in 1817—and it is an interesting fact, that nearly the whole of the first volume was printed in the house of Mr. Maclure, by Mr. Nuttall, Mr. Say, and a few other members. This work is chiefly confined to brief and technical statements of discoveries in Natural History; in other words, that which is not new, (or believed to be so,) is not admitted into its pages. A periodical journal, restricted within such bounds, must necessarily be almost exclusively interesting to scien-

\* M. Correa de Serra was an eminent Portuguese botanist, who resided for several years in the United States, which he finally left for his native country in 1820, where he soon after died. The most complimentary resolutions were passed by the Academy on the occasion of his departure.

tific persons, among whom it is widely circulated in America and Europe. It is replete with important details, in every branch of science, and probably contains a greater body of facts in reference to the technical natural history of this country, than any other work. Seven octavo volumes, accompanied by numerous engraved illustrations, have already been published. An outline of the plan and purpose of this work cannot be better conveyed than by quoting a part of the preface to the first volume :

‘In further pursuance of the objects of their institution, the Society have now determined to communicate to the public, such facts and observations as, having appeared interesting to them, are likely to prove interesting to other friends of natural science. They do not profess to make any periodical communication ; but well knowing how desirable it is that persons engaged in similar pursuits, should be made acquainted, as early as possible, with what has been done by their fellow-laborers in the field of science elsewhere, they mean to publish a few pages whenever it appears to them that materials worthy of publication have been put in their possession. In so doing, they propose to exclude entirely all papers of mere theory,—to confine their communications, as much as possible, to facts,—and by abridging papers too long for insertion in their original state, to present the facts thus published, clothed in as few words as are consistent with perspicuous description.’

The views expressed in the preceding paragraph, have been strictly conformed to ; in consequence of which the Journal continues to be issued when original papers are offered, without reference to any precise interval.

*Library.*—This Library, which, in Natural History at least, is by far the richest in the United States, is indebted to Mr. Maclure for seven-tenths of all the books contained in it. In the five years, from 1816 to 1820 inclusive, this munificent patron of science presented nearly 1,500 volumes (including 146 folios and nearly 600 quartos) on Natural History, the Fine Arts, Antiquities, Books of Travels, &c. embracing many of the most costly works on these subjects. Besides these are numerous works on various other subjects, especially a series of politico-historical Journals, embracing the minutes and debates of the various legislative bodies of France during the Revolution, (upwards of 1,200 volumes,) together with many portfolios of pamphlets relating to the same epoch.

The value of these acquisitions was greatly enhanced by the fact, that they were possessed by no other institution on this side of the Atlantic ; the Academy, therefore, derived from this source a prosperity and permanence, which, under other circumstances, must necessarily have been extremely slow and uncertain ; while science, at the same time, received an impulse which has never faltered, and which has been subsequently imparted to every section of our country.

Since the period in question, the increase of the Library, by donations and purchases, has been steadily progressive. Independent of a vast number of minor acquisitions, the great work of Mr. Audubon, on the Birds of America, has been presented by a club of members ; and the beautiful volumes on the same subject, by Charles Lucien Bonaparte, are a donation from Mr. Cooper, of New York. From the late Mr. Collins, Mr. Dunn, Dr. Von Martius, M. Brongniart, Professor Savi, Prince De Wied, Dr. Ruppell, Dr. Fitton, Dr. G. Mantell, the late Baron Cuvier, and many others of our members and correspondents, the library has received numerous valuable publications.

In 1834, the entire Entomological library of the late Mr. Thomas Say, was presented by verbal bequest through his lady. The books and tracts in this collection are upwards of one hundred in number. They had been selected with great care by Mr. Say, and, as respects this country, are unique of their kind.

Pursuing thus, in a somewhat chronological order, the growth of the Library, it is now our grateful task to record another act of splendid munificence on the part of its founder.

It is well known to Mr. Maclure’s friends that, in 1825, he projected a gigantic scheme of education, which was designed to embrace all that is valuable in literature, science, and art. The centre of these operations was established at New Harmony, in Indiana ; and thither, at a great expense, Mr. Maclure concentrated his library, collections in Natural History, and whatever else could best promote his design ; but his advanced years, and consequent infirmities, prevented his personal supervision of the plan, which, during his long residence in the city of Mexico, became, in a great measure, inoperative, and was finally suspended by the death of Mr. Say. This event determined the proprietor of these treasures to make them useful through another channel, by transferring them to the Academy of Natural Sciences ; which he accordingly did in the summer of 1835. This rare liberality at once doubled the library of our institution, and supplied it with a great number of valuable works, not only on Natural History, but on all the subjects already enumerated. It would encroach too much on the space allotted to this memoir, to present even an analysis of the contents of this library, which contains 2,259 volumes. Among them are, Bonaparte’s great work on Egypt, Piranesi’s Italy, and the splendid natural history illustrations of Redoute, Humboldt, Poli, and many others. Referring for particulars to the Library catalogue, we may here merely add that the latter now embra-



ces nearly 7,000 volumes, which may be classed, according to size, in the following manner:—

Folio . . . . .	674
Quarto . . . . .	1,595
Octavo . . . . .	3,723
Duodecimo . . . . .	898
Total . . . . .	6,890

Beside these volumes, the Library contains 435 separate maps and charts.

The first attempt to print an entire catalogue of this Library originated in the spring of 1836, and was completed in October of the same year. A manuscript catalogue, however, though on a different plan from the published one, was made many years previous, under the auspices of the then Library Committee, but chiefly by Dr. Hays, to whom the Library is indebted for many important services.

While on this subject, we cannot omit remarking, that one of the greatest desiderata for our institution is a *Library Fund*, the annual proceeds of which should be expended in the purchase of books. The want of such a provision has been greatly felt for many years past, and its importance must be obvious to every one. No exertions should be spared in establishing the nucleus of this fund, which, once commenced, we have no doubt, would, in a few years, receive such additions as would make it subserve all the reasonable wants of the Society.

*Zoology.*—The constant attention required by the large Zoological preparations, and the space necessary to their proper exhibition, are obstacles against which our institution has been hitherto inadequately provided. Hence the Academy has but recently attempted to make a systematic collection of quadrupeds. The commencement, however, is promising; many indigenous, and some foreign species, having already been obtained.

The department of Comparative Anatomy embraces some highly interesting subjects, among which we may particularize the perfect skeleton of the Indian Rhinoceros, (*R. indicus*.) brought from the interior of Hindostan, by Dr. Burrough, and presented to the Academy by a subscription of the members.

This department also embraces a series of the crania of all classes of vertebrated animals, amounting to more than five hundred specimens. The human skulls alone, in this collection, are nearly two hundred in number, embracing numerous varieties of all the races of men.

*Ornithology.*—Perhaps no one of the Natural Sciences has been more assiduously cultivated by the members of the Academy, than Ornithology. This observation is established by reference to the splendid works which have successively appeared from Alexander Wilson, George Ord, Charles Lucien Bonaparte, and J. J. Audubon. These gentlemen have widely diffused the taste for this elegant study, and have, in truth, left comparatively little to be accomplished by future inquirers. The collection of birds in the Academy already exceeds 1,000 species, of which about 500 are displayed in cases.

This series includes a collection of 250 species of the birds of Surinam, presented by Dr. Hering, late of that province, and now of this city. From our fellow-member, Dr. Burrough, the Academy has received upwards of 200 species of the birds of India, many of which are of extreme rarity.

*Ichthyology.*—The collection of Fishes is as yet comparatively inconsiderable. A series of those inhabiting the waters of Guiana, has been presented by Dr. Hering. Dr. Burrough has deposited an interesting collection from some of the remoter provinces of India, and the American species have, of late, received considerable accessions.

*Conchology.*—The cabinet of Shells, which is ranged in horizontal cases, presents one of the most ornamental portions of the Academy's museum. The number of species is upwards of 2,000, displayed on plaster pedestals, with the names attached; much labor having been bestowed for several years past in ascertaining their generic and specific designations. The Academy is under particular obligations to Dr. Burrough, Dr. Ruschenberger, Captain Land, Mr. Poulson, Mr. J. K. Townsend, Mr. Nuttall, and Mr. and Mrs. T. Say, for their contributions to the series of marine shells. An interesting part of the collection is formed by the fresh-water and land shells, collected and presented by Col. Long, Dr. Burrough, Mr. Conrad, Mr. Lea, Mr. Hyde, Mr. J. M. Earle, Mr. J. Ronaldson, Dr. Hildreth, and Dr. Pennock.

The arrangement adopted in this department is that of the Baron Cuvier.

*Herpetology.*—The Reptiles are numerous, and include a large proportion of the known American, and a great number of exotic species. This department is especially



indebted to the exertions of Dr. Harlan, Dr. Burrough, Dr. Blanding and Dr. Hering. During the year 1830, the latter gentleman presented upwards of 200 species of the serpents, lacerta, and other reptiles of the north-eastern regions of South America. We have much pleasure in adding, that the liberality of Dr. Hering in this and other departments, was suggested and directed by the late Rev. Lewis de Schweinitz of Bethlehem, Pennsylvania. The collections were submitted to the discretionary distribution of this gentleman, who transmitted them entire to the Academy of Natural Sciences.

The Crustacea and Zoophytes embrace many American, and some foreign species, for which the Society is particularly indebted to the late Mr. Say.

*Entomology.*—Of the many thousand species of Insects possessed by the Academy, a very large proportion is formed by the entire collection of the late Mr. Thomas Say, who left it by verbal bequest through his lady, in 1834. It gives us much pleasure to add, that another collection of upwards of 4,000 species, (two thirds of which are American,) chiefly collected by one of our members, will be presented to the Society, as soon as more effectual measures can be devised for their preservation. With the collections of Dr. Hering, already mentioned, were 400 species of insects, in fine order, from the province of Surinam. The collection of Lepidoptera has been chiefly derived from Mr. T. R. Peale.

*Botany.*—The *Herbarium* embraces 33,000 species of plants, of which no less than 23,000 were bequeathed to the Academy by our late fellow member, the Rev. Lewis David Von Schweinitz. These were the acquisitions of a single individual, during a period of forty years devoted to a favorite science. Mr. Schweinitz's American species were chiefly collected by himself, though very many specimens were supplied by his correspondents. This great collection also embraces the entire herbarium of the late Dr. Baldwin, which is particularly rich in plants of North and South America, (especially from Florida and the vicinity of Buenos Ayres,) and was, on inspection by Mr. Schweinitz, found to contain upwards of 3,000 species not embraced in his previous collection.

The Academy also possesses the valuable herbarium of Mr. Thomas Nuttall. This gentleman is well known to have been for many years ardently engaged in botanical researches, in the prosecution of which he has traversed the United States and Territories, in almost every direction—the courses of the Missouri and Arkansas rivers,—the great lakes,—Carolina, Georgia and Louisiana. Three thousand species of plants, the reward of these labors, are now incorporated with the Academy's collection; while at a later period, Mr. Nuttall presented his whole exotic herbarium, embracing, among others, 1,500 Cape plants, collected by Marson, a large number of New Holland plants, and many interesting species of New Zealand and the South Sea Islands, collected by Forster, Labillardiere, and others—in all several thousand additional species. Still more recently, Mr. Nuttall has enriched the collection by the donation of a complete suite of the specimens collected by him in his late arduous journey across the Rocky mountains to the mouth of the Columbia river, different parts of California, and the Sandwich Islands. This last donation embraces many hundreds of undescribed species.

The whole, observes Mr. Johnson, is now arranged after the neat and judicious manner of Mr. de Schweinitz, into scientific order, on a plan to embrace the collections of the latter naturalist with the previous herbarium of the Academy; "secured as far as possible from the depredations of insects, and easy of access for the purposes of research and comparison." The merit of this beautiful and elaborate arrangement, is almost exclusively due to Dr. Pickering, who, in uniting the several collections, has, as far as practicable, brought together such plants as belong to the same natural families of Jussieu, without disturbing the previous plan of Mr. De Schweinitz, who followed the artificial classification of Linnæus.\*

*Geology and Mineralogy.*—Next to the Botanical, the Geological series is the most complete of the Academy's collections. It comprises about 5,000 specimens, of which two-thirds are fossil organic remains of animals and plants. The fossils are arranged according to the formations in which they occur, and afford matter of great interest to the geologist.

The Mineralogical Cabinet embraces about 3,000 specimens, which have been largely contributed to by Mr. Maclure, especially in the European series. Incorporated with, and forming a part of the above collection, are several hundred valuable specimens, deposited by Dr. T. M'Euen. A beautiful series of American minerals from Lockport, N. Y., is deposited by Mr. T. Fisher. They consist chiefly of carbonate and sulphate of

\* Since the preceding statement was drawn up, the Society has received the highly flattering intelligence, that Dr. Menke, of Pymont, in Germany, has presented his entire Herbarium, through our fellow-member, Dr. C. F. Rivinus, United States Consul at Dresden. This great collection, the fruits of many years ardent devotion to botanical science, embraces twenty thousand species of plants.

lime, and the sulphate of strontian. The salts of lead, from the Perkiomen mine, are probably the finest hitherto obtained from an American locality. Mr. H. Seybert, Mr. Jos. P. Smith, and Mr. C. U. Shepard, have contributed largely to this department. In arranging the minerals, the system of Professor Cleaveland has been adopted throughout.

But perhaps the most valuable portion of the mineralogical collection is that which has been presented by Mr. Maclure. The extent of this series is not known; but there is reason for believing that it far exceeds, both in the number and variety of the specimens, all the previous acquisitions of the Academy in this department. Arrangements are now in progress for conveying this collection to Philadelphia.

The following is the list of officers according to the last report which has been received.

*President*—William Maclure. *Vice Presidents*—William Hembel, John Price Wetherill. *Corresponding Secretary*—Samuel George Morton, M. D. *Recording Secretary*—Thomas Stewardson, Jr. M. D. *Librarian*—Robert Bridges, M. D. *Treasurer*—George W. Carpenter. *Curators*—Charles Pickering, M. D., Walter R. Johnson, Thomas M'Euen, M. D., Edward Hallowell, M. D. *Auditors*—Robert E. Peterson, W. S. Vaux. *Committee of Publication*—Thomas M'Euen, M. D., Joseph Carson, M. D., Alfred L. Elwyn, M. D., Walter R. Johnson, Edward Hallowell, M. D.

We omit the insertion of a list of the members and corresponding members of the Society, as it is so large as to occupy sixteen pages in the original report.

## BIOGRAPHICAL NOTICE OF CHIEF JUSTICE MELLEN.

[Prepared by WILLIAM WILLIS, Esq., Portland.]

CHIEF JUSTICE PRENTISS MELLEN of Maine, and Henry Mellen, both of whom graduated at Harvard College in 1784, were sons of Rev. John Mellen of Sterling, in the County of Worcester, and Commonwealth of Massachusetts. Their father was son of Thomas Mellen, a farmer in Hopkinton, Ms., and was born in that place March 22, 1722, O. S. He graduated at Harvard College in 1741, and was settled in the ministry in the Second Parish of Lancaster, now Sterling, in 1744. In 1749, November 30th, he married Rebecca Prentiss, daughter of the Rev. John Prentiss of Lancaster, by whom he had nine children, five daughters and four sons, all born in Sterling.

He continued to preach to the people of Sterling until 1778, when he was dismissed at his own request in consequence of their inability to sustain him, in the midst of the privations and distresses occasioned by the war. He resided at Cambridge from that time until 1784, when he accepted a call from the parish of Hanover in the Old Colony, and was installed the same year. He remained there twenty-one years, when by reason of age and infirmity, he withdrew from the ministry in 1805, and the next year moved to Reading, in Massachusetts, to reside with his eldest daughter, the widow of Rev. Caleb Prentiss. He died at that place July 4, 1807, aged 85 years. His wife died in 1802, at Hanover, aged 75. Mr. Mellen was a sound scholar, a man of great simplicity of manners and purity of life, and highly respected by his brethren in the ministry.

His son Henry was his fifth child, and was born in 1757: Prentiss was his eighth, and was born October 11, 1764. They both pursued their preparatory studies under the direction of their father, and entered college in 1780. Henry, after leaving college, pursued the study of law, and established himself in the practice at Dover, N. H., where he died in 1809. He was a man of brilliant mind, full of wit and humor, and the delight of his companions. His death was much lamented. Their oldest brother, John, graduated at Harvard College in 1770, was many years settled in the ministry at Barnstable, and died at Cambridge September 19, 1828, aged 76.

Their sisters were all married but *Sophia*, who died in 1778. The eldest, *Pamela*, married Rev. Caleb Prentiss of Reading, by whom she had several children, and after his death, John Waldron of Dover, N. H., where she died in 1823. *Rebecca* married Peter Green, a lawyer of Concord, N. H., and died in

1800, the same year with her husband, aged 46. *Mary* married first Dr. Nathaniel Parker, second Abraham Duncan of Dover; she died at Reading in 1838, aged 78, leaving one daughter by her second husband. *Charlotte*, the youngest child, was born February 23, 1768, married William A. Kent of Concord, N. H., 1792, and died at that place in 1820, aged 52, leaving several children, among whom is Edward Kent, the present governor of Maine.

PRENTISS MELLEN, the principal subject of our memoir, went to Barnstable after he graduated, and spent a year as a private tutor in the family of Joseph Otis, Esq. He then commenced the study of law with Shearjashub Bourne, Esq. of Barnstable, and was admitted to the Bar at Taunton in October, 1788. On this occasion, in conformity to an ancient custom, as he humorously remarked, he treated the Court and the Bar with half a pail of punch, which in the technical language of the day was called "the colt's tail." He commenced practice in his native town of Sterling, but finding little encouragement, he removed, after eight months, to South Bridgewater. Here he continued until 1791, during which time he formed an acquaintance with Miss Sally Hudson of Hartford, Ct., who was visiting at Bridgewater, which ripened into marriage in May, 1795. In November, 1791, not meeting with so much success as he wished, he visited his brother Henry at Dover, with whom he spent the winter and spring, assisting him in his profession. In the following summer, at the request and by the advice of his firm and steadfast friend the late Judge Thacher, who was then a member of Congress from Maine, he established himself at Biddeford.

His beginning here was of the most humble character; his office was in the room of a tavern, which was pre-occupied by three beds for the accommodation of travellers; "half a table and one chair" completed the inventory of his furniture, as he once described it to the writer. But from this humble foundation arose a superstructure of an enduring and brilliant character. From 1804 until his appointment as Chief Justice, he practised in every county of the State. In 1806 he moved to Portland, where his professional engagements had already become numerous; and he rose rapidly to the head of the profession, being employed in every action of importance in all the counties. At the bar, his manner was fervid and impassioned; he always took a deep interest in the cause of his client, and never for a moment neglected it or failed to improve every opportunity in the weakness of his opponent's case or his error in managing it to secure success.

His competitors at the Bar were men of high legal attainments and great natural abilities; among them were Chief Justice Parker and Justice Wilde, both of the Supreme Court of Massachusetts, who lived and practised in Maine previous to their elevation to the bench, Daniel Davis, late Solicitor General, Salmon Chase, Stephen Longfellow, Ezekiel Whitman and Benjamin Orr: To gain an ascendancy among such men required no common powers.

In 1808 and 1809, and again in 1817, he was elected a counsellor of Massachusetts; in 1816 he was chosen elector at large for President. In 1817, while he held the office of counsellor, he was appointed a senator in Congress from Massachusetts, which situation he held until Maine was organized as a separate State in 1820, when in July of that year he was appointed Chief Justice of the State. The same year, he received the degree of LL. D. both from Harvard and Bowdoin Colleges.

He continued to discharge the laborious duties of Chief Justice, with singular industry, fidelity and ability until 1834, when he was legally disqualified by age. On the bench, his thorough knowledge of practice, his familiarity with decided cases, his singleness and purity of purpose, were peculiarly valuable at the period when he presided in our highest judicial tribunal. With what success and ability he discharged this important duty, may in a measure be perceived by examining the first eleven volumes of the Maine reports. An earnest desire to render exact justice in every case was a ruling feature of his mind; and no judge ever performed his duties with more conscientiousness, than did the subject of this notice.

On the retirement of Judge Mellen from the bench, the bar addressed to him,



through a committee of their most able members, a letter, in which they expressed the high sense which they entertained of his merits and services as an able and upright judge, and of his qualities as a man. To this tribute of respect and affection, he responded with great sensibility.

In 1838, Judge Mellen was appointed by the executive of Maine at the head of a commission to revise the laws of the State, which had accumulated to near 1,000 chapters of various and in some instances inconsistent provisions. He earnestly engaged in this task, and the next year the commissioners made their report, comprising the whole body of the statute law in 178 chapters, under 12 titles. This was the last public service of this excellent man and able jurist.

But we cannot dismiss this subject without speaking of the many amiable qualities which were no less distinguishing than his intellectual. We believe the observation which he made in his last sickness to be perfectly true, that he had always endeavored to do what he believed to be right. He was a religious man, he was conscientious in the performance of his duties, and faithful in all the relations of life. From natural temperament he was cheerful and gay; full of wit and anecdote, he was fond of society, of which he was the life and joy.

On his death-bed, while reason continued, he was cheerful, patient and resigned. He was entirely submissive to the divine will, and surrendered his spirit to its Author with a humble trust of a glorious resurrection through the merits of the Redeemer. His wife died September 10, 1838, aged 71. They had six children, four of whom survive, three daughters and one son. Grenville Mellen, who is favorably known for his contributions to American literature, is his eldest and only surviving son; he is a graduate at Harvard of the class of 1818, and is now absent on a voyage to Cuba for the benefit of his health.

Judge Mellen ceased from his labors on the 31st of December, 1840, after a sickness of about six weeks, the effect of an attack upon the lungs, at the age of 76 years. His brother John died at the same age, and his mother died of the same disease at the age of 75.

A few additional remarks upon his professional and private character, will close our notice of this distinguished man.

At the bar, Mr. Mellen was ardent, at times impetuous, frequently impatient under restraint, but always courteous and kind, and always pursuing with unflagging zeal the interest of his client. He attacked with irresistible force and rapidity the weak points of his adversary's position, and enforced his own by all the weapons of argument and wit. He was a ready and accurate lawyer, and an eloquent and effective advocate.

He was, too, a man of warm imagination and fine literary taste, although he was not deeply read in the ancient and modern classics. He early inclined to cultivate a familiarity with the muses, and like another distinguished judge of our day, he made poetry the sport of his idle hours, from his earliest to his latest age.

On the bench, Judge Mellen was careful and thorough in the investigation of all points presented to his consideration. His great anxiety was to determine every case according to the law and evidence, and to do impartial justice. He was at times impatient at the delay and procrastination which have become an increasing evil in the management of causes, and was eager to press the business of the court to a conclusion. He had been taught promptness and despatch in the school of Paine, and Parsons, and Sedgwick, who kept the cases before them in constant progress from the opening to the close. He always regarded as something more than a formal declaration that provision of the Constitution which requires that "right and justice shall be administered freely and without sale, completely and without denial, promptly and without delay." He may be said to have grown up with the law in this State, for until about the time he came into it, the law was but little known as a *science* among us, and not a volume of *American* reports, and scarcely a native elementary treatise on the subject had then been published.

But above all his other qualifications, the crowning attributes of Judge Mellen's character were sterling integrity, and firm religious principle. His whole life was clear and transparent; it was regulated by motives drawn from

a pure and permanent source, and directed by general benevolence, and a high sense of moral obligation. The calmness and patience with which he bore his last sickness, and resigned his spirit to its Divine Author, bore ample testimony to the rectitude of his heart, the sincerity of his faith, and the firmness of his principles. When reviving from one of those periods of almost suspended animation, which frequently occurred during his last sickness, he uttered expressions which showed his entire submission to the will of his heavenly Father, and his hope of forgiveness and acceptance through the merits of the Redeemer. Although impatient to go, he was yet perfectly resigned; at one time he said, "I seem to be suspended between heaven and earth; the body clings to its native element, while the spirit struggles to be free." And again, "I can't let go, the thread of life is too strong." The spirit at length broke from its bondage, and we trust is now employed in a higher and better service in the mansions of the blessed.

The Cumberland Bar, immediately on his death being announced, held a meeting, the Supreme Court being in session, at which the following proceedings took place.

"The members of this Bar having received the painful intelligence of the death of the late distinguished Chief Justice of the Supreme Court, the oldest and a beloved member of our association, to whom we were sincerely and strongly attached, have in token of respect for his long and valuable services, and for his many estimable qualities, adopted the following resolves, to be placed on the Records of this Bar :

"*Resolved*, That this Bar have received with deep sensibility, tidings of the decease of the late Chief Justice MELLETT, who for nearly half a century practised in our courts, and for fourteen years presided in our highest judicial tribunal, and who discharged the duties of his various responsible offices with singular promptness, fidelity, purity, and ability.

"*Resolved*, That we lament his death as a professional brother—as an upright judge—as an honest man—whose place in the community cannot easily be filled, and whose memory will ever be cherished.

"*Resolved*, That as a token of our veneration and respect for our departed friend and brother, we will attend his funeral as a fraternal association and a professional family.

"*Resolved*, That these resolutions be submitted to the Supreme Judicial Court now in session, over which the deceased presided so long and so ably; and that the Hon. Ezekiel Whitman, in the absence of the President of the Bar, be requested to offer them to the Court, with such remarks as he may deem suited to the occasion.

"*Resolved*, That these resolutions be communicated to the family of the deceased, in testimony of the sympathy we feel for *their* and *our* loss."

## SKETCHES OF THE GOVERNORS AND CHIEF MAGISTRATES OF NEW ENGLAND, FROM 1620 TO 1820.

[By JACOB B. MOORE, Esq., Member of the New Hampshire and New York Historical Societies.]

Continued from p. 279.

### JONATHAN BELCHER.

[Governor of Massachusetts and New Hampshire from 1730 to 1741; and of New Jersey from 1747 to 1757.]

JONATHAN BELCHER, the only son of the Honorable Andrew Belcher, and grandson of Andrew Belcher, who came from England in 1640, and settled soon after at Cambridge, was born in Boston, on the 8th January, 1682. His father was born in Cambridge, 19th January, 1647, and removed to Boston in 1677. He became the most opulent merchant of his time in Boston, and is described as "an ornament and blessing to his country." He was for some years an assistant of the colony, and was one of the council of safety appointed by the people, on the deposition of Andros in 1689. He was afterwards a member of the council of the province, from May, 1702, until 31st October, 1717, when he died, at the age of 70 years. His son received the best education which the country afforded, and graduated at Harvard College in 1699, in a class distinguished for talents and character.

Mr. Belcher did not incline to enter upon professional studies, and soon after leaving college, commenced business as a merchant in Boston. To extend his business and correspondence, as well as to reap the advantages of foreign travel, he went to Europe in 1704, spent several years in England and on the continent, where he became known to many distinguished characters, and received the highest marks of their esteem. Returning to Boston, in 1710, he enlarged his business, became an active politician, and a candidate for public honors. He represented his native town in the provincial assembly, and was afterwards a member of the council. In this body, he became distinguished for his activity, and devotion to the interests of the province. He had been, from his entrance into public life, the intimate associate of Governor Shute, and an advocate of the measures pursued by him, and followed up by his successor, Governor Burnet. These measures were unsatisfactory to the people, who generally returned a majority of the assembly opposed to the governor. Perceiving no smooth road to preferment in this direction, Mr. Belcher, with that facility which has distinguished a certain class of politicians in later times, suddenly changed his ground, and joined the party in opposition to Governor Burnet.

Mr. Belcher's commanding abilities, and popular manners, were circumstances that operated in his favor, and in 1728, he was chosen as the agent of the province to repair to the court of George II. On the 28th of May, 1729, the assembly sent up to Governor Burnet for his approval the list of counsellors and assistants at that time chosen. The governor approved all but two, one of whom was Belcher, whom he designated as a leader of the opposition. Belcher soon after left for England. There he represented to the King the true situation of the province, and the general opposition among the people to the establishment of a fixed salary for the governor, in whose appointment they were permitted to have no choice.

The spirit of resistance which the people of Massachusetts manifested against the instructions to Governor Burnet, gave great offence in England, and for a time the government seriously contemplated measures which would subject them to a still more absolute dependence on the crown, than that of which they complained. But Mr. Belcher, being on the ground, and being supported by a strong interest at court, aided also by that of the former Governor Shute, who generously waived his own claims, the English government determined on appointing him to the office of governor, rendered vacant by the sudden death of Burnet.\* They supposed that being a native of Massachusetts, and acquainted with the temper and wishes of the people, Governor Belcher would have influence enough to conquer the opposition, by carrying the favorite point of a fixed salary, which the assembly had so long resisted. On the other hand, the people, whose agent he had been, were also gratified at his appointment, believing that he would not perplex the legislature by pressing those instructions which had occasioned so much difficulty with his predecessors.† In this, however, they were soon undeceived. Governor Belcher arrived at Boston on the 10th August, 1730,‡ and at his first meeting with the General Court, he proposed to have his salary fixed according to the instructions he had received, which were precisely those given to his predecessor. The prominent leaders among the people, who until this time had been the warmest friends of Governor Belcher, now became his opponents. They at first dissembled their opposition, and attempted to avoid altercation; but when he refused his assent to a bill which they had passed for his support, they assumed a bolder attitude, and he found them not to be moved by his arguments or persuasions, but resolutely bent on supporting the views of

\* The news of Gov. Burnet's death reached London, on the 24th Oct. 1729, and the appointment of Gov. Belcher was announced on the 29th November following. The royal commission, however, bears date 28th Jan. 1730.

† Upon the appointment of Belcher to the government of Massachusetts, the celebrated Dr. Watts addressed to him an adulatory poem, the concluding paragraph of which is in a strain of panegyric so extravagant as to border on impiety:—

“Go, Belcher, go assume thy glorious sway;  
Faction expires, and Boston longs to obey.  
Beneath thy rule may Truth and Virtue spread,  
Divine Religion raise aloft her head  
And deal her blessings round. Let India hear  
That Jesus reigns, and her wild tribes prepare  
For heavenly joys. Thy power shall rule by love;  
So reigns our Jesus in the realms above.  
Illustrious pattern! Let him fix thine eye,  
And guide thy hand. He from the worlds on high  
Came once an Envoy and return'd a King;  
The sons of light in throngs their homage bring,  
While glory, life, and joy beneath his sceptre spring.”

The date of this poem, in writing which the excellent Doctor seems to have been “possessed with all the soul of dedicating prose,” is 31st March, 1730.

‡ Rev. J. Sewall thus notices in his Journal the arrival of Governor Belcher:—“Aug. 10, 1730. Gov. Belcher landed about 11 o'clock, A. M. The Ministers saluted him near ye Town House. 12. The United Ministers of the Town waited on ye Governor, and Mr. Colman made a Speech to him in yr Name.”



former legislatures. The governor, anxious to avoid further collision, finally induced the assembly to apply for such a modification of the royal instructions as to permit him to receive their grants from time to time, and thus the controversy was ended.

In Governor Belcher's commission was included the government of New Hampshire; and on the 25th of August, he first met the assembly of that province at Portsmouth. Here he at first accepted an invitation, and resided at the house of the lieutenant-governor, Wentworth; but soon became his enemy, from the following circumstance. While Belcher was in England, and when it was uncertain whether he or Shute would be appointed to succeed Burnet, Lieutenant-governor Wentworth, like some politicians of more modern schools, anxious to secure the friendship of the successful competitor, wrote complimentary letters both to Shute and Belcher. This coming to the knowledge of the latter while in Portsmouth, he resented it as an act of duplicity, and reproached Mr. Wentworth in severe terms, and refused to visit him. Nor did his resentment stop here. He limited Wentworth's compensation to certain fees and perquisites amounting to about fifty pounds sterling a year; and removed some of Wentworth's connections from office, to make way for his own friends. Atkinson, who married a daughter of Wentworth, and at that time held the offices of Collector, Naval Officer, and Sheriff of the province, was deprived of the two first, and in the last another person was appointed to share the emoluments. Atkinson, being somewhat of a wag, turned this latter appointment into ridicule. On one occasion the military being called out to escort the governor, all the officers of government were required to join the cavalcade. Atkinson appeared, on a jaded horse, with only half his wand as a badge of office. The governor reprimanded him for being late; when Atkinson apologized by saying he had only half a horse to ride.

From the most trifling causes not unfrequently spring important events; and this dispute between the governor and lieutenant-governor, embittered as it was by the executive proscription of individuals at that time popular in the province, led to a combination in New Hampshire, which not long afterward caused the severance of that province from Massachusetts.

Lieutenant-governor Wentworth did not long survive his quarrel with Belcher, and died on the 12th of December following. He was succeeded in office, on the 24th of June, 1731, by Col. David Dunbar, an Irish officer, who had been in command of the fort at Pemaquid, and had there assumed to act as governor over the few scattered inhabitants of Maine. This coming to the knowledge of Belcher, on his arrival in Boston, he had issued his proclamation requiring them to submit only to the jurisdiction of Massachusetts. He also sent home a representation of the affair to the King in Council, and Dunbar's authority was revoked. From the hostility which had thus been engendered in the bosom of Dunbar, his appointment as lieutenant-governor of New Hampshire, was by no means welcome to Gov. Belcher. Dunbar immediately on his arrival, joined the party in opposition to the governor, and was afterwards active in all the intrigues to procure his removal.

Among the popular delusions of that period, was the issuing of bills of credit by the legislatures of the colonies, and making such a currency, however depreciated, a legal tender in the payment of debts. To such an extent had this system of paper issues been carried, that it attracted the notice of parliament; and in the royal instructions to Shute, Burnet, and Belcher, they were severally enjoined to restrain the further extension of this species of currency. Governor Belcher, in his speech to the Massachusetts legislature, December 16, 1730, emphatically calls their attention to the state of their bills of credit, and characterizes them as being "a common delusion to mankind." The law compelling creditors to receive paper at par value, however depreciated, came before the governor for re-approval. He at first promptly vetoed the measure; but in the course of the year following, being wearied with the importunities of the people, he consented to have it further prolonged. This was disapproved by the King; and the assembly afterwards petitioning that the royal instructions imposing restrictions on paper money might be rescinded, they were answered with a sharp rebuke from the royal council.\*

Governor Belcher, who was determined as far as possible to carry out the royal instructions, now exerted himself to the utmost to restrain the flood of paper money. The issues of treasury notes were curtailed, and attempts were made to call in as large an amount of the former issues as possible. There was a universal complaint and outcry.

\* The temper of Parliament on this occasion may be seen from the following notice in the London Magazine of that year: "May 10.—A Memorial of the Council and Representatives of the Massachusetts-Bay, was presented to the House and read, laying before them the Difficulties and Distresses they labored under, arising from a Royal Instruction given to the then present Governor of the said Province in relation to the issuing and disposing of the Publick Money of the said Province," &c. "After some little debate, it was resolved that the Complaint contained in the Memorial and Petition, is frivolous and groundless, an high Insult upon His Majesty's Government, and tending to shake off the Dependency of the said Colony upon this Kingdom," &c. Whereupon the petition was rejected.

The governor was assailed by a strong and unyielding opposition. The assembly becoming obnoxious, the governor dissolved them; but the people, in such case, generally re-elected the same members, or others equally bold in opposition.

There being no bar in the royal instructions against private issues, a number of merchants and others in Boston associated together, and issued what was called the Merchants' Notes, a species of currency which, being redeemable in silver at a specified rate per ounce, in consequence of the depreciation of the public bills, were preferred in the market, and hoarded up. This operation led to multitudes of similar speculations in the different provinces. The scheme of a great Land Bank was proposed to the general court, which was speedily followed by another proposition for a mammoth Specie Paying Bank. The people were in a feverish state, and a large majority were in favor of one or the other of these schemes, in which the prominent men of the province were or proposed to become interested. Governor Belcher exerted himself to blast the Land Bank scheme, and issued a proclamation warning the people against receiving its bills. Military and civil officers were forbidden to receive or pass any of those bills, and were promptly displaced from office for disobeying the order. The governor also negated the speaker of the assembly for being a director in this Bank, and afterwards negated thirteen of the newly elected counsellors, for the same cause, or for being favorers of the scheme. But all to little purpose. The Bank went on. Large sums of its worthless paper were pushed off in exchange for any description of property, and the fraud was only arrested by an act of parliament suppressing the company.\*

The bold and vigorous measures adopted by Governor Belcher, rendered him obnoxious to a majority of the people of Massachusetts, and a formidable combination to effect his removal, was soon after formed.

Another question proved a source of embarrassment, and connected as it became, with the resentments which the governor had kindled in New Hampshire, finally contributed to his recall. This was the dispute between Massachusetts and New Hampshire about the boundary. The governor, although he had repeatedly, as he was required to do by his instructions, called the attention of both provinces to a settlement of the dispute—was, in reality, averse to any adjustment. He was in favor of uniting both provinces permanently under one government. He was placed in a delicate position, as governor over both, and it behoved him to carry a steady hand during the controversy. His opponents, in New Hampshire, among whom were Dunbar, and Benning Wentworth, son of the late Lieutenant-governor, and Atkinson, were indefatigable in their intrigues. Within a few weeks after Dunbar's appointment, he had procured a complaint to be drawn up against Belcher, complaining of his government as arbitrary and oppressive, and praying the King for his removal. This was forwarded to London, and paved the way for the appointment of Theodore Atkinson, Benning Wentworth, and Joshua Peirce, as counsellors. Governor Belcher remonstrated against these appointments, and the two former were not admitted to the council board for nearly two years. They were, however, chosen to the assembly, and there exerted themselves in opposition to the governor.

A committee of both provinces met at Newbury, 21st September, 1731, on the subject of the boundary, but separated without coming to any understanding. This determined the New Hampshire legislature to despatch an agent to London, and John Rindge, a wealthy merchant of Portsmouth, soon after sailed. While the matter was pending, in England, a most bitter controversy was kept up between the two parties in New Hampshire. Governor Belcher, in his frequent letters to England, constantly represented Dunbar, as in truth he was, a fomentor of sedition, a reckless and perfidious citizen; while Dunbar and his associates in opposition, were no less severe in their animadversions upon the character and conduct of the governor. The assembly here, as in Massachusetts, was almost invariably opposed to him; and hence he frequently dissolved them, but with no favorable results, for the same persons were generally re-elected, and came back encouraged in their opposition by the strong support of the people.

At this period, the public debts in New Hampshire were suffered to remain unpaid. The fort, prison, and other public buildings, were out of repair; for which the assembly was frequently complained of by the governor. The reason of their delay to provide the means, was their desire to make new emissions of paper money, which the governor, here, as in Massachusetts, resisted. The scarcity of money being great, a number of merchants in Portsmouth, following the Boston example, combined for the purpose of issuing private notes as a currency. As soon as their notes appeared, Gov. Belcher issued a proclamation against them, and in a speech to the assembly, condemned the proceeding in very strong terms. The assembly, which favored the scheme, attempting to vindicate the character of the bills, he dissolved them with a reprimand, charging them with being guilty of injustice and hypocrisy.

It is not to be supposed that decisive measures of this description, in opposition to the

\* In the very valuable work of the Rev. Joseph B. Felt, on the "History of the Massachusetts Currency," a minute account of this interesting controversy is given.



will of the people, were adapted to lessen the prejudices, already strong, against the governor. On the contrary, every new grievance, real or imaginary, only hurried forward the spirit which was working his overthrow. Although no provincial governor was ever more loyal to the crown he served than Belcher, he was subjected to severe mortifications, through the sinister influence of his enemies, who had succeeded in prejudicing the royal ear. Among the appointments to office which Governor Belcher had made, was that of a Mr. Lyde, his son-in-law, to the naval office in Massachusetts. There could be no objection to the appointment, as Mr. Lyde was a faithful and efficient officer. But the King ordered Gov. Belcher to appoint another to his place, although the act of parliament expressly vested the appointment in the governor. When advised to evade the command, Gov. Belcher replied, "that although the King could not make a naval officer, he could make a governor;" and so gave up his son-in-law. One or two other incidental triumphs of his enemies, in New Hampshire, were no less mortifying.\*

In August, 1735, Governor Belcher, with his Council from Massachusetts, held a conference with the Chiefs of the Six Nations, at Albany, an interesting account of which is preserved in Colden's Memoirs of the Indian Nations.

After a long and weary controversy, before the Lords of Trade, a commission for the settlement of the boundary question, was decided upon. The commissioners were to be selected from the counsellors of New York, New Jersey, Rhode Island, and Nova Scotia, and they were to hold their preliminary meeting at Hampton, New Hampshire, on the 1st of August, 1737. On the day appointed, they assembled. The assembly of Massachusetts met at Boston, on the 4th, and were prorogued to meet at Salisbury, on the 10th. The New Hampshire assembly, which had met at Portsmouth, on the same day, was also adjourned to the 10th, to meet at Hampton Falls. Thus the two assemblies were drawn within five miles of each other, and the governor, in his speech, declared that he would "act as the common father of both." The assemblies met at the places appointed. From Boston, a cavalcade was formed, and the governor rode in state, escorted by a troop of horse. At the Newbury ferry, he was met by another, which joined by three others, at the supposed divisional line, escorted him to his head quarters, in Hampton Falls, where he held a council, and addressed the assembly.† Even here, the antagonist spirit of the assembly provoked the governor; and on the very day that the commissioners adjourned for the purpose of giving the two assemblies time to consider their decrees, and frame their appeals, if necessary, Governor Belcher adjourned the New Hampshire assembly to the 12th October. This was a hasty and imprudent step, and his enemies did not fail to use it to his disadvantage. The Massachusetts assembly remained in session five days longer, during which they obtained copies of all the papers they wanted, framed their appeal, and then adjourned.

From this period, the adversaries of the governor became more active than ever. They contrived so to connect the boundary question with their own personal objections against him, that they produced an impression upon the King. The agent of New Hampshire, Thomlinson, who was continually pressing the affair before the ministry, was a sagacious politician, and so adroitly used the weapons furnished by the opponents of Belcher, in Massachusetts, as to defeat the claims of that province, and at the same time procure the recall of the governor. Other, and even criminal means, were resorted to, until his enemies, by the use of falsehood and misrepresentation, and finally, by acts of forgery and perjury, accomplished their objects.‡ He was superseded in office by Ben-

\* On the first of Jan. 1734, Gov. Belcher sent for Benning Wentworth, to appear at the Council Board, and on his appearance there, he addressed him thus: "Mr. Wentworth, I have his Majesty's Royal Mandamus for admitting you into his Majesty's Council, and am now ready to do it, and have ordered the Secretary to administer the proper oaths to you accordingly." Mr. Wentworth replied, "I should have been glad to have known it sooner, sir, for I am now engaged to serve in the Assembly, for this term, and therefore cannot accept now, but when the session is over, I may be ready." He then withdrew. He was not qualified until 12th Oct. 1734.—*Council and Assembly Records of New Hampshire.*

† The regal pomp of this procession was made the subject of severe comment by the adversaries of Governor Belcher, and occasioned several pasquinades, among which the following, in an assumed Hibernian style, is the best natured:

"Dear Paddy, you ne'er did behold such a sight,  
As yesterday morning took place before night.  
You in all your born days saw, nor I didn't neither,  
So many fine horses and men ride together.  
At the head the lower house trotted two in a row,  
Then all the higher house pranced after the low;  
Then the governor's coach gallop'd on like the wind,  
And the last that came foremost were troopers behind.  
But I fear it means no good to your neck or mine,  
For they say 'tis to fix a right place for the line."

‡ The effect of the calumnies circulated in England against Governor B. is seen in the following extract of a letter from Dr. Watts to Rev. Mr. Colman, written in May, 1734:—"The unhappy differences between him [Gov. Belcher] and the people, have given occasion for hard things to be said of him here, almost in all companies where his name is mentioned." Douglass thus sums up the chief points of the intrigue against Belcher. His enemies charged him, 1. With being friendly to the Land Bank Scheme; 2.



ning Wentworth, as governor of New Hampshire, and William Shirley, as governor of Massachusetts, whose commissions arrived 14th August, 1741.

The historians both of Massachusetts and New Hampshire, speak in strong terms of reprobation of the unwarrantable means resorted to by the enemies of Gov. Belcher. Hutchinson says, that a few weeks longer delay would have enabled him to defeat the machinations of his enemies; and it is well known that the King, in a short time after, discovering the injustice which had been done him, voluntarily promised him the first vacant government in the colonies. Belknap expresses the surprise which would naturally affect the mind of any one at this distance of time, that Governor Belcher should have met such treatment from a British court, in the reign of so mild and just a prince as George II. But Belknap was not probably aware of the full force of the intrigue against him. It happened that Lord Euston, son of the Duke of Grafton, was a candidate for the honor of representing the city of Coventry, in parliament. A rival candidate seeming likely to prevail, a zealous dissenting clergyman of the name of Maltby, who possessed great influence among the electors of Coventry, and who rashly credited the assertions of Belcher's enemies, that he was conspiring against the dissenters in New England, offered to the Duke of Grafton, to secure the election of his son, Lord Euston, on condition that Belcher should be dismissed from office. The offer was accepted: Lord Euston was returned to parliament, and Belcher was sacrificed to an intrigue, as Spottiswoode, in Virginia, and Burnet, in New York, had been before him.

Governor Belcher was a warm admirer of the preaching of the celebrated Whitefield, and accompanied him not unfrequently in his journeyings through the province, always treating him with the greatest consideration. When this powerful preacher was on his way to New York, in October, 1740, the governor accompanied him as far as Worcester, and parted from him with great affection.

Soon after the appointment of his successor, Governor Belcher went to London, where, the nature of the intrigues against him being exposed, he was treated with great consideration by the King and court. They felt that he had been injured, and unjustly recompensed by the government he had most zealously labored to serve.

A vacancy happening in the province of New Jersey, occasioned by the death of Governor Hamilton, in 1747. Governor Belcher was appointed to succeed him; and met the assembly, for the first time, at Burlington, on the 20th August, 1747. In this province, his administration was generally acceptable. He was popular among the people, took pains to cultivate a good understanding with the assembly, and rarely interfered with their wishes, when their measures did not conflict with what he deemed his prerogative under the Royal instructions. His course was dignified and conciliatory. In the difficult questions which arose during his administration, and the exigencies of the French and Indian war, his conduct was marked by prudence, and good judgment.

The College of New Jersey, which was first opened at Newark, was, in 1752, removed to Princeton, where, on the recommendation of Governor Belcher, it was decided to erect a large building for the use of the College. The trustees proposed to name the building *Belcher Hall*; but this the governor declined, requesting that it might be called *Nassau Hall*, in memory of King William III. a branch of the illustrious house of Nassau.

Governor Belcher seems heartily to have enjoyed his government in New Jersey. In a letter to Richard Waldron, of Portsmouth, dated at Burlington, N. J., 28th July, 1748, he says—"I bless God, I am placid and easy in my present situation, and think I have abundant reason to be so, for this climate and government seem calculated for my advanced years." Mr. Waldron, who was secretary of the province of New Hampshire from 1730 to 1742, was the confidential friend and correspondent of Gov. Belcher until the close of his life. It seems that Waldron, and some other of his friends, had looked forward to an effort to reinstate Gov. Belcher in New Hampshire; in allusion to which he thus writes to Waldron, under date of 7th August, 1749:—"I can form no rational view of what my friends seem to be warmly desirous of. Wish-ers and would-ers are but poor house-builders. A good solicitor at home, with a pocket full of yellow dust, might do something; but, alas, where is such an one to be found? As to myself, I would not pass through another purgatory of a three years' voyage, dancing attendance, and expense, for the King's favor in making me Vice-Roy of his English America. Indeed, sir, if I know my own heart, I would not." In another letter, dated 22 November, 1750, he thus speaks of his own course of conduct:—"In my public life, I was always desirous to be able to chant, with the poet—

" Nil conscire sibi nulla pallescere culpa  
Hic murus Athenæus esto."

With having countenanced the waste of the King's timber; and 3. With contriving the ruin of the dissenting Church in New England. The first charge was so far from being true, that most of the opposition to his administration in Massachusetts, arose from his decided opposition to the Land Bank. The second was equally false, and originated with the adherents of Dunbar, in New Hampshire, who sent a *forged* representation to London, using the names of J. Gilman, Jos. Lord, Geo. Gerrish, Peter Thing, and John Hall, of Exeter. The third had no better foundation, and was supported only by forged anonymous letters addressed from Massachusetts to dissenting clergymen in England.

Solomon tells us, a good name is rather to be chosen than great riches, and is one of the rewards of virtue. The world is captious and censorious, and too apt to reproach a man's memory ; therefore Pope, in caution, says—

“The flame extinct, the snuff will tell  
If wax, or tallow, by the smell.”

For several years, Governor Belcher resided at Burlington, but afterwards removed to Elizabethtown. During the closing years of his life, he suffered under great debility of body from a paralysis, yet he bore up with great fortitude and resignation, and devoted himself with unremitting zeal to the duties of his office. During the two years preceding his death, the assembly held their sessions at Elizabethtown, on account of his inability to meet them at Burlington or Amboy. He died on the 31st August, 1757, in the 76th year of his age.

Inheriting a large fortune, Governor Belcher affected an elegant and even splendid style of living, far beyond the income of his office, and was, through life, distinguished for his generosity and hospitality. He was graceful in person, polished in his manners and conversation. In the judgment of President Burr, who preached the funeral sermon at his interment, “the scholar, the accomplished gentleman, and the true Christian, were seldom more happily and thoroughly united, than in him. His ears were always open to real grievances. The cause of the poor, the widow, the fatherless, as well as of the rich and great, was by him favorably heard, and the wrongs of all readily and impartially dressed. He was indeed a minister of God for good unto his people. Nor should I (continues his eulogist) pass over in silence what will distinguish Governor Belcher's administration, not only in the present, but, I trust, in all succeeding ages I mean, his being the founder and promoter, the chief patron and benefactor, of the College of New Jersey. He lived to see his generous designs of doing good in this respect, have something of their desired effect.” His remains were taken to Massachusetts, and deposited in the family tomb, near the entrance of the burial-place, in Cambridge.

Two sons of Governor Belcher were educated at Harvard College, viz. Andrew, who graduated in 1724, was afterwards a member of the council, and died at the family seat, in Milton, Mass., 24th Jan. 1771, aged 65;\* and Jonathan, who graduated in 1728, studied law at the Temple, in London, rose to some eminence at the English bar, settled in Nova Scotia, was counsellor, lieutenant governor, and chief justice of the province, and died 29th March, 1776, aged 65. Governor Belcher's first wife died at Boston, 6th Oct. 1736. He married again in 1748, and his widow, after his decease, went to Milton, Massachusetts, and resided with Andrew Belcher, Esq., the oldest son of the governor, until his decease.

[To be continued.]

### WEIGHT OF MILITARY MEN.

THE following memorandum was found a number of years ago in the pocket-book of an officer of the Massachusetts line :

AUGUST 19, 1783.

Weighed at the scales at West Point.

General Washington,	209 lbs.
General Lincoln,	224 "
General Knox,	280 "
General Huntington,	132 "
General Greaton,	166 "
Colonel Swift,	219 "
Colonel Michael Jackson,	252 "
Colonel Henry Jackson,	248 "
Lieutenant-Colonel Huntington,	232 "
Lieutenant-Colonel Cobb,	186 "
Lieutenant-Colonel Humphreys,	221 "

It appears from the above, that the average weight of these eleven distinguished Revolutionary officers, was 214 pounds. The heaviest weight having been General Knox, who weighed 280 pounds, and the lightest General Huntington, who weighed 132 pounds. It is somewhat singular that the biographers of eminent men, never, unless under circumstances of a peculiar character, record the weight or dimensions of the clay tenements, which were the abode of their immortal spirits.

\* The Belcher mansion, at Milton, was burned in 1776, in the night, by an accident. The widow of Andrew B., with the old lady, Governor Belcher's widow, hardly escaped the flames. They were carried into the barn, placed in the family coach, and forgotten till all was over. Elliot, the biographer, says he took tea with those ladies in that barn.

Complete List of the Congregational Ministers and Churches in Essex Co., Vt., from the first settlement to the present time.

[By Rev. JEREMIAH GLINES, of Lunenburg.]

The following mark † signifies installed. Those with — were not graduated at any College.

Towns & Chhs.	Organization of Churches.	Ministers.	Native Places.	When Born.	Where Educated.	Gr.	Theological Education at, or with whom.	Settlement.	Dismission.	Death.
Concord*	Jan. 1807	Sam'l Goddard Sam'l R. Hall Solon Martin	Sutton, Ms. Croydon, N. H. Hanover, N. H.	July, 1772 Oct. 27, 1794 July 7, 1808	— — —	— — —	Rev. Seth Payson, Rindge, N. H. Rev. Walter Chapin, Woodstock, Vt.	Sept. 7, 1809 March 4, 1823 June 17, 1835	June 6, 1821 Aug. 1830 Oct. 1, 1838	—
Granby Guildhall	1835 1799	James Tisdale Caleb Burge James Tisdale	Taunton, Ms. Tolland, Ct. Taunton, Ms.	Nov. 7, 1799 1782 Midd. Nov. 7, 1799	Br'n 1821 Midd. Br'n 1821	1821	Rev. A. Wines, Newport, N. H.	Sept. 29, 1830 Aug. 31, 1808 Sept. 29, 1830	May, 1836 March, 1814 May, 1836	Aug. 31, 1838
Lunenburg	1802	Francis P. Smith John Willard Anson Hubbard Jeremiah Glines	Gilmanston, N. H. Stafford, Ct. Glastenbury, Ct. Loudon, N. H.	1795 Dart. 1759 Yale 1816 1782 1817	1816 1782 1817	— — — —	— — — —	March, 1803 1822 July 6, 1825 Jan. 10, 1827	1822 June, 1825	1826 66

\* It is considered unnecessary to notice any of the towns except those where there are churches organized.

Notes on the preceding Table.

ESSEX COUNTY.

THIS County lies in the northeast corner of the State. It is bounded N. by Lower Canada, W. by the counties of Orleans and Caledonia, and S. and E. by Connecticut river. It contains 17 townships. Area, 680 square miles. Population, 1830, 3,981. It is considered the poorest county in the State; but, although much of the land is hilly and mountainous, there is considerable good soil, and a large portion of it is good for grazing. The settlements are principally confined to the towns on the Connecticut river. The principal streams are the Nulhegan, which is exclusively in Essex county—the Passumpsic, Moose, and Clyde. Incorporated, 1792.†

There is, comparatively, but little religious influence in the county. Congregational churches have been formed in only four towns; the rest are but little better than a moral waste.

† The above statements, and those which follow, relative to the settlement, organization, &c. of the towns are taken on the authorities of Hayward's New England Gazetteer, and Thompson's Gazetteer of Vermont.



CONCORD lies at the southern extremity of Essex County. It was chartered Sept. 15, 1781, and began to be settled, 1788. In 1795 there were 17 families in the town. The first settlers were principally from Westborough and Royalston, Ms. The population, 1830, 1,031. The Congregational church was organized, Jan. 7, 1807, by the Rev. David Goodall of Littleton, N. H., and then consisted of 17 members. The Rev. Samuel Goddard was ordained over it, Sept. 7, 1809. The church struggled through many difficulties on account of the smallness of its numbers and the feebleness of its means. They were assisted by benevolent individuals in the city of New York, in building a convenient house for worship, and by a lady of considerable wealth, from the same place, who resided in town, in procuring a bell. Soon after the settlement of the Rev. Mr. Goddard a revival of religion commenced, which continued more than a year. There were several other partial revivals during his ministrations. A considerable portion of the time, while he was pastor of the church, he performed missionary labor for the Vermont and New Hampshire Missionary Societies in the northern part of Vermont, and some in New Hampshire, and on the Androscoggin river in Maine. Mr. Goddard removed from Concord to Norwich, where he still resides.—The Rev. Samuel R. Hall was ordained over this church, March 4, 1823. He was the son of Rev. Samuel R. Hall, of Rumford, Me. His studies were pursued, principally, under private instructors. He was licensed by the Worcester North Association, Ms. 1822. Mr. Hall's labors were divided between his pastoral duties and a school, which he commenced about the time of his ordination. This school became, the ensuing fall, incorporated by act of the Legislature, and continued in successful operation under his instruction about seven years. In the summer of 1830, he was dismissed from his pastoral relation on his acceptance of an appointment as principal of the Teachers Seminary, Andover, Ms., which situation he resigned, Jan. 1837, to take charge of the Teachers Seminary at Plymouth, N. H. He is now settled in the ministry in Craftsbury, Vt.—The Rev. Solon Martin succeeded Mr. Hall, and received ordination, June 17, 1835. The Academy, which, after Mr. Hall's resignation, had been in operation, only occasionally, shared his labors; but, after a few terms, he was obliged to relinquish it on account of his health. His ministrations of the gospel was blessed by an effusion of the divine Spirit. A considerable accession was made to the church, as the fruits of the revival. He was dismissed, at his own request, 1838, and is now supplying the Congregational church in Corinth. Since he left Concord the church has enjoyed only occasional supplies.

GRANBY lies southwest from Guildhall, the shire town. It was chartered Oct. 10, 1761. A considerable settlement had been made previously to the year 1800, and the numbers continued to increase with considerable rapidity till after the year 1810. But when the cold seasons commenced the people began to abandon the settlement, and continued to leave the town till 1816, when there were only three families left, and the town lost its organization. After this period the numbers began to increase and the town was re-organized in December, 1821. Population, 1830, 97. The country around Granby is nearly a wilderness, and consequently there is no travelled road leading through the town. The Congregational church in Granby was organized, 1825, by Rev. S. R. Hall.—Rev. James Tisdale was ordained over this church in conjunction with the church of Guildhall, Sept. 29, 1830. He preached at Granby only one fourth part of the time. The rest of the time the church held meetings themselves, which they still continue to do. They have temporary supplies occasionally, but are unable to do much for the support of the gospel. Till recently, they have been a very "united people;" but sectarianism has at length found its way even among them, and separate meetings are often held for the convenience of the "handful" that compose the town.

GUILDHALL is the shire town of Essex county. It is situated on the Connecticut, and is fifty miles northeast from Montpelier. It was incorporated Oct. 10, 1761. Settlements were commenced in 1764. Population, 1830, 481. The first settlers were generally from Massachusetts and Connecticut, who brought with them their regular social, civil and religious principles and habits. Settlements were, principally, confined to the river, as the surface of the town back is uneven and broken into hills and mountains. In the early settlement of the town, the few professors of religion and others usually assembled for religious worship among themselves. They were greatly assisted by Deacon Samuel R. Hall. With the exception of reading printed sermons on the Sabbath, he performed nearly all the duties of a minister; both on the Sabbath, and in the week,—as visiting the people, and the sick, and attending funerals. Mr. Hall was a very pious and useful man, and to his influence, the church are, probably, much indebted for their subsequent prosperity. Through his instrumentality the church enjoyed quite a revival of religion, and many were added to its numbers. He afterwards entered the ministry, and was settled for many years at Rumford, Me., where he died. The church was formed in 1799, consisting of only seven members; but had no settled pastor till 1808, when Rev. Caleb Burge was settled. Mr. Hall continued with the church till

after Mr. Burge's settlement. Prior to Mr. Burge's connection with the church, calls were given to Rev. Nathan Waldo, afterwards settled in Williamstown, Vt. and Rev. Calvin Noble, both of whom declined. Mr. Burge was a discriminating preacher of the gospel, and one of the most able advocates of the doctrines of the Bible in this section of the country. His ministry at Guildhall was greatly blessed. Soon after he commenced his labors there was a powerful revival of religion, and 70 or 80 were the hopeful subjects of the work, 40 of whom united with the church at one time. Mr. Burge was afterwards installed in Glastenbury, Ct. and subsequently settled in the State of New York. During the last eight or ten years of his life, Mr. Burge also practised medicine. In 1838, he was suddenly thrown from his carriage by his horse taking fright, and in three days after he was no more. His latter end was peaceful, and his hope for heaven bright. Mr. Burge wrote an able and valuable treatise on the atonement. The church again enjoyed a revival in 1820, under the preaching of Rev. Andrew Rankin, and about 30 made profession of their faith. Mr. Rankin had a call to settle there but declined.—Rev. James Tisdale was ordained pastor of this church in 1830, making sixteen years that they were without a settled minister. He was an able and faithful preacher of the gospel, and quite a number were added to the church while he was pastor; but, failing in obtaining an ample support, owing to emigration and other causes, he was dismissed in 1836. He removed to Dublin, N. H. where he still continues.—Rev. Francis P. Smith, the present pastor, was the son of Rev. Isaac Smith, of Gilwanton, N. H. After graduating at Dartmouth College, he studied law, and was admitted to the bar in Boston. He followed the profession of the law for several years, when, experiencing a change of heart, he entered the ministry. During the two or three first years of his ministration he supplied the desk where his father had preached for almost half a century. He then supplied at Epsom two years, after which, he was invited to settle at Guildhall. His ordination was followed by a protracted meeting, the result of which was a general revival of religion, and about 40 were the hopeful subjects of a change of heart.

LUNENBURG began to be settled about 1770. Population, 1830, 1,034. The Congregational church in this town was organized in 1802. The male members of the society for settling and supporting a minister amounted to 26, and in the spring of the next year they settled the Rev. John Willard for their pastor. Mr. Willard was the son of Rev. John Willard, D. D., of Stafford, Ct. His mother was Lydia, eldest daughter of Gen. Dwight, of Brookfield, Ms. He was great-great-grand-son to Rev. Samuel Willard, Vice President of Harvard College, and nephew to the Rev. Joseph Willard, D. D., who was afterwards President of the same College. He was graduated at Yale College in 1782 under President Stiles. Mr. Willard was ordained at Meriden, Ct., June, 1786, and dismissed, May, 1802. He settled at Lunenburgh, March 31, 1803. In 1810, his labors were blessed by a gracious visitation of the divine Spirit. A very general revival of religion prevailed, and about 70 were added to the church. There were several other partial revivals during his connection with the church, which was dissolved in February, 1822. His salary being inadequate to his support, he performed several missionary tours through the northern settlements of Vermont and New Hampshire, under the direction of the Connecticut, Massachusetts, and Vermont Missionary Societies. His mind naturally inclined to the study of medicine, and during his excursions among the scattered people at the North, he had frequent applications to administer advice to the sick and infirm. His attention was thus necessarily more directed to the subject, and an increasing weakness at his stomach, induced him finally to enter regularly into the practice of medicine. He did not wholly relinquish preaching for several years afterwards, but such was the state of his health that it was deemed necessary for him to do so, some time before his pastoral relation to the church was dissolved. For several years after Mr. Willard ceased to preach, the church enjoyed only occasional supplies. In 1820, they were favored with a second general revival of religion, under the labors of Rev. Mr. Hemenway, when a large accession was made to the church.—Mr. Hubbard studied theology with Dr. Perkins in W. Hartford, Ct. now deceased; and was licensed to preach the gospel by the North Association of Hartford county in 1819. He was dismissed from the church at Lunenburgh, at his own request. His health had suffered by too much confinement to study, and he found it necessary to travel, which he did to a considerable extent. Providence directed him to Maine, where he became pastor of the church in Monson, and continued there until the summer of 1835. Having become interested in the movement of things at the West, he sought a residence there with his family; which place, he felt obliged, on account of his health, to leave. He returned to New England in the fall of 1837, and is now engaged in a "stated supply" at Andover, Me. After being destitute of the stated means of grace for more than a year, the church and people at Lunenburgh, though much dispirited on account of arrears due to the Rev. Mr. Hubbard, and other embarrassments, saw fit to invite Mr. Glines, who was laboring with them in the gospel, to become their pastor. He accepted the invitation and was ordained Jan. 10, 1827. Mr. Glines did not pursue a collegiate course of edu-

cation. He studied about three years with Rev. Daniel Gould of Rumford, Me., then spent between two and three years at Bangor Seminary. After which he studied theology several months with Mr. Gould his former teacher, and completed his studies with Rev. Samuel R. Hall of Concord, Vt. He was licensed by the Coos (now Caledonia) Association, at Peacham, June 1, 1825. The church shared in the "revival of 1831," in connection with a "protracted" meeting, and between 30 and 40 were added to its numbers. Two years preceding this, in 1829, a few mercy drops were bestowed, when about 16 embraced the Saviour, and the year following also was blessed to them in the ingathering of about 20 souls. Since that time there has been no special awakening, though some cases of hopeful conversion have usually occurred every year. The church has of late been much reduced in numbers and strength by emigration.

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### NOTICE OF THE AMERICAN STATISTICAL ASSOCIATION.

IN Europe, for a number of years past, the subject of statistics has received much attention. Various Societies have been formed for the express purpose of collecting and diffusing statistical information, and most happy have been the results of their labors. In this country, "the inquiry had been often made, how such information could be best collected and diffused," but no effectual methods had been taken to accomplish the object in view, until "a meeting was held at the Rooms of the American Education Society, November 27, 1839, for the purpose of considering the expediency of forming a Statistical Society." "The meeting was organized by choosing the Hon. Richard Fletcher, Chairman, and Lemuel Shattuck, Esq, Scribe." "The objects for which the meeting was called were then stated and discussed, and the opinions of the several gentlemen present freely exchanged on the advantages, which would result from the formation of such an association and on the expediency of forming one." It was then resolved, "that it is expedient to form a Society, to be called, The American Statistical Society." A Committee consisting of the Hon. Richard Fletcher, Rev. William Cogswell, D. D., Oliver W. B. Peabody, Esq, John D. Fisher, M. D., and Lemuel Shattuck, Esq., was appointed to prepare a Constitution for the government of the contemplated Society, to be presented at an adjourned meeting.

At the adjourned meeting, December 11, 1839, a Constitution was reported, and a Society was formed, adopting for its Constitution the draft which had been presented. The Constitution is as follows:

*Article I.* This Association shall be denominated the AMERICAN STATISTICAL ASSOCIATION.

*Art. II.* The objects of the Association shall be to collect, preserve, and diffuse statistical information in the different departments of human knowledge.

*Art. III.* The Association shall be composed of Fellows, Corresponding Members, Honorary Members, and Foreign Members.

*Art. IV.* The Fellows shall be chosen by ballot, having been previously nominated by the Board of Directors—the affirmative votes of four fifths of the Fellows present being necessary to a choice; and no balloting shall take place unless seven Fellows be present. Corresponding, Honorary, and Foreign Members shall be nominated and elected in the same manner. Each Fellow, on admission to the Association, shall pay into the treasury five dollars, and annually, afterwards, two dollars, or thirty dollars at some one time.

*Art. V.* Fellows only shall be entitled to vote; but Corresponding, Honorary, and Foreign Members shall have the right to sit and deliberate, in all the meetings of the Association.

*Art. VI.* The Officers of the Association shall be a President, Vice Presidents, a Recording Secretary, a Home Secretary, a Foreign Secretary, a Treasurer, a Librarian, and nine Counselors, who, together shall form a Board of Directors for the government of the Institution, five of whom shall constitute a quorum at any meeting regularly convened. There shall be also a Publishing Committee of five, to be chosen annually by the Board of Directors, at the time they shall appoint.

*Art. VII.* The Association shall meet annually in the City of Boston, on the first Wednesday in February, to hear the Report of the Board of Directors, of the Treasurer, and of the Librarian; to elect officers, and to transact other necessary business; and also at such other times as the Board of Directors shall appoint. Seven Fellows shall be necessary to form a quorum for transacting business, but a less number may adjourn a meeting.

*Art. VIII.* By-Laws for the more particular government of the Association, not contravening the Constitution, shall be made by the Board of Directors.

*Art. IX.* No alteration of this Constitution shall be made, except on recommendation of the Board of Directors, and by a vote of three-fourths of the Fellows present at an Annual Meeting.



December 18, 1839, the Society was organized in due form by the choice of officers, and went fully into operation. On the 24th of the same month, the Board of Directors held a meeting at which a committee, consisting of the Rev. Dr. Cogswell, Lemael Shattuck, Esq., Dr. Fisher, Rev. Mr. Felt, Dr. Chickering, and O. W. B. Peabody, Esq. was appointed to prepare By-Laws for the Society. January 3, 1840, the Directors met and the Committee to whom was referred the subject of preparing By-Laws, reported a draft which was adopted by the Board. They would occupy too much space to be inserted in this connection. They resemble those of similar Societies.

Soon after the organization of the Society a pamphlet was issued by the Publishing Committee containing the Constitution, By-Laws, List of Officers and Members, together with an Address on the subject of statistics generally.

The Directors have uniformly held meetings on the last Wednesday of every month, for the purpose of promoting in various ways the objects of the Association.

April 4, 1840, the following Circular was issued under the supervision of the Publishing Committee, which is here inserted for the purpose of communicating information respecting the design and operations of the Institution.

SIR,—An institution has been formed in Boston by the name of the AMERICAN STATISTICAL ASSOCIATION, for the purpose of collecting, preserving, and diffusing statistical information, in the different departments of human knowledge. One of the methods which the Association propose to take in accomplishing this object, is to procure, by solicitation or otherwise, books, pamphlets, periodical works and written communications, relating to the subject of Statistics. It is also their intention to promote the science of Statistics, to suggest and prepare the best forms for keeping records, proposing questions, and making investigation; and to aid all those who are interested in this important object, in presenting information in the form most interesting and useful. All donations, either in print or in manuscript, will be deposited in the library of the Society for the use of the members and others, and a description of them carefully entered on the records in connection with the name of each donor. Should you feel disposed to forward to the Society any book, document, report, or statistical table, or to compile one on any subject selected by yourself, or proposed by the Society, you will confer a public benefit and particularly oblige its members. In no country is it more important that facts should be accurately sought, collected, and made known, than in this. It is hoped that you will so far favor our purposes, as to make such contributions as your convenience may permit. The Association will be pleased to receive suggestions and to correspond with any individuals in relation to their objects.

With great respect, your obedient servant,

P. S.—The Association will gratefully receive Reports, Documents, and other Works, either Domestic or Foreign, relating to the following subjects:—

1. *Topography*.—In relation to Public Lands, States, Counties, Towns, Rivers, Ponds, Lakes, Climate, Meteorology, Geology, Mineralogy, Vegetable and Animal productions.

2. *Population*.—The Census of different periods; the Births, Marriages, and Deaths, specifying the diseases, sex, age, and months of the year, when each death took place; Boards of Health, prevalence of Epidemics, and other diseases.

3. *Education*.—Common Schools, Academies, Colleges, Medical, Law, and Theological Schools, and other Institutions of Learning, Education Societies, Expenses of Public and Private Education.

4. *Associations*.—Lyceums and Library Companies, Reading Rooms, Medical, Musical, and other Societies; Life and Trust Companies; and all other Associations for promoting the several interests of the community.

5. *Public Press*.—Books of every kind, and especially those respecting Statistics, Almanacs, Year Books, Annual Registers, Newspapers, and other Periodical Publications, and Statements, exhibiting the Prices and the Number in circulation.

6. *Government*.—Public Administration of the Government of the United States, of the Individual States, Counties, Cities and Towns; number of Electors, and Votes given for different Candidates.

7. *Public Defence*.—The Army, the Navy, and Fortifications of the United States; and the Militia of the several States.

8. *Economy*.—Price current of Articles of Consumption, Wages, Rents, Distribution of Wealth, and Domestic Management.

9. *Productive Industry*.—Agriculture, Manufactures, Arts, Mines, Fisheries, and other productions of Industry.

10. *Internal Improvements*.—Canals, Railroads, Steam Navigation, Coasting Trade, Post Offices and Post Roads.

11. *Trade and Commerce*.—Trade, Shipping, and Navigation; Exports and Imports, Tariff and Duties.

12. *Finance*.—Receipts and Expenditures of the United States, of the several States, of Cities and Towns; their Valuation, and Taxes.

13. *Casualties*.—Losses by Fire, Shipwrecks, and other Disasters.

14. *Crime*.—Police, Courts of Justice, and Judicial Administration, Penitentiaries, Jails, Houses of Correction and Reformation, and Prison Discipline.

15. *Pauperism*.—Alms-houses, Houses of Industry, number of Paupers in States, Counties and Towns, Expense of their Maintenance, Causes of Pauperism, character and condition of paupers.

16. *Benevolence*.—Asylums, and other Institutions for the Blind, Deaf Mutes, the Insane, Orphans, and other persons; of Hospitals, Infirmarys, Dispensaries, and other Institutions for the relief of the Sick; Bible, Education, Missionary, Tract, Sunday School, and other Societies for the improvement of the condition of mankind.

17. *Religion*.—Ecclesiastical Conventions and Associations of all kinds, particular Churches as to the number of Communicants, Baptisms, Deaths, &c., State of Religion.

18. *Miscellanies*.—All other topics relating to the state, progress and welfare of society.

19. *Statistical Forms*.—For keeping Records, collecting Information, and preparing Tables, in any branch of Statistical Knowledge.

On the 7th of January, 1841, a petition was presented to the Legislature for an Act of Incorporation, and one was obtained, which is here inserted.

*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. Richard Fletcher, Bradford Sumner, William Cogswell, Samuel Dorr, and Joseph B. Felt, their associates and successors, are hereby made a corporation, by the name of the American Statistical Association, for the purpose of collecting, preserving, and diffusing statistical information, with all the powers and privileges, and subject to all the duties, restrictions and liabilities set forth in the forty-fourth chapter of the Revised Statutes.

SECTION 2. Said corporation may hold real estate to an amount not exceeding twenty thousand dollars, and personal estate, the income of which shall not exceed three thousand dollars annually: *provided, nevertheless*, that nothing contained in this act shall be construed to authorise the said corporation to traffic in books for the purpose of profit.

*Approved by the Governor, February 5, 1841.*

Efforts have been made to establish a Library, and they have not been made in vain. A large number of pamphlets and papers, and also a number of valuable bound volumes have been procured and placed in the Room of the Association as the commencement of a Library. Besides these, many volumes on statistical subjects have been deposited in the Library for the benefit of those who are disposed to consult them. The Directors feel that the establishment of a good Library is an object of very great importance, and should be sought with great zeal.

The Directors have assigned to different individuals, by their consent, subjects for statistical investigation, and much information is anticipated in this way.

Correspondence has been opened with many individuals in this and foreign countries, and the objects of the Association have been highly commended by private gentlemen and the public press.

Measures have been taken to prepare and procure suitable original materials for a volume, which it is expected will soon be published.

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## NOTICES OF NEW PUBLICATIONS.

*A new French and English Pronouncing Dictionary, on the basis of Nugent's; with many new words in general use. In two Parts, French and English, and English and French; &c. By F. C. Meadows, M. A. of the University of Paris. Fourth American edition, corrected and improved, with a selection of idiomatic phrases. By George Folsom, M. A. New York: Alexander V. Blake. 1840. pp. 728.*

The title to this volume is so copious as to preclude the necessity for us to enter into details. Mr. Folsom's character for extensive information and accurate scholarship is such as to warrant that what he undertakes is worthy to be done, and will be well done. In acquiring the French language, the point of greatest difficulty, as is well known, is the pronunciation. On this topic, the volume before us is worthy of particular commendation. Prof. Meadows adopts *pure English sounds*, by means of which the learner, with very little previous instruction, can readily acquire the correct pronunciation of any French word. The volume is exceedingly well executed, typographically. It is one of the most convenient and portable dictionaries of a language which we have ever seen.



*A Book of the United States; exhibiting its Geography, Divisions, Constitution and Government, Institutions, Agriculture, Commerce, Manufactures, Religion, Education, Population, Natural Curiosities, Railroads, Canals, Public Buildings, Manners and Customs, Fine Arts, Antiquities, Literature, Mineralogy, Botany, Geology, Natural History, Productions, etc.; together with a condensed History of the Country from its first discovery to the present time; the Biography of about two hundred of the leading Men; a Description of the principal Cities and Towns; with Statistical Tables, relating to the Religion, Commerce, Manufactures, and various other topics. Edited by Grenville Mellen. With Engravings of Curiosities, Scenery, Animals, Cities, Towns, Public Buildings, etc.* New York: H. F. Sumner & Co. 1839. pp. 824.

The chief object of the editor in preparing this work, as he remarks in the preface, was to furnish something which should be found to embrace those subjects which are of enduring interest and importance to all classes. It was his wish to present such matters, as could be well done in the compass allowed, and as are of interest to all classes of readers, and an acquaintance with which is desirable for our own citizens especially. The editor acknowledges his particular obligations to the two quarto volumes, entitled, "View of the United States," by the Rev. John Howard Hinton of London. Many of the wood cuts are distinct and beautiful, and add much to the value of the work. Anecdotes and interesting incidents are frequently interspersed. The general arrangement appears to be good, while the proper degree of prominence is assigned to each topic.\*

*Death of President Harrison. A Discourse delivered in the Village Church in Amherst, Ms. on the Morning of the Annual State Fast, April 8, 1841. By Heman Humphrey, D. D. President of Amherst College.* Amherst: J. S. & C. Adams. 1841.

This Sermon is founded upon Psalm cxlvi. 3, 4: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth: in that very day his thoughts perish."

The sentiment deduced from the text and illustrated and enforced in the sermon, is, That no dependence can be placed upon the lives of civil rulers, however exalted in station, or however eminently qualified they may be for the discharge of their high duties. Dr. Humphrey remarks, I. Upon the necessity of the caution, "Put not your trust in princes." II. Upon the reason or ground of it: And, III. Upon the sin and folly of disregarding it. Having discussed these several thoughts, he considers the character and principles of the late Chief Magistrate, General Harrison, and closes with suitable reflections. The sermon, though evidently written in haste, is appropriate and fraught with just views.

*The Form of Covenant of the Old South Church, in Boston, Massachusetts; with Lists of the Founders, the Pastors, the Ruling Elders and Deacons, and the Members. "One is your Master, even Christ; and all ye are brethren."* 1841. pp. 118.

From this book, which consists in some respects of two parts, and contains one hundred and eighteen pages, we learn, that the Old South Church is the third Congregational church in Boston, and was formed originally at Charlestown, on the 12th and 16th of May, 1669, O. S. The original members of the church were 52 in number, 29 males and 23 females. The whole number of persons who have been connected with the church is 2,488, of whom 448 still survive and belong to the church at the present time. The church has had 14 pastors, viz: Rev. Messrs. Thomas Thacher, Samuel Willard, Ebenezer Pemberton, Joseph Sewall, D. D., Thomas Prince, Alexander Cumming, Samuel Blair, John Bacon, John Hunt, Joseph Eckley, D. D., Joshua Huntington, Benjamin B. Wisner, D. D., Samuel H. Stearns, and George W. Blagden,

\* There are some errors which the author would do well to correct in a subsequent edition. Thus he speaks of the "Spirit of the Pilgrims" as an *existing* Calvinistic publication. On p. 274, it is stated, that Amherst College was incorporated in 1821, with the title of "Amherst Collegiate Institution;" whereas it was incorporated in 1824, with the title of Amherst College. The population of Massachusetts, according to the census of 1837, should have been given.

the present pastor. Four of the above were dismissed from their pastoral relation, and nine of them died in office. Their average age is 53 2-3 years. The one who deceased the youngest, was Mr. Huntington, aged 33 years; and the one who lived to be the oldest, was Dr. Sewall, aged 80.

The following persons have sustained the office of Ruling Elder or of Deacon in the church, viz: Edward Raynsford, Ruling Elder; Peter Bracket, Jacob Eliot, Theophilus Frarye, Nathaniel Williams, James Hill, Daniel Henchman, Jonathan Simpson, Thomas Hubbard, Samuel Sewall, David Jeffries, William Phillips, Jonathan Mason, Thomas Dawes, Samuel Salisbury, William Phillips, Jr., Josiah Salisbury, Edward Phillips, Pliny Cutler, Thomas Vose, Samuel T. Armstrong, and Charles Stoddard.

"The Confession of Faith of the Old South Church is that 'owned and consented unto by the Elders and Messengers of the Churches assembled at Boston, May 12, 1680,' of which all its pastors, since that time, have been required to signify their approbation, previously to their admission to the church in preparation for their ordination or installation; and a profession of belief in the fundamental doctrines of which is received from candidates, and announced to the brethren, by the pastor, previously to admission to membership."

We think that the church by their committee, consisting of Messrs. Armstrong, Cutler and Sampson, in publishing this little volume, have performed a very seasonable and important service. By their vote, each church member and pew proprietor is entitled to a copy, and the pastor is to furnish each candidate for membership with a copy previously to a public profession of religion. In this way unity in faith, spirit and practice will be promoted.

*Appendix to the Thirteenth Volume of Connecticut Reports, containing Statistics of the Connecticut Bar, and other matters.* 1841. pp. 16.

The author of this pamphlet is the Hon. Thomas Day of Hartford, Ct., late Secretary of the State. He has given brief biographical and official notices of twenty-two individuals of the Connecticut bar. Most of them appear to have been men of distinction in their profession. Such notices must be interesting and valuable, especially to gentlemen of the law. Other notices of a similar character, we are informed, may be expected in future. Four or five pages at the close of the pamphlet are occupied in defining legal terms for the benefit of those who are accustomed to use them. As President of the Historical Society of Connecticut, and in various other ways, Judge Day is doing much for the promotion of the statistics and history of his native State.

*The Family Visiter.* By John Hayward, Author of the *New England Gazetteer, &c. &c.* Third Edition. Boston: Otis, Broaders & Co. 1840. pp. 224.

This book is principally a compilation, consisting of selections from various authors on a great variety of topics. The articles are interesting and useful, and designed for the benefit of families.

*The Principle of Emulation as a Stimulus to Academical Study.* By the Rev. Nathan Lord, D. D., President of Dartmouth College, N. H. pp. 16.

This essay appeared in the last number of the American Biblical Repository, and is also published in a separate form. The subject is important in its relation to the interests of education, and the duties of those to whom the business of instruction has been intrusted. It is discussed by President Lord upon the broad principles of Christian ethics, and few we presume will be disposed to dissent from the general conclusions at which he arrives. He objects to the excitement of emulation among those who are associated in academical studies, as being adapted to foster the selfish principles of human nature, and to counteract the healthful influences of moral discipline. He is careful, however, to distinguish the desire of distinction, and the love of pre-eminence, which he considers

as belonging to the spirit of emulation, from the ideas which are associated, and therefore often confounded with them, "of imitating a model, of appreciating our own abilities, or of taking a place corresponding to our merits." The latter he regards as legitimate and salutary in their operation, and he does not object to the holding out of rewards to stimulate the pursuit of individual excellence.

The essay is written with candor and much reflection, and the subject should receive a full consideration by all connected with the department of instruction.

*The Laws of Trade in the United States: being an abstract of the Statutes of the several States and Territories, concerning Debtors and Creditors. By Jacob B. Moore. New York: Alexander V. Blake. 1840. pp. 360.*

The object of this book is to present, in familiar form, a summary of the laws of the different States on the subjects of Debtor and Creditor, the means provided by the laws to enforce the collection of debts, the power which the creditor has over the property and person of the debtor, in the several States, and the provisions existing for the relief and discharge of insolvent debtors. The volume appears to be drawn up in a clear and intelligible manner, and a great amount of valuable information is brought within a small compass.

*Injuries done to Christ: A Sermon, preached to the Essex Street Congregation, Boston, March 21, 1841. By Nehemiah Adams, Pastor of Essex Street Church. Boston: Tappan & Dennet. 1841. pp. 19.*

This Sermon is from Acts xxvi. 9: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth," and was suggested by the present state of religious feeling and inquiry in the city, having special reference to those individuals who deny the Godhead and atoning sacrifice of Christ. To such it is a most solemn and affectionate appeal. It is an expression of feelings in view of the denial of fundamental truths, rather than a discussion of them, and exhibits the kindest emotions of a heart filled with love to the adorable Saviour.

*Abstract of the Massachusetts School Returns, for 1839-40. Boston: Dutton & Wentworth. 1840. pp. 482.*

This Report, prepared by the Hon. Horace Mann, Secretary of the Board of Education, is a valuable document of the kind. It is an abstract of the school returns from 301 towns in the State, together with selections from the various school committees. From it we learn the following facts: Number of public schools, 3,072; number of scholars of all ages in all the schools,—in summer 124,354—in winter 149,222; number of teachers including summer and winter terms—males 2,378,—females 3,928; average wages paid per month, exclusive of board—to males \$24,14—to females \$6,89; amount of money raised for public schools by taxes, \$477,221,24. Such reports as this cannot fail to be subservient to the highest interests of education in the State.

*The Gospel fitted to the wants of the World: A Sermon preached in Providence, R. I., September 9, 1840, before the American Board of Commissioners for Foreign Missions, at their Thirty-First Annual Meeting. By Nathan S. S. Beman, D. D. Boston: Crocker & Brewster. 1840. pp. 31.*

We had the pleasure of listening to this sermon, and were struck with the beautiful simplicity of its style, arrangement, and thoughts. It has an admirable fitness to the time and circumstances in which it was delivered. The text is Psalm lxxii. 17. "His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed." The single sentiment illustrated is, that the religion of the Bible is fitted, in its nature, to become the exclusive religion of our world. It is accommodated to every stage of human society; to



the common wants of man ; to every order of mind ; it counteracts sin in every possible condition ; it is not dependent on any human system of philosophy ; and it has no necessary connection with any human form of government. We confidently commend this discourse as one of the best ever delivered on a like occasion.

*A Discourse on Christian Perfection, delivered in the Chapel of the Theological Seminary, Bangor, March 4, 1841. By Enoch Pond, D. D., Professor of Systematic Theology. Bangor : S. S. Smith. 1841. pp. 48.*

This Discourse and the Appendix contain an able discussion of a subject which has attracted no little attention for two or three years. It is Dr. Pond's object to describe Christian perfection, and inquire whether any of our fallen race have ever been, or are likely to be perfect, in the present life. The arguments adduced to show the negative of the last proposition occur to us to be weighty and irresistible. They are such as these,—the mode in which this perfection is said to be attained is unscriptural and absurd ; the universal imperfection of saints on earth may be urged from the unanimous opinion of the church ; from the Christian life being represented in the Bible as a warfare ; from the chastisements to which Christians are continually subject ; because the doctrine of perfection is expressly contradicted by the Bible, etc.

*The official character of Nathanael Emmons, taught and shown in the Sermon at his Funeral, September 28, 1840. By Thomas Williams, of East Greenwich, R. I. Second Edition. Boston : Ferdinand Andrews. 1841. pp. 56.*

This Sermon is founded on Eccl. xii. 9, "And, moreover, because the preacher was wise, he still taught the people knowledge." The preacher's object is, 1. to show what all people need to be taught ; 2. what a preacher needs in order that he may teach his people ; and 3. to show why a wise preacher will constantly teach his people knowledge. These topics are illustrated in the cogent and characteristic manner of Mr. Williams. The conclusion is occupied with some account of the life and labors of Dr. Emmons. We may state in this connection, and we do it gladly, that a complete and uniform edition of the works of Dr. Emmons is in preparation, and will be published under the editorial superintendence of the Rev. Dr. Ide of Medway. The first volume will contain a life of Dr. E. by the editor, together with an autobiography, Mr. Williams's funeral sermon, etc. These volumes will be an invaluable present to the American theological public.

*Agricultural Addresses, delivered at New Haven, Norwich and Hartford, Ct., at the County Cattle Shows in 1840. By Henry Colman, Commissioner of the Agricultural Survey of Massachusetts. Published by request of the three Societies. Boston : Dutton & Wentworth. 1840. pp. 72.*

The perusal of these Addresses will well repay the farmer and the intelligent man of any profession. They are fraught with materials for wise and profitable reflection, as well as with immediate practical directions for the husbandman.

*Public Worship : A Discourse delivered at the Dedication of the Baptist Church in Bowdoin Square, Boston, November 5, 1840. By William Hague, Pastor of the Baptist Church in Federal Street. Boston : Gould, Kendall & Lincoln. 1841. pp. 38.*

The text of this sermon is Ps. xc. 16, 17, "Let thy work appear unto thy servants," etc. The preacher treats 1st, of the great objects suggested in the text ; 2d, of some special reasons why the people with whom he is connected should love the sanctuary. Among these reasons are, 1st, the entire freedom of religion ; 2d, on account of the price which has been paid for the privileges of the sanctuary ; and 3d, on account of the happy influence which public worship has exerted on national character. The sermon may be read with much interest, not only by Baptists, but by Christians of all denominations.



QUARTERLY LIST

OF

DEATHS OF CLERGYMEN.

WILLIAM BRADFORD HOMER, *et.* 24, Cong. South Berwick, Maine, March 22, 1841.

JOSEPH BROWN, *et.* 76, Cong. Chester, Vermont, Dec. 16, 1840.

SYLVESTER SAGE, *et.* 75, Cong. Westminster, Vt. Jan. 21, 1841.

ASA LYON, *et.* 79, Cong. South Hero, Vt. April 4.

JOHN LELAND, *et.* 86, Bap. North Adams, Massachusetts, Jan. 14, 1841.

JOSEPH L. MILES, *et.* 59, Cong. Becket, Ms. Jan. 18.

EDWIN W. DWIGHT, *et.* 51, Cong. Stockbridge, Ms. Feb. 26.

JOHN HAMMOND, *et.* 84, Bap. Coventry, Rhode Island, Dec. 23, 1840.

LEWIS P. BAYARD, D. D. *et.* 49, Epis. New York City, N. Y. August, 1840, (died at sea.)

JACOB FISLER, *et.* 87, Meth. Fisletown, N. Y. March 4, 1841.

JAMES CAMPBELL, *et.* 79, Meth. Pemberton, New Jersey, Dec. 31, 1840.

CYRUS STEBBINS, D. D. 69, Pres. Waterford, N. J. Feb. 8, 1841.

JOHN H. KENNEDY, *et.* 39, Pres. Cannonsburg, Pennsylvania, Dec. 15, 1840.

F. A. RAUCH, D. P. Pres. Mercersburg, Pa. March 2, 1841.

CLEMENT READ, *et.* 72, Pres. Charlotte Co. Virginia, Feb. 14, 1841.

WILLIAM V. DUNN, *et.* 33, Bap. North Carolina, Jan. 1841.

JOHN CULPEPER, *et.* 76, Bap. Gum Branch, South Carolina, Feb. 16, 1841.

IMLAH G. BARKER, Bap. Savannah, Georgia, Feb. 15, 1841.

JOSEPH ASHBROOK, *et.* 41, Bap. Hickman Co. Kentucky, Jan. 5, 1841.

ALEXANDER McDUGAL, *et.* 102, Bap. Hardin Co. Ky. March 3.

CHARLES HENKEL, Lutheran, Somerset, Ohio, Feb. 2, 1841.

ELIJAH F. WILLEY, *et.* 55, Bap. Cleveland, O. Feb. 16.

DAVID B. CARTER, *et.* 47, Meth. (of the Illinois Conference) Illinois, Nov. 27, 1840.

JOHN TAYLOR, *et.* 78, Pres. Bruce, Michigan, Dec. 26, 1840.

Whole number in the above list, 24.

SUMMARY.

AGES.	STATES.
From 20 to 30.....	1 Maine.....
30 40.....	2 Vermont.....
40 50.....	3 Massachusetts.....
50 60.....	3 Rhode Island.....
60 70.....	1 New York.....
70 80.....	7 New Jersey.....
80 90.....	3 Pennsylvania.....
100 110.....	1 Virginia.....
Not specified.....	3 North Carolina.....
Total.....	24 Georgia.....
	1 Kentucky.....
Sum of all the ages specified.....	2 Ohio.....
1,361	1 Illinois.....
Average age of the 21.....	1 Michigan.....
65	Total.....
	24

DENOMINATIONS.

Congregational.....	6
Epist. ....	8
Methodist.....	3
Presbyterian.....	5
Episcopalian.....	1
Lutheran.....	1
Total.....	24

DATES.

1840. August.....	1
November.....	1
December.....	5
1841. January.....	5
February.....	7
March.....	4
April.....	1
Total.....	24

GENERAL SUMMARY,

Of Ordinations & Installations for the year ending March 31, 1841.

Ordinations.....	231	New Jersey.....	14
Installations.....	114	Pennsylvania.....	28
Consecration.....	1	Maryland.....	5
Institution.....	1	Dist. Columbia.....	3
		Virginia.....	6
Total.....	347	North Carolina.....	1
		South Carolina.....	1
		Georgia.....	2
		Tennessee.....	1
		Kentucky.....	3
		Ohio.....	12
Pastors.....	258	Michigan.....	2
Evang. ....	31	Indiana.....	5
Priests.....	29	Illinois.....	4
Missionaries.....	5	Missouri.....	1
Rector.....	1	Alabama.....	2
Bishop.....	1	Florida Territory.....	1
Not specified.....	22	Wisconsin Territory.....	1
Total.....	347	Total.....	347

OFFICES.

Pastors.....	258
Evang. ....	31
Priests.....	29
Missionaries.....	5
Rector.....	1
Bishop.....	1
Not specified.....	22
Total.....	347

DENOMINATIONS.

Congregational.....	111
Presbyterian.....	92
Episcopalian.....	31
Baptist.....	82
Reformed Dutch.....	13
German Reformed.....	1
Unitarian.....	13
Christian.....	1
Not specified.....	3
Total.....	347

STATES.

Maine.....	26
New Hampshire.....	18
Vermont.....	16
Massachusetts.....	75
Rhode Island.....	8
Connecticut.....	26
New York.....	86
Total.....	347

DATES.

1839. September.....	1
December.....	3
1840. January.....	1
February.....	1
March.....	22
April.....	41
May.....	25
June.....	22
July.....	24
August.....	13
September.....	28
October.....	39
November.....	43
December.....	25
1841. January.....	24
February.....	24
March.....	9
Not specified.....	2
Total.....	347

GENERAL SUMMARY,

Of Deaths, for the year ending March 31, 1841.

AGES.	New Jersey.....	9
	Pennsylvania.....	7
From 20 to 30.....	Maryland.....	5
30 40.....	Virginia.....	4
40 50.....	North Carolina.....	3
50 60.....	South Carolina.....	5
60 70.....	Georgia.....	3
70 80.....	Alabama.....	4
80 90.....	Mississippi.....	2
90 100.....	Tennessee.....	4
100 110.....	Kentucky.....	3
Not specified.....	Ohio.....	9
Total.....	Indiana.....	2
127	Illinois.....	4
Sum of all the ages specified.....	Michigan.....	2
5,636	Florida Territory.....	1
Average age of the 100.....	Not specified.....	1
1-3	Total.....	127

DENOMINATIONS.

Congregational.....	26
Presbyterian.....	23
Episcopalian.....	12
Baptist.....	25
Methodist.....	21
Reformed Dutch.....	2
German Reformed.....	1
Lutheran.....	1
Unitarian.....	5
Roman Catholic.....	1
Not specified.....	10
Total.....	127

DATES.

1839. September.....	1
January.....	3
1840. January.....	1
February.....	1
March.....	9
April.....	15
May.....	10
June.....	7
July.....	8
August.....	16
September.....	8
October.....	11
November.....	11
December.....	5
1841. January.....	5
February.....	7
March.....	4
April.....	1
Not specified.....	4
Total.....	127

STATES.

Maine.....	8
New Hampshire.....	6
Vermont.....	8
Massachusetts.....	15
Rhode Island.....	3
Connecticut.....	6
New York.....	13
Total.....	127



## JOURNAL

OF

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## REVIVALS OF RELIGION IN WILLIAMS COLLEGE.

[By Prof. ALBERT HOPKINS.]

Continued from p. 351.

Williams College, March 8th, 1841.

REV. DR. COGSWELL,

DEAR SIR,—Agreeably to my promise, I resume the religious history of the College. The statement made at the close of my last communication, in reference to the quiet, and religious order of the College, in the interim between 1812 and 1815, may have been rather too broad. Where the waters of the sanctuary flow most freely, there will be still some barren spots, some "miry places given to salt." I have ascertained, that throughout the revival of 1812, there was a knot of young men, reduced down, however, to a very small number, who warded off their convictions by drinking secretly, and by card-playing. These persons were very little affected by that work, and continued their habits afterwards. Probably what I now state was not known, at the time, out of the circle; but one of the number, through the mercy of God, has since been converted, and has recently communicated these facts to me. I wish, also, before proceeding, to refer to one more period, embraced in the last account, viz. the revival of 1805 and 1806. As that revival was one of great importance, and, owing to the character of the individuals concerned in it, a work of something more than local interest, I was anxious to obtain a very complete account of it; and accordingly applied to one of the subjects of the revival—the individual referred to, in the account, as fostering young Obookiah, and thus, in an important sense, paving the way for the Sandwich Islands Mission. The idea of preparing such a sketch, struck him agreeably. At a late hour, however, I received a note, stating that his health would not permit him to do so. It becomes, now, my melancholy duty to add the name of that individual, to that of those who were actively concerned in the scenes of that day, and who now "rest from their labors." Edwin W. Dwight, since the Rev. Mr. Dwight, was the person there referred to. The Foreign Mission School, at Cornwall, Ct. was commenced under his tuition. He was, afterwards, deeply interested in various objects of benevolence, and at the time of his death, which occurred a few days since, he was among the most efficient members of the Board of Trustees of this College.

I proceed now to give some account of the revival of 1815. This first made its appearance in the summer term, near the commencement of it. Prof. Dewey thinks that the first indications of seriousness were in connection with the preaching of Pres. Fitch, which was, at this time, more than commonly pungent. It is less difficult to trace the instrumental, than the real causes of religious awakenings. The following anecdote has been stated to me, and though not committed to writing, at the time, may be substantially relied upon. A member of College had been West, during the Spring vacation, and fallen into a place where the Lord was pouring out his Spirit. His feelings, which had previously been in a low state, became aroused. As he approached the college buildings, on his return, a few days after the term opened, he said within himself, why might not the Lord do a similar work here? Before getting out of the wagon, a pious student came up. Said he, 'Do you wish to see a work of grace here?' Being answered in the affirmative; 'Then,' said he, 'let us have a prayer meeting *to-night*.' 'Where shall we have it?' 'At my room.' The room-mate of this individual was a professor of religion, but tinctured with Arminianism. He became, immediately, downcast and unhappy, and for a few days, could scarcely engage actively in religious services. At length, he met his room-mate one morning, at the door, exclaiming, 'O, glorious sovereignty! glorious sovereignty!' From that time, his piety became active, ardent; and he now ranks among the most learned and devoted of modern missionaries. This private meeting became so crowded, that, in less than a week, it was found necessary to

adjourn to a recitation room. This also filled up, immediately, and the work went on with power. 'It came,' says one of the subjects of it, 'in the majestic stillness of God, and scarce a heart but felt its near and intimate relations to the great things of the future. The aspect of College was suddenly changed. Our rooms were places for prayer, and for religious conversation. We resorted to those Christians, in whom we had seen the Christian character exemplified, for instruction and counsel. The exercises of the classes were not suspended, except in a few cases, though classical improvement became a secondary matter.'

The proximate causes of religious awakenings, as has been already hinted, may be often minutely traced. The intimate and true causes, however, are more difficult to be detected. They lie veiled in the bosom experience of the pious, and are among those secrets, of which we gain only occasional, and, as it were, accidental glimpses. These glimpses are deeply refreshing, when we are so fortunate as to be favored with them, and deserve to be recorded as samples of what will be found, no doubt, among the most affecting disclosures of the day of judgment. A convert in this revival said to me with tears, that he never could think of it without being affected. His attention was arrested, he became deeply serious; at length, in anguish and self-despair, he was led to cast himself upon the sovereignty and mercy of God. The mother of this youth, residing at a distance, and knowing nothing of what was here taking place, just at this time had her feelings drawn out, with remarkable fervor, toward her son. On the night of his submission, sleep departed from her, and she wrestled with the Angel of the covenant 'till the breaking of the day.' So calm was her assurance in the morning, that she informed her family of the event, either as something which had taken, or would immediately take place. The disclosures of eternity will, no doubt, reveal agonizing throes in the secret chamber, as the springs of those movements, which have suddenly revolutionized the moral aspect of communities, to the astonishment of by-standers, and the wonder even of Christians themselves.

We have alluded to Dr. Fitch, as zealously engaged, before the commencement of this revival. As he left the Presidency, at the close of the year, it may be proper to remark, that he was a plain and faithful preacher. At the outset of his career, he took a decided stand against the French infidelity, and 'had not a little influence in staying its progress.' His character for sincerity and kindness, added weight to his instructions, and gave him decided advantage as a religious teacher.

The revival of 1815, unlike that which preceded it, seems to have spent its force, to a considerable extent, on the higher classes. Hence the fact, probably, that its influence upon College was less permanent. A lax state of things crept in. The question began to be agitated of the removal of the College to Amherst. President Moore, the successor of Dr. Fitch, was understood to be favorable to such a measure. College meetings were held on the subject. The students were divided in opinion. The influence of all this was unsettling and evidently not favorable to religious impression. Christianity lost ground, both from the diminished number of its professors, and a general want of spirituality. Says a correspondent, 'Professors were hardly distinguished, as a body, from the impenitent members of College. There were some exceptions.'

As a natural result of worldly conformity, in the church, various species of immorality became prevalent. 'The general habit of drinking wine and brandy, on all extraordinary occasions, the habit of treating on the election of officers, of the two societies. In fact, at most of the meetings, at the close of a term, (let the reader notice the manner of closing the term in 1812,) on the commencement of a term, wine and spirits were freely used. It was customary, with some, to keep them in their rooms. Intemperance was a crying sin, in those times; and it was no uncommon thing, for professors of religion to be found mingled with the multitude, partaking and even encouraging it.' Card playing was common, and there was a 'constant succession of low tricks.'

In the midst of a state of things, like that now described, a powerful awakening broke out in town, in the winter or spring of 1819, under the ministry of the Rev. Mr. Gridley. The impression became quite general in College. Some of the most wild and thoughtless were brought under serious impression. The Bible came into demand, as a matter of course. But alas! it had disappeared. Some had sold their Bibles for whortleberries, and others parted with them on one pretence and another. Professors of religion came now to make their confessions to the awakened; but there was little deep solicitude for souls, nor any permanent changes in life. The cloud of mercy vanished, without one drop falling, so far as appears. I may have overestimated the influence of the unsettled state of things and dark prospects of the institution, at this period, on the tone of religious feeling and morals. Certainly, in these respects, there appears to have been no radical improvement, previous to the year 1821, when Dr. Griffin was inaugurated. The prospects of the institution now became brighter, and more resorted to it. Dr. Griffin had commenced his career, as has been already noticed, just at the opening of that series of revivals, which commenced soon after the Revolution. Some of the earliest of them occurred under his preaching. Regarding this ground as in a



sense sacred from its character as the birth-place of American missions, he came on feeling that in so doing he was identifying himself with the cause of God. Though past the meridian of life, Dr. Griffin had lost, at this time, but little of his native vigor. Ardent in his temperament, uncommonly commanding in person, and not inferior, perhaps, to any of the pulpit orators of that day, his preaching was generally admired; and being of a pungent cast, it was calculated also to work upon the consciences of his hearers. No sensible impression, of an awakening character, however, appears to have been felt, till the spring of 1824. Quite a number, at this time, were impressed. I conclude that the influence was somewhat deep and general, from a remark said to have been made by Prof. Dewey: 'Is it possible that God has shaken this College to its centre to bring out one conversion?' We might, however, remark, as in the case of Hall, that that conversion was worth this; yes, and infinitely more. It took place in the person of William Hervey, who afterwards died in India; and who, for simplicity and purity of heart and life, and devotion to the great interests of the missionary work, has had few superiors. His name is embalmed in the memory of many here, who afterwards witnessed 'how holily and unblamably he behaved himself;' and although he fell an early prey to death, it is believed, that his life told sensibly on the great work of evangelizing the world. It was thought by Dr. Griffin, that the idea of the annual fast for the conversion of the world, originated with him.

The two following years, were years of great spiritual drought and declension. Iniquity, in various forms, abounded, and the love of many waxed cold. There was a good deal of dissipation, at this period; treating at elections, and at other times, was common. Beastly drunkenness was an occurrence not unfrequent, when holidays were given. I should think the gravest men in College, certainly with one or two exceptions, did not scruple to drink (at least drank) on set occasions. The order of College, at this time, was not good. I am not aware that any religious meetings were held during the week. On Saturday evening and Sabbath morning, there were meetings, but very thinly attended. The majority, probably, did not know that such meetings were held.

During the summer term of 1825, some of the more considerate and serious Christians began to consult with each other, and to make the condition of things in College a matter of prayerful consideration. It is understood that, towards the close of that term, a small number met to pray, specifically for a revival of religion in the College, with a determination to continue the meeting into the next year. In the fall vacation, a member of the Senior class, who had professed religion during his college life, but had not honored it, was reclaimed, and came back a new man. There was a solemnity on his countenance which was noticed. There seemed to be a small sound, as it were, the moving of a leaf in the top-most bough, indicating in the ear of those who had been waiting for it, that a breeze was coming. They began accordingly to bestir themselves. It deserves to be mentioned, that the movements of the church were so entirely still that those around were not aware that anything was going forward more than usual, except as they gathered this, from the countenance and altered deportment of their fellows. I was not aware, until I commenced this account, that deep feeling pervaded the church so early in the term. An individual has informed me, that returning, a few days after its commencement, he was met in the college yard by his room-mate, with the salutation—'Chum, God is here.' An accidental opening of a door, between breakfast and study hours, in the morning, disclosed a band of Christians, kneeling and pouring out their hearts in prayer. Other trivial circumstances may have led individuals to suspect something unusual. The impenitent part of the College, however, in the main, had no knowledge, whatever, of any special movement, during the two first months of the term. I say, in the main, for it afterwards appeared, that one or two were seriously impressed quite early in the term.

About the time of the annual thanksgiving, in the latter part of November, some indications of more than usual wakefulness began to be evident. The author of this notice was called, providentially, just at this crisis, to leave the institution, for a season. He well remembers, one morning, of hearing a very profane young man say, to some of his mates standing before the College—'Come, my friends, let us go up and attend to the concerns of our souls.' There will be occasion to refer to this young man again. The remark is introduced to show, that at this time, probably, the day before thanksgiving, there began to be some impression on the minds of the hitherto unawakened.

About the middle of the next week, there came to Williamstown, two delegates from the south of Berkshire, whom the churches, in compliance with the example of primitive times, had sent to look in upon the state of religious affairs in this section, and to pray with and exhort the people. These delegates were the Rev. Dr. Hyde, of Lee, and Dr. Field, of Stockbridge. As a matter of courtesy to the churches and their messengers, in part, and, it is believed, not without some strong desires, that the anticipated visit might result in the revival of God's work, the church in town agreed to set apart the day of their visitation, and observe it as a fast. Intelligence of this was communicated to the faculty of College, and it was determined to suspend literary exercises, for the



purpose of giving to any who wished, liberty to hear these brethren; and also to furnish to the students an opportunity of prayer and conference among themselves. This was announced, it would seem, at evening prayers the night before, and occasioned no small stir among the students, who had begun to be already somewhat sensitive on the subject. As is usual, at such times, Satan took advantage of the natural enmity of the carnal heart, and excited the wicked to throw off the convictions which had begun, now, to hover around, if not to settle upon them. I have been told that there were mock meetings, that night, all over College. There was, also, another meeting, at the Junior recitation room, attended by Dr. Griffin, at which one heart at least was stricken. Next morning, the aspect of things was rather tumultuous. A meeting had been appointed, however, at the Senior recitation room, under the idea that most of the religious part of College would be present, and some, at least of the impenitent. The hour arrived, and immediately there began to be a flocking to the place. Some left their rooms, without the least intention of going to the meeting. Their account of it is, that they found themselves there—they knew not how. Few had manifested any particular seriousness. Many were very bold sinners, and came in whirling their hats across the room, as if in derision. The room became directly crowded. Every student from both college buildings at length found his way in. The meeting began with marked stillness, such as is wont to be noticed when a crisis is at hand, and the Spirit of God intimately near. Tutor Hervey, who had been from the first, in his meek and quiet way, exceedingly active, and his associate in office, now the president of the College, were present to take the direction of this meeting. In a short time, however, it became evident that the great Master of assemblies was himself present to take the lead. The exercises of the meeting had not proceeded far, when a student, the hitherto notoriously profane one already alluded to, arose in the assembly. The deep solemnity of his countenance, the altered air, and strange attitude of the speaker, conspiring with that deep impression of the divine presence, which previously pervaded the meeting, was sufficient to bring about a sudden and most extraordinary crisis. The minds of some were made up, before he uttered a word. In a moment, said he, 'Will you trifle with your souls?' Every head was bowed, and the place became 'a Bochim.' The most hardened were melted, and the meeting became a scene of indescribable interest. Considering the character of those who composed it, and their position in reference to society and the church, perhaps few private meetings, in our times, are more worthy of remembrance.

In the afternoon, was the public meeting at the church; and as little interest as the mass of College took, the night before, in the delegation, probably Paul and Barnabas were not more welcome, at Antioch, than were these messengers of the churches now. During two or three days succeeding, it was impossible to pursue study; there was a prayer meeting going on in each college building from morning to night, in some room or other. I do not know that the regular recitations were omitted after the fast. So entirely, however, was the mind absorbed with the great realities of religion, that anything like concentrated attention to any book, except that long neglected one, the Bible, became impossible. *The term was now drawing to a close, and ended with a religious meeting of deep and affecting interest. The majority of those, who were in the religious meeting above described, obtained hopes nearly at the same time, and not many days after.*

From the influence which descended on the College, feeling spread, immediately, into the community around; and a very powerful awakening commenced. College assembled, at the opening of the spring term, to experience a renewal of the same-scenes, which had characterized the closing weeks of that which had preceded. The work went on with more or less power, until the warm season opened; and a sermon was preached at the close of the term, as had been done in 1812. A synoptical view of the state of College, at the close of the fall term, which I find among Dr. Griffin's private papers, states the number of actual members of College, at that time, eighty-five; forty-three hopefully pious before, twenty-seven recently hoping—total, seventy. Without hope, fifteen; of these, four on the ground, and eleven absent. Twenty-three of these professed religion soon afterwards, of whom two have fallen away. Of six others, who fell away, three are since hopefully converted, and three are dead. Of those who were active spirits in this awakening, some of the most prominent 'have fallen asleep.' Among these, it is no more than a tribute due to Christian worth, to mention the name of Daniel Freeman. Uniformly consistent as a Christian, he was among the first to take the alarm, in view of the awful and increasing degeneracy of the times before the revival. And, probably, to no one member of College, is so much due as to him, in the way of bringing forward and promoting the work. He was a member of the senior class, and died about six weeks after his class had graduated. Mr. Hervey, already referred to, was another of the same stamp. Firm, consistent, mild, yet ardent, his example was one uncommonly pure and dignified, and carried great weight with it at that time. To these must now be added the name of the venerable president, Dr. Griffin. The divisions, which have since so unhappily distracted the church, in relation to doctrines and measures, were then unknown. It was not necessary to spend much time,

either in hunting after heresy or guarding against it. Dr. Griffin threw himself into the work, with no trammels or scruples to check the ardor of his feelings. Evening after evening, for several months, through darkness, snow, and mud, he went to a school house, in the east part of the village, and poured out torrents of truth, with an enthusiasm not inferior to that which characterized his best days. He seemed to be nerved up to a great effort, and probably, never afterwards appeared to the same advantage, or preached with equal power.

The subsequent year was memorable, in the annals of Berkshire county, as a year of great, and probably unprecedented religious interest. Just at the commencement of the year, or rather toward the close of 1826, what were termed in those days church conferences, originated in the south part of the county. Radiating from the point of their origin, they illumined all the surrounding region. Scarce a place where the delegates assembled, but enjoyed a refreshing. A conference was held in Williamstown, early in the spring, and attended with happy results. In College, there was little remaining material in the three higher classes, likely to be wrought upon. In the Freshman class, there were eleven hopeful conversions, only six of which, however, proved permanent.

From the period, of which we are now speaking, the religious history of the College became more dark. Various causes may be assigned for this. 1st. A want of permanence among the officers of the College, operating, of course, unfavorably to the exertion of any systematic religious influence. Of two professors, inducted at the same time into office, one soon left, the other, the lamented Prof. Porter, just as his religious influence was beginning to be more sensibly felt, was removed by death. 2d. The removal, in the natural course of things, of those who had shared in the awakening of 1825. 3d. The influx of an uncommon amount of impiety, men of corrupt principles or no principles, and dissolute life—spoiled before coming, and fitted, of course, only to taint and corrupt the moral atmosphere. 4th. A general suspension of divine influences in this region of country. Owing to the influence, mainly, of these four causes, College became, again, soon corrupt, probably quite as much so as before the revival of 1825. Intemperance and card-playing prevailed. Also, at this time, there was not a little licentiousness. Enjoying great opportunities of association, wicked men 'waxed worse and worse.' The college buildings, or at least the west college, was repeatedly set on fire, there is reason to believe wantonly. The Bible was stolen from the desk, and *worse* than burnt. This state of things ran on till the fall of 1829; when some engaged Christians instituted a meeting, at nine o'clock in the evening, which Dr. Griffin used to attend. This continued into the spring term; when there was some seriousness in College, and two hopeful conversions. 'This little refreshing,' says a correspondent, 'called forth Dr. Griffin's sermon on the prayer of faith, which was published in the National Preacher, and delivered in the church a little previous. The great difficulty seemed to be, that there was not a general waking up among Christians. An impression seemed to prevail, that sinners could not be converted till all the professors were awake. Hence the little refreshing was expended in the church.'

No decided change, in the religious aspect of College, occurred till the ensuing winter. Dr. Griffin had been called, that winter, to labor at Troy, where was a powerful awakening. This was at the commencement, of what were then known as four days meetings. The Doctor returned, and it was agreed to hold a meeting of this description in Williamstown, the first which was held in this State. The third day, Saturday, was a day which will long be remembered. The meeting was at the church. It was not full—but there was 'a sound of a going.' 'I can hear it,' said an aged father, rising in the assembly, and addressing the church and the impenitent, after the afternoon's discourse. 'On the evening of the succeeding day,' says Dr. Griffin, in his private journal, '— came to see me, and so overwhelmed, that as soon as I saw him, I said to myself, the question is decided, there is to be a revival in Williams College.' This was the Sabbath before the opening of the term; so that there was considerable interest in the things of religion, when the term commenced. This was increased by the coming on of one or two from Troy, who had obtained hopes in the revival there.

Within three weeks, there was a great breaking down among professors of religion. One of this description came out as a new convert, and, 'within three days,' says a correspondent, 'more than twenty professors of religion had given up their hopes. I well recollect three calling at my room at one time, to be prayed for as impenitent sinners.' This breaking up of hopes, probably, will furnish a clue to the awful and reigning stupidity and dissoluteness of morals, before adverted to. I did not mention this among the causes which led on to that state of things, as it exists always in periods of declension, and rivets and seals for a sure work those specific causes of deterioration which are liable at such times to exist. About the time of the monthly concert, in March, the work began to deepen among the impenitent. Several became alarmed, and cried out, in view of their undone condition by nature and practice. Very careless persons became awakened. Moralists, also, of whom, at this period, there were not many, grew convinced that they were standing on unsafe ground. There was a great



shaking, particularly in the two upper classes. The doctrine of perfection, as that doctrine has since been held by various persons, scattered throughout the country, started, so far as I have been able to ascertain, here at this time. The original principle appears to have been good, but it has since been adulterated with many things. Of those who were awakened in this revival, several went back, some of whom came in the ensuing spring. Some became infidels, of whom two have died since; one, however, renouncing his infidelity on his dying bed.

The spring of 1832, was one of religious interest in town. Rev. Dr. Beman held a protracted meeting here. A number of conversions occurred in College, in the course of the term. Those who came in, at this time, were, for the most part, made special objects of prayer and labor. They came in lingeringly, one or two in the course of a week, for a considerable time. Not many were awake, but these labored hard. It was a time of much trial in the church, and it is believed that spiritual religion gained ground. The necessity of toiling on, under a heavy burden, and working, as it were, at arms' length, on account of the sluggishness of the mass of professing Christians, inured those, who came under this burden, to severe toil, contributed to form habits of patient, persevering effort, and College, probably, has never turned out a more faithful set of working men, than those who passed through this ordeal. Indeed, I regard this, as in some sense, the commencement of a new era in the religious history of the College, and shall take the liberty to enlarge, here, on what I conceive to be some pretty important principles—which may, perhaps, have in them something of general application.

In the progress of things towards perfection, light comes by degrees, and new light generally breaks in, whilst we are working under the guidance and impression of that already enjoyed. There are many simple truths, pregnant with others; these last remain in a germ or embryo state, till the first strike their roots, so to speak; that is, become fixed, and imbedded in the character, by being applied to some use. It is probable, that in matters of religion, no practical judgments have ever been formed, in advance of those which have preceded, except in compliance with, or at least tacit recognition of that saying of Christ, 'That if any man will do his will, he shall know of the doctrine.' The Christian system contains in it many things intended to be revealed, not directly, but only in the development of the system itself. So full of truth is this assertion, that no period, probably, will come, either in this world, or in eternity, in which it may not be said of the Gospel, as then developed, what Paul said of it, comparing his own times with preceding periods—'The mystery which in other ages was not made known.' Now, at present, seeing only 'through a glass,' we make but slow advances, and these safely, only so far as the spirit of that precept guides. This is a salutary and sufficient corrective against vapid and wild theories in religion. The idea, which I think came out more prominently, at the period I am alluding to, than it had previously done, in the history of the College, was the all important one of a permanent state of religious feeling, and correspondent course of action. In this respect, the experience of our institutions tallies, probably, pretty nearly with that of the churches. This might be expected, College being, as was observed at the commencement of this sketch, only society in miniature. Alternations between high degrees of fervor and low states, quite as near and probably nearer the other extreme of the scale, have given to religion a kind of mutable character, and gone to invalidate the force of its testimony, in the judgment of prudent men, accustomed to regard stability and consistency, as the only true criterion for detecting principle and distinguishing it from its counterfeiters. I have said that college experience tallies, probably, nearly with that of the churches. The nature of the case would lead us to look for less stability than in the churches generally, on account, first, of the inexperience of Christians; and secondly, numerous cases of excitement, which inevitably spring up in communities constituted as Colleges are, over and above those which exist in society at large, which are of themselves sufficient to inundate, one would think, most of the religion in the country, at frequent intervals; and thirdly, the interruption of feeling and efforts arising from the occurrence of vacations. Whether the fact accords with what the nature of the case would lead us to expect, I shall not now inquire. It is sufficient to say, that in respect to a permanent, straight-forward course of Christian living, there has been, at least, as much to complain of in Colleges as elsewhere. It should be noticed, also, that, thrown more nearly together, and in various respects more intimately associated, dereliction of principle and inconsistencies of character are more easily detected, at least, force themselves more naturally, and I may say necessarily, upon the attention. It has been said that, of late years, infidelity is increasing in our Colleges. Certainly there was, up to the time to which we have advanced in the narrative, a great deal of practical, some avowed infidelity, and, there is reason to believe, much secret skepticism here. This arose, in part, from accidental causes—causes, however, which might have been counteracted, no doubt, and crippled very much, had there been a mass of consistent, steady, concentrated Christian action. Let me ask any man, who was on this ground, and conversant with the times of which I



am writing, what he imagines would have been the effect on college principles, and college morals, had every professedly religious student here, sustained the character of Jesse Lockwood. I mention him, because death has sealed his testimony, and I am sure no one will dare to dispute it. Could the supposition just made, have been verified, I imagine that other lurking places than this, would have been sought, for infidelity, intemperance, profanity and licentiousness, to have celebrated their orgies in.

I am now going to explain, in what way I think the revival of 1832 contributed to a more permanent religious order. It did so, I think, by exercising the principle of personal exertion and self-sacrifice, till it became habitual, and led on to a system, which I shall presently give some account of. The principle of persevering steady devotedness, has been firmly established in individual minds, in all ages. But too little has been done to perpetuate this sentiment. One and another has cut his way through the solid rock, and, as it were, filled up the space behind him, so that others have been little benefited, except as they have seen them safe out, and therefore gathered hope, on the ground that such a thing was possible. Peter says, to be sure, "The God of all grace, after that ye have *suffered* awhile, stablish you." But we are not to infer from this, that direct means are of no use toward the confirmation of piety. There is, no doubt, in respect to means, such a thing as a millennial order, (using the term millennial generically here,) and it was towards this that numbers among us were led at this time to look. Having become inured to a pretty steady course of religious action, anxious to persevere in this, without faltering, sensible, at the same time, of the sluggishness of nature, and warned by the experience of the past, the inquiry came up, what corrective can be thrown in, what stimulus to excite us forward in an unwavering onward course of Christian action? It was in the way of righteousness, 'doing his will,' that light was thrown on this subject—the doctrine of means. It was resolved by the Christians of that period, that they would meet together at noon. This, it was thought, would furnish a strong antidote against a tendency, so prevalent every where, but perhaps especially in College, to fall in with the tide of worldliness. By setting up, as it were, a dam at midday, it was thought possible to check the current, and thus prevent our Christianity from being overflowed, and every thing relapsing, again, into a stagnant and dead state, as had been the case after most previous revivals. I must be permitted to say, that I think the doctrine of a perfect Christianity, that is, of living in perfect conformity to the injunctions of Christ, without regard to seasons or circumstances, and without reference to the feelings or practices of others, have to do with the institution of the system of means. A very good opportunity was approaching to test it, or at least, to test the strength of the resolution which determined on its adoption—viz. the approach of the summer term—when there is uncommon temptation to laxness, and a letting down of the Christian watch. The result proved that the idea was a very practicable one, and very salutary in the operation of it. A few, from five to seven, from the two college buildings, met in rainy as well as sun-shiny weather, during the term, and felt improved by it. This meeting, somewhat modified in its character, has continued to the present time; and has more than answered the anticipations of those who originated it. It has served as a balance wheel, to check the irregular movements of individual action, to temper well-meaning, but injudicious zeal. I am just now in from one of these meetings, consisting of from forty to fifty students. The average sometimes ranges considerably higher than this, in times of awakening, and sometimes falls short of it. I have introduced this subject here, because the religious history of the College cannot be given, from this point, without frequent allusions to this meeting—it having become a pretty certain criterion by which the religious pulse of the College may be judged of.

During the year 1833, no special awakening occurred. The noon meeting increased, during the summer, to fifteen or more, and several persons being attached to it, who were devoted to the cause of missions, a spirit of prayer prevailed with reference to that object, more, perhaps, than at any time since. Towards the close of this year, Mr. Foot, the evangelist, came into the north of Berkshire. He preached in an adjoining town, and the attention of the community was more or less awakened. A protracted meeting was held in Williamstown, somewhat early in the ensuing spring. There was special attention to religion, at this time, in College. A revival in Northampton, affected several students who were spending the winter there. These came on changed men. Others were awakened, some under the preaching of the evangelist, and some under the ordinary means. The work was not very extensive—it did not silence scoffers—'divers persons were hardened.'

The ensuing year, religion gained ground. A tutor came in who was much devoted to the work. The noon meeting had increased so much, that it was thought expedient to divide. The west college set up for themselves, and the silent influence of their operations appears to have been considerable. An infidel has told me, lately—one, at least, who was either tempted or trying to be so, at that time, that the prayers and singing kept him constantly uneasy; so much so, that, at length, he divulged his feelings

to his teacher, renounced his infidel principles, embraced religion, and became one of the most steady supporters of the meeting.

The two ensuing years were characterized by nothing of very marked interest. The regular means were kept up. There was considerable private fasting and private labor, and several interesting cases of conversion occurred. In 1838, the attention to religion was more general. At a noon meeting, held on the 14th of February, soon after the commencement of the spring term, it was proposed to have a meeting in the evening, and to have preaching. The meeting was held at the west College. About the middle of the afternoon, uncommon seriousness appeared to manifest itself in the north Hall of the east College, mostly in the Senior class. At the evening meeting, every member of that class was present. The prospect seemed fair for a great work. Satan, however, took occasion to distract the public mind. An unhappy case of litigation came up, growing out of some things which had occurred in town, the term previous. As the college fast was approaching, the faculty of College, and those among the students, who were favorably disposed to religion, were anxious that a legal process should, if possible, be avoided. A compromise was proposed, and mutually assented to by the parties, the evening before the fast, and high hopes were entertained in reference to the day. When the morning came, however, it was found that some unquiet spirits had been successfully busy in undoing all that had been done, in the way of compromise; and probably a more stormy morning had not been known in the east college building, for years. Every thing seemed to be in a complete ferment. The religious part of College went, as our custom is, in the forenoon, and united with the people of the town, in a meeting for prayer and conference. The usual noon meeting was held at one o'clock; and knowing the turbulent and angry state of College, and feeling the utter hopelessness of the case, without divine interference, it is believed that the cause was laid over upon the arm of Him who holds the hearts of all men in his hands. At the afternoon exercise, in the Conference room, all College are required to be present. On this occasion, there was no preaching; but brief remarks were made by individuals. It began to be evident, before the meeting had proceeded far, that a divine influence was pervading the assembly. The room became still and solemn. Many were affected to tears. Scarce a member of College but felt a kind of awe from God, which lasted several days. With others, impressions were more permanent. The work went on, and several, particularly in the upper classes, professed submission to Christ. This was a good work, more powerful than any since 1831. It was, however, wanting in depth and thoroughness. The ensuing year passed, in general quiet, but with no special religious interest. This brings us on to the year 1840—a year somewhat memorable in the religious annals of the College. Before proceeding directly, to an account of what took place during that year, I wish to make some general statements. I have run over, very briefly, the eight years previous, confining myself simply to facts. Let me observe then, more generally, 1st. that, since the year 1831, there has been a general improvement, in the order of College, petty annoyances have become less frequent, cases of discipline have been rare. Except on one or two 4th of July occasions there has been next to nothing of an outbreking character. I have lived during all these years in the east college building, and could not wish in general for a more quiet habitation. This statement cannot be made, with equal truth, in reference to the west college, occupied by the two lower classes. The order, however, there has been generally good. 2d. the moral tone of College has been elevated. Drunkenness, in the day light, and open profanation of God's name, do not show themselves boldly as they once did. Avowed infidelity is extremely rare, and those, who have opportunity to know, speak of it as an occurrence extremely uncommon, to hear the Christian religion and divine institutions spoken of contemptuously or disrespectfully.

It would not be easy, perhaps, to trace this gradually favorable change to all its causes. Indirectly, might be mentioned, a system of exercise of a somewhat rural character, which has been introduced amongst us. The occupying of the mind during the warm and open season, when the avenues to temptation are more open, with tasteful arrangements about the college grounds, spending leisure hours in laying out better plots, cultivating shrubbery, flowers, &c. instead of lounging about in listlessness, as was formerly the case, smoking and indulging in various kindred things, not very favorable to good health or good morals. We do not believe with Combe, in converting men by beginning with the skin. There is, however, no doubt much religion in nature, if we have grace to find it. It is not easy to be familiar with her forms, without owning, though unconsciously, an influence to a certain extent humanizing, softening, and even purifying. Natural history, also the study of atmospheric laws and of celestial phenomena, to which numbers are beginning to devote themselves, assiduously, all come in aid of sound virtue, and the peaceful and happy pursuance of those ends, for which youth ought to be associated in an institution like this.

Of those causes which have operated, *directly*, in the way of bringing about the change above alluded to, may be mentioned the temperance reform. The evils arising



from the use of strong drink in our literary institutions, as strange and incongruous as such a mixture may seem, have been among the most appalling, which they have had to contend with. These evils are not done away, but they are moderated, they have taken their place among those evils, which are committed in the dark, and do not receive the countenance, as formerly, of men of respectable moral character. Another direct cause is that already adverted to, viz. the uninterrupted use of a system of means, intended to bear directly on the religious character. Recognizing the gospel, as the only adequate moral purifier, this system bears directly upon the conscience. It is like a wheel in constant motion, which proves the existence of a secret power, and reproves men, silently, for their vain practices, and worldly course of living, to say nothing of outward vice.

With all these helps to a pure state of things, in a moral and religious point of view, and, especially, after what has been said of the general quiet which has reigned among us, for several years, those who read this account will doubtless be surprised at some statements which I am presently to make. Let it be remarked, however, that all these helps are of voluntary application; we cannot compel men to prefer the cool outward air of a summer's morning and the odor of a flower bed to a pent up room filled with the fumes of tobacco. We are obliged to say, however reluctantly, on these points, "de gustibus nil disputandum." So of ranging the fields, for plants, minerals, &c., some have no taste for such things. If this were the place, we might state probably why *some* have not; but this is not to our present purpose. In respect to the daily meetings, they never have embraced much over seventy,—about half of College, in the best times and this only for a brief period, leaving the rest, ordinarily by far the majority, unaffected by them except indirectly and incidentally. What has now been said will relieve some statements which I am about to make.

The college year of 1839 and 1840 opened with no very favorable omens for good. The Senior class, which always gives tone, more or less, in College, both to opinion and feeling, embodied but little vigorous active piety. There was no particular deficiency, in respect to profession; but the profession of many set so loosely upon them, that piety itself came to be greatly depreciated in the estimate of others. There were also various causes of intestine difficulty which I shall take notice of farther on. About the middle of November, several began to feel that they could not live longer without making an effort to interrupt the prevailing apathy, and lay a check on those influences, which were sapping the foundation of all that was vital in Christianity amongst us. As the way did not appear to be open, for any direct effort, it was determined to hold meetings, several evenings successively, in a private house near by; these meetings were attended, both by Christians and sinners from College, and it is now known that one individual was, about that time, under very deep conviction. These meetings were continued, with more or less frequency, till the close of the term. When College assembled at the 1st of February, there was an uncommon degree of wakefulness among several Christians. The noon meetings were more full and solemn than had been usual. The Methodists were holding a meeting, near by, the influence of which was to deepen the feeling in College, the students attending without restriction. About the time of the college fast, two or three meetings were held at the conference room in the chapel. There was preaching at these meetings, which seemed to produce an awakening influence upon the church, to whom it was mainly directed. After this time, the noon meetings thickened, almost all the church, being now gathered into them, and some of the impenitent, taking covert under increasing numbers, came in also. In this state of painful and solemn suspense things remained for several days. Having been brought up before, on more than one occasion, nearly to the point where we were at present standing, there was ground for alarm lest this might prove the case now. Prayer was offered "without ceasing," and it would be no exaggerated statement to say, of some, that they appeared to be willing to die, rather than not to see God glorified in the salvation of souls. It was with us, indeed, a great day, "even the time of Jacob's trouble." There was, however, strength in the church to lay hold on the promise, "he shall be saved out of it." God also encouraged some of his people by gracious intimations, which he was pleased to give them, that he would work "for his great name's sake that his name might not be polluted." There was no movement, outwardly, which went to relieve this suspense, till the 16th of March, which was town-meeting day, or, rather, the evening of the day before, which was Sabbath. At that time, numbers of the impenitent had their attention arrested in a more sensible and lively manner. Two or three conversions had occurred before this, but now there seemed to be a breaking away, and lifting up of the cloud. That kind of false shame, which had hitherto prevented sinners from resorting to little prayer meetings, and seeking the company and conversation of the pious, was all done away. They began, now, indeed, 'to flock like clouds, and like doves to their windows.'

The increasing tide of feeling, which, up to this point, had flowed harmoniously in the channel of our daily meetings, began to overflow, and require more expansion; it



not being thought best to alter the form of these meetings, which are devoted, in part, to repetition of the Scriptures, and which, therefore, did not give sufficient time for expressions of feeling. This will be readily understood, when we observe, that the Sophomore and Junior recitation rooms, where these meetings are held, were both much crowded. Meetings, accordingly, began to be held at 9 o'clock in the evening. These were, many of them, very happy meetings. There was a great deal of freedom in them. Almost every one had something to say. Some, who were older, a word in the way of experience; some had an invitation or a promise; some a sigh or a tear. Many had confessions. This was true of the most conscientious among us, whose walk had been irreproachable. Under the strong impressions of the Spirit, and the clear light which was now shed upon eternal things, their best services appeared defective, either in motive or in measure. Lukewarm persons, who had been living loose, and encouraging in wickedness those, whose countenances they now saw in the solemn meeting, felt called upon to do something more than confess. Not a few of this description, became convinced that they had been building on the sand, renounced their hopes, and took their place among inquirers. Anxious sinners stated their case, and asked for prayers. And those into whose minds light had begun to break, bore testimony to this. In brief expressions of feeling, from individuals, in almost every variety of mental frame, time would pass away unconsciously. I was struck, one evening, with a remark. It was at a late hour—numbers had expressed their feelings, and the meeting was exceedingly solemn and still. One spoke and said, 'I have forgotten what day it is.' Such a contrast with the dark and wintry days which had preceded, might well throw a transient doubt about the reality of those scenes which were now passing. This meeting will not soon be forgotten. It closed by singing the words, 'O, there will be mourning at the judgment seat of Christ.' The following language of Watts was well suited to this time, and found involuntary utterance from those who had long 'waited for it.'

'When we review our dismal fears,  
'Twas hard to think they'd vanish so,  
With God we left our flowing tears,  
He made our joys like rivers flow.'

From the period before alluded to, when the west College set up for themselves, it had been our custom to have a joint meeting on Friday, at one College and the other, alternately. The recitation room being too strait, we adjourned, this week, to the conference room, in the chapel. Many were affected at this meeting. I may mention, too, in this connection, the existence among us of what are termed class meetings, on Friday evening—meetings for the individual classes—an important means of grace, which originated sometime during the dark period between 1827 and 1831. The meeting in the Senior class, on the evening of the Friday above referred to, appeared to be accompanied with a remarkable effusion of the Spirit. On the evening of the succeeding Wednesday, the two literary societies adjourned for prayer; and, after a season, came together to hear the word of God. The same evening, a spirit of confession appeared to break out anew, in the 9 o'clock meeting at the east College. Some confessions, of rather a startling character, were made by individuals who had confessed before; but it seemed that their confessions did not go sufficiently deep, to satisfy conscience, with the amount of light and of the Spirit now enjoyed. Statements were made, which involved, more or less, the lower classes in College. At least, transactions were confessed to, the influence of which upon members of these classes had been injurious. It now began to be evident that things were coming to a crisis—that pride of character, in the two upper classes, was likely to be severely tested. Christianity was getting sufficiently deep hold to make men *honest*. A point to which it comes more rarely than is often imagined. Feelings and frames and experiences, and happy modes began, at this moment, to look rather dim. The great practical question came up, now, are you willing to turn about, and become an *honest man*. Throw off all disguises, make confession of the whole, take high ground, and start anew. Had it not been for this meeting, things might have ran along. The happy state of feeling, before described, might have continued, and men have blessed themselves in the enjoyment of it. As it was, it became evident, that a new page must be turned over in the history of the revival. It says in the Bible, "that man perished not alone in his iniquity." So, now, it was obvious, that the sins of individuals were so linked in with those of others, in both buildings, that a general meeting was needed for confession. Such a meeting, accordingly, was agreed upon, at the conference room, the next night. Every member of College, it is believed, was present; and after some remarks in relation to the duty, to attend to which, especially, the meeting was convened—the work of confession went forward. It is not necessary to specify all the things which were confessed to in this meeting. Among those things which weighed most heavily, were neglect and abuse of the Sabbath and the Bible, lying to officers of college, stealing, card playing, drinking, keeping

liquor at their rooms. The disclosures of this evening were deeply humiliating not only to individuals, but to human nature, and probably few scenes are witnessed, on earth, antedating and foreshadowing more significantly and solemnly, the day appointed for the revealing of secrets, when God "shall both bring to light the hidden things of darkness, and make manifest the counsels of the hearts." Their confessions, as might be supposed, were cruel darts to the companions of those who had made them, who now stood revealed, as guilty of the same things, but without sufficient moral honesty to make confession of the wrong which they had done. Some of those who confessed, this evening, had had a good deal of pride of character and a very fair reputation for honor and integrity. Between these and others, when the scales of the sanctuary were applied, as now, there appeared no radical difference, and no one, probably, left the meeting without being convinced of the total depravity of unsanctified human nature. It seemed, for a while, as though there were about to be an entire upheaving and overturning, and a coming out, from the dark and guilty chaos, of order and moral honesty. There began to be a glimpse of what is implied in a pure community, and a hope that such a condition was about to be realized by us. Before the meeting closed, however, it was made evident, that there was a dark corner not yet entered. A motion was made towards it, but something seemed to say this is forbidden ground.

As it is impossible to give a complete account of the revival, or to present any thing like a faithful view of the moral and religious history and aspects of the College, without entering somewhat into detail, here, I propose to break off the thread of the narrative for the purpose of doing so. The delicate subject, an approach to which created so much sensitiveness, in the meeting above described, was that of college societies. There have been here from the beginning two societies, purely literary. These have always been fostered, by the trustees and authority of the College, as conducive to the mental improvement and the purposes of a liberal education. Within a few years, however, societies of a professedly secret character have been introduced. In connection with the introduction and progress of these, much ill feeling and personal animosity has been excited. Equally with other things contrary to the spirit of the gospel, it was thought that these should be confessed to; and many despaired of seeing a state of things permanently better, in a moral and religious point of view, whilst this, by far the most fruitful source of personal difference and hard feeling, was permitted to continue. I shall now give some account of secret societies, in order that their precise position and moral bearing may be understood.

So far as I have been able to obtain information, the origin of these societies among us does not date back beyond the year 1824. At this time there was, in town, a Masonic lodge. The students being, as a body, older than now, were most of them candidates for admission. St. John's day was celebrated, about this time, with all the imposing rites and ceremonies which belong to that order. The Bible was carried in front of the procession, and a clergyman procured to deliver the oration. A degree of sanctity was, by these means, thrown around the subject, and the institution appeared, invested not merely in that charm which belongs to whatever is needed in a mystery, but also in a kind of religious sacredness. With these captivating helps, having also the authority of great names to support it, it is not to be wondered that young men were attracted, and that the lodge should have become popular. At this time there sprang up, as the fruit, perhaps, of the masonic spirit which was then rife, a secret society in College, several members of which were also members of the lodge. Whether drinking was, at that time, *one* of the *secrets* of the lodge, I am not sure. Certainly it was, of the little feeder which sprang up in the institution. There was no intention that I am aware of, of perpetuating this society in College; that is, of handing it down to other classes. The meetings of the lodge, meanwhile, went on; the ceremonies connected with the initiation, furnishing a constant source of amusement to the initiated, till the revival broke out in 1825. That work seemed to operate as a death blow to the lodge, being an uncommonly deep and heart-searching work both in town and College. The young converts, taking the badge of discipleship under one, "who ever spake openly," and declared, "in secret have I said nothing," renounced both the principle and practice of the system, as anti-gospel at once in its spirit and tendencies. The conscience of one, at least, could not be satisfied, without an open recantation in the public prints. The lodge was broken up, or meetings since that period, if held, have been kept secret. The Morgan affair occurred about this time, and may have had an effect to confirm and perpetuate the influence of the awakening. Of secret associations, afterwards, I knew nothing till 1834. At that time I went abroad and spent several months. On my return, almost if not quite the first morning of entering my room, I perceived that a new element had found its way into the atmosphere of the place. I could scarcely compare College to any thing but a bee-hive. Little collections were gathered about, some in College, and some out before the building, engaged in earnest disputation and apparently angry conversation. Among these I was surprised to notice some for whose Christian character I had great charity, and whose uniform sobriety and



good temper formerly, led me to suppose that something very uncommon must have occurred. My doubts but not my anxieties were soon relieved by information that certain societies termed secret had been introduced during my absence, and it was ill feeling growing out of this circumstance which gave rise to the excitement I had witnessed. I say, *not my anxieties*, for I readily perceived, that the ground of excitement was not ephemeral—that the dissocial element, embodied in a regular organization, would be likely to incorporate itself into the very bone of our system; and become, if the fruits then witnessed were any criterion to judge by, a perpetual source of gangrene. Some, it appeared, had been elected members of these associations, others not. Some Christians had been elected, others not. Distinctions were thus created, which gave rise to jealousies, and hard feelings sprang up both between those who were professedly Christians and those who were not so.

Some persons are anti-secret, constitutionally, some at this juncture, perhaps, became so by the supposed slight put upon them, by their non-election as members of the secret associations. An embodied influence soon collected against the new system, and for aught I know, at the time I speak of, had already concentrated itself in a counter association. These associations, of course, were at war with each other in principle, and not less so in practice; and what went to enhance the evil, was the fact that animosities sprang up between the secret societies themselves, these societies becoming, in a sense, rival to each other. It is not necessary, probably, to proceed farther into detail, to show the influence of all this in its moral and religious bearings. Alienation of feeling grew up so bitter, that for a long time before the revival, it is understood that individuals of the same class, and some of them professors of religion, were not on speaking terms with one another. Under such circumstances there was no room to urge the apostolic exhortation, "let brotherly love continue." Nor was it possible to bring about any thing like concentrated religious effort. This will serve, in part, to account for the otherwise inexplicable fact, that amidst all the religious helps here enjoyed, things sunk down into a state so low, as that which preceded the revival. Nor will the remark, made above, now appear strange, that many, in the height of the revival, felt that this giant cause of dissension among brethren must be approached, or all efforts at radical reformation would amount to nothing more than a sickly attempt to cover up a wound, festering and ready to break out afresh after a partial check, perhaps with greater virulence. There is no question, had the work been as vital and thorough as that of 1825, that a system, so obviously injurious to religion in its tendencies, would have been at once exploded, as free masonry was at that time. But alas! all that we could do, and probably all that prudence allowed, was to hush the tendency to restlessness, which became manifest when a system seemed likely to be endangered, in which the feelings of individuals had become so deeply enlisted.

As a chronicler of religious events, I am not called upon to speak of the social tendencies of this system, which are sufficiently obvious from the nature of the case. A regard for truth, however, has made it proper and necessary to speak thus far; and this I have been the more willing to do, as the evil complained of exists in sister institutions, from one of which also it was introduced here, and is creeping more or less into them all. Some conscientious and Christian men, not having examined this system, in all its bearings, have given their influence to it, and in the review have had occasion to regret this, and have expressed those regrets. It is but right, that those who wish to live godly in Christ, should be cautioned. Parents, too, have been informed that this system was of no injurious tendency. It is but right that such should know the opinion of those, who may be reasonably supposed to know more than their children can, of tendencies and results.

I shall now proceed with the narrative. The meeting above referred to did not on the whole interrupt the solemnity of College,—the work went on with interest and power, conversions occurring from time to time nearly to the close of the term. Boisterous sports, such as ball-playing, &c., were not resumed this year, as has been usual, at the opening of the season. The planting of trees, gardening, and going off evenings to a distance, in the outskirts of the town, where a protracted meeting was in progress, furnished exercise well suited to the time, and to any time. As in 1812 and 1825, so now, the exhibition, at the close of the term, was suspended, and a religious exercise took its place. It deserves, perhaps, to be mentioned here, as evidencing the fact that nature and the Christian religion are not unfriendly, that the day after the close of the term, an expedition started under the auspices of the Natural History Society, consisting of about twenty individuals, most of whom had been affected more or less by the awakening. Indeed, had it not been for the awakening, I question whether the expedition would have moved at this time. There was a disposition to blow the gospel trumpet around the land, and as news of what the Lord had been doing for us had gone before, it seemed to be taken for granted, that we would hold meetings as we travelled; which we did, much to our own gratification, and we have reason to believe, in some instances, not without special benefit to others.



The summer term was one of quiet, and religious activity. A kind of Home Missionary Society was formed, consisting of twenty or more, the object of which was to cultivate the waste ground in the vicinity. The 4th of July, which has sometimes been boisterous, and into the celebration of which, cannon, powder in other forms, and fireworks, were introduced in the turbulent period between 1827 and 1831, was this year very quiet. I shall not soon forget the impression made upon my mind, as the young men were assembling to form their usual procession. The place of rendezvous was near the west College garden. Not a discordant sound, unless it might be from neighboring villages, had occurred to interrupt the stillness of the morning. The sun shone bright, and the atmosphere seemed to sympathize with the inward serenity which reigned. When all had come, the music struck up and the procession moved. So deep, upon my mind, was the impression of moral order, and so strong the conviction, that many pure hearts were beating in unison with the soft but lively air, that I seemed to see, in miniature and in type, and obtained, through this outward sign, a more vivid view than ever before, of that purer and longer procession, which will be formed on the morning of a brighter day, before which will be uttered the proclamation, "open ye the gates that the righteous may enter." I felt an involuntary impulse to go and join myself to the procession, which conscience had never before permitted me to do.

A little before this time about twenty were admitted to the college church, among whom was one of the officers of College who had shared in the awakening. In respect to those whose minds were deeply affected, but who either hoped not at all, or only faintly, and that for a time, I should say that some of them, so far as human judgment can decide, stand on higher ground, in reference to the gospel, than before. I am aware that the prevalent theology will not bear me out in such a supposition. I am compelled, however, to believe, judging from the walk of numbers, which is the best criterion, that an impression was made, at that period, upon their minds, which if it does not issue in conversion, will be favorable to Christianity and ever prevent them from lightly speaking evil of Christ or of his cause. I do not think there are any flagrant cases where a revulsion of feeling has taken place such as we sometimes witness, though our God has humbled us and left us "to bewail many who have sinned already and have not repented."

The first term of the present college year, has furnished melancholy though not unexpected proof, of the soundness of those views which were entertained by many, in the spring, in relation to what might be expected to occur, if the causes of moral infection were not then thoroughly sifted. Many were grieved, though none probably were surprised, on the entrance of a new class, and the commencement of an electioneering campaign for members of the various associations, to witness a recurrence of old jealousies and old feuds. To such an extent did this feeling arise, before the close of the term, that on one occasion, the quiet of midnight was disturbed by bands of students, walking the streets, with loud vociferation and clubs, either for purposes of attack or of self-defence. It is not necessary to say, that numbers in College, I believe I may say with truth, the mass, shook their hands of all participation in such disgraceful occurrences. The general good feeling of College interposed a barrier against any permanent and spreading excitement, and so the matter was hushed for a season, and has been kept still by a prevailing spirit, which there is reason to know is nothing less than the Spirit of God. A pretty uniform solemnity, a kind of awe from God has been among us since the opening of the term in February. One or two hopeful conversions occurred early in the term. The college fast was solemn. Some were awakened then—a few have expressed hope since. The noon meeting on Friday has adjoined to the chapel for want of room. One or two meetings recently held at 9 o'clock have been crowded. As fast as the stumbling blocks are removed, we find that the chariot rolls forward and souls flock to the standard of the Redeemer. What we at present enjoy we do not call a revival, we do not call it any thing, we only work on steadily, assured that we shall continue "to reap if we faint not."

Thus I have brought this narrative to a close. It relates to scenes which figure but little, in the eye of the world. Connected, however, as the College has been, with the spiritual destiny not only of individuals, but, in the providence of God, also in some measure of the race, it may fairly be believed, that these humble scenes have a weight and moment, in God's estimate, above that which belongs to many stirring events which have transpired since the foundation of the College, on the arena of civil competition, or the field of military strife. Coming into existence at a peculiar crisis, it has wielded a moral and religious power which has been remotely felt. Wofully defective, at its best periods, when compared with a perfect standard, it has still held up against the prevailing licentiousness of trying and critical times, and if its influence has been of a mixed character, this is no more than we must be compelled to allow of all human institutions. It would have been easy, indeed, to have given a connected account of religious revivals, and thus, perhaps, to have conveyed to the reader the idea of our having enjoyed a kind of constant millennium. It has seemed to us, however, that this

was not what was needed. Both the theory and phenomena of revivals are well understood at the present day. These phenomena as matters of fact are indeed to be made the subject of historical record. The community, however, by whom our institutions are fostered and for whom they exist, are concerned to know the whole truth, to have presented before them the dark ground of the picture as well as its bright lights. There are in our literary institutions, tendencies to evil, and evils absolute, of a very alarming character, to which every thing noble in humanity and dear in the hope of a better life, has often fallen a quick and easy victim. To lay a check upon these tendencies, this narrative shows, if it shows any thing, that nothing is adequate but the power and sanctions of a spiritual religion;—I mean a religion which recognizes the Spirit of God as the great re-creating and sole originating cause of spiritual life in the soul of man. It may be relied upon, without inspection, that those institutions, where this influence either is not recognized or not enjoyed, are in a moral condition gloomy in the extreme. Will it be said that in these institutions all things go on quietly? Grant it, which however is far from being true, so have things gone on quietly with us; and yet, when the door was thrown a little ajar, and the commencement of honest confession gave a brief glimpse, not merely of heart sins, but of life sins, yes, sins reduced to practice, under the covert of a Christian profession and a fair exterior, and not interfering with outward order, and a reputation for sound morality, when these things are considered, I say, we look with more than suspicion upon every place of moral training, whether it be a nursery or a university, where the influences of God's Spirit are repudiated.

One obvious reason why we have thought fit to expose the moral tendencies of things here, and through these the exposures to which the young are subjected, is, that the information may operate in the way of caution. Those who have children, set a dearer estimate on their moral life than on their natural, and that justly, for the one is immortal and the other transient. Such, for the most part, are not ignorant, we presume, that in sending their children to the primary schools and colleges they are incurring a great hazard. There always have been, and there is reason to fear will continue to be, while the present dispensation holds, in these institutions, some persons of corrupt minds, whose presence cannot be safely encountered, and whose vicinity even is dangerous. Whatever may be the theory of some, wiser than ourselves, we hope the day may be far distant, when this College shall come to be regarded as a house of correction. On the other hand we would earnestly hope and pray, that the hints thrown out in this narrative might lead parents and guardians, if they are aware of corrupt principles in those committed to them, or of no principles, owing to the immaturity of extreme youth, which is coming to be (I mean the fact last mentioned) a source of increasing evil, it is earnestly to be hoped, that such may see evidence in what has been stated, that by sending their sons or wards here, they will pursue a course which will probably lead to their being still more corrupt, and becoming the instruments of corruption to others.

Christians, we trust, will need no farther stimulus than the narrative itself will afford, to lead them to pray for the continued operation of God's Holy Spirit, that the work of reformation among us may be radical; that existing evils may be restrained, and that new and unheard of species of corruption, of which the age appears to be so prolific, may be deterred from making their incursions among us. We need wisdom, more than those who have preceded us, to set on foot and give expansion to a system of spiritual training, which will mould the features of those subjected to it into conformity with primitive models of Christian excellence, and to nerve up our young men to that great moral encounter, of which we believe that our times are to be both the theatre and the witness.

Let me conclude this sketch by requesting any philosophical student of character, who may have doubts in reference to the identity of the human nature under the different dispensations, after having read the sketch, to peruse the 2d chapter of the book of Judges.

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## Complete List of the Members of the Massachusetts Senate for 1841.

[Prepared by Hon. MELATIAH EVERETT.]

Names.	Residence.	When Born.	Where Born.	When and where graduated.	When first in Civ. Cl.	Profession.	Age.
Amos Abbott	Andover	Sept. 7, 1786	Andover		1835	Merchant	54
Chester Adams	Natick	Oct. 21, 1785	Bristol, Ct.		1833	Lawyer	55
James Allen	Oakham	July 2, 1792	Oakham		1833	Farmer	48
Seth Ames	Lowell	April 19, 1805	Dedham	Harv. 1825	1832	Lawyer	36
William G. Bates	Westfield	Nov. 17, 1803	Westfield	Yale, 1825	1841	Lawyer	37
William Bowdoin	South Hadley	Oct. 25, 1786	Ware		1836	Lawyer	54
Thomas Bradley	Tisbury	Feb. 18, 1787	Edgarton		1836	Mariner	54
William Child	Springfield	Jan. 7, 1788	Haddam, Ct.		1827	Farmer	53
David Choate	Essex	Nov. 23, 1797	Ipswich		1839	Instructor	43
Seth Crowell	Dennis	Oct. 17, 1792	Dennis		1835	Mariner	48
George T. Davis	Greenfield	Jan. 12, 1810	Sandwich	Harv. 1829	1840	Lawyer	31
Melatiah Everett	Wrentham	June 24, 1777	Foxborough	Brown, 1802	1831	Lawyer	63
Albert Fearing	Boston	March 12, 1798	Hingham		1841	Merchant	43
Ch's C. P. Hastings	Mendon	Nov. 3, 1803	Mendon	Brown, 1825	1840	Lawyer	37
Amory Holman	Bolton	Jan. 17, 1796	Bolton		1831	Farmer	45
Foster Hooper	Fall River	April 2, 1805	Walpole, N.H.		1831	Physician	36
Phineas How	Concord	May 15, 1797	Methuen		1841	Merchant	43
Appleton Howe	Weymouth	Nov. 26, 1792	Hopkinton	Harv. 1815	1841	Physician	48
William J. Hubbard	Boston	July 3, 1802	New York, N.Y.	Yale, 1820	1834	Lawyer	38
Daniel P. King, Pres.	Danvers	Jan. 8, 1801	Danvers	Harv. 1823	1836	Farmer	40
Henry W. Kinsman	Newburyport	March 6, 1803	Portland, Me.	Dart. 1822	1833	Lawyer	38
Asa F. Lawrence	Pepperell	Feb. 7, 1800	Groton	Harv. 1824	1841	Lawyer	41
Charles Marston	Barnstable	July 31, 1792	Barnstable		1829	Farmer	48
Stephen Oliver	Lynn	March 29, 1785	Lynn		1830	Merchant	56
Edmund Parker	Reading	Nov. 1, 1779	Reading		1816	Farmer	61
Theophilus Parsons	Boston	May 17, 1798	Newburyport	Harv. 1815	1825	Lawyer	42
Jesse Perkins	N. Bridgewater	June 3, 1791	N. Bridgewater		1831	Farmer	49
Timothy A. Phelps	Chesterfield	Oct. 1, 1789	Chesterfield		1839	Farmer	51
William C. Plunkett	Adams	Oct. 23, 1799	Lenox		1841	Manufactur'r	41
Horatio Pratt	Taunton	June 1, 1805	Mansfield	Brown, 1825	1839	Lawyer	35
Jeffrey Richardson	Boston	Oct. 9, 1789	Boston		1832	Merchant	51
James M. Robbins	Milton	June 30, 1796	Milton		1838	Farmer	44
Seth Sprague, Jr.	Duxbury	Nov. 21, 1788	Duxbury		1826	Merchant	52
Benjamin Thompson	Charlestown	Aug. 5, 1798	Charlestown		1830	Merchant	42
Emory Washburn	Worcester	Feb. 14, 1800	Leicester	Wms. 1817	1826	Lawyer	41
John B. Wells	Boston	Feb. 14, 1782	Boston		1830	Mechanic	59
Seth Whitmarsh	Seekonk	Oct. 18, 1782	Warren, R. I.		1830	Farmer	58
James White	Northfield	March 9, 1781	Heath		1841	Farmer	60
William Williams	Stockbridge	Aug. 26, 1790	Stockbridge		1841	Farmer	50
Samuel Wood	Grafton	Dec. 16, 1793	Grafton		1829	Merchant	47
Ch's Calhoun, Clk.	Boston	June 24, 1797	Ch's		First elected in 1830		43

Of the preceding List of Senators, consisting of 40 individuals, 13 are Lawyers, 12 Farmers, 8 Merchants, 2 Physicians, 2 Mariners, 1 is an Instructor, 1 a Manufacturer, and 1 a Mechanic. The oldest member of the Senate is 63 years of age, and the youngest is 31. The average age is 46 8-10 years.

[From the Annals of Education.]

INSTRUCTIONS OF REV. THOMAS SHEPARD,  
MINISTER OF CHARLESTOWN, MASS., TO  
HIS SON, WHILE A MEMBER OF COLLEGE.

Written about 1674.

1. To remember the great end of this life, even the glorifying of God through Christ, and the end of this turn of life, even the fitting him for the most glorious work of the holy ministry. For this end, your father hath set you apart with many tears, and hath given you up to your God that he might delight in you. And I had rather see you buried in your grave, than grow light, loose, wanton, or profane: God's secrets in the Holy Scriptures are never made known to common and profane spirits; and therefore be sure to begin and end

every day wherein you study, with earnest prayer to God; reading some part of the Scripture daily, and setting apart some time in the day (though but one quarter of an hour) for meditations of the things of God.

2. To remember that these are times of much knowledge, and therefore one almost as good be no scholar, as not to excel in knowledge; wherefore abhor one hour of idleness, as you would be ashamed of one hour of drunkenness. Though I would not have you study late in the night usually, yet know that God will curse your soul, while the sin of idleness is nourished, which hath spoiled so many hopeful youths in their first blossoming in the college. Hence don't content yourself to do as much as your tutor sets you about, but know, that you will never excel in learning, unless you



do somewhat else in private hours, wherein his care can not reach you.

3. To make your studies as pleasant and as fruitful as can be, first by singling out two or three scholars, the most godly, learned and studious, and such as you can love best, and such as will most love you, of any that you find among your equals, as also some that are superiors, and often manage discourses with them on all subjects which you have before you; and mark diligently what occurred remarkable in every one's conferences, disputations and other exercises, but by no means letting too much leak away by visits. Next by having a variety of studies before you, that when you shall be weary of one book or theme, you may have recourse with another. Then, by prosecuting studies in some order and method; and therefore, every year at least, if not oftener, fixing the course thereof, so as you may not allow yourself to be ordinarily therein interrupted. Fourthly, by giving of difficult studies the flower of your thoughts, and not suffering any difficulty to pass you, till by industry or inquiry, you have mastered it. Fifthly, by keeping an appetite for studies, by intermixing meditation, and at fit seasons recreation, but by such as might moderately stir thee, and render the spirit more lively to its duties. Sixthly, by making of choice collections from what authors you peruse, and having proper indices to your collections, and therewithal contriving still how to reduce all unto your more particular service in your exercises or otherwise. Seventhly, by taking pains in preparing for your recitations, declamations, disputations, and not upon any pretence whatever, hurry them off indigestedly. Reading without meditation is useless; meditation without reading will be barren. But here I would not have you forget a speech of your blessed grandfather to a scholar that complained to him of a bad memory, which discouraged him from reading. *Lege, lege, aliquid hærebit.* That sentence in Proverbs xiv. 23, deserves to be written in letters of gold on your study-table, "*In all labor there is profit.*" But, lastly, by praying much not only for heavenly, but also human learning; for remember that prayer at Christ's feet, for all the learning you want, shall fetch you in more in an hour, than possibly you may get by all the books, and helps you have otherwise, in many years.

4. To be grave in your carriage towards all the scholars; but be watchful against the two great sins of many scholars, of which the first is youthful lusts, speculative wantonness, and secret filthiness, for which God blinds and hardens young men's hearts, and his Holy Spirit departing from such unclean sties. The second is malignancy and secret distaste of holiness, and the power of godliness and the professors of it. Both of these sins you will fall into, unto your own

perdition, if you be not careful of your company; for there are, and will be such in every scholastical society, as will teach you how to be filthy, and how to jest, and scoff, and to scorn at godliness, and at the professors thereof; whose company I charge you to fly as from the devil, and abhor; and that you may be kept from these, read often that Scripture, Proverbs ii. 10—12, 16.

5. Remember to entreat God with tears before you come to hear any sermon, that thereby God would powerfully speak to your heart, and make his truth precious to you. Neglect not to write after the preacher always in handsome books, and be careful always to preserve and peruse the same. And upon Sabbath days make exceeding conscience of sanctification; mix not your other studies, much less vain and carnal discourses, with the duties of that holy day, but remember that command, Leviticus xix. 30—" *Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord.*"

6. Remember that whensoever you hear, read, or conceive any divine truth, you study to affect your heart with it. Take heed of receiving truth into your head, without the love of it in your heart, lest God give you to strong delusions. If God reveal any truth to you, be sure you be humbly and deeply thankful.

[From the Southern Churchman.]

REV. JONAS KING, D. D.

WE recollect to have read several years since an interesting incident which was related by the late Hon. William H. Maynard of Utica, at a meeting convened for the purpose of advancing the cause of education. It was a cause which was near to his heart, and he sealed his attachment to it, as well as to that of his profession, by leaving the bulk of his property to endow a professorship. Mr. Maynard stated, that when he was a young man, he was engaged in teaching a school in one of the eastern States. One morning in winter on entering his school-room, he found a lad sitting upon one of the benches, who was not one of his scholars. He immediately entered into conversation with him, and learned that he was the son of very poor parents, who lived at the distance of some miles from his school, that the lad had come to see him for the purpose of ascertaining whether he could not make some arrangements by which he could acquire an education. He frankly informed Mr. M. that he had no friends who could assist him, that his parents were poor, and that he must rely upon his own unaided exertions. Pleased with the heroic and determined spirit of the lad, Mr. M. set himself about devising means to assist him. He procured a place for him to board, where he could pay his charges by his labor—his

instruction he gave him without compensation. When school was ended in the spring, the lad was found to have made great progress, and to have realized the hopes of Mr. M. He engaged the clergyman of the place to continue his instruction. Such was the commencement of the life of a now distinguished man—for that lad is now the Rev. Jonas King, whose profound learning and research in Oriental literature has shed a lustre upon the name of American scholars.

We propose to sketch another incident, or series of incidents, connected with Mr. King. They were communicated to a friend of ours by an ardent friend of the missionary cause, and who has contributed largely of his abundant means for its advancement. It will be remembered that Mr. King, after his election to a professorship in one of the eastern colleges, was sent to Europe on business connected with the institution. While there, it was deemed important by the American Board of Commissioners, that he should proceed as a missionary under their direction to Palestine. The college, after some solicitation, was prevailed upon to consent to the arrangement, and a letter was written to Mr. King, informing him of the wishes of the Board of Commissioners. This letter reached Mr. King at Paris, and was received for him by the gentleman to whom we have alluded, who was then engaged in mercantile business in that city. This gentleman received a letter at the same time, desiring him to unite with the Board in their endeavors to procure the valuable services of Mr. King, in that most interesting and important field of labor, Palestine. When Mr. King came into the counting-room, the letter was handed to him. He immediately retired with it to a small private adjoining room. He did not return for about three hours. When he came out, reaching his hand, he inquired, "What shall I do?" "Go." "Behold," says he, "I go bound in the Spirit to Jerusalem, not knowing the things that shall befall me there." The gentleman immediately wrote to several friends of the missionary cause in Europe, saying, Mr. King has consented to go to Palestine, I will give a certain sum for so many years, will you do the same? Affirmative answers were returned in every case.

Before he left for Jerusalem, Mr. King requested his friend on his return to America, to go and see his aged parents and administer to them such consolation as their condition should require. This he promised, and this promise he kept, when a few years after he found himself at Northampton, in Massachusetts, and within a few miles of their residence. Knowing that they were still in indigent circumstances, he determined not to visit them without an open hand. It was in the winter season; a sleigh was procured and laden with provisions, and, accompanied by a young man, the son of

the host from whom he had procured the sleigh, he started on his long promised errand of mercy. On arriving at the house he found it as he expected, small and decayed, the inmates of which might well say—

"No beggar soils the knocker of my door,  
The child of rags by instinct shuns the poor."

When that door was opened by the aged mother, in every lineament was seen the features of Jonas King. There was no mistaking the parentage. "I have come," said the ambassador, (for such he may well be termed,) "from your son at Jerusalem." The venerable father rose up to receive him, and after a few hurried questions, said, "Let us pray," and bending down, he returned fervent thanks for his social privileges, and especially, for the opportunity offered him of hearing from his long absent and beloved son. The provisions were brought in. "These," said the ambassador, "are sent by your son, at least I present them in his name." "What," said the aged and simple-hearted mother, "did these things come all the way from Jerusalem?" As the coffee, and tea, and sugar, were successively placed before them, the good old man said, "Of a truth God has this day abundantly blessed us, again let us return thanks," and he bowed the knee and lifted up his voice, and gave thanks to God for his goodness to them. The table was soon spread, and the aged pair, and their son's friend and their benefactor, were gathered around it, the lad who had driven the horses was among the number. A blessing was invoked and the meal partaken of, with grateful hearts. When it was over, the day was drawing to a close, and the gentleman signified his intention of returning. Before he departed, the old family Bible was brought forward, and a chapter read. The eyes of the pious old man were dimmed with age, and he regretted their decay, especially, as it prevented his reading the sacred word. Again, the old man said, "Let us unite in prayer," and again he bowed himself, and invoked the choicest blessings upon his son and upon his friend. With a heart filled with love and admiration of the piety of these aged saints, and depositing secretly between the leaves of the old Bible a twenty dollar bill, that friend departed, expecting in all probability never to see their faces again upon the earth. A few years afterwards, the same gentleman was attending a commencement of one of the New England colleges. After the close of the exercises, a young gentleman approached him, and addressing him by name, said, "You probably do not recollect me, but I am the person who accompanied you on your visit to the parents of Jonas King; I date my first serious religious impressions from that day." That young man was the Rev. Henry Lyman, who was afterwards missionary to



India, and whose prospects of usefulness, and whose life, were terminated by the melancholy death of himself and associate, by the cannibals of the island of Sumatra. The good old man has gone to his rest, and by his will left to the friend of his son, the old family Bible.

Such are some of the fruits of the American Education Society. Dr. King was one of its beneficiaries, and like multitudes of others, whose names might be mentioned, has proved himself worthy of its patronage.

#### AMERICAN EDUCATION SOCIETY.

THE regular Quarterly meeting of the Directors was held at the Rooms, April 14, 1841. The usual business which comes before the Board was transacted, and the appropriations made to beneficiaries, were ordered to be paid under the direction of the Financial Committee.

After much consideration of the subject, the Directors adopted the following preamble and vote :

“ *Whereas*, The number of beneficiaries of this Society has been greatly increased within a few years, and its receipts for the same time, owing to the pecuniary embarrassments of the country, have not been proportionably increased, and, consequently, have not been sufficient to meet the current disbursements, and thus a debt has been incurred which the Directors do not feel justified in increasing;—and whereas, the funds of the Society are derived from four or five denominations of Christians, while assistance is now rendered to individuals of at least eight different denominations, and most of those other denominations, which do not contribute to the funds of this Society, have now education Societies of their own to assist young men in preparing for the ministry; there is not, therefore, the same reason for this Society’s rendering assistance to young men of those denominations as formerly existed; and, as appropriations must be withheld from some beneficiaries, justice seems to require that aid should not be rendered to young men connected with those denominations, which do not contribute to the funds of this Society: Therefore,

“ *Resolved*, That no appropriations be made hereafter to new applicants for assistance connected with denominations which do not contribute to the funds of this Society, until its funds will enable it to do so without embarrassment.”

#### *Resignation and appointment.*

The Secretary of the Society tendered

his resignation of the offices of Secretary and a Director, which is as follows :

*To the Directors of the American Education Society.*

GENTLEMEN,—Having been elected Professor of National Education and of History in Dartmouth College, and, feeling it to be my duty, after prayerfully considering the subject, to accept the appointment, I do hereby resign the offices of Secretary and a Director of the American Education Society—the resignation to take effect on the last day of April, the present month.

Although, at the last meeting of the Directors, it seemed to me expedient, after hearing their statements and wishes, that I should withdraw my resignation of these offices presented on the 8th of March; yet much of the time since then, I have regretted that I did it, and now my impressions on this subject are so strong, I feel constrained to resign these offices anew.

While thus retiring from these services, I would express my gratitude to the Great Head of the church for whatever success has attended my imperfect efforts; and also my lively and continued interest in the Society, to which nearly *twelve years* of the most active part of my life have been devoted.

With earnest desires for the blessings of Almighty God upon the Society, which I have so long served, and upon the Directors with whom I have been most happily associated; and requesting an interest in your supplications at the throne of Divine grace, that I may be found faithful and successful in my new employment,

I am, gentlemen, with high  
esteem and sincere affection,  
Yours,

WILLIAM COGSWELL.

Education Rooms, }  
Boston, April 14, 1841. }

Whereupon, the following preamble, vote and testimonial, were adopted by the Board of Directors :

“ *Whereas*, the Rev. Doctor Cogswell has deemed it to be his duty renewedly to tender to this Board his resignation of the offices of a Director and of Secretary of this Society, having been elected to the office of a Professor in Dartmouth College,

“ *Voted*, That, under all the circumstances of the case, and in compliance with the renewed request of Dr. Cogswell, this Board, reluctantly accept the resignation, thus tendered by him, of the offices of Secretary and a Director of the American Education Society.

“ This Board would embrace the present opportunity to bear their cheerful and united testimony to the high character which Dr. Cogswell has sustained during his connection with this Society, to his



untiring labors, his devoted zeal, and his signal success in promoting the best interests of the institution; and they do affectionately commend him to the guidance and blessing of Almighty God, and to the confidence of the churches of our Lord Jesus Christ and of the friends of good education in every place, while their kindest wishes attend him in the honorable sphere to which he is called by the Trustees of Dartmouth College."

The Board then proceeded to fill the vacancies occasioned by the resignation of Dr. Cogswell; and the Rev. SAMUEL H. RIDDEL, of Hartford, Ct. was unanimously elected Secretary, and a Director of the Society.

Mr. Riddel was graduated at Yale College in 1823, and studied divinity at the Theological Seminary, Andover. He was ten years settled in the ministry at Glastenbury, Ct. In the spring of 1836, he was appointed Secretary of the Connecticut Branch, and General Agent of the American Education Society for Connecticut and Rhode Island, and was dismissed from his pastoral charge to engage in the duties of his appointment. And though, for a part of the time since, he has been Editor of the "Congregationalist," published at Hartford, he has continued to retain his connection with the Society as Secretary of the Connecticut Branch.

From the acquaintance which Mr. Riddel has had with the concerns of the American Education Society, from the interest he has ever manifested in its objects, and the favorable reception he has had with the Christian public in advocating its cause, the fullest confidence is entertained in him as being well qualified for the duties devolving upon him in his present office. This confidence is increased by the high standing Mr. Riddel sustains as a scholar, a minister, and an efficient friend of the benevolent operations of the day.

#### EXTRACTS OF LETTERS

From Presiding Members of the Concerts of Beneficiaries to the Secretary of the Society.

I SHALL apologize for not writing you sooner in the term, by saying that I was absent at its commencement, and was not permitted to meet with the other beneficiaries in the concert for March. But I am happy to say, that the brethren who were then present, observed the concert, when your letter was read, which has since been circulated and read by those who were then absent. We thank you for the instruction it contained, for the interest you mani-

fest for our future usefulness, by turning our minds to the contemplation of the doctrines of grace, as the only sure foundation on which to build all our hopes of future usefulness as ministers of the gospel. Transient, indeed, is the zeal which springs from a heart that is not under the influence of doctrinal piety.

The concert for April was held on Tuesday the 2nd,—twenty-seven only of the brethren were present. There was a college exercise at the same hour on that morning, which furnished an excuse to most of one of the classes for being absent. Although but few were present, yet I trust the God of peace was with us, and we all could say at its close, that it was good for us that we had been together. Our meeting was rendered solemn by the recent news of the death of one of our number. We were admonished of our dependance upon God for life, and of the importance of improving it to his glory. We rejoiced to hear, that in his death he was sustained by a hope full of immortality, and left evidence to all around, to believe he has gone to inhabit the mansions prepared for the righteous. Two of our number have been taken away by death since we had all been together for prayers in the concert last November. We could not, as we looked upon each other, refrain from asking, Who of us is prepared to give an account of his stewardship before the next concert?

Judging from the number that attended our last concert, you would naturally conclude that there is not much engagedness in religion among us. I should rejoice if I could give you any information that would counteract such an impression. I cannot say that the beneficiaries or Christians, in college, generally possess so much of the spirit of Christ as it becomes those who have consecrated themselves to the Christian ministry, yet I think there is an increasing religious feeling in college. There are prayer meetings daily in all of the classes, which are very well attended, where, by communing with God and each other, Christians are drinking in daily more of the spirit of Christ, and are better prepared to exert a holy influence over the impenitent. Nor is this influence without effect; there is a perceptible seriousness among the impenitent. We rejoice in the hopeful conversion of one of the students this week; others are serious. We ask your prayers for us and the college. The health of the beneficiaries is good.

At a meeting of the beneficiaries of American Education Society, of this seminary, held in August last, I was chosen presiding member for the year ensuing. On the transfer of the papers and records into my hands from the former presiding member, I perceived that there had been a correspondence kept up between you and

my predecessors. We have had but one meeting of the beneficiaries for prayer since our present term of study commenced. This was at the usual time in the present month. We trust that this meeting was not altogether an unprofitable one. A degree of interest seemed to be felt, although we had all of us great reason to lament our coldness, and do still have. The present seems to be a time of general coldness in things of religion, in this region, and we participate too much in it with others. We can but feel that we, one and all, have abundant reason to cry out, "Who shall deliver me from the body of this death." That we possess too little of the earnestness of St. Paul is evident, and almost none of his burning ardor of spirit in heavenly things. Yet, on the whole, I think there is good evidence of an increase of piety among us. More settled depth of religious feeling, I think, is apparent. Yet it is also true, that our progress is but slow. We make moderate attainments. We feel that we need your prayers, your counsels and your warnings. As we believe that they have been heeded, so we trust that they will continue to be. And may we continue to receive them.

And for yourself, and that dear Society whose organ you are, and whose patronage we now receive, that the blessings of Heaven may descend upon you and it, and also for the extension of the Redeemer's kingdom throughout the earth, our prayers shall ascend while we have strength and breath to pray.

Your valuable letter on "Self-examination in a Religious Point of View," was received before our concert in February, and was read at that meeting, which was well attended and interesting, as I was informed. I was not permitted to attend on account of lameness. The concert in March was very well attended indeed,—one of the largest and most interesting meetings we have had for a long time. The time was fully occupied by brethren, in remarks and prayer. The brethren appeared to pray and hope for a revival of pure religion in this college. But we have reason to fear that we have not been sufficiently humbled; that we have not been in a proper attitude to receive the blessing so much needed,—the out-pourings of the Holy Spirit. Though there have been some indications of God's special presence among us, yet we have not fully returned unto him so that he might come and display his saving power among us. There has, however, been one hopeful conversion.

#### ENCOURAGEMENT TO PIOUS PARENTS.

Of the 114 students whose names are on the catalogue of the Theological Seminary, Princeton, at the present time, 104 (or

about eleven twelfths of the whole number) have had mothers that were professors of the Christian religion, 82 have had both parents professors. Only 10 had neither parent a professor. In 22 cases the mother was a professor and the father was not. Not a single case where the father was a professor and the mother was not.

#### HAVERFORD SCHOOL, PA.

THIS Institution is under the direction of the denomination of Christians called Friends, and is located at Haverford, eight miles from Philadelphia, in Delaware County, Pa. The first movements in respect to it were made in April, 1830, and by the joint efforts of Friends, who met at the time of their Yearly Meetings in Philadelphia and in New York, an association was formed the same year, called the Haverford School Association. Two of the rules of the Society are,—“The members of this association shall all be members of the religious Society of Friends;” “Every student-admitted into this institution shall be a member of the religious Society of Friends, or the son of a member of that Society.” The property is held as stock in shares.

In 1831 a farm, consisting of about two hundred acres of land, was purchased for \$17,865. In 1833, a building of stone, three stories high, 110 feet in length, 28 feet in width, was erected. The library contains between one and two thousand volumes, and includes nearly complete sets of the Latin and Greek classics, and a number of standard works on mathematics and the kindred sciences, philology, mental and moral philosophy, and a general literature. The collection of apparatus, necessary for the purposes of instruction in astronomy, and the higher branches of mathematics, natural philosophy and chemistry, though incomplete, is valuable.

A cabinet of specimens in Natural History and other objects of curiosity, amounting to more than 2,000 articles has been established.

The seminary was incorporated by the General Assembly of Pennsylvania, April 4, 1833, and soon went into operation.

The school was opened October 28, 1833, with twenty-one students.

The course of study is somewhat similar to that pursued in our colleges, and embraces the Greek and Latin languages, antiquities, ancient and modern literature, history, composition, logic, rhetoric, criticism, mathematics, natural philosophy, chemistry, botany, physiology, intellectual and moral philosophy, political economy, and the evidences of natural and revealed religion. This course will occupy a period of four years, and those students who shall complete it, will be entitled to become candi-



dates for the diploma. The students in the collegiate department are divided into four classes, viz. the 3rd junior, 2nd junior, junior and senior.

We are pleased to learn, that "the practice of smoking and chewing tobacco is to be altogether avoided by the students," and that religious instruction is imparted to them all. In the report of the managers for the year 1837, it is said, "The study of the Scriptures has been pursued by all of the students, and endeavors have been used to impress them with the truth of our religious principles, by showing their consistency with the revelations contained in the sacred volume, and to render them familiar with the writings and devoted lives of our early Friends. Deeply do the managers feel the importance of this branch of education, and earnestly do they desire, that it may obtain a greater prominence in all our institutions;—requiring, on the part of the teacher, qualifications of a peculiar character, his success must mainly depend upon a deep sense of Christian obligation and a sincere reliance upon the Divine blessing."

The number of students at the institution for the year 1840, was 47, having their residence in seven different States.

The officers of the Institution are, John Gummere, Superintendent and Teacher of Mathematics. Daniel B. Smith, Teacher of Moral Philosophy, English Literature, &c. Samuel J. Gummere, Teacher of the Latin and Greek Languages, Ancient Literature, Mathematics and Natural Philosophy. Benjamin V. Marsh, Assistant Superintendent.

#### COMPARATIVE INCREASE OF THE EPISCOPAL CHURCH.

We have no means of ascertaining this fact with certainty, but the following may be considered as an approximation to the truth. We give below the population of six States, having the largest number of Clergy in 1790, and the population at intervals of 20 years after, and the number of Clergy in the same States at the same time.

	1790	1810	1830
Massachusetts,	378,787	472,040	610,408
Connecticut,	237,946	261,942	297,675
New York,	340,120	959,049	1,918,608
Pennsylvania,	434,373	810,091	1,348,233
Maryland,	319,728	380,546	447,040
Virginia,	747,610	974,622	1,211,405
South Carolina,	219,073	425,115	581,185

#### Clergy in the same States,

	1792	1811	1830
Massachusetts,	10	8	31
Connecticut,	23	31	59
New York,	20	47	129
Pennsylvania,	15	21	60
Maryland,	33	35	62
Virginia,	61	38	45
South Carolina,	14	16	34

During this period of forty years, the ratio of increase of the population in these

States has been, Massachusetts, 16,6; Connecticut, 8,2; New York, 39,4; Pennsylvania, 24,4; Maryland, 9,7; Virginia, 13,7; South Carolina, 15,7. It will be seen, therefore, that the population has increased in Connecticut, more slowly than in any of the above mentioned States. Massachusetts has increased *twice* as fast as Connecticut; Pennsylvania *three times* as fast; New York almost *five times* as fast; South Carolina almost *twice* as fast; and Virginia more than *once and a half* as fast. In order, therefore, to see what has been the comparative increase of the Church in the several States, we shall set down the number of Clergy in 1792, the number in 1830, and the number there would have been, had they increased in the same ratio to the whole population, as in Connecticut.

	1792	1830	Comp. No.	
Massachusetts,	10	31	53	-22
Connecticut,	23	59	59	
New York,	20	129	250	-121
Pennsylvania,	15	60	114	-54
Maryland,	33	62	82	-20
Virginia,	61	45	231	-186
South Carolina,	14	34	64	-30

It will be seen from this table, that the increase of the Church in Connecticut, when compared with the increase of population, has been much greater for the forty years, ending 1830, than in any other State in the Union. To make this more apparent, we have placed in the right hand column, the number of additional Clergy which were wanting in the several States, in 1830, to have kept pace with Connecticut, in the comparative increase of the Church.

It is impossible for us to make the comparison for 1840, as the census has not been completed; but we presume the case is not materially altered. The number of Clergy in these several Dioceses in 1839, was as follows; Massachusetts, 48; Connecticut, 83; New York (including W. N. Y.) 268; Pennsylvania, 99; Maryland, 66; Virginia, 84; South Carolina, 46. We see therefore, that while the population of Connecticut has increased slower, the Church has increased faster than in any other of the above mentioned States. Next to Connecticut, the Church has probably increased the fastest in New York. But within the last six years, the increase in Virginia and Massachusetts has been greater than at any time before.—*Chronicle of the Church.*

#### PHILLIPS ACADEMY, ANDOVER, Ms.

##### COURSE OF STUDY.

FIRST YEAR.—*First Term* ;—Latin Lessons, Latin Grammar and Latin Reader.—*Second Term* ;—Latin Grammar continued, Latin Reader continued, Exercises in writing Latin.—*Third Term* ;—Latin Grammar continued, Latin Exercises continued, Nepos, Arithmetic, Geography.

SECOND YEAR.—*First Term* ;—Cicero's Orations commenced, Greek Lessons commenced, Transla-



tions into English and Written Analysis of the Orations, Arithmetic.—*Second Term* ;—Cicero's Orations completed, De Senectute et Amicitia, Greek Lessons completed, Greek Grammar, Anabasis commenced, Arithmetic, Geography.—*Third Term* ;—Virgil commenced, Latin Prosody, Anabasis continued, Written translations from Virgil, Arithmetic completed.

*THIRD YEAR.*—*First Term* ;—Virgil continued, Anabasis continued, Exercises in comparing the Latin with the Greek, Algebra commenced.—*Second Term* ;—Virgil completed, Homer's Iliad—two books, Translations into Latin and Greek verse, Algebra completed, Greek Testament, Ancient Geography.—*Third Term* ;—Sallust, Greek Testament completed, Translations from Latin into Greek and from Greek into Latin, Studies revised.—Same system of Grecian and Roman Antiquities will be used through the course.—Declamations every week.

The instruction in this institution is confined to the Latin and Greek classics, and such other studies as are requisite to prepare young men for college. Efforts have been made for some years past to render the course of study as thorough as possible. For this purpose, the number of classes has been greatly diminished. Each teacher devotes his whole time to two classes, giving twice the usual amount of time to each recitation. This has been found of very great service to the student. Considering therefore the single object had in view and the time afforded to each teacher to enter into a full explanation of the difficulties and peculiarities of every lesson, it is believed that few institutions present equal advantages to young men wishing to prepare for college.

The exercise of comparing the Latin and the Greek with each other, and these with the English, has been found a very important one.

The course of study, as above marked out, embraces three years; and it is believed that this thorough course is best fitted to prepare the student for most successful progress in his college studies.

While the regular course is three years, yet students are permitted to pursue their studies here, so long as their time and circumstances will allow. And it is fully believed, if a student can spend but two years, it is decidedly better to pursue such a course as is here marked out, so far as that time will allow, than to pass superficially over a more extended course.

Board may be had in Commons for about \$1.33 per week; in private families from \$2 to \$3.

## ANNIVERSARY OF THE AMERICAN EDUCATION SOCIETY.

THE twenty-fifth Annual Meeting of the American Education Society will be held in the city of Boston on Monday, the 24th day of May, 1841. The members of the Society are notified to meet for business at Room No. 2, Marlboro' Chapel, at 4 o'clock, P. M. The public services will be held in the Chapel, at 7½ o'clock in the evening, when extracts from the Annual Report will be read, and Addresses delivered.

SAMUEL H. RIDDEL,

Sec'y Am. Ed. Soc'y.

Education Rooms, }  
Boston, May 1, 1841. }

## FUNDS.

### Receipts of the American Education Society, for the April Quarter, 1841.

INCOME FROM FUNDS	458 07
LOANS REFUNDED	1,353 57

### LEGACIES.

<i>Athol</i> , Ms. Mrs. Persis Goodell, by Dea. Elijah Goddard, Ex. <i>additional</i>	6 00
<i>Boston</i> , Ms. Mrs. Christian Baker, by Messrs. J. Tappan, S. Hubbard, and D. Moseley, Ex'rs.	14,250 00
<i>Essex</i> , Ms. Mrs. Mary P. Choate, by Mr. John Choate, Ex.	100 00
<i>East Bloomfield</i> , N. Y. Mrs. Fally Taylor, by the Ex'rs	1,000 00
<i>Hartford</i> , Ct. Mr. Normand Smith, Jr. by Francis Parsons, Esq. Ex.	556 00
<i>Seekonk</i> , Ms. Miss Polly French, by Mr. Ezra French, Ex.	26 15—15,938 15

### AUXILIARY SOCIETIES.

#### SUFFOLK COUNTY.

[H. Ropes, Boston, Tr.]

<i>Boston</i> , Old South Society	345 66
Park Street do.	331 06
Bowdoin Street do.	480 66
Salem Street do. in part	84 35
Franklin Street do.	242 78
Essex Street do.	139 72—1,624 23

#### BERKSHIRE COUNTY.

[Rev. H. N. Brinsmade, Pittsfield, Tr.]

<i>Williamstown</i> , by Pres. Hopkins	86 85
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#### ESSEX COUNTY SOUTH.

[Hon. David Choate, Essex, Tr.]

<i>Beverly</i> , Soc. of Rev. Mr. Abbot	41 00
<i>Wenham</i> , Ladies' Ch. Soc. in the Cong. of Rev. Mr. Mansfield, by Andrew Dodge, Esq.	30 00—71 00

#### ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

<i>Andover</i> , Chapel Cong. in the Seminary	46 25
<i>Ipswich</i> , Ladies' Ed. Soc. in 1st Parish, 10th ann. paym't for a Temp. Schol. by Mrs. Amy S. Wardwell, Tr.	75 10
<i>Newburyport</i> , Ed. Circle in 1st Pres. Soc. by Miss Mary C. Greenleaf, Tr.	52 00
<i>Newbury</i> ( <i>Byfield Par.</i> ) Soc. of Rev. Mr. Durant	40 40
<i>Topsfield</i> , Soc. of Rev. Mr. McEwen, bal. of coll.	50
<i>West Newbury</i> , Dea. Moses Brown \$1, Mrs. Brown \$1	2 00—216 25

#### EDUCATION SOCIETY IN BROOKFIELD ASSOCIATION.

[Rev. Micah Stone, Brookfield, S. P. Tr.]

Received from the Tr.—no particulars given	77 06
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#### EDUCATION SOCIETY IN HARMONY CONFERENCE OF CHURCHES.

[Wm. C. Capron, Esq. Uxbridge, Tr.]

<i>Westborough</i> , Soc. of Rev. Charles B. Kittredge	53 81
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#### HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]

<i>Longmeadow</i> , Ladies' Assoc. 15 40, Gentlemen's do. 28 02	43 42
<i>Ludlow</i> , Gentlemen's Assoc. 11 74, Ladies' do. 13 24	24 98
<i>West Springfield</i> , Ladies' Assoc. in Rev. A. A. Wood's Soc. \$15, of which from Miss Amanda Bagg, to const. herself a L. M. of Co. Soc.	44 26
	112 66

Deduct the expense of printing the Ann. Report

6 50—106 16

## MIDDLESEX COUNTY.

Charlestown, Winthrop Ch. and Soc. by Dea. E. P. Mackintire, Tr.	75	49
Hopkinton, Soc. of Rev. Mr. Webster	21	50
Lowell, Ladies' Ed. Soc. in Rev. Mr. Blanchard's Cong. of which \$75 on acco. Blanchard Temp. Scho. by Mrs. Clarissa Davidson, Tr.	91	12
Natick, Soc. of Rev. Mr. Hunt, in part	40	00
A Lady, by Rev. J. Emerson, Ag't	2	00—42 00—230 11

## NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

Randolph, Rev. Mr. Hitchcock's Soc. in part, by Rev. J. Emerson, Ag't	19	12
Randolph, East Parish, in part by do.	48	00—67 12
Rosbury, Eliot Ch. and Soc. by Dea. James Clap	100	50—167 62

## PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]

Middleborough, Soc. of Rev. Philip Colby, in part	10	00
Soc. of Rev. I. W. Putnam	33	50—43 50

## RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Ashby, Soc. of Rev. Charles W. Wood, to const. him an H. M.	40	00
Leominster, Ladies' Aux. Ed. Soc. by Miss Susan Lincoln, Tr.	7	00
Pepperell, Young Men's Ed. Soc.	32	00
Soc. of Rev. David Andrews, of which, \$40 to const. him an H. M.	48	35—80 35—127 35

[Most of this sum by Rev. J. Emerson, Ag't.]

## SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Mr. Otis Hoyt, Framingham, Tr.]

Berlin, Soc. of Rev. Robert Carver, of which \$40 is to const. him an H. M.	50	00
Dracut, Soc. of Rev. William Page, in part to const. him an H. M.	16	54
Soc. of Rev. Joseph Merrill	21	66—38 20
Lincoln, coll. by Dr. Hoyt, Tr.	9	64
Marlboro', Soc. of Rev. George E. Day, of wh. from Ladies \$40 to const. him an H. M.	56	75
Saxonville, Rev. Mr. Hosford's Soc.	8	72
Sherburne, Rev. Mr. Dowse's Soc.	20	00—183 31

## WORCESTER CENTRAL ASSOC.

[Hon. Abijah Bigelow, Worcester, Tr.]

From a Friend	30	00
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## EDUCATION SOCIETY IN WORCESTER NORTH ASSOCIATION.

[Mr. Moses Chamberlain, Templeton, Tr.]

Athol, Soc. of Rev. Mr. Chipman	11	13
Westminster, Soc. of Rev. M. Mann	37	00—48 13

## RHODE ISLAND STATE AUXILIARY.

[Mr. Isaac Wilcox, Providence, Tr.]

Barrington, Ladies' Ed. Asso. bal. of subs.	2	75
Providence, Ladies' Ed. Asso. Richmond Street Cong. by Mrs. Alice Clark, Tr.	32	00—34 75

Montreal, L. C. Mrs. E. C. Tuttle, by H. Hill, Esq.	10	00
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\$20,859 87

## MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

Bangor, Mrs. Savery, toward a Temp. Schol.	18	75
Mrs. Mary Fiske, do.	3	00
From a Mariner	5	00—26 75
Belfast, Cong. Ch. and Soc.	7	25

Hallowell, Cong. Ch. and Soc.	66	00
Somerset Ed. Soc. cont. at ann. meeting	9	25

\$109 25

## NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]

Amherst, Gentlemen's Assoc. by Mr. E. D. Boylston, Tr. Hillsboro' Co. Aux.	21	00
Hollis, Soc. of Rev. David Perry, by Rev. J. Emerson, Ag't	48	75
Manchester, Individuals	12	06
Mr. Foster Town, bal. of his sub. to const. Thomas F. Town a L. M.	10	00—22 06
New Castle, Rev. James Hobart	5	00
New Ipswich, by Mr. E. D. Boylston, Tr. Hillsboro' Co. Aux.	17	66
Individuals	46	00—63 66
Pelham, Soc. of Rev. John Keep, in part to const. him an H. M.	24	31
Ladies' Ch. Soc. by Miss Sarah Church	16	00—40 31
Peterboro', Individuals	15	26
Wilton, Do.	11	50—26 76
Ladies' Ed. Soc. by Mrs. F. M. S. Hadley	11	50—26 76

\$235 64

## NORTH WESTERN BRANCH.

[Joseph Warner, Esq. Middlebury, Vt. Tr.]

Brattleboro' (W.) by A. E. Dwinell, Tr. Windham Co. Aux. Ed. Soc.	29	83
Chester, coll. in the Soc. of Rev. S. H. Hodges	10	00
Enosburg, Cong. Ch. and Soc.	18	25
Fayetteville, to const. Rev. L. S. Colburn, a L. M. of the Branch by A. E. Dwinell, Tr. W. Co. Aux.	30	00
Hardwick, Ladies' and Gentlemen's Benev. Soc. by Elnahath Strong, Tr.	18	50
Pittsford, Cong. Ch. and Soc.	45	00
Rutland (E.) Cong. Ch. and Soc.	16	00
Ladies 23 40, Gentlemen 9 25	32	65—48 65
Rutland (W.) Cong. Ch. and Soc.	33	15
Wallingford do. do.	11	00
Weathersfield (Centre) cont. by Rev. E. C. Tracy	14	25

\$258 63

## CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Bristol, coll. in Ch. and Soc. by Rev. Mr. Parmelee	26	95
Brooklyn, do. do. bal. by D. C. Robinson, Tr. &c.	1	15
Farmington, do. in Rev. Dr. Porter's Cong. by Simeon Hart, Esq.	56	00
Hartford, colls. by Rev. B. Emerson, Ag't.	512	25
Ladies' Aux. Ed. Soc. by Mrs. L. B. Porter, Tr.	212	78
Mr. Stone, sub.	5	00—730 03
Killingtey, (West Parish,) coll. in part, by Rev. Mr. Emerson	44	55
Litchfield, coll. in 1st Soc. by Rev. Mr. Emerson	34	35
Meriden, do. in part by do.	34	00
Middletown, Ladies' Ed. Soc. by Miss Eliza B. Pratt, Tr.	33	00
New Milford, 1st Cong. Soc. by Dea. Whiteley	57	00
North Woodstock, Muddy Brook Soc. bal. of coll. Ch. and Soc. by D. C. Robinson, Tr. &c.	40	00
New Preston, coll. in part, by Rev. Mr. Emerson	14	50
Plymouth (Hollow) do. in part, Cong. Ch. and Soc., Ladies' Benev. Soc.	25	04
Plymouth (Centre) coll. by Rev. Mr. Emerson	13	01—38 05
South Mansfield, bal. of do. in Ch. and Soc. by D. C. Robinson, Tr.	33	87
South Cornwall (south part) Ladies' Ed. Soc., Mits Calhoun, Tr. by Rev. Mr. Emerson	41	00
Salisbury, coll. in part, 55 72, bal. 1 87 by do.	11	00
Thompson, bal. of coll. in Ch. and Soc. by D. C. Robinson, Tr.	57	59
Washington, coll. in Rev. Mr. Brown's Soc. by Rev. Mr. Emerson	11	85
Ladies' Assoc. bal. by do.	37	40
	3	00—40 40

\$1,305 25

## CENTRAL AMERICAN EDUCATION SOCIETY.

[Rev. Eliakim Phelps, New York, Acting Tr.]

January Quarter.

From 7th Presb. Ch. New York 30 75; 1st Ch. Brooklyn, coll. 109 83, John Rankin 20, M. Bridges 5; legacy of John R. Smith, U. S. Infantry. Fort Towson, Cherokee Nation, by Rev. Cyrus Kingsbury 20; Presb. Ch. Catskill, coll. 182 17; 4th Presb. Ch. Albany, coll. 75; Bleecker Street Ch. N. York, coll. 62 02, R. H. Nevins 25, R. Boorman 20, James Roosevelt 100,

Henry Smith 10, J. P. Tappan 5, G. W. Snow 1; Erick Ch. John M'Comb 25; 2d Avenue Ch. coll. 19 98, Mrs. Dodge 5, W. J. Armstrong, D. D. 26, E. W. Hutchins 10; Brainerd Ch. coll. 79 50; bal. from Catskill 10, Marlboro, N. Y. 2; Benev. Assoc. of Sunday School No. 26, N. Y. 5 20, Miss Gordon 2, cash 0 50; Mrs. S. B. Fowel, West Point 5; also a valuable box of clothing from Ladies of Dover, N. J. by Mrs. C. C. Allen \$849 95

April Quarter.

New York, Spring Street Ch. 102 39  
 Bleecker Street Ch., C. A. Talbot \$50.  
 Fem. Assoc. 62 38  
 Duane Street Ch., C. O. Halsted 100,  
 W. N. Halsted 100 200 00  
 Broadway Tabernacle, coll. in part 23 53  
 James Brown 50, David Hale 10,  
 Cash 1 61 00  
 Legney, Mary Ann Belden 10 00—509 30  
 Brooklyn, 1st Ch. bal. Fisher Howe and Mrs. Howe 30 00  
 John Boynton 5, I. C. Meeker 10 15 00  
 2d Avenue Ch., William Dodge \$50,  
 Mr. Walker \$5 55 00—100 00  
 East Florida, N. Y. 1st Ch., Col. Loomis 10 00  
 Huntsville, Al. Pres. Benev. Soc. 50 00  
 Lagrange 4 12  
 Orville, Vt. Dea. Bascomb 2 00  
 Premium on Exchange 2 10

\$677 52

PHILADELPHIA EDUCATION SOCIETY.

[Geo. W. McClelland, Esq., Philadelphia, Tr.]

January Quarter.

Mr. Kennedy, 5th Ch. Philadelphia 10; cash 5; Ladies of 3d Ch. Philadelphia, by Miss McFarland 40; 1st Ch. Orange Co. N. J. coll. 27 30; 2d do. 17 32; bal. from 1st Ch. Newark 45; B. Naglee, Central Ch. N. L. Philadelphia 10, Miss Ellen Naglee, do. 5; Thomas Fleming, 1st Ch. Philadelphia 50; Adam Hinckle, 1st Ch. N. L. 10; Presb. Ch. Perryville, Millin Co. Pa. 2; bal. from Montrose, Pa. 12 25; bal. from Pannacador 7; coll. at Norristown, Pa. 18 25; Archibald Woodruff, Newark, 1st Ch. 5; Elizabethport, N. J. month. con. 1 14; coll. at Harrisburg, Pa. 101 13; do. Pittsburg, 3d Ch. 203; individuals in Pittsburg 4; coll. at Erie, Pa. 50; income of Judah Colt's legacy 55 20; coll. at Bloomfield, N. J. 28 50; Female Assoc. of St. George's, to const. Mrs. Rev. James C. How life member 24 87; coll. at Nesabamoy Ch. 20 89; added from St. George's by Mr. Clark 16 24; coll. at Wilmington, Del. 50 \$818 09

April Quarter.

John Heron, Minersville 10, Sab. Sch. at Minersville 20, A Friend 20, do. 5, E. J. Higby, Pittsburg 1, Miss Dickey, Pittsburg 3, coll. at Carlisle by Rev. Mr. Sprole 111, C. Elliott, Central Ch. N. L. 10. Coll. in 1st Pres. Ch. Phil.—Dr. J. M. Paul 100, Geo. W. Pokes 100, Cash 100, C. S. Wurts 50, Clem. Tingley 75, A. R. Perkins 75, James Fassitt 75, Mary Fassitt 75, John A. Brown 75, Fullerton 50, Ambrose White 50, James W. Paul 50, Alfred Fassitt 25, Cash 25, James Bruen 25, Thomas Biddle 20, Isaac Dunton 20, Wm. Purves 10, B. W. Tingley 10, Cash 10, John Reed 15, Jacob Dunton 10, George Handy 10, Wm. McKee 10, H. J. Williams 10, Wm. Raiguel 10, J. McLanahan 10, Cash 5, Thomas Harris 5, D. H. White 5, Cash 5, Thomas Roney 5, Thomas Stewart 5, Geo. Philler 5, A Friend 5, Wm. Miller 5, Cash 5, John Eckle 30, Dr. H. Neill 10, B. W. Richards 10, J. B. McIlvaine 10, S. H. Perkins 10, B. Gerhard 5, Cash 5, Do. 1, Do. 2, Do. 3, Wm. Griffin 5, J. O. Ewing 5, John W. Ashmead 5, A Friend 5, Ladies of 1st Pres. Ch. 314 50.—Coll. in 5th Pres. Ch. Phil. in part—From the Ladies 42, Geo. W. McClelland 100, Wm. C. Coates 15, H. Sloan 25, Cash 25, Do. 15, Alexander Reed 15, Cash 10, Jas. M. Kennedy 10, S. Loyd 5, Cash 1, C. Torbert 1, E. Safford 5, E. Brown 3, Cash 5, Do. 5, Mrs. Coe 3, T. B. Smith 5, J. Rush 5, Cash 1, John Wiegand 5, Cash by Miss S. Hart 1, West Bloomfield coll. 13, 1st Pres. Ch. Kensington 30 06; Miss Stewart, Bridesburg 5; 5th Pres. Ch. Miss Montmullin 5; Geo. Henderson 5, W. Walkinshaw 2, Miss Parker 1 50, Margaret Collins 1, Catharine Oldham 1, Mrs. Lockhart 25c., Cash 50c., Mrs. Sutherland 5, Mrs. Montgomery 4. \$2,125 81

WESTERN EDUCATION SOCIETY OF NEW YORK.

[J. S. Seymour, Esq., Auburn, Tr.]

January Quarter.

Coll. at Lyons 6, Avon 5, Gorham 11 25; Littleville, M-Chandler 20; Victor 5; Elmira 18; Rochester Brick Ch. 24 25, Bethel Ch. 40; Jamestown 18; Silver Creek 9 25; Sheridan 9 32; Genesee 35 29; Elbridge 9 81; Jordan 10 57; Sennett 5 25; Weedsport 5 50; Ira 3; Cato 6 78 \$242 29

April Quarter.

Aibion 26 11  
 Auburn, 2d Ch. 25 58, Ladies' Perm. Schol. 70 95 53  
 Barre, Centre 15, Batavia 7 35 22 25  
 Buffaloe, 1st Ch. 53, Park Ch. 9, Individuals 2 51 64 51  
 Cato 8 40, Elbridge 9 81, Geneva, Ladies' Ed. Soc. 65 83 21

Ira 3, Jordan 10 57, Knowlesville 12 15, Le Roy 20 50 46 92  
 Lockport, 1st Ch. 46 25, Cong. Ch. 8 54 25  
 Medina 6, Millville 6 14, Riga 12 97 25 11  
 Rochester, Mr. Campbell 10 00  
 Sennet 5 25, Somersett 2 50, Weedsport 5 50 13 25  
 Yates 3 75, Youngstown 70, Rev. Mr. Orton 50c. 74 25

\$514 84

UTICA AGENCY.

[J. W. Doolittle, Esq., Utica, Tr.]

January Quarter.

Antwerp 8 95; Ballstown 7 50; Bellville 6 12; Carlisle 54; Champlain 45; Cherry Valley 20; Clintonville 35; Cooperstown 27 27; Columbia 5; Crown Point 1; Denmark 2; Essex 12; East Whitehall 32 60; Glen's Falls 40; Gouverneur 6; Hebron, coll. 8 88, Rev. J. Davison 31 12; Keeseville 47; La Forgeville 2; Lenox 12; Lewis 1; Little Falls 17 48; Malone 13 45; Middlefield Centre 33 50; Middle Granville 18; Plattsburg 7; Salem 14; Theresa 10; Warrenburg 17; Western 33 10; Westford 23; Westmoreland 1; Whitehall 62 47; Willsboro, Rev. J. Manley 1; Port Covington 18; Oneida Association 3 62; Winfield 3 97 \$681 03

April Quarter.

Augusta 35, Burrville 2, Camden 32 37, Clinton 26 95 37  
 Copenhagen 3, East Richfield 7 56, Exeter 23, Fort Covington 22 54 56  
 Fulton 49, Hartwick 20, Lewis 8, Malone 20 66, Mexico 25 122 66  
 New Hartford 40 55, New Haven 22 60, Lew Lisbon 11 50 74 65  
 Oriskany Falls 9 34, Oswego Presbytery 3 85, Paris 3 69 16 88  
 Rensselaerville 20, Rome, 1st Ch. 57, 2d Ch. 30 62 107 62  
 Sangerfield 4 77, Springfield 23 70, Saugquitt 11 44 39 91  
 Utica, 1st Pres. Ch. 64 05, Cong. Ch. 16 75, Vol. 9 79 90 59  
 Vernon Centre 4, Vernon Village 23 27 00  
 Warren 33 77, Waterville 14 14 47 91

\$677 15

WESTERN RESERVE BRANCH.

[Anson A. Brewster, Esq., Hudson, O., Tr.]

Aurora, balance 5 00  
 Amherst, Rev. Mr. Eells 2 00, Friend 0 25 2 25  
 Birmingham 2 32  
 Cleveland, in part 100 00  
 Euclid, balance 2 50  
 Elyria 32 00  
 Florence 1 32  
 Greenfield, Young Ladies' Ed. Soc. 2 50  
 Hudson, Rev. H. Coe 5, J. B. Clark, Esq. 10 15 00  
 Lyme, in part 23 25  
 Mesopotamia, Ladies' Ed. Soc. bal. 4 63  
 Monroeville, in part 4 00  
 Milan, do. 63 30  
 Medina, balance 3 00  
 Norwalk 26 22  
 Ohio City, Pres. Ch. 4 37, Cong. Ch. 7 31 11 68  
 Peru, Mrs. A. G. Smith 1 00  
 Ruggles, Rev. B. B. Judson 1 00  
 Strongsville 1 00  
 Sandusky City 40 00, Lower Sandusky, in part 9 50 49 50  
 Toledo 15 00  
 Tallmadge, Ladies' Ed. Soc. 32 62  
 Ypsilanti 50 00  
 Mr. E. Wright's Schol. in part 10 00  
 Rev. F. Child, bal. of I. M. 5 00  
 J. Child, Esq. 5, Cash 7 62 12 62  
 Mr. H. Kingsbury's Schol. in part 10 00

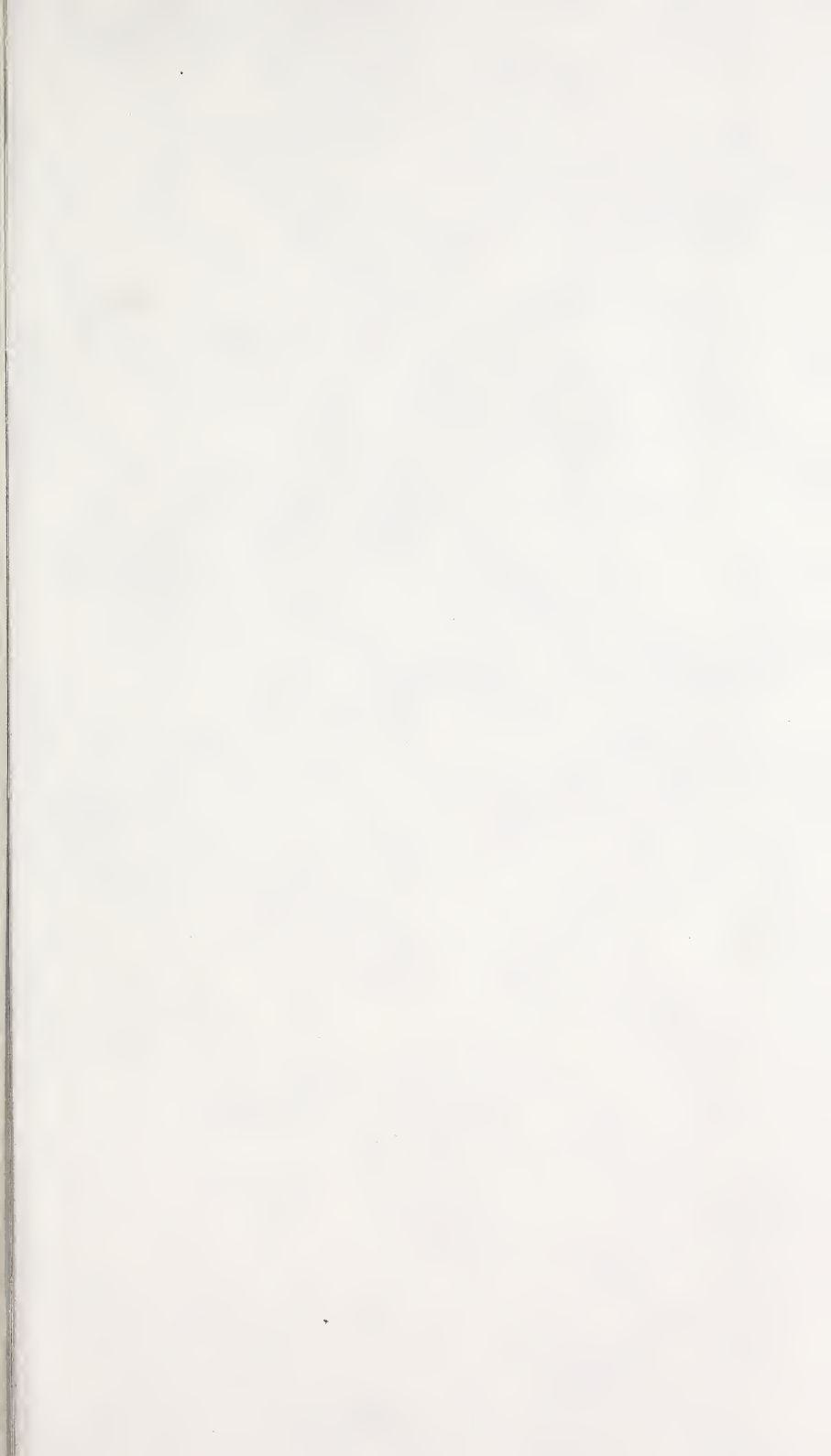
\$466 76

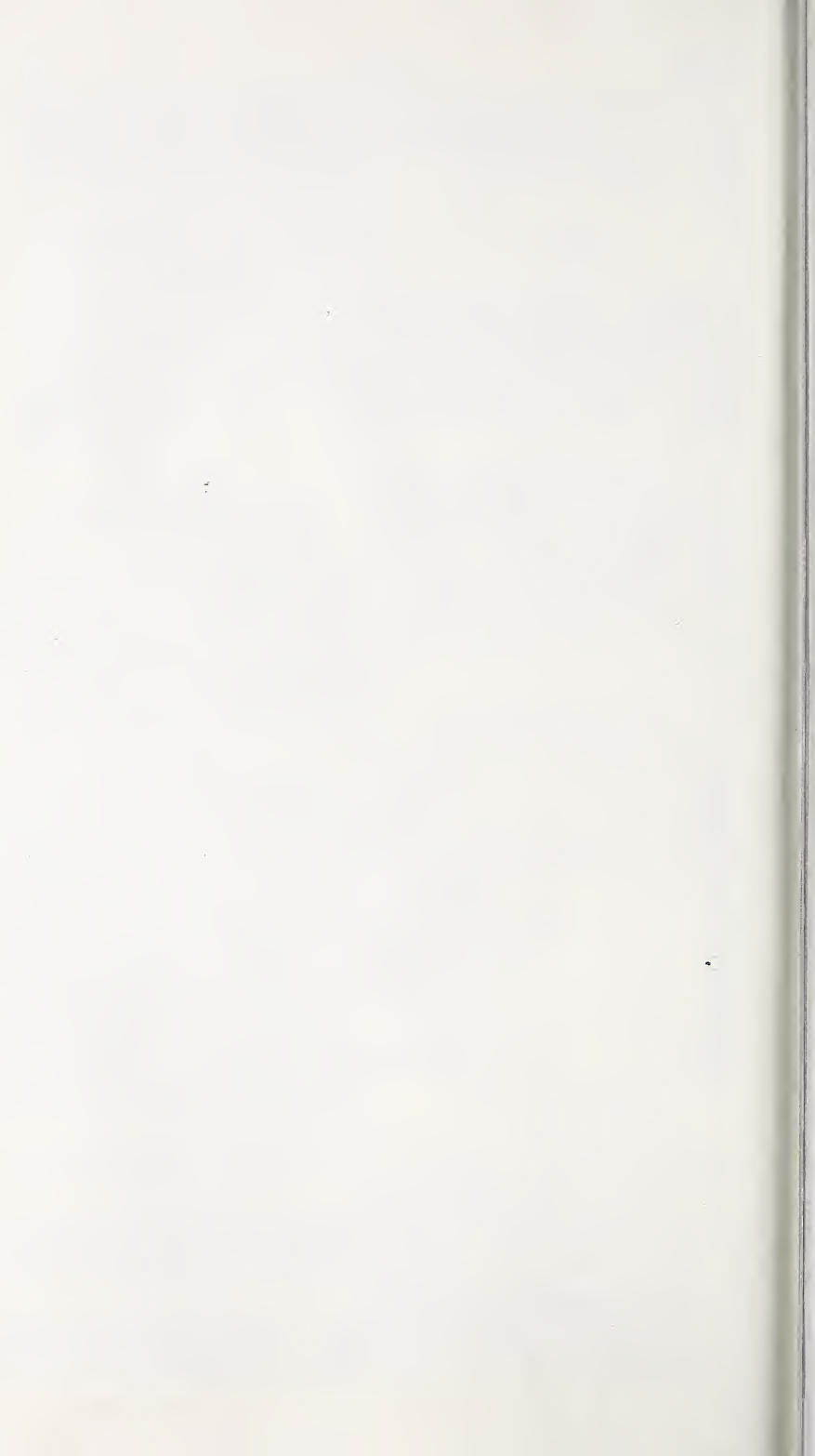
Whole amount received \$29,842 08.

Clothing received during the Quarter.

Ashby, Ms. Female Cent Soc. by Mrs. Betsey T. Hayward, Tr. shirts and socks.  
 Bath, O., Ladies' Ed. Soc. sundries, valued at 5 00.  
 Greenfield, O., Young Ladies' Ed. Soc. do. do. 3 50.  
 Leominster, Ms., Ladies' Aux. Ed. Soc. by Miss Susan Lincoln, Tr. sundries, valued at 4 17.  
 Mesopotamia, O., Ladies' Ed. Soc. sundries, do. do. 10 00.  
 Medina, O., do. do. do. do. 9 00.  
 Nelson, O., Ladies, valued at 5 25.  
 Richfield, O., do. do. 3 00.  
 Rochester, (North) Ms., Ladies' Sewing circle, do. do. 10 00.  
 Sandusky City, O., Mrs. Follet, do. do. 2 00.  
 Tallmadge, O., Ladies' Ed. Soc. bal. do. do. 32 24.  
 Vernon, O., Ladies, do. do. 11 70.  
 Windham, O., Juvenile Sewing Soc., do. d. 12 37.  
 Westboro, Ms., by Miss Lucy H. Pond, Tr., one box, do. do. 31 97.







11/21/2012

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