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Two Hundred and Fiftieth Anniversary of the Settlement of Newbury

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BRIEF BIOGRAPHICAL SKETCHES

BY

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NEWBURYPORT
PUBLISHED BY THE SOCIETY
1885

F74
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University Press:
JOHN WILSON AND SON, CAMBRIDGE.

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BRIEF

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INTRODUCTION.

THE following pages have been arranged in accordance with the resolution of the Historical Society of Old Newbury, adopted at the annual meeting in January, 1885, "that brief biographical sketches of the natives and residents of Old Newbury, who have become prominent in the various walks of life, should be prepared for the celebration of the two hundred and fiftieth anniversary of the settlement of the town, which takes place this year."

As the resolution enjoins brevity, only the principal events in the different lives will be mentioned.

The outlines given, which have been drawn only after a careful examination of the biographies, eulogies, writings, and published speeches that could be obtained, will, it is hoped, be sufficient to describe the various characters, — what they were, and what they did.

It will be noticed with natural and commendable pride by the present generation of Newbury, Newburyport, and West Newbury, — very many

of whom are the descendants of the original grantees of the soil, and some of whom still possess the land inherited from their ancestors, — that there has been an uninterrupted line of eminent men from the very infancy of the settlement down to the present time. For two hundred and fifty years the chain has been unbroken. The same sturdy application to duty and unquestioned integrity which characterized the prominent men of earlier times have also been the characteristics of their successors. And it is well for us to dwell upon their virtues, which are the only safe foundations of an enduring State, that we may be stimulated to act as they have acted, and that we may also be inspired with a proper local pride, which has become necessary in our political development as a safeguard against the constantly encroaching power of the national government. A stronger barrier against the centralization of power can hardly be erected than by cherishing a local affection, which will help to maintain unimpaired a proper local independence.

In the ministerial office, in medical science, in law, and in other pursuits, eminence has been attained, but attained only by constant devotion to duty.

The first clergymen, the Rev. Thomas Parker and the Rev. James Noyes, who were among the settlers of the town, were distinguished in England for their thorough classical scholarship, in addition

to their theological knowledge. By establishing a school at Newbury preparatory to Harvard College they did much to foster and maintain the high rank which that seat of learning held from its beginning. The successors of those clergymen were men of mark, much above the average in intellect and ability. Rev. Christopher Toppan was not only a theologian and classical scholar, but was also an expert in medicine, and is said to have improved the practice of surgery. Rev. John Lowell, who was born in Boston, but who was a descendant of the old Newbury family, and was for many years the pastor of the first parish in Newburyport, was a conspicuous example of piety and scholarship. Rev. Jonathan Parsons, who was for over thirty years a clergyman in Newburyport, where he died in 1776, at the beginning of our Revolutionary struggle, was a conscientious and able divine. At his house died Rev. George Whitefield, the celebrated English evangelist, whose name is synonymous with energy and eloquence, and whose reputation is equally great on both sides of the Atlantic. Rev. Dr. Edward Bass, although not a native of Newbury, gained such prominence as the rector of St. Paul's Church that he was elevated to the bishopric of Massachusetts from his Newburyport parish, being the first bishop of the State. Rev. Dr. Samuel Spring, many years a resident of Newburyport, was a sterling clergyman of the old school, whose repu-

tation, however, has been partially eclipsed by that of his son, Rev. Dr. Gardiner Spring. Among those still living are Rev. Dr. Stephen H. Tyng, whose name is known throughout the land, and Rev. Dr. Thomas M. Clark, the present able and popular Bishop of Rhode Island.

In the medical profession there has been a succession of well-trained and skilful physicians, beginning with Dr. John Clark, who established himself in Newbury in 1638, remaining there until 1651, when he moved to Boston. According to Mr. Joshua Coffin, Dr. Clark was probably the "first regularly educated physician who resided in New England." Among those who have risen to high rank may be mentioned the following: —

Dr. Micajah Sawyer, who graduated at Harvard in 1756, and who, according to Mr. Bradford, "ranked among the most eminent physicians of his time." Dr. John Bernard Swett, a graduate of Harvard in the class of 1771, who, according to Mr. Cushing, "returned from his travels with his mind richly stored with professional and classical learning;" he died at the early age of forty-five, "falling a sacrifice to his fidelity in the exercise of his profession." Dr. James Jackson became one of the leading physicians of Boston, and professor of high repute in the medical department of Harvard University. Dr. Nathan Noyes, a Dartmouth graduate of 1796, acquired the largest practice in

Essex County, being noted as a surgeon as well as a physician. Dr. Jonathan G. Johnson, graduating at Harvard in 1810, was well known, not only as an excellent practitioner, but as a man of great benevolence, and unwearied in his gratuitous attendance on the poor. Dr. Samuel W. Wyman, a classmate of the historian Prescott at Harvard in 1814, obtained celebrity as an oculist. Dr. Richard S. Spofford was for many years a leading physician in the town, dying in 1872, at the advanced age of eighty-four, after attaining a very high rank in his profession; while his pupil, Dr. Henry C. Perkins, was a devoted student in all branches of scientific knowledge. The line is still continued in the person of Dr. Frederick Irving Knight, a graduate of Yale of the class of 1862, who is one of the authorities, if not the highest, in his special department, and who on account of his attainments has been elected to the assistant professorship of laryngology in the Harvard Medical School.

In the army and navy the Newbury names have not been so conspicuous, although Major Moses Titcomb displayed the qualities of an excellent soldier at the siege of Louisburg in 1745. Ten years later he lost his life at the battle of Lake George, having risen to the rank of colonel. General Jacob Bailey was a prominent officer in the French and Revolutionary Wars. He was at the capture of Ticonderoga and Crown Point in 1759, and at the surrender of Burgoyne at Sara-

toga in 1777. Colonel Moses Little was also a soldier of merit of the Revolution, and behaved with courage at the battle of Bunker Hill, and in the retreat on Long Island. He was offered the command of the unfortunate expedition to Penobscot in 1779, but was obliged to decline on account of ill-health. Captain Moses Brown of the navy distinguished himself in several engagements during the Revolutionary War; and two of Paul Jones's lieutenants on board the "Bon Homme Richard" were Cutting Lunt and Henry Lunt, both natives of Newbury. In the War of 1812 with England General John Parker Boyd behaved with great gallantry at the battle of Williamsburg and at the capture of Fort George, having previously distinguished himself at the battle of Tippecanoe. In the Civil War Newbury, Newburyport, and West Newbury took an active part, contributing to the land and sea forces many officers and men, — even more than the legal requirements, — who were in no way inferior in courage and in military discipline to the best volunteers from other parts of the republic.

In the legal profession, however, the names are of greater prominence. Samuel Sewall, Theophilus Bradbury, John Lowell, Theophilus Parsons, Charles Jackson, Simon Greenleaf, Theophilus Parsons, Jr., and Caleb Cushing form an illustrious line, extending over a period of more than two centuries, — a succession of profound jurists difficult to equal in any country.

REV. THOMAS PARKER.

1595–1677.

The Rev. Thomas Parker, born in Wiltshire, England, in 1595, was the son of Rev. Robert Parker, a very prominent divine and scholar, who, not being able conscientiously to conform to the Established Church, was obliged to take refuge in Holland after much tribulation and hot pursuit, where he died in 1614. Thomas, who had been a student at Magdalen College, Oxford, joined his father in exile and entered the University of Leyden, displaying unusual scholarship. Some of his theological essays were published, and were very favorably received.

After his return to England he taught at the free school in Newbury for a time. In 1634 he sailed for New England with his relatives and intimate friends, James and Nicholas Noyes and others from Wiltshire, who founded the next year a town, to which was appropriately given the name of Newbury. Cotton Mather, speaking of Rev. Mr. Parker in his "Magnalia," says: "Removing with several devout Christians out of Wiltshire into New England, he was ordained

their pastor at a town on his and their account called Newberry, where he lived many years, by the holiness, the humbleness, the charity of his life giving his people a perpetual and most lively commentary on his doctrine."

The river upon whose banks they first landed, not far from the mouth of the Merrimac, was named in 1697 the River Parker, in honor of the distinguished leader and first clergyman of the settlement.

To Mr. Parker belongs the principal merit of having established a high intellectual standard in the infant colony, and a broadness of views rare in those days of persecution. Cotton Mather says of him: "He was a person of most extensive charity; which grain of his temper might contribute unto that largeness in his principles about church government which exposed him unto many temptations amongst his neighbors, who were not so principled."

He was a very accomplished linguist, not only a classical scholar, but understanding Hebrew and Arabic; and so retentive was his memory that he was able to teach those languages when he became blind in his advancing years. His blindness was caused by his incessant application; "but under this heavy calamity he was patient and cheerful."

In conjunction with his cousin, the Rev. James Noyes, he opened a school which prepared stu-

dents for the new college at Cambridge. Among his pupils were several who became clergymen. The best known are the Rev. James Noyes, who graduated at Harvard in 1659, the Rev. Joseph Gerrish, and the Rev. James Bayley, both of whom graduated in 1669. The most famous of his pupils, however, was the Hon. Samuel Sewall. Mr. Parker, who was unmarried, survived his cousin, Rev. James Noyes, twenty-one years, dying in 1677. On his tombstone in the Oldtown cemetery is the simple inscription: "He was a great and good man."

REV. JAMES NOYES.

1608–1656.

As already mentioned, the Rev. James Noyes, whose mother was the sister of the accomplished scholar, Rev. Robert Parker, and who was born in Wiltshire in 1608, and was for a time a student at Brazennose College, Oxford, came to New England in 1634; and being on terms of intimate friendship with his cousin, Rev. Thomas Parker, he preferred to remain with him in Newbury, than accept the pastorate of a church elsewhere.

In scholarship he was second only to Mr. Parker, and ably aided him in the preparation of many students for Harvard College. Mr. Parker

speaks of him in very high terms as being a man of rare talents, "yet gentle and mild in all his expressions. . . . He was courageous in dangers, and still was apt to believe the best, and made fair weather in a storm. He was much honored and esteemed in the country, and his death was much bewailed. I think he may be reckoned among the greatest worthies of the age." President Allen says of him: "He was eminently skilled in Greek, and he had read the Fathers and the Schoolmen. His memory was tenacious, his invention rich, and his judgment profound. He was considered one of the most eminent men of his day."

REV. JOHN WOODBRIDGE.

1613–1695.

Rev. John Woodbridge, the son of Rev. John Woodbridge, was born in Wiltshire. When twenty-one years of age he came to New England, accompanying his uncle, Rev. Thomas Parker. The next year, still in company with his uncle, he helped to lay the foundations of Newbury. In 1641 he married a daughter of Governor Dudley, and three years after was chosen the first minister of Andover, being, according to Joshua Coffin, "the first teacher ever ordained in this country."

In 1647 he went back to England, where he remained sixteen years, returning to Newbury in 1663. From that time until his death, after being the temporary assistant of Mr. Parker in the ministry, he held various town offices, which he was eminently qualified to fill. His memory is preserved in the name of Woodbridge Island, near the mouth of the Merrimac River; and on his tombstone in the Oldtown cemetery are engraved the words: "Greatly lamented as a man, a Christian, and a magistrate."

His brother Benjamin, who was his junior by nine years, being born in Wiltshire in 1622, was for a time a student at Magdalen College, Oxford, and then entered Harvard from Newbury, graduating in 1642. This was the first class that graduated at Harvard College; and Benjamin Woodbridge's name stands first in the catalogue, as his social rank entitled him to that position, the names being arranged according to social precedence up to 1773. Dr. Calamy calls him, therefore, "the first-fruits of the College of New England." He returned to England, and upon the restoration of Charles II. became one of the royal chaplains. He preached for some years in Newbury, England, until silenced by the Act of Conformity, and finally died in England in 1684, leaving behind him the reputation of being a "universally accomplished person, of a clear and strong reason, and of an exact and profound judgment."

SAMUEL SEWALL.

1652–1730.

Among those who gave character and stability to the new settlement of Newbury was Henry Sewall, who belonged to a wealthy and educated family of Coventry, in England. He came to New England in 1634, and the next year joined Mr. Parker, Mr. Noyes, Mr. Woodbridge, and others in helping to establish the infant colony. He went back to England in 1646, after his marriage, and was settled there, according to Joshua Coffin, as a clergyman for thirteen years, when he returned to Newbury, where he continued to reside until his death in 1700. His tombstone in the cemetery of the Oldtown church bears the following inscription: "Mr. Henry Sewall, sent by his father, Mr. Henry Sewall, in the Ship Elizabeth and Dorcas, Capt. Walls Commander, arrived at Boston 1634, wintered at Ipswich, helped begin this plantation 1635, furnishing English servants, neat cattle, and provisions. Married Mrs. Jane Dummer, March 25, 1646, and died May 16, 1700, aetat. 86. His fruitful vine being thus disjoined, fell to the ground January following. Ps. 27. 10." He was the progenitor of the well-known family, which has given learned

men to the Bar and the Bench for several generations. The most conspicuous member of the family, however, was his son Samuel, who was born in 1652, and entered Harvard College in 1668, graduating in the class of 1671.

Three years after graduation he commenced a diary, into which he entered all the details of his life, — even his wonderful and curious dreams, his great dislike to the growing custom of wearing periwigs, his abhorrence of the Quakers, the number of mourning scarfs and rings which he had received as a pall-bearer at funerals, his courtships, and other matters. The diary is interesting, not only on account of the personal incidents of a long and busy life, but also as giving a very good view of the prevailing customs and manners of the period.

As a young man, Mr. Sewall had a strong desire to become a clergyman, and preached several times. Under date of 1675, he writes in his diary: "Ap. 4. Sab. day: I holp preach for my master (Mr. Parker) in the afternoon. Being afraid to look on the glass, ignorantly and unwillingly, I stood two hours and a half." He however turned his attention to law, and becoming prominent in his profession was in time elevated to the Bench.

He married, in 1676, Miss Hull, the rich mintmaster's daughter, who, it seems, fell in love with him at first sight when he appeared at Com-

mencement to take his degree of Master of Arts, and who received as her marriage-portion thirty thousand pounds, — a very large fortune for those days.

His religious convictions were so strong that in 1686 he resigned his commission as captain, on account of the order to replace the cross in the English flag, which had in 1634 been cut out by Endicott, at the instigation of Roger Williams. Mr. Sewall writes: "I was in great exercise about the cross to be put into the colours, and afraid, if I should have a hand in it, whether it may not hinder my entrance into the Holy Land."

In 1692 he was elevated to the Bench. In 1718 he became Chief-Justice of the Colony, which high position he worthily occupied until his resignation in 1728. He was one of the judges who held the court at Salem before which were brought to trial those accused of witchcraft. At a time when a belief in witchcraft was almost universal, Judge Sewall was convinced that he had done wrong in acquiescing in the condemnation of the accused; and in 1697 he made a public profession of his error. He gave to his pastor a petition, which was read from the pulpit, the Judge standing during the reading of it, and bowing at the conclusion: "Samuel Sewall, sensible of the reiterated strokes of God upon himself and family, and being sensible that as to the guilt contracted upon the opening of the late commis-

sion of Oyer and Terminer at Salem he is upon many accounts more concerned than any he knows of, desires to take the blame and shame of it, asking pardon of men, and especially desiring prayers that God, who has an unlimited authority, would pardon that sin and all other his sins."

He was one of the first to protest publicly against slavery and the slave-trade, publishing in 1700 a tract against the traffic of human beings, called the "Selling of Joseph," which begins: "Forasmuch as liberty is in real value next unto life, none ought to part with it themselves, or deprive others of it, but upon most mature deliberation. . . . It is most certain that all men, as they are the sons of Adam, are coheirs, and have equal right unto liberty and all other outward comforts of life." He then goes on to point out that trouble may arise in introducing into the body politic the natives of Africa, who can never, he thinks, amalgamate with the white race.

In 1716 he made an effort to have the Indian and negro slaves considered legally as human beings. He writes: "I essayed June 22 to prevent Indians and Negros being rated With Horses and Hogs; but could not prevail."

He was always fearless in expressing his opinions. During the troubles of Governor Dudley's administration, Judge Sewall did not hesitate to use forcible language against the evil ways of the

government in his "Deplorable State of New England."

In his disposition he was very benevolent, and was, as Mr. Lodge says, "clearly a generous-minded man, not only perpetually doing little kindnesses, but always ready to help the afflicted."

The obituary notice published at the time of his death speaks of "his grave and venerable aspect and carriage," "his abundant liberality," "his catholick and public spirit," and of "his tender concern for the aboriginal natives."

His prophecy concerning Newbury is quaint and interesting, and well deserves to be quoted: "As long as Plum island shall faithfully keep the commanded Post, notwithstanding the hectoring words and hard blows of the proud and boisterous Ocean; as long as any Salmon or Sturgeon shall swim in the streams of Merrimac, or any Perch or Pickeril in Crane Pond; as long as the sea-fowl shall know the time of their coming and not neglect seasonably to visit the Places of their acquaintance; as long as any Cattel shall be fed with the grass growing in the meadows, which do humbly bow themselves before Turkie Hill; as long as any Sheep shall walk upon Oldtown hills and shall from thence pleasantly look down upon the River Parker and the fruitful marishes lying beneath; as long as any free and harmless Doves shall find a white Oak or other Tree within the

Township to perch, or feed, or build a careless nest upon, and shall voluntarily present themselves to perform the office of gleaners after Barley Harvest; as long as nature shall not grow old or dote, but shall constantly remember to give the rows of Indian corn their education by Pairs, — so long shall Christians be born there, and being first made meet shall from thence be translated to be made partakers of the Inheritance of the Saints in Light. Now, seeing the Inhabitants of Newbury and of New England, upon the due observance of their Tenure, may expect that their rich and gracious Lord will continue and confirm them in the possession of those valuable Priveleges; let us have Grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming Fire."

REV. CHRISTOPHER TOPPAN.

1671–1747.

Among the clergymen who were noted for great energy of character and excellent scholarship, the Rev. Mr. Toppan was conspicuous. He was the son of Dr. Peter Toppan, and graduated at Harvard in 1691. Five years after graduation he was made pastor of the First Parish Church in Newbury (one of the successors of Mr. Parker),

a position he retained for more than fifty years. Joshua Coffin, the historian, speaks of him as a "man of talents, energy, and decision of character," and "a man that would speak his mind." From his father he inherited a love for the science of medicine, which he pursued with assiduity.

He was on terms of intimacy with Judge Sewall, whose eldest sister married his uncle, Jacob Toppan, a younger marrying William Longfellow, of Newbury, the ancestor of Longfellow, the poet.

Mr. Toppan took up the cause of the Indians; in a letter to Judge Sewall he says: "The Indians should have convenient lands allowed them for themselves and their posterity, as they were the first proprietors of the lands in this country." His letter to Cotton Mather has been often quoted. Mr. Mather, who was a firm believer in supernatural things, had heard that a double-headed snake had been seen in Newbury. He therefore writes to his friend Mr. Toppan to investigate the affair. In his answer Mr. Toppan says: "Concerning the amphisbena, as soon as I received your commands I made diligent enquiry of several persons, who saw it after it was dead, but they could give me no assurance of its having two heads." He finally found some one who affirmed that the snake really had two heads; and he adds in his letter: —

"This person is so credible that I can as much believe him as if I had seen him myself. He

tells me of another man that examined it as he did, but I cannot yet meet him.

"*Postscript.* Before ensealing I spoke with the other man who examined the amphisbena (and he also is a man of credit), and he assures me that it had really two heads, one at each end, two mouths, two stings or tongues, and so forth.

"Sir, I have nothing more to add but that he may have a remembrance in your prayers, who is,

"Sir, your most humble servant,

"CHRISTOPHER TOPPAN."

The story has been put into a poetical form by Whittier, under the title of "The Double-headed Snake of Newbury."

After filling faithfully the pastorate for more than half a century, Mr. Toppan died in 1747. On his tombstone in the burying-ground of the Oldtown church is the following inscription: "Here lyes the Body of the Rev. Mr. Christopher Toppan, Master of Arts, fourth Pastor of the First Church in Newbury, a gentleman of good Learning, conspicuous Piety, and Virtue, shining both by his Doctrine and Life, skilled and greatly improved in the Practise of Physic and Surgery, who deceased July 23, 1747, in the 76th year of his age and the 51st of his Pastoral office."

WILLIAM DUMMER.

1677–1761.

AMONG the wealthy proprietors of Newbury was the Dummer family, who owned over a thousand acres of land, and whose intelligence and character gave stability to the young colony.

In 1640 Mr. Richard Dummer assisted Governor Winthrop with unexpected liberality, Mr. Winthrop being much straitened pecuniarily by the unfaithfulness of his bailiff. The different towns contributed £500 for the relief of the Governor, and Mr. Dummer gave from his fortune £100. Mr. Savage says: "The generosity of Dummer is above all praise. His contribution is fifty per cent above the whole tax of his town, and equal to half the benevolence of the whole metropolis; yet he had been a sufferer under the mistaken views of Winthrop and other triumphant sound religionists."

Mr. William Dummer, who was born in 1677, was appointed Lieutenant-Governor in 1716, and was Acting Chief Magistrate from 1723 to 1729. He was upright and courteous, and "enjoyed in a great degree the confidence of the people." He bequeathed his valuable estate and fine mansion

near Newburyport for the éndowment of Dummer Academy, which was the first incorporated in the Colony. Ever since its foundation in 1763, it has maintained and still maintains a very high rank, and has upon its rolls, as graduates, many of the prominent men of the country.

BENJAMIN GREENLEAF.

1732–1799.

Several members of the Greenleaf family have achieved prominence. The two best known, however, are Benjamin, born in 1732, and Simon, the eminent law professor, whose birth was fifty years later.

Graduating at Harvard College in 1751, Mr. Benjamin Greenleaf's talents and integrity placed him early among the foremost citizens of his native town. He was for several years a representative to the General Court before the Revolutionary War broke out. Being a decided partisan of the rights of the Colonies, he was chosen one of the Executive Council of Massachusetts and then one of the Committee of Safety for the Province.

After the adoption of the Constitution he was elected to the State Senate. He was then appointed Chief-Justice of the Court of Common

Pleas, and was subsequently for a long period of time Judge of Probate for the County of Essex.

His various official positions he filled with signal ability; and he died much respected for his sterling qualities.

TRISTRAM DALTON.

1738–1817.

MR. DALTON was a good example of a gentleman of the old school, polished, refined, and well educated. He graduated at Harvard in 1755. Being elected representative from Newburyport, and having served with distinction, he was made Speaker of the House of Representatives of the State, which position he filled with dignity. He then became a member of the State Senate, and upon the adoption of the National Constitution, was elected the first Senator of the United States from Massachusetts.

Mr. Dalton was on terms of intimate friendship with the first four Presidents of the United States. "Washington honored him with his confidence and regard, as did also his illustrious classmate, John Adams. Yet, like all genuine gentlemen, he could take an affectionate interest in his dependants and the poor, black and white. He was kind and considerate to his servants, of

whom he had a large retinue at one time. In figure he was tall and finely formed, and added to great personal beauty the most graceful and accomplished manners. . . . He was diligent, exemplary, and accomplished as a scholar. . . . His piety was ardent and sincere."

Towards the close of his life he was reduced from affluence to poverty, from unfortunate speculations and the unfaithfulness of an agent; but "with manners so gentle and attractive as his, a mind so cultivated, integrity so spotless, he had the satisfaction of finding that no diminution of respect accompanied his loss of property."

THEOPHILUS BRADBURY.

1739–1803.

After graduating at Harvard College in 1757, and going through the usual course of legal study, Mr. Theophilus Bradbury began, in 1761, the practice of his profession in Falmouth, now the city of Portland. Among his law pupils in that town was Theophilus Parsons, afterwards Chief-Justice of Massachusetts.

Falmouth being burnt by the British in 1775, Mr. Bradbury returned to Newburyport, where he soon rose to distinction. After serving as representative and State senator, he was elected

a member of Congress during Washington's administration, and in 1797 was made a Justice of the Supreme Court of Massachusetts, a position he "filled with great intelligence and fidelity. . . He resigned the emoluments arising from his practice for the appointment of a judge, in which station he was faithful and intelligent in executing the laws." Although he "devoted himself to the profession of the law, he did not neglect science and literature, and was made a member of the American Academy of Arts and Sciences."

JONATHAN JACKSON.

1743–1810.

Among the public-spirited and enterprising merchants of Newburyport, was Jonathan Jackson, who graduated at Harvard College in 1761. Although born in Boston he became early a resident of Newburyport, and was fully identified with the interests and prosperity of his adopted home. He served for a time as a member of the Provincial Congress. In 1777 he was elected representative from Newburyport to the State Legislature. In 1782 he became a member of the Congress of the Old Confederation, and in 1789 was appointed by Washington to be Marshal

for Massachusetts. Among his other public trusts he was for a time the Treasurer of the Commonwealth and Treasurer of Harvard College.

He is noted as being among the early opponents of slavery in the State. Two weeks before the Declaration of Independence he gave freedom to a slave owned by him. In the certificate declaring the freedom of the slave, he writes: "I, Jonathan Jackson of Newburyport, in consideration of the impropriety I feel, and long have felt, in holding any person in constant bondage, more especially at the time when my country is so warmly contending for the liberty everybody ought to enjoy, and also in consideration of promises to my negro man Pomp, I hereby give him his freedom."

Mr. Bradford, in his "Biographical Notices," speaks of Mr. Jackson as being "one of the most polished men of his time, very gentlemanly and courteous in his deportment, but without parade or ostentation." And Judge Theophilus Parsons used to speak of him as the "embodiment of sound sense and absolute integrity."

JOHN LOWELL.

1743–1802.

The Lowell family was among the earliest of the settlers of Newbury, the name of John Lowle, afterwards changed to Lowell, being found among

the original grantees. The family was as prolific in eminent lawyers and judges as were the Sewall and Cushing families, in which legal talent seemed to be hereditary. Some of the Lowells, however, have achieved success in other pursuits; while James Russell Lowell, who is a descendant of the family, has won for himself a well-deserved reputation in literature and diplomacy on both sides of the Atlantic.

The Christian name, John, appears to have been handed down from father to son for many generations. John Lowell, the eminent judge, was the son of the Rev. John Lowell, a man of considerable attainments and unblemished character, upon whose tombstone was inscribed that "he was a gentleman well skilled in the learned languages, of great reading and extensive knowledge, of conspicuous piety and virtue, and of talents peculiarly adapted to the ministerial office. While he lived he was highly respected and beloved by his people, for whose welfare he had a tender and affectionate concern, and was honored and greatly lamented by them when he died."

John Lowell, the son, was born in Newbury in 1743, graduated at Harvard in 1760, and after studying law was admitted to the Bar in 1762. He soon won the esteem and confidence of his fellow-townsmen, and was elected by them, in 1776, to represent Newburyport at the General Court. The next year he moved to Boston, which

presented a larger field for his talents. His abilities being immediately recognized, he was elected, in 1778, to the State Legislature, to represent his adopted home. In 1780, as member of the Convention to decide upon a constitution for the State, he was the author of the clause in the Bill of Rights declaring that "all men are born free and equal," for the express purpose of abolishing slavery in the Commonwealth.

In 1782 he became a member of the Congress of the old Confederation. The following year he was appointed Judge of the Admiralty Court of Appeals, which position he held until 1789, when, upon the establishment of the national government, he was made District Judge of the United States for Massachusetts, and in 1801 became Chief-Justice of the new Circuit Court, which included Massachusetts, Maine, Rhode Island, and New Hampshire. His various official positions he filled with marked ability.

He was not merely a jurist, but was also interested in science, being a member and counsellor of the American Academy of Arts and Sciences, before which body he delivered an able and interesting eulogy in 1791, upon the late distinguished President James Bowdoin.

Mr. Caleb Cushing, in his "History of Newburyport," speaks of him in high terms, saying: "He was eminent for his judgment, integrity, and eloquence as an advocate and legislator, for his

impartiality, acuteness, and decision as a judge, and for his zeal in the cause of scientific and other useful institutions."

WILLIAM BARTLET.

1748–1841.

A DESCENDANT of one of the old settlers of Newbury, Mr. William Bartlet was the type of an old-fashioned New England merchant. His integrity was unquestioned, and his energy and business talent great. "He conciliated, therefore, a general confidence both at home and abroad." His commercial enterprises, which were large for those days, were crowned with success, but he did not confine himself to commerce. "It was he who started the first woollen and the first cotton mill in Byfield; it was he who encouraged the small manufacturers when machinery was scarce and steam power unused." Having acquired a large fortune, "his ambition urged him to the performance of good deeds, to help the needy and especially to advance the cause of religion and morals. The Temperance reformation, the Foreign Missionary enterprise, and the gratuitous education of young men for the ministry were objects of his especial regard and

munificence." Principally through his efforts and generosity, in conjunction with Mr. Moses Brown, of Newburyport, and Mr. John Norris, of Salem, the Theological School was established at Andover in 1808. It is said that the gifts from Mr. Bartlet to the School amounted to what was then the large sum of a quarter of a million of dollars.

"Full of years, and crowned with the benediction appertaining to a faithful steward of God's bounty, he died in his native place in 1841, aged 93."

THEOPHILUS PARSONS.

1750–1813.

Among the most profound jurists that America has ever produced, must be placed the name of Theophilus Parsons, son of the Rev. Moses Parsons, who was born in Byfield, a parish of Newbury, in 1750. He was prepared for college at Dummer Academy, under the tuition of Mr. Samuel Moody, an accomplished scholar, under whose auspices the Academy maintained a high rank. Having graduated at Harvard in 1769, with very high honors, he took charge of a school at Falmouth, now Portland. While teaching school he studied law in the office of Mr. Theophilus Bradbury, a fellow-townsman, who afterwards became a distinguished judge in Massachusetts.

Upon applying for admission to the Bar in 1774, a question arose as to his eligibility, his three years of legal study having been interrupted by his teaching. His examination was, however, so brilliant that he was admitted by the unanimous consent of the Board of Examiners.

Falmouth having been destroyed by the British in 1775, Mr. Parsons returned to his father's house in Byfield, where he had the good fortune to meet Judge Edmund Trowbridge, one of the most accomplished lawyers in New England, who had taken refuge there to escape the troubles and danger of the approaching contest between the colonies and the mother country. Judge Trowbridge had with him his valuable law library, to which Mr. Parsons had free access; and the Judge, finding a willing and able pupil, poured out the treasures of his legal knowledge. The event which Mr. Parsons thought would be disastrous to him, proved to be the foundation of his greatness.

In 1777 he opened his law office in Newburyport, and rose immediately to prominence. The very next year he was chosen one of the delegates from Newburyport to the Ipswich Convention, with Tristram Dalton, Jonathan Greenleaf, Jonathan Jackson, and Stephen Cross, to discuss the draught of a State constitution. The result of their deliberations is known as the "Essex Result," written, it is said, entirely by Mr. Parsons, although one of the youngest of the delegates. In this

"Result" are given the reasons for rejecting the proposed constitution; and the influence of that able paper was sufficient to defeat the adoption of it. In the "Result" Mr. Parsons lays down what he considers the fundamental principles of civil government. He believed fully in the representation of property, insisting that the Governor of the State ought to have a property qualification, as well as the senators, and even the electors of the senators. He says: "The legislative body should be so constructed that every law affecting property should have the consent of those who held the majority of the property." As the lower House would represent people and not property, the members of that branch of the Legislature need not have a property qualification; but "in electing members for the Senate, let the representation of property be attended to. . . . Each freeman of the State who is possessed of a certain quantity of property may be an elector of the senators." He dwells also strongly upon the necessity of establishing and maintaining the complete independence of the judiciary, and then speaks of the dangers of bribery, saying: "Would one venture to prophesy that in a century from this period, we shall be a corrupt, luxurious people, perhaps the close of this century would stamp the prophecy with the title of history."

In 1780 he married the daughter of Judge Benjamin Greenleaf.

His untiring application raised him to the highest rank in his profession; and so great became his reputation that he was called the "Giant of the Law," and students came to Newburyport to take advantage of his instruction. Among the most eminent of his pupils were John Quincy Adams, Rufus King, and Robert Treat Paine, the poet, who became widely known on account of the eulogy he delivered in Newburyport upon the occasion of the funeral services for General Washington.

In the convention held for voting upon the acceptance or rejection of the National Constitution, Mr. Parsons threw the weight of his influence and intellect in favor of adoption, considering the proposed constitution the best that could be established under the circumstances. He was not, however, entirely satisfied with all of its provisions; and he proposed what was afterwards adopted as one of the amendments, "that all powers not expressly delegated by the aforesaid Constitution are reserved to the several States."

In 1800 Mr. Parsons moved to Boston. Before leaving his native place, the gentlemen of Newburyport gave him a dinner, in appreciation of his talents and worth. At the dinner Mr. Parsons proposed as his toast: "The town of Newburyport, may the blessing of Heaven rest upon it, as long as its shores are washed by the Merrimac."

In 1801 he was offered the position of Attorney General of the United States, but he declined the honor. In 1806 he was made Chief-Justice of the State, a position he filled with signal ability. So untiring was his industry that he was able to clear the docket, — an example which ought to be followed by many of his successors on the Bench.

Not only was Mr. Parsons one of the most profound jurists that America has ever produced, but he was also a classical, Hebrew, and French scholar of great attainments, a mathematician so excellent that he could in that science have taken the foremost rank, and an enthusiastic student of natural science. His personal appearance was commanding, and his eyes were very penetrating.

His religious views were broad and liberal. In deciding a case in which a clause of the State constitution relating to religious liberty was introduced, he said: "Its object was to prevent any hierarchy or ecclesiastical jurisdiction of one sect of Christians over any other sect; and the sect of Roman Catholics are as fully entitled to the benefit of this clause, as any society of Protestant Christians. It was also intended to prevent any religious test as a qualification for office. Therefore, those Catholics who renounce all obedience and subjection to the Pope as a foreign prince or prelate, may, notwithstanding their religious tenets, hold any civil office, although the constitution

has not provided for the support of any public teacher of the popish religion."

Some years after his decease, in 1836, his principal decisions were published under the title of "Commentaries on American Law."

Judge Isaac Parker says of him: "Never was fame more early or more just than that of Parsons as a lawyer. At an age when most of the profession are but beginning to exhibit their talents, to take a fixed rank at the Bar, he was confessedly, in point of legal knowledge, among the first of its professors."

Among his many friends and admirers may be mentioned the name of Alexander Hamilton, with whom he appears to have been in the habit of corresponding.

NATHANIEL TRACY.

1751–1796.

Although the merchants of Newburyport were at one time famous for their skill and enterprise, no one was more successful than Patrick Tracy, who acquired a large estate by his industry and prudence. His son Nathaniel, who graduated at Harvard College in 1769, entered upon a mercantile career, for which he was eminently qualified from his position and training; but the Revo-

lutionary War soon breaking out, he devoted himself to the cause of independence. To him belongs the honor of equipping and sending out the first privateer which sailed from the United Colonies against England. During the Revolutionary struggle he was the principal owner of nearly fifty cruisers, which captured one hundred and twenty vessels from the enemy. These prizes, with their cargoes, were sold for $3,951,000, — a very large amount, which would be equivalent at the present time to nearly twenty millions of dollars. The number of prisoners taken by his vessels was 2,225. As the Government was often in urgent need of money, Mr. Tracy made advances at different times, until his gifts amounted to nearly two hundred thousand dollars.

Mr. Tracy was a courteous and refined gentleman, living in a sort of patriarchal style. To his house, which is now the Public Library of the city, were naturally invited all distinguished visitors to Newburyport. Washington, Lafayette, Arnold, Aaron Burr, Talleyrand, Louis Philippe, and others partook of his generous hospitality.

REV. ELIPHALET PEARSON.

1752–1826.

Having been prepared for college by Mr. Moody at the Dummer Academy, Mr. Pearson graduated at Harvard, in the class of 1773, with high honors. His Commencement part, on the "Legality of Enslaving the Africans," was considered so remarkable that it was published. After being the Principal of the Andover Academy for some years, he was elected, on account of his great attainments, to the Professorship of Hebrew and Oriental Languages in Harvard University, a position he occupied with marked success from 1786 to 1806. His lectures at Cambridge, which have not been printed, are said to bear the marks of great ability. In 1808 he became the Professor of Sacred Literature at the Andover Theological Seminary, which was established that year.

Mr. Bradford says: "Dr. Pearson possessed a strong mind, was a sound logician, and in philology excelled most of the scholars of his time." The Rev. Mr. Waldo, in speaking of him, says: "He had a noble, commanding person, which looked like a tower of strength. . . . His vast treasures of knowledge were always at his command."

WILLIAM PLUMER.

1759–1850.

A DESCENDANT of one of the original grantees of Newbury, William Plumer was born there nine years before his father moved with his family to New Hampshire, to make that State his future home.

During his boyhood he had shown such intellectual capacity as to attract the attention of Rev. Mr. Parsons, devouring the contents of all the books that came in his way. So strongly impressed was he at one time with religious fervor as a Baptist, that he preached in different parts of the State to large numbers of people; his theological views soon changed, however, when he began to apply, as he himself says, reason to religion; he became "a conspicuous and faithful champion, throughout his life, of religious liberty."

Before being admitted to the Bar, in 1787, he had already been elected a State Representative, a position to which he was repeatedly chosen. In 1791 he was made Speaker of the House, and the next year he was a very active member of the State Constitutional Convention. In 1802 he was chosen a Senator of the United States, being considered "the ablest man in the Federal party of

the State. . . . He acted with the Federal party on all leading measures, but never sacrificed his independence by blind adherence to party policy." For a short time he showed a willingness to unite with the Northern extremists, who desired a separation of the Union, but when he became Governor of the State, in 1812, after being President of the State Senate, he obeyed without hesitation the requisitions of the National Government in prosecuting the war with England. He was re-elected to the governorship several times, and in that office evinced independence of character by selecting for various positions those who were qualified, regardless of their political sentiments. "He was sincere and fearless in the discharge of duty and in the expression of his convictions."

After retiring from public life he made preparations to write a general history of the country. In a letter to him, John Quincy Adams says: "It affords me constant pleasure to recollect that the history of our country has fallen into the hands of such a man." Unfortunately, this history was never completed. He also collected material for writing biographical sketches of prominent Americans, but that work was never finished. "From 1820 to 1829 he published in the newspapers a series of essays upon various topics, extending to one hundred and eighty-six numbers, which had a wide circulation and attracted considerable attention."

He was a member of many learned bodies, and was the first President of the New Hampshire Historical Society.

"In person he was tall and erect, his complexion dark, his hair black, and his eyes black and sparkling." "Possessing a vigorous and inquisitive mind, as well as great industry, he became one of the best scholars of the Granite State;" and his legal knowledge was such that he was considered a fit opponent at the Bar, of Webster, Parsons, and Mason.

REV. SAMUEL WEBBER.

1760-1810.

The Rev. Samuel Webber, a native of Byfield, a parish of Newbury, graduated in 1784, with high honors, from Harvard College. After having had charge of Dummer Academy for a time, he was called to a tutorship in Harvard College, and then promoted to the Hollis Professorship of Mathematics and Natural Philosophy, and finally made President of the University in 1806. His career as President was very short, lasting scarcely four years.

Dr. Henry Ware, in pronouncing the funeral discourse, spoke in high terms of the deceased President. He said: "His undeviating rectitude

inspired confidence, his superior talents and attainments gave him a highly respectable standing among his fellow-students; he gave an honorable example of diligent application to study and zeal in the pursuit of knowledge; he was endeared to all who had an opportunity of an intimate acquaintance by his habitual mildness, candor, and gentleness of manner." Speaking of his career as a scholar, Dr. Ware said: "He was capable of sustaining long-continued and intense application to study." His scientific attainments were very great, and he was consequently a member of many learned societies.

JOHN PARKER BOYD.

1764–1830.

The life of John Parker Boyd was a singular one for an American, having been a general in the East Indies, commanding at one time, it is said, ten thousand cavalry.

He returned to the United States and obtained a commission as colonel in the Regular Army in 1808. He behaved with skill and bravery at the battle of Tippecanoe in 1811; and during the War of 1812 with England, he was with his command at the battle of Williamsburg, and at the capture of Fort George, having been raised to the rank of brigadier-general.

He published, in 1816, "Documents and Facts Relative to Military Events during the Late War," a small pamphlet in defence of his conduct, which had been assailed.

JACOB PERKINS.

1766–1849.

THE career of Jacob Perkins as an inventor was a remarkable one. Without special mechanical training or education, he achieved such success as to establish a high reputation on both sides of the Atlantic.

He was early employed in making dies and machinery for the copper money issued by Massachusetts before the adoption of the National Constitution. He then turned his attention to the prevention of the counterfeiting of bank-notes. His efforts were so successful that the State ordered that all the notes issued within its jurisdiction must be made according to Mr. Perkins's plan. His discovery of a process by which steel plates could be hardened without injuring the engraved surface was an important step in the development of bank-note engraving. Very many more impressions could be taken from the hardened than from the ordinary steel or copper plate, diminishing greatly the cost of production, while the beauty of the engraving was uninjured.

In 1816 Mr. Perkins went to Philadelphia to enter the employment of Messrs. Draper, Murray, & Fairman, the well-known bank-note engraving house. In 1819 he accompanied Mr. Fairman and Mr. Toppan to Europe, with the expectation of inducing the Bank of England to accept his plan, as the notes of that Bank had been counterfeited; but the Bank declined their proposals, deeming the price asked by Mr. Perkins too high, and it was not until after the expiration of the patent that the directors availed themselves of his process. Other banks and banking houses took advantage, however, of Mr. Perkins's skill, and the firm then established continues to exist at the present time in London.

Mr. Perkins's inventive faculties were employed in many fields: he was the first to make nails by machinery; he was also the first to demonstrate the compressibility of water; he experimented with the new and wonderful power of steam, inventing a steam cannon in which the Duke of Wellington and other military and scientific gentlemen were much interested. His system of warming houses by means of hot-water pipes is still used in England.

His scientific attainments, courtesy of manner, and genial temperament made him a welcome guest in English society.

He did not return to the United States, but remained in London, where he died in 1849.

JOHN LOWELL.

1769–1840.

EIGHT years before his father, the Judge, moved to Boston with his family, to make that city his future home, John Lowell was born in Newburyport.

After graduating at Harvard College in 1786, he studied law and was admitted to the Boston Bar in due course. He soon rose to prominence, and became one of the acknowledged leaders of his profession.

He served for a time as representative and State senator with great ability and influence. He was an indefatigable student, not only of jurisprudence, but of theology and the natural sciences, particularly of botany.

His writings, which were numerous, were mainly upon topics of the time, which he handled with consummate skill. His papers upon the religious question which was then agitating the thinking people of the State, were strongly in favor of what is called Liberal Christianity. His views are strongly expressed in his essay upon "The Right to Change the Ecclesiastical Constitution of the Congregational Churches of Massachusetts." In that essay he says: "I deny

all ecclesiastical jurisdiction. I think conscientiously that it is the most monstrous and wicked of all usurpations. It is sinning against all light, to assume the smallest control over the consciences of men under color of scriptural authority." In the same essay he quotes a decision of Chief-Justice Parsons, who says: "Our ancestors came to this country smarting from the rod of the hierarchy then in power in the country from which they emigrated. They were hostile to any ecclesiastical coercive jurisdiction whatever in all matters of doctrine and discipline, as repugnant to the liberties of the churches; and although synods were holden, and councils of the churches convened, yet no compulsory authority was vested in them; and the utility of any ecclesiastical coercive power has been doubted, as tending to repress a free and liberal inquiry after truth, and to substitute for the errors of heresy sometimes questionable, the vice of hypocrisy always censurable."

In politics Mr. Lowell was an ardent Federalist; and he attacked the administration of Madison with great vigor, decrying the war with England and questioning the constitutionality of the embargo.

Edward Everett speaks of him as "possessing colloquial powers of the highest order, and wielding an accurate, elegant, and logical pen."

FRANCIS CABOT LOWELL.

1775-1817.

ANOTHER son of Judge Lowell was Francis Cabot, graduating at Harvard College in 1793. He became much interested in introducing cotton manufactures into Massachusetts, and aided by his brother-in-law, Mr. Jackson, established some of the first mills. Mr. Bradford says of him: "He had an uncommon spirit of activity and enterprise, but united with caution and good judgment."

The city of Lowell was named for him, — a distinction he had fairly earned.

REV. CHARLES COFFIN.

1775-1853.

THE Rev. Charles Coffin was the son of Dr. Charles Coffin, a physician of Newburyport. After graduating at Harvard College in 1793, where he was noted as a very diligent student, he studied theology, and was licensed to preach in his native town in 1804, the ordination sermon being delivered by the Rev. Dr. Samuel Spring.

In 1810 he was elected President of Greenville College in Tennessee, where he remained until 1827, when he accepted the presidency of Knoxville College, a position he filled with distinguished ability for six years.

Rev. Dr. McCorkle says: "He had well-formed features, expressive countenance, and was in his whole bearing benignant, dignified, and venerable. He possessed excellent intellectual powers, which he retained in great vigor to the last."

CHARLES JACKSON.

1775–1855.

All the sons of Mr. Jonathan Jackson, the public-spirited merchant of Newburyport, inherited their father's energy and perseverance. After graduating at Harvard College in 1793, with very high honors, Mr. Charles Jackson studied law with his fellow-townsman, Theophilus Parsons, who spoke in terms of great praise of his application and talent, saying, "Of all my pupils no one has left my office better fitted for his profession." Mr. Caleb Cushing, in his "History of Newburyport," adds his testimony to Mr. Jackson's capacity, saying, "He rose quickly to the front ranks of the Bar, and became only second to his master in forensic distinction."

In 1803 he moved to Boston, where his talent was immediately recognized. In 1813 he was appointed a Justice of the Supreme Court of the State, a position he occupied until his resignation in 1823, on account of failing health. His qualifications for a position on the Bench were universally conceded. Mr. George Lunt, a native of Newburyport, the lawyer, author, and journalist, speaks in a short memoir of "the impartiality of Judge Jackson, which amounted as nearly as possible to the exemplification of abstract justice."

Mr. Lunt adds, "He was a gentleman by nature, sentiment, and cultivation. During his whole life he was beloved, esteemed, and respected. He dies without a blot upon his memory."

In England his reputation was almost as great as in his own country. Upon visiting Europe, he was cordially welcomed by his brethren of the Bar, and the celebrated Lord Stowell became his warm personal friend.

The only work of importance published by Judge Jackson was a "Treatise on the Pleadings and Practice in Real Actions."

DR. JAMES JACKSON.

1777-1867.

THE second son of Mr. Jonathan Jackson was named James, who graduated at Harvard College in the class of 1796. Having received his medical degree and begun the practice of his profession, he rose rapidly to prominence in Boston.

He was elected to a professorship in the medical department of Harvard University in 1810, which he continued to fill until 1835, when he was made emeritus professor.

He was much interested in the establishment of hospitals, and did much to contribute to their foundation. When the Massachusetts General Hospital was established by his efforts, in conjunction with Dr. Warren, he was the first physician appointed to take charge of it.

He wrote many articles of merit relating to his profession, and was also the author of the "Eulogy on the Character of Dr. John Warren," and of the "Petition to Her Majesty, Queen of Great Britain and Ireland, on behalf of Dr. Morton, the discoverer of Etherization."

PATRICK TRACY JACKSON.

1780–1847.

Like his brothers, Mr. Patrick Tracy Jackson had great energy and persevérance. He was one of the pioneers, with his brother-in-law, Francis C. Lowell, in introducing the cotton manufacture into the United States. It is said that the mill built by them, with the assistance of Paul Moody, the mechanician and inventor, at Waltham in 1813, was the first established in the world that combined all the operations for converting raw cotton into finished cloth.

It is somewhat singular that the three principal promoters of the manufacture of cotton were from Newbury, Mr. Moody having been born in Byfield in 1779. He evinced so much mechanical talent that Mr. Jacob Perkins took him into his employment and placed him in charge of his workshop. He aided Messrs. Lowell and Jackson materially in the construction of their machinery, and in his inventions, which were of great value.

After the establishment of some mills at Lowell, Mr. Jackson conceived the idea of uniting Boston with Lowell by steam, the experiments of Stephenson in England having been successful. After some years of labor, his wish was gratified in

seeing the Boston and Lowell Railroad opened for traffic in 1835.

Mr. Jackson died in 1847. "The news of his death was received as a public calamity. The expressions that spontaneously burst forth from every mouth were a most touching testimonial to his virtues, as much as to his ability. He had endowments morally as well as intellectually of a high order. The loftiest principles — not merely of integrity, but of honor — governed him in every transaction."

SAMUEL LORENZO KNAPP.

1783–1838.

After graduating at Dartmouth College in 1804, Mr. Samuel Lorenzo Knapp studied law, and obtained an excellent rank among his professional brethren. He was for a time a member of the State Legislature. During the war with England in 1812, he commanded a regiment of militia. His literary works, now almost unknown, gave him considerable celebrity in his day. His "Lives of Eminent Lawyers, Statesmen, and Men of Letters," published in 1821, are considered "a model of that species of composition;" while his biographical memoir of Archbishop Cheverus has been called "an elegant performance." M. Che-

verus, who had been driven from France by the excesses of the Revolution, came to America for refuge, and was, in 1810, made the first Catholic Bishop of Boston, where he won the esteem of the Protestants as well as the Catholics. Recalled to his native land by Louis XVIII., he became Archbishop of Bordeaux, and a peer of France under Charles X. Mr. Cushing, in the introduction to his account of the French Revolution of 1830, speaks of the "pure and venerable Cheverus."

Other works by Mr. Knapp are "Lectures on American Literature," and "Female Biography." In the latter work he claims that in Newburyport "were probably established the first primary and infant schools that can be found in the annals of instruction. The Hon. Jonathan Jackson and the Rev. John Murray were instrumental in getting the town to establish these schools."

SIMON GREENLEAF.

1783–1853.

As already mentioned, Mr. Simon Greenleaf belonged to a well-known family of Newbury, which had already produced several men of talent. He chose law as his profession; and being admitted to the Bar in 1806, rose rapidly in the ranks. "By unwearied industry he laid the foundations of his great legal learning."

Upon the separation of Maine from Massachusetts, Mr. Greenleaf was made Reporter of the Supreme Court of the new State, and his reports in nine volumes, from 1820 to 1832, "exhibit full proof of his industry and accuracy." In 1834 he was appointed to the Royall Professorship in the Harvard Law School, at the suggestion of Judge Story; and at the death of that eminent jurist, was elected to fill his place, in 1846, in the Dane Professorship. In 1848 he was obliged to resign his chair on account of ill health, caused by too great application to his duties.

A few quotations from his inaugural address in 1834 will show the spirit which he breathed into his teachings: "In the science of law, as in the comparative anatomy of a sister profession, we best understand our own system of laws by comparing it with those of other nations. . . . Man is to be studied in every period of his social existence, from the savage to the civilized state. . . . In the walks of private life the character of an upright lawyer shines with mild but genial lustre. He concerns himself with the beginnings of controversies, not to inflame but to extinguish them. He feels that his first duties are to the community in which he lives, and whose peace he is bound to preserve. . . . The judiciary is the only barrier against the desolating flood of wild misrule and the encroachments of stern and relentless despotism. . . . American liberty can never be destroyed

but by first destroying the independence of the judiciary and bringing its authority into contempt."

It was said of Mr. Greenleaf that "as an instructor he was greatly beloved, and his lectures and teachings were clear, distinct, and practical; as a counsellor he was clear, safe, and practical; as a man he possessed a weight of character which insured for him the esteem of all who enjoyed his society, or came within the circle of his influence: affable, polite, courteous, frank, and liberal-minded, he secured the confidence of his fellow-citizens and neighbors, who sincerely mourned his loss as that of a good man."

His best-known legal work is a "Treatise on the Law of Evidence," which is considered the standard work on the subject. "The beauty of his style and his correct expositions of law have placed him by the side of Blackstone and Kent."

REV. GARDINER SPRING.

1785–1873.

The Rev. Samuel Spring, a graduate of the College of New Jersey in 1771, who accompanied Arnold's expedition to Canada as chaplain, and who upon retiring from the army in 1777, became pastor of a church in Newburyport, where he remained until his death,— a man of great influence

and weight of character, and of considerable literary ability, — was the father of the Rev. Dr. Gardiner Spring, born in 1785.

After graduating at Yale College in 1805, Mr. Gardiner Spring commenced the study of the law, and was admitted to the Bar in 1808. He soon, however, turned his attention to theology, and after pursuing his studies at Andover, received a call to what is known among the Presbyterians as the "Brick Church," in New York, "where he remained unmoved by invitations to preside at Hamilton and Dartmouth Colleges, maintaining for over half a century a position as one of the most popular and esteemed divines of the city."

His published works are numerous. Among those best known are "Obligations of the World to the Bible," "The Power of the Pulpit," "Short Sermons for the People," and his "Personal Reminiscences."

In 1820 he was invited to deliver a sermon before the New England Society of the State and City of New York, on December 22, the second centennial of the landing of the Pilgrims, in which he says: "With honest exultation be it said, there is no spot on the globe where the rights of conscience are more sacredly revered than in New England. There every man thinks for himself on subjects of the greatest moment." Towards the close of the same sermon he says: "Descendants of New England! This is a day in which it

becomes us with high exultation to commemorate the virtues of our ancestors; and by our adherence to the principles and our attachment to the institutions which they have intrusted to our care, prove to the world how worthy we are to be called their sons."

JOSHUA COFFIN.

1792–1864.

As an antiquary and genealogist Mr. Joshua Coffin became extensively known, and his "History of Newbury," published in 1845, gave him considerable reputation.

It is to be regretted that Mr. Coffin did not carry out his intention of publishing the lives of the Newbury people who have become distinguished in the various vocations of life; such a work would have been particularly interesting, as he had access to family papers, and knew much by tradition.

Mr. Coffin was ardent in the cause of emancipation, and was one of the original founders of the New England Anti-slavery Society in 1832, being the first Recording Secretary, while Mr. Michael H. Simpson was the first Treasurer. In the preamble of the constitution of that Society the founders say: "We declare that we will not operate on the existing relations of society by other

than peaceful and lawful means, and that we will give no countenance to violence or insurrection."

After graduating at Dartmouth College in 1817, Mr. Coffin taught school for a time, and had among his pupils the poet Whittier, who wrote his poem entitled "To My Old Schoolmaster," as a token of respect to his teacher: —

> "Looking back to that far day
> And the primal lessons, feel
> Grateful smiles my lips unseal,
> As remembering thee, I blend
> Olden teacher, present friend,
> Wise with antiquarian search
> In the scrolls of State and Church."

CHARLES TOPPAN.

1796–1874.

Mr. Charles Toppan was a descendant of Abraham Toppan, one of the original proprietors of Newbury, and the progenitor of the numerous family, some branches of which have changed the name to Tappan.

The life of Mr. Toppah was most intimately connected with the rise and development of banknote engraving in the United States, which from small beginnings has become an important industry of the country, making tributary to the

artistic excellence of the American bank-note engravers the Russian Empire, Greece, Italy, Spain, and some of the Swiss cantons, Canada, and Mexico, the West India Islands, the States of South America, Australia, and the Empire of Japan.

Having early developed great aptitude and love for art, and his youthful productions having been highly commended, some of which elicited the approbation of Monroe, then Secretary of State, he was invited in 1814 to enter the bank-note engraving house of Draper, Murray, & Fairman, established in Philadelphia. Applying himself with great diligence to his profession, he soon rose to a foremost rank in it, being noted for the accuracy of his work and the rapidity of his execution. In 1819 he accompanied Messrs. Perkins and Fairman to Europe, as they had every expectation of obtaining the work of engraving the notes of the Bank of England, which had been counterfeited. In a letter to a member of his family he writes: "As yet nothing has been decided, but the prospects are so favorable as almost to assure us of success. Mr. Perkins dined a few days since with Sir Joseph Banks, who is President of the Bank Committee, and from the opinion he expressed with respect to the beauty, safety, and ingenuity of the specimens shown him, there is no doubt of his influence being exerted in favor of their adoption. The specimens that have been presented by the English artists, and on which all

their talent has been exerted, fall far short of the American in every respect, in the opinion of all who have seen both of them; and I am pleased to say there does not appear the least jealousy or the least hesitation among the artists and citizens in acknowledging the superiority, and giving it as their wish that our plan should be adopted."

After an absence in Europe of several years, during which time he witnessed the funeral services of George III., the coronation of George IV., and the rejoicings in Paris over the birth of the Count de Chambord, Mr. Toppan returned to the United States, and in 1828 recommenced his career as a bank-note engraver in Philadelphia, Mr. Danforth soon joining him, as Mr. Fairman was no longer living. For thirty years the firm, of which he was the head, maintained the highest rank for beauty and excellence of work until 1858, when the various bank-note engraving houses of the country were united under the name of the American Bank-Note Company, Mr. Toppan being unanimously chosen the first president, as his qualifications eminently fitted him for the position. After fully organizing the new corporation, whose principal seat was in New York, with branches in Philadelphia, Boston, Cincinnati, New Orleans, and Montreal, he resigned the presidency in 1860.

He was a member of various societies, and on terms of friendship with Irving, Bryant, Marsh Sully, and other *literati* and artists.

In his views he was broad and liberal; conscientious in the discharge of duty; courteous in manner; social and cheerful in disposition, and was very generous, especially to young artists, many of whom he befriended. Being an excellent judge of art, he gathered around him a choice collection of paintings. His love for the beautiful in art and nature did not diminish with advancing years, as only a few days before his decease he was busy with his pencil sketching the picturesque scenes in the neighborhood of Florence, Italy, where he died in 1874.

REV. BENJAMIN HALE.

1797–1863.

Among the early settlers of Newbury was Thomas Hale, from whom was descended the Rev. Benjamin Hale. In 1814 he entered Dartmouth College, where he remained, however, only a short time, then went to Bowdoin College, receiving his degree of Bachelor of Arts there in 1818. The next year he commenced his theological studies at Andover, which were, however, interrupted by the offer of a tutorship of Natural Philosophy at Bowdoin. After occupying the tutorship for two years, he was chosen the head master of a lyceum at Gardiner, Maine, where

he remained until his election in 1827 to the Professorship of Chemistry at Dartmouth College, a position he held until 1835.

During his residence at Hanover he became a member of the Episcopal Church, leaving the ranks of the Church in which he had been educated, and which was the governing power at the College. The feeling among the Trustees was so hostile to him on account of the change of his theological views that the Professorship of Chemistry was merged into another professorship for the purpose of forcing him to resign.

This bigoted proceeding has unfortunately had its parallel in other colleges of other denominations, as the lesson of religious toleration and equality has as yet been only imperfectly learned. Columbia College, which has fallen under the control of the Episcopal Church, conferred immediately the degree of Doctor of Divinity upon Mr. Hale, who the next year (1836) was made President of Geneva College, New York, afterwards named Hobart College, in honor of Bishop Hobart.

The College was in almost a bankrupt condition when Dr. Hale was made its presiding officer· He applied himself immediately with great energy to establishing it on a firm basis, and after much toil and anxiety his efforts were crowned with success. In the midst of his labors, in 1852, he was obliged to go abroad for rest and recreation,

returning after a short absence with renewed strength. His health, however, yielded again to his severe labors, and in 1858 he resigned the presidency.

In accepting his resignation, the Board of Trustees resolved "to record on their minutes the unanimous expression of their regret at its necessity, and their warm and cordial recognition of the fidelity, ability, and self-devotion with which he has administered the College; of the sacrifices he has made in its behalf; of his persevering adherence to its interests and welfare in its darkest hours; of his success in elevating it to its present prosperity; and of the talent, suavity, zeal, and usefulness that have characterized his presidency."

"His temperament was exceedingly genial, kind, and amiable. Patient and persevering, he possessed an indomitable energy, and a mind ever ready for action."

Hon. Andrew D. White, in speaking of his former teacher, says: "He was one of the most kindly, genial, and able instructors who ever blessed any institution of learning."

In 1859 Dr. Hale returned to Newburyport, where he remained until his decease, in 1863.

JACOB LITTLE.

1797–1865.

The father of Mr. Jacob Little, who bore the same Christian name as the son, was a prosperous merchant of Newburyport, and a descendant of one of the old settlers of the town.

The son entered, at a very early age, the counting-house of Jacob Barker, a well-known merchant of New York, whose respect and confidence he won by his zeal and fidelity. Becoming a stock-broker, he displayed in his new sphere unwearied application, combined with the strictest integrity; and by the year 1834 he was the acknowledged head of the financial world of New York, being called the "Napoleon of the Board," on account of his large transactions.

During his long business career he met with disasters, and was obliged to suspend three times; but after each reverse he paid his creditors in full, with interest. It was always said in Wall Street that the "suspended paper of Mr. Little was better than the checks of most merchants." So high was his reputation that his portrait has been placed in the New York Stock Exchange, — a gift of the Board of Brokers.

THEOPHILUS PARSONS, JR.

1797-1882.

Three years before Mr. Theophilus Parsons transferred his home from Newburyport to Boston, the family was increased by the birth of a son, also named Theophilus, who received his degree of Bachelor of Arts at Harvard College in 1815, being noted as one of the most diligent students of the University.

Soon after his graduation he wrote an article on the "Manners and Customs of India," which he offered to the "North American Review." The article was so clever that Professor Edward T. Channing, then editor of the magazine, could scarcely believe it was written by so young a man. Subsequently Mr. Parsons contributed several articles to the pages of the "Review," the most important being "Domestic Manners of the Romans," "Tendencies of Modern Science," and "Kent's Commentaries."

To his legal studies he applied himself with the same diligence that he had displayed in his college course. He found in time that his overtaxed brain needed rest, and he was induced to take a voyage to Europe for recreation. Upon visiting Russia he was received with great kindness by

the Czar, who offered him a government employment. He, however, declined the flattering offer, and returned to the United States to resume the practice of his profession.

His legal attainments were such that in 1847 he was appointed to the Dane Professorship in the Harvard Law School, a position which he filled with great credit until his resignation in 1870. His declining years were passed in Cambridge, where his decease took place in 1882.

His legal works are well known, particularly his book on "Contracts," which is a standard work in the legal profession, the "Law of Partnership," and "Marine Insurance and General Average." He also wrote upon the religious doctrines of Swedenborg, to which faith he belonged.

WILLIAM WHEELWRIGHT.

1798–1873.

Among the many examples of great energy, perseverance, and integrity of character that Newburyport has sent into the world, is conspicuous the name of William Wheelwright. By force of will he overcame many obstacles, and accomplished tasks that were considered impracticable.

Being wrecked on the coast of South America when a young man, he made that continent his home for many years. To him belongs the prin-

cipal merit of bringing the South Americans into the current of the modern world. He was the first to introduce steam, which brought South America into closer connection with Europe and the United States. He induced the capitalists of England to foster South American commerce by establishing railways, improving the harbors, and building water and gas works.

In the accomplishment of these beneficial ends he shunned no fatigue or hardship.

So highly was he esteemed for his integrity, his courtesy of manner, and his strict impartiality in the domestic conflicts of South America, that his portrait was placed in the Exchange at Valparaiso by his friends and admirers, and subsequently a bronze statue of him was erected in the Square of the same city, — a gift of the citizens.

Mr. Alberdi, formerly the minister from the Argentine Republic to England and France, in his memoir of Mr. Wheelwright speaks of him in terms of the highest praise, saying that "the name and personality of Wheelwright symbolize modern industry, in its conflict with the effete colonial system represented by old Castilians disguised in modern fashionable attire."

The difficulties of the tasks accomplished by Mr. Wheelwright can only be realized by those who know what was the general apathy of the countries in which and for which he labored.

He died in London in 1873.

CALEB CUSHING.

1800-1879.

The Cushing family, many members of which have become conspicuous in public life, was among the first settlers of Hingham, one branch of it coming in early times to Salisbury, where Mr. Caleb Cushing was born at the beginning of the century, about two years before his father, Mr. John N. Cushing, a descendant of the Rev. Caleb Cushing and of the celebrated Rev. John Cotton, moved to Newburyport, on the opposite side of the River Merrimac, where he became a prosperous merchant.

After graduating at Harvard College in 1817, with very high honors, notwithstanding his youth, Mr. Cushing began the study of law in Cambridge as a resident graduate, remaining, however, only one year, and then entering the office of Mr. Ebenezer Moseley of Newburyport.

Even in his college course he had given marks of the wide grasp of his mind, ranging from poetry to the exact sciences, of his great versatility, and of his unquenchable ardor in the pursuit of knowledge.

In 1819 he delivered by invitation an original poem before the Phi Beta Kappa Society of Cam-

bridge, and the next year wrote for the "North American Review" a learned article on the Civil Law, showing thorough and conscientious work. In it he exhorts the legal profession to turn their attention to the Roman law, which had been too much neglected, saying, "The continental law ought to be made an important — it might almost be said the most important — branch of elementary legal study." This was followed by an article on Coke, showing an equally extensive knowledge of the English common law. When twenty-one, he translated Pothier's "Maritime Contracts," adding to the translation a life of that distinguished French jurist. Mr. Wheaton "availed himself of the publication of Mr. Cushing's translation of Pothier to aid in making his countrymen acquainted with the merits of that most learned lawyer."

In 1820 and 1821 he was Tutor of Mathematics and Natural Philosophy in Harvard University, when Ticknor and Everett were professors in the College, and Rufus Choate was a student in the Cambridge Law School.

In 1824 he married the beautiful and accomplished daughter of Judge Wilde, whose interesting "Letters Descriptive of Public Monuments, Scenery, and Manners in France and Spain," were published in 1832. In this account of her travels she speaks of the kindness with which she and Mr. Cushing were received (in 1829) by General Lafayette, who escorted them in his carriage from

Paris to his country place of La Grange. "Never did I imagine a scene of more unaffected harmony and domestic love, more unbounded kindness and hospitality, than this noble mansion presents."

Mr. Cushing entered public life early, being only twenty-five when he became a member of the General Court. From that time until his death, — a period of more than fifty years, — he was one of the conspicuous figures of the country, and became "one of the most remarkable men of the nineteenth century."

In 1826 he published a "Summary of the Practical Principles of Political Economy," showing that he was conversant with the best writers on that science. The same year his eulogy on Adams and Jefferson was delivered, and his "History of Newburyport" appeared, which preceded Mr. Coffin's nearly twenty years.

In addition to his legal pursuits, he wrote many articles for the "North American Review," embracing a great variety of topics. His article on "Botany of the United States" evinces a mastery of the subject, which had been one of his favorite studies; while his historical papers, "Ancient and Modern History," "Columbus," "Vespucci," "The Free Cities of Flanders," "The Ancient History of the Netherlands," and the "Legal Condition of Women," in ancient and modern times, show that his acquaintance with history was equal to his knowledge of law.

Having the power to adapt his style to his subject, some of his writings are almost poetical, while others are precise, clear, and even severe. His "Reminiscences of Spain" are full of imagination, being almost entirely a series of romantic stories, while his history of the French Revolution of 1830, giving its causes and immediate results, is picturesque. In that work, published in 1833, he predicted the national unity of Italy and Germany, saying: "The Germans, like the Italians, have now gained a definite aim, and they are moving toward it slowly but surely; and that aim is the reconstruction of Germany, — a Germany of popular rights and constitutional powers, — a Germany of one great nation, capable of playing its part in the affairs of Europe and in the work of European civilization. . . . It needs only national institutions to revive the national glory of Italy."

The "Social Condition of Women," written in 1836, gives a good idea of the style of many of his magazine articles, which were not confined to the "North American Review." Contrasting women in pagan with those in Christian countries, he writes: "Throughout the New Testament she is contemplated as a spiritual and immortal being, the equal partaker with man of all the offices of religion here and all its divine aspirations hereafter. We listen to prayer and exhortation within the same holy walls of God's temple; we kneel in

supplication to the same consecrated altar; children are admitted into the visible church of Christ at the same baptismal fount; we mutually plight our faith under the solemn sanction and observances of a common religion; and when the dearest bonds of blood or affection are sundered by death, there is left us the one admirable solace of sorrow, that the sainted spirit of the wife, sister, daughter we may have lost, has winged its flight upward to rest forever in the bosom of the Christian's God."

His oration before the literary societies of Amherst College in 1836 was a scholarly performance, urging young men to take their part in public life: "We have many virtuous men among us, and wise, too, who sit with folded arms, deploring the evils of the time. I say to all such in public, as I say in private, Yours is but a timid virtue, a barren wisdom. Instead of idly complaining that affairs go wrong, bestir yourselves to make them straight. Feel that you have public as well as private duties." One of the similes he employed in the same address is very striking: "When Alexander of Macedon had subdued the great Persian and Macedonian empire, and borne his victorious arms to the uttermost shores of Asia, — when, lamenting that no second world remained for him to conquer, he returned to Babylon, drunk with pride and power, and master of all the riches of the East, — the

wildest projects of insane adulation were continually poured into his ears. None was more stupendous than that of the architect Stasicrates. There stretches out into the Ægean Sea the vast promontory of Mount Athos, which beetles over the mariner as he sails past, and at sundown projects its huge shadow leagues off upon the hills of Lemnos, darkening over land and sea like a planetary eclipse. Stasicrates proposed to carve Mount Athos into a colossal statue of Alexander, that should hold a city of ten thousand inhabitants in its left hand, and in its right a horn of plenty sending forth a deep river into the Ægean Sea. What the bold Greek conceived, — a project apparently beyond the reach of human agency, extravagant, gigantic, Titanian, — even this much, in its effects upon the physical exterior and the moral constitution of the world, has been accomplished by the intellect of man. Out of the very face of the primeval wilderness he has raised up a form, lofty and majestic in its proportions; cultured fields, populous towns, imperial States are in the palm of its hand; it pours out a perennial stream of prosperity and abundance, to fertilize and enrich the earth; it is the sublime personification of that moral and social order, that organization of physical strength, animated by a great moral and intellectual purpose, which constitutes the civilization of Christendom."

In 1834, the same year in which he delivered

an able and interesting eulogy on Lafayette, he was elected to Congress, where he soon became a conspicuous member. "Mr. Webster said, so reports Rev. Dr. Lothrop, in speaking of his ability and wonderful powers of seizing knowledge, that Mr. Cushing had not been six weeks in Congress before he was acknowledged to be the highest authority on what had been the legislation upon any given subject." His speeches were forcible and sometimes impassioned, and always showed a complete knowledge of the subject he was treating. In political views he followed Webster, for whom he had a high admiration, believing, with him and Clay and Channing, that slavery was a moral and a political wrong, but that the States alone, by the Constitutional Compact, which was a measure of compromise, had power over their domestic relations. He opposed strongly the disunion sentiment in the North and the South, and his efforts were constantly directed to a reconciliation of the conflicting factions. Towards the close of his life he wrote: "Every act of my political life, in whatever relation of parties, was governed by the single dominant purpose of aiming to preserve the threatened integrity of the Union."

In Congress he said, "Our settled convictions of right and wrong lead us to condemn slavery as a great moral and political evil, and to desire its cessation, though our fealty to the Constitution withholds us from attempting any direct interfer-

ence with it. . . . I find myself in the singular predicament of addressing to the ultra friends of liberty at home and the ultra friends of slavery here the same arguments of moderation." He was as firmly opposed to the doctrine of secession, — which he foresaw would lead to civil war if carried out, — as he was to the fiery zeal of the abolitionists, who proposed no remedy except immediate emancipation without compensation, and who preached disunion. He considered the government national and perpetual, possessing supreme authority for executing the powers intrusted to it; and for the purpose of carrying out those powers he was in favor of the maintenance of an adequate military and naval force.

His views underwent no change during his long political career, and he hoped constantly that the Union would be preserved peacefully, dreading the calamities of an armed contest. As president of the Charleston Convention in 1860, at the opening of the dreadful drama of the Civil War, he urged in emphatic language the necessity of preserving the Union and the Constitution.

He was independent and fearless in speech, and never hesitated to defend New England against the assaults and taunts of the extremists of the South. In his speech on the "Right of Petition" in 1836, while presenting petitions for the abolition of slavery in the District of Columbia, he says: "The right of petition is not a privilege

conferred by the Constitution. It is recognized as a pre-existing right already possessed by the people, which they still reserve to themselves, and which Congress shall not so much as touch with the weight of a finger. . . . To understand its nature and extent we must therefore look beyond and behind the Constitution into the anterior political history of the country. . . . If there be any plausible reason for supposing that we have the right to legislate on the slave interests of the District of Columbia, you cannot put down the investigation of the subject out-of-doors by refusing to receive petitions. . . . The abolitionists have a right to their opinions, and a right to express their opinions in all constitutional modes."

His defence of John Quincy Adams in 1837, when it was proposed in the House of Representatives to censure the Ex-President, was vigorous and impassioned: "Eminent as he is by reason of his long public services and the exalted positions he has held, he is yet more eminent for his intellectual superiority; his character no longer belongs to his State or his country, but to the history of civilization and of liberty. . . . Do members of the South conceive they are to have the privilege of speech exclusively to themselves? If so, it is time they should awake from their self-delusion. . . . Sir, I might also say, with my colleague (Mr. Lincoln), that I am of the frigid

North. But let not gentlemen mistake us, nor imagine that because we choose to reason we cannot feel. I beg leave to assure them that we of the North could pour forth declamation as little to the purpose as others do, if it comported with our notions of good taste or of good sense. If we are less irritable than some of those with whom we are associated here, it is not that in a just quarrel we are less profoundly moved. Bred in the perpetual inculcation of habits of order and self-control, we are accustomed to think that in questions like the present, involving the first principles of civil liberty and the dearest rights of mankind, passionate invective, rash menace, and random exclamation are poor substitutes for reason and argument. . . . I have been deeply sensible to the wrongs heaped on the North in the course of this debate. I have marked the cries of violence with which this hall has continually rung. I mean to vindicate unflinchingly the rights of my constituents and the fame of my forefathers. . . . I cannot sit tamely by, in humble, acquiescent silence, when reflections which I know to be unjust are cast on the faith and honor of Massachusetts. . . . I will not be silent when I hear her patriotism or her truth questioned with so much as a whisper of detraction. Living I will defend her, dying I would pause in my last expiring breath to utter a prayer of fond remembrance for my native New England."

After giving, in 1838, in his speech upon the French claims, a clear historical exposition of the whole subject, he terminates with these words: "The United States has discharged or stands ready to discharge her whole acknowledged public debt. Now is the auspicious moment, therefore, to show that as she is resolute to exact justice of others, so she is ready to render it herself, in satisfying this, which, being in fact the equivalent of the aid we received from France, is among the last outstanding of the great pecuniary obligations of the Revolution."

He demanded also, in his remarks on the Indian Department, that the Government should exercise justice towards the original possessors of the soil: "Dictates of duty in this matter are not less imperative than arguments of policy. They have sunk to what they are, if not by us, yet through us. We have assumed the guardianship of them, and have pledged ourselves by stipulation after stipulation to watch over their welfare. I invoke the faith of treaties, I appeal to the honor of the nation, I demand of it truth and justice, if there be any sense of right in civilized communities, that we act decidedly and promptly in the execution of some well-digested plan for the benefit of the Indians subject to our authority. Let us not speak to them only as conquerors and in the language of relentless rigor; but to the vigor that shall overawe and control, conjoin the justice

that shall command respect, and the clemency that shall conciliate affection."

In 1839, in a speech at Springfield, he says: "There may be civil wars; there may come a dissolution of the Union;" but "the people of the United States possess recuperative energies in their elastic habits of mind and character, in the freedom of their institutions, in the vast resources of the country, and in the separate rights and domestic policy of each State, to rise superior to all the blunders or misdeeds of the federal government."

Speaking of the West at one time, he said: "What is the power of the old thirteen States north or south, compared with that of the mighty West? There is the seat of empire, and there is the hand of imperial power."

When President Tyler in 1841 disappointed the hopes of the Whigs by vetoing the Bank Bill, Mr. Cushing exerted himself to prevent a disruption of the Whig party, which held the reins of power, arguing that although the President differed from them on one point, yet on other essential points he was in harmony with them. "We might attempt to do this [proscribe the President] if we chose, but all we should accomplish in such an attempt would be the suicidal destruction of our own party and the cowardly abandonment of the power which the people of the United States have placed in our hands. . . . Shall we not allow

to the President of the United States, as the actual chief of the party and the constitutional head of the government, the right of conscientious judgment? . . . The people have placed us in power for the purification and reform of the government, and the promotion of the manifold interests of the Union. It is for us to decide whether we will prove recreant to the trust," and "whether, in entering upon a parricidal warfare against our own chief and the head of our own administration, we will place an impassable gulf between him and us."

The breach could not be healed, and Mr. Cushing thought it his duty to stand by the President, as did also Mr. Webster, who continued in his post as Secretary of State. From this time Mr. Cushing gradually fell into the ranks of the Democratic party, although always independent in his views, as he had been when associated with the Whigs. "I choose to keep the direction of my conduct in my own hands, as the unshackled arbiter of my own destiny. I feel this to be my bounden duty; for I foresee that the time is likely enough to come, and in my day, if the ordinary term of human life should be spared me, when there will be no want of occupation for any man who would command himself amid the surrounding strife."

His debates on financial measures having been able, he was nominated in 1843 as Secretary of

the Treasury, but was rejected by the Senate. The same year he was appointed Commissioner to China, being eminently qualified for the position, as his knowledge of China, its literature, and its language, was something remarkable. He was able, it is said, to converse in that difficult language. Mr. Sumner writes: "Cushing has made a grammar of the Manchu language, which he proposes to publish, — whether in English or Latin he has not determined. You know he studied diligently the old Tartar dialect, that he might salute the Emperor in his court language." Being the first envoy from the United States to the Celestial Empire, a naval squadron was ordered to escort him to his destination. The treaty concluded by him the next year, when Calhoun had taken the place of Webster as Secretary of State, has been considered the best ever made with an Oriental and pagan nation. In it he not only upheld the dignity of the government he represented, treating the Chinese officials on terms of equality, but also securing the principle of exterritoriality of American citizens to the fullest extent. He accomplished by peaceful means more than England had obtained by hostile measures.

When the war with Mexico broke out in 1846, Mr. Cushing, although he had been opposed to the annexation of Texas, expressed the view in the State Legislature that, "as war was constitu-

tionally established through the act of both houses of Congress, and the Governor having complied with the Constitutional request of the President and having taken the necessary steps to raise a regiment, the State was already committed; and if we should repudiate what has been done, what would be the alternative? Would not a refusal to send the troops be a nullification? . . . Almost all the questions which have agitated the United States have arisen from a conflict of Federal and State interests. South Carolina and Massachusetts, both pre-eminent in wealth and in intelligence, have also been pre-eminent in resistance to the federal government. South Carolina nullified the tax laws; Massachusetts nullified the war power."

The Legislature having refused to vote the sum of twenty thousand dollars for the regiment, Mr. Cushing contributed that amount from his private fortune. Being appointed to the command of the regiment, he accepted the position, and entered upon his military duties with the same degree of thoroughness that he displayed in every sphere of action. After remaining a short time with General Taylor on the Rio Grande, he was transferred to Vera Cruz, where he was detained by his military duties during the advance of the army upon the City of Mexico. He had, therefore, no opportunity of distinguishing himself on the field. A fellow-officer writes: "His prompt discharge

of every known duty, and his amiability as an officer and companion, have endeared him to all those with whom the fortune of war has placed him." He was promoted, in 1847, to the rank of brigadier-general, and while still absent from home was nominated by the Democrats as candidate for the governorship of the State, but was defeated.

When Newburyport was incorporated as a city, Mr. Cushing became its first mayor, in 1851. The next year he was appointed a Justice of the Supreme Court of the State, taking his seat at the September term; but scarcely had he become accustomed to his new duties when he was selected in 1853 by President Pierce — a companion-in-arms in the Mexican war — to the cabinet position of Attorney-General, which he retained four years. In the cabinet, associated with him, were Jefferson Davis as Secretary of War — a fellow-soldier in Mexico — and the able statesman Governor Marcy. The duties of that high and responsible position, which were increased by "transferring to that Department pardons, legal appointments, and such legal correspondence of any of the Departments as its head might see fit, . . . were never more thoroughly and ably performed than by Mr. Cushing." Mr. William Beach Lawrence, no inferior authority, who quotes in his excellent edition of Wheaton Mr. Cushing's opinions constantly, says: "The opinions of Attorney-General

Cushing, contained in three volumes, constitute in themselves a valuable body of international law." In these opinions Mr. Cushing shows his familiarity with municipal, admiralty, constitutional, and international law, with continental law and decisions, and great historical research. His opinions, which are in their nature judicial, being answers to questions in regard to the existing laws, are exhaustive, and expressed in precise language and in a judicial spirit. The most important are upon the "Jurisdiction of Federal and State Courts," in which he says: "The courts of the United States are the rightful judges of their own jurisdiction;" upon the "Right of Expatriation," in which he says: "The idea that citizenship or the loss of it cannot be defined by Congress is one of the lingering prejudices of the common law;" upon the "Relation of the President to the Executive Departments;" upon the "Office and Duty of the Attorney-General," in which he gives a clear exposition of that office as a branch of the executive administration of the government; upon the "Civil Responsibility of the Army;" upon the "Nature of Martial Law," in which he says that "under the Constitution of the United States the power to suspend the Habeas Corpus Act belongs exclusively to Congress;" upon "Belligerent Asylum;" upon the "Functions of Consuls;" and upon "Foreign Enlistments," in which he says: "A foreign minister who engages

in the enlistment of troops here for his government is subject to be summarily expelled from the country, or, after demand of recall, dismissed by the President." His final communication to the President upon the enlistment of troops in America by the English authorities during the Crimean war is a very forcible document, in which he maintains the dignity and honor of the national government in no uncertain language: "As to Mr. Crampton [British Minister], he also could have offered his testimony if he had pleased. If he suggest that considerations of diplomatic dignity would prevent this, the reply is, that considerations of diplomatic dignity should have prevented his engaging, in association with persons now said by him to be of equivocal character, in the systematic violation, for a period of nearly six months, of the municipal law of the United States." In another opinion he speaks of the defects of the English law, saying: "The English are prone to criticise the barbarism of the existing law of some of the continental states of Europe. Their own system is not less barbarous, unphilosophical, and fit for reparation."

At the Charleston Democratic Convention in 1860, for nominating a President and Vice-President, Mr. Cushing, being a delegate from Massachusetts, was chosen the presiding officer. An eye-witness writes: "The Convention is most fortunate in having so excellent a presiding officer.

Mr. Cushing's head is wonderfully clear, and his knowledge of parliamentary law and the rules of the House of Representatives perfect. . . . His voice is clear, musical, and powerful; every syllable of his speech was heard in every part of the house."

The passions of this Convention, as is well known, were too much excited to be controlled by even the strong hand of Mr. Cushing. He pleaded for moderation, saying that "not merely the future of the great Constitutional party which you represent, but the fortunes of the Constitution also, are at stake on the acts of this Convention. . . . The mission of the Democratic party is to reconcile popular freedom with constitutional order; to maintain the sacred reserved rights of the sovereign States; to stand, in a word, the perpetual sentinels on the outposts of the Constitution." The same eye-witness, Mr. Halstead, writes: "This speech was applauded by all but the extreme pro-slavery wing of the Convention." Upon adjourning to meet in Baltimore, Mr. Cushing said, "I pray you, gentlemen, in your return to your constituents and to the bosoms of your families, to take with you as your guiding thought the sentiment of the Constitution and the Union. . . . I will not believe that the noble work of our fathers is to be shattered into fragments, . . . this great Republic to be but a name, — a history of a mighty people once existing, but existing no

longer save as a shadowy memory, or as a monumental ruin by the side of the pathway of time."

Upon reassembling at Baltimore, and the majority of States having withdrawn from the Convention, Mr. Cushing felt it his duty to resign the chairmanship. "I came here prepared, regardless of all personal preferences, cordially to support the nominations of this Convention, whosoever they might be. . . . I was deeply sensible of the difficulties, general and personal, looming up in the future to environ my path."

The majority of the Massachusetts delegation having decided to join the rival Convention, the majority of States being there represented, Mr. Cushing was made the Chairman of that Convention, which nominated Breckenridge for the Presidency.

Events moved on rapidly, but before the ordinance of secession was passed by South Carolina, President Buchanan, hoping to stop or retard the movement until Congress, then in session, could act, and the Union sentiment, which was still strong in many parts of the South, could be evoked and organized, sent in December, 1860, Mr. Cushing on a mission to Governor Pickens, but without success. In the letter of credence, Buchanan writes, "I need scarcely add that I entertain full confidence in his integrity, ability, and prudence."

As soon as the South began the war against

the North, which Mr. Cushing had foretold would be suicidal to them, he offered immediately (April, 1861) his services in support of the Union, "in any capacity in which it may be possible for me to contribute to the public weal in the present critical emergency."

As member of the State Legislature in 1862, he said, "The country stands upon a yawning gulf, and this Commonwealth is called upon and will voluntarily do her full share in the great work. . . . I repeat, I could assent to it [a pending bill] with my eyes closed, if it did but tend in any degree to encourage and strengthen the soldiers in the service of the United States."

At another time he said: "Our country, with all its sectional diversity of views and feelings, is one. It is one in the rich, manly, vigorous, expressive language we speak, which is become the vernacular tongue, as it were, of parliamentary eloquence, the very dialect of Constitutional freedom. It is one in the fame of our fathers and in the historical reminiscences which belong to us as a nation. . . . It is one in the substantial basis of our manners, in the warp at least of which the web is woven."

When Mason and Slidell, the Southern envoys, were seized on the high seas by Captain Wilkes, Mr. Cushing gave it as his opinion that they were liable to seizure according to English precedents. "Mr. Cushing was confidential adviser to different

administrations, and in the most critical times through which the government was passing. During that period his services were invaluable. Their history is yet to be written."

In 1866 he was appointed a commissioner to codify the laws of the United States, and in 1868 was sent to Bogotà on a diplomatic mission. In 1871 he was selected as the senior counsel of the United States for the Alabama Claims. For this position no one in the country was as well prepared. Mr. Cushing had been the mover, in 1838, of a bill to meet the troubles existing in Canada, which became a temporary law, "to seize any vessel or vehicle and all arms or munitions of war . . . . where the character of the vessel or the quantity of arms and munitions or other circumstances shall furnish probable cause to believe," that they are to be used for hostile purposes against a nation with which we are at peace. He was familiar with all the past troubles and negotiations with England, and was counsel for the United States in 1868, before the British and American joint Commission, in the matter of the Hudson Bay Company's Claims. His brief in the case of Suchet Mauran against several insurance companies, in 1867, was such a full exposition of the rights and duties of neutrals and of belligerents, that Mr. Sumner placed it, with many other pamphlets by Mr. Cushing, in the library of Harvard College; "according to principles of

public law it is permissible to a government, in its dealings with a territorial rebellion and in war *de facto*, to exercise belligerent rights without impairing in any degree the rights of sovereignty."

Before the Tribunal of Arbitration at Geneva, Mr. Cushing and his colleagues, Mr. Waite and Mr. Evarts, were eminently successful. Mr. Cushing's excellent knowledge of French assisted him materially, as that was the language of the Tribunal. Mr. Hamilton Fish, Secretary of State, says: "To him, as the leading counsel before the Tribunal at Geneva, the country is indebted for the comprehensible presentation of its case, resulting in the verdict there obtained. His studies extended beyond the municipal laws of his own country; his knowledge of the law of nations and his familiarity with the languages and the institutions of other countries enabled him to hold intercourse with, and to impress himself and the points and the logic of the American case upon, those to whom the English language was not familiar. His argument before the Tribunal it was, which, delivered in a language understood by and familiar to each of the arbitrators, especially the three not named by either of the parties litigant, brought the law and the facts on which rested the American case, to the intelligence of the entire Court." Chief-Justice Waite said: "It was my fortune to be associated with Mr. Cushing before the Tribunal of Arbitration at Geneva, and

I should be false to my own feelings, if I failed to record an expression of gratitude for the kindness and encouragement I received at his hands during all the time we were together. He was always just towards his juniors, and on that occasion he laid open his vast storehouse of knowledge for the free use of us all."

Mr. Cushing published, in 1873, the complete history of the arbitration in his "Treaty of Washington." "The negotiations were to illustrate the eternal truth that out of the differences of nations competent statesmen evolve peace; and that it is only by the incompetency of statesmen of one side or the other — that is, their ignorance, their passion, their prejudice, their want of forecast, or their wilfully aggressive ambition — that the unspeakable calamities of war are ever thrust on the suffering world."

The rebuke administered by Mr. Cushing to Sir Alexander Cockburn, Lord Chief-Justice of England, the British arbitrator, was deserved. He refused to sign the award against Great Britain at the last sitting of the Tribunal, September 14, 1872; and in the words of Mr. Cushing, "The instant Count Sclopis (the President of the Tribunal) closed, and before the sound of his last words had died on the ear, Sir Alexander Cockburn snatched up his hat, and without participating in the exchange of leave-takings around him, without a word or sign of recognition for any of

his colleagues, rushed to the door and disappeared. . . . It was one of those acts of discourtesy, which shock so much when they occur, that we feel relieved by the disappearance of the perpetrator."

After the death of Mr. Chase in 1873, Mr. Cushing was nominated by General Grant to the position of Chief-Justice of the Supreme Court of the United States; but some opposition to the confirmation, caused by political jealousies and enmities, manifesting itself in the Senate, he requested (January, 1874) the President to withdraw his name. Mr. Cushing would have adorned that exalted position. "His capacity and juridical learning no one ventured to question," writes Mr. Tuttle after Mr. Cushing's death, when partisan spirit had been partially allayed.

In 1874 he was appointed Minister to Spain, the relations between our government and that country being in a critical condition, on account of the Cuban troubles. His knowledge of the Spanish language, which he spoke with fluency, was of great advantage to him. He was completely successful in his negotiations, "discharging his duties with ability and fidelity, and to the entire satisfaction of the appointing power, and also of the country." By the treaty of 1877, an indemnity was secured for losses sustained by American citizens, and the principle of extradition fully established.

Resigning his position after the conclusion of the treaty, he returned to Newburyport, where, in the autumn, he delivered a speech at the organization of the Historical Society, which was the last he ever made. It seemed fitting that his speech on that occasion should be the principal one, as he had delivered more than forty years before, in 1835, the oration at the two hundredth anniversary of the settlement of the town. He continued to reside in his large, old-fashioned mansion until his death, in January, 1879. In all the troubles and triumphs of his long and busy life, the people of Newburyport stood by him steadfastly, and it seems that Mr. Cushing always felt that he could rely upon their sympathy and kindness.

The funeral services, under the auspices of the City Government, Mr. J. J. Currier being mayor, were impressive. An able eulogy was pronounced by Hon. George B. Loring, who spoke of Mr. Cushing as being "an authority with every administration from Pierce's to Grant's on international law; he was recognized as an admirable classical and *belles-lettres* scholar; his speeches in legislative debate were learned and exhaustive; his occasional addresses were eloquent and comprehensive; and his power as a writer led the literary world to regret deeply that he left behind him so few books and such circumscribed authorship." Mr. Tuttle said: "Such was the great

versatility of his talents, that he could master with equal facility any subject. I know of no subject of intellectual contemplation that lay outside of the range of his meditations and studies. The late President Pierce told me that Mr. Cushing could have filled any place in his Cabinet with as much ability and reputation as he did that of Attorney-General, and that his eye ranged over all the affairs of the government." Mr. Sumner used to say that "he had never met, at home or abroad, with any one so full of knowledge as Caleb Cushing."

Attorney-General Devens remarked: "In private character and in social intercourse Mr. Cushing was most attractive. His rare powers of conversation and his large and well-digested stores of learning made him a fascinating companion to all who listened to him, while his readiness and cordial desire to serve others by the multitude of resources at his command were always conspicuous."

His scholarly tastes were shown in his library, which contained not only the best collection, probably, of works on international law in the country, as well as the largest one of Chinese works, but the classics of ancient and modern times.

"Externally, Nature had stamped him as a man of distinguished character." His eyes were very penetrating, shooting out "keen glances." It is now known by recent researches that these physi-

cal traits he inherited from the same ancestor from whom were also descended Webster, Whittier, and Fessenden.

In his habits he was simple and temperate. Although courteous in manner he would not descend to court popularity. He was faithful to his clients, — as faithful to private individuals as to the different nations that had employed him, — while his integrity was above the breath of suspicion.

Mr. Fish writes: "Prolific as Massachusetts has been of great men, great scholars, and great statesmen, she has produced few, if any, who in breadth of genius, or in extent of learning, research, scholarship, or statesmanship, have surpassed or equalled Mr. Cushing. To him the nation owes much."

REV. STEPHEN HIGGINSON TYNG.

1800.

The Rev. Dr. Tyng is the son of Mr. Dudley Atkins, an able lawyer of Newburyport, who changed his name to Tyng to inherit property from a distant relative.

After graduating at Harvard College in the class of 1817, having as classmates Caleb Cushing, the jurist and diplomatist, and George Bancroft,

the historian, he entered the counting-house of an uncle in Boston, preparatory to a mercantile career.

At nineteen, Mr. Tyng resolved to become a clergyman, his mind having been turned towards religious subjects in childhood. He had been baptized in Newburyport by Bishop Bass, the first Bishop of Massachusetts, and while a schoolboy in Andover had associated with the students of divinity, who used to discuss matters of theology. He began his theological studies under Bishop Griswold, in Bristol, Rhode Island, one of whose daughters he subsequently married.

Young as he was, he acquired a habit of extemporaneous speaking which was of great advantage to him in after life, as were also the business habits he had acquired, which prepared him to manage understandingly the charitable and religious funds committed to his care at various times.

After being rector of a church in Georgetown, and then in Maryland for a time, he was invited to Philadelphia to take charge of St. Paul's Church and subsequently of the Epiphany.

In 1845, when the Convention met in Philadelphia to select a bishop for Pennsylvania, Dr. Tyng was a prominent candidate; and it is said that he would have become the successful aspirant if he had shown a proper zeal on his own behalf. The same year he accepted an invitation

from the important and flourishing Church of St. George in New York, where he passed many years in active duty.

Dr. Tyng is an excellent scholar, and well read. His style of writing and of delivery is vigorous and forcible. His influence in his congregation and church was great, as his actions were prompted by a conscientious regard for what he considered his duty. Many works of his have been published, almost entirely of a theological nature. The principal are, "The Law and the Gospel," "Christ is All," "Commentary on the Four Gospels," "Forty Years' Experience in Sunday-Schools." His sermon, "Christian Loyalty," preached on the day of fasting in 1863, during the crisis of the Civil War, was vigorous and patriotic. "I desire not to live to see a disunion of the States for any reasons and upon any terms." In speaking of the day (September 17, 1787) when the Constitution was signed by Washington and other delegates, he said, "It was the great constructing day of this nation, of which it may be said, the nation was born on it. I have wondered that it has not been kept among the holidays of the American people."

WILLIAM LLOYD GARRISON.

1805–1879.

Almost under the shadow of the church where Whitefield's remains are buried, was born, in humble circumstances, William Lloyd Garrison, who, after being for a short time in a shoemaker's and then in a cabinet-maker's shop, became a printer at an early age in the office of the Newburyport "Herald."

Being industrious and ambitious he lost no opportunity for self-cultivation, and soon commenced to write articles for the newspaper. His attention was called to the subject of the abolition of slavery, which had excited much discussion in Newburyport from early times. Judge Sewall had attacked the slave trade as early as 1700, writing and publishing a tract called the "Selling of Joseph." Later, Benjamin Colman of Newbury had displayed great earnestness in the cause of emancipation. Jonathan Jackson had been among the earliest to liberate a slave belonging to him; and Rufus King, then a resident of Newburyport, had brought forward, as a delegate in the Congress of the old Confederation, his bill making the territory of the Northwest free; which was afterwards adopted by Mr. Dane.

In 1829 Mr. Garrison, after editing for a time in Boston a paper called the "National Philanthropist," which was probably the first paper ever published urging the total abstinence from intoxicating drinks, joined Mr. Benjamin Lundy in Baltimore, to aid him in publishing there the "Genius of Universal Emancipation." This abolition paper being considered seditious and a fomenter of trouble, a pretext was gladly seized to imprison Mr. Garrison upon a suit for libel brought against him in Baltimore by Mr. Francis Todd, of Newburyport. He was, however, liberated after a short incarceration, upon Mr. Arthur Tappan's paying the fine incurred.

In 1831 Mr. Garrison commenced the publication of the "Liberator," in Boston, assisted by Mr. Isaac Knapp, of Newburyport. In the spring of 1833 he was sent to England for the purpose of counteracting the efforts of the American Colonization Society and also of establishing friendly relations with European abolitionists. As the representative of the New England Anti-Slavery Society he was well received by Wilberforce, Clarkson, Brougham, and others.

The same year a national society was formed in Philadelphia, called the American Anti-Slavery Society, that city having been apparently chosen on account of the historical precedent. The new society, imitating the Continental Congress, issued a Declaration of Sentiments, which was written

by Mr. Garrison. After stating the reasons for founding the Society, the object to be attained, and the means to be adopted, the Declaration ends as follows: "Pledging ourselves that, under the guidance and by the help of Almighty God, we will do all that in us lies, consistently with this declaration of our principles, to overthrow the most execrable system of slavery that has ever been witnessed upon earth; to deliver our land from its deadliest curse; to wipe out the foulest stain which rests upon our national escutcheon; and to secure to the colored population of the United States all the rights and privileges which belong to them as men and as Americans, come what may to our persons, our interests, or our reputation, whether we live to witness the triumph of liberty, justice, and humanity, or perish untimely as martyrs in this great, benevolent, and holy cause."

The opposition to anti-slavery agitation in the country became so strong that a riot took place in New York in 1834, occasioned by a meeting of abolitionists there, and troubles also arose in Philadelphia, and the next year Mr. Garrison had to be conveyed to prison in Boston to escape the fury of his opponents. In the Southern States a price was placed upon his head, as well as upon that of Mr. Arthur Tappan, who was President of the American Anti-Slavery Society.

Mr. Garrison differed from many of his friends,

in demanding immediate emancipation. He was impatient of any delay, and was consequently opposed to a gradual manumission, such as had taken place in Europe in the abolition of villenage and serfdom, and in the Northern States in giving freedom to the colored population; as, for instance, in New York, where the act passed in 1799 was not fully completed until 1827, and in the English West India Islands, where the emancipation commencing in 1834 did not actually end until four years after, and a system of apprenticeship established for a certain number of years, as intermediary between servitude and freedom.

He opposed also any idea of compensation. "We maintain that no compensation should be given to the planters emancipating their slaves, because it would be a surrender of the great fundamental principle, that man could hold property in man." In this he was in opposition to the Act of the English Parliament, which gave £20,000,000 to the West India planters, at the proportion of £25 for each slave. Mr. Garrison, in speaking of this, says, "The West Indian body in Parliament succeeded in burdening the Act of Emancipation with a gift of £20,000,000 sterling, as a compensation for imaginary losses, and with an apprenticeship system to last for seven years."

Mr. Elihu Burritt, considering the English view just and equitable, and that the losses of the Southern planters would not be imaginary but

real, advocated the same plan for the United States. He proposed that the national government should purchase all the slaves, paying for each one $250, double the amount paid by England, making a total of $875,000,000. He claimed that many of the Southern States would embrace speedily, and all, in time, the offer, and that the South, finding that the North did not wish to decree against them an act of confiscation, would become again friendly towards the Union. These views did not suit Mr. Garrison, whose utterances were vehement, defiant, and uncompromising, and who had become, if possible, more violent, — some of his former friends having deserted him, and an attempt having been made to deprive him of his ascendency in the Society.

As the Constitution had been a compromise between slave-holding and free States, Mr. Garrison attacked it in violent terms. "I know," he said, "that there is much declamation about the sacredness of the compact which was formed between the free and the slave States in the adoption of the national Constitution. A sacred compact forsooth! I pronounce it the most bloody and heaven-daring arrangement ever made by man for the continuance and protection of the most atrocious villany ever exhibited on earth; yes, I recognize the compact, but with feelings of indignation and shame, and it will be held in everlasting infamy by the friends of humanity

and justice throughout the world. A sacred compact! A sacred compact! What then is wicked and ignominious?"

At another time he called, in biblical language, the Constitution "a covenant with death," "an agreement with hell." "No union with slaveholders" became the motto of the Anti-Slavery Society in 1844, and the members were willing to separate from the slave-holding States of the South, thinking that a disruption of the Union would be better than an alliance with what they considered a crime. Mr. Sumner writes in 1845: "I never heard Garrison before. He spoke with natural eloquence. Hillard spoke exquisitely. His words descended in a golden shower; but Garrison's fell in fiery rain. It seemed doubtful, at one time, if the Abolitionists would not succeed in carrying the Convention. Their proposals were voted down; though a very respectable number of the Convention were in favor of a dissolution of the Union, in the event of the annexation of Texas."

"From 1844 to 1861 the Garrisonian agitation proceeded upon the ground of the inherent defilement of the Constitution."

Upon the breaking out of the Civil War in 1861, Mr. Garrison, thinking that probably slavery would perish in the conflict, became an upholder of the Union, instead of an opponent, and although a firm believer in the principles of non-

resistance, approved of the war and of all warlike measures; it does not appear, however, that he ever offered his services to the government.

"During the first two years of the war Mr. Garrison, in common with all other friends of freedom, was exceedingly impatient with what seemed to be the uncertain, shilly-shally policy of President Lincoln. . . . But when at last he issued his Proclamation of Emancipation and committed himself fully to the work of exterminating slavery Mr. Garrison distrusted him no longer, and took the most charitable view of such of his acts as he could not wholly approve."

He lived to see the end of the struggle, which resulted in the total destruction of servitude in the country. "Still I cannot forget," writes one of the leading abolitionists, "that it was the madness of the slave power alone that opened the way to this glorious consummation."

He was among the guests invited by the National Government in April, 1865, to witness the replacing of the American flag upon the walls of Fort Sumter, where the first blow of secession had been struck four years before, and he was enthusiastically received by the freedmen at Charleston.

Two years after he again visited Europe, when a public breakfast was given to him in London, at which were present Earl Russell, John Bright, John Stuart Mill, Herbert Spencer, and other

distinguished men. At Edinburgh the freedom of the city was conferred upon him. He extended his journey to France, Switzerland, and a part of Germany, "but was sorely tried while on the Continent by his inability to speak the language and converse with the people, and constantly expatiated on the need of a universal language for all the nations of the earth."

In 1877 he visited England once more, refusing, however, proffered hospitalities on account of ill health. At his funeral, in Roxbury, in 1879, were gathered his chief friends, Mr. Wendell Phillips delivering the principal address.

Mr. Whittier has written of him: "The private lives of many who fought well the battles of humanity have not been without spot or blemish. But his private character, like his public, knew no dishonor."

CORNELIUS CONWAY FELTON.

1807–1862.

After preparing himself with great earnestness for college, Mr. Felton, who was the son of a West Newbury farmer, entered Harvard in 1823. "While in college he was distinguished for his literary tastes and the wide range of his studies." Greek was, however, his favorite study, which he

pursued outside of the regular college course, Dr. Popkin, the Professor of Greek, assisting him.

After graduating, in 1827, he was for two years the principal of a school in the interior of the State of New York, and was then summoned to Cambridge to take the position of tutor of Latin in the University. The next year he was appointed tutor of Greek, and in the short space of two years was elected to the college professorship of that language. In 1834 he was promoted to the Eliot Professorship of Greek Literature, vacated by the learned Dr. Popkin, and this position he retained until he was made President of the University in 1860.

In his inaugural address he said: "I have accepted the office of president of this ancient university, not ignorant of its labors, nor inexperienced in its anxieties. . . . Our Puritan ancestors brought with them from Oxford and Cambridge the scholarship of England. They were among the best educated men of their times. They were among the noblest men of all times. . . . A solid character is not the growth of a day; the intellectual faculties are not matured without long and rigorous culture. To refine the taste is a laborious process; to store the mind with sound and solid learning is the work of calm and studious years. It is the business of the higher education to check this fretful impatience which possesses us, this crude and eager haste to

drink the cup of life which drives us onward to exhaust the intoxicating draught of ambition. . . . Without discipline there is no spontaneous action worth having, no inspiration that deserves to be listened to."

In speaking of Mr. Felton's accomplishments as a Greek scholar, President Woolsey, of Yale College, writes: "As a Greek scholar he was not surpassed for breadth and accuracy by any other in the land." His Greek Reader passed through many editions; his edition of Homer, 'Clouds" of Aristophanes, "Agamemnon" of Æschylus, and "Birds" of Aristophanes received merited praise. Upon his return from his first visit to Greece he published, in 1856, a selection of modern Greek writers. His "Lectures on Ancient and Modern Greece," published in two volumes, are very comprehensive, and exhibit great study. In this work he writes: "We should study Homer, but Milton also; we should make Shakespeare the companion of Æschylus, Sophocles, and Euripides; and Aristophanes should be illustrated by Goldsmith and Sheridan."

In speaking of the Greek language he writes: "The history of the Greek language is one of the most interesting subjects of literary investigation. Men of the clearest judgment unite with enthusiastic scholars in declaring it to be unrivalled for richness, copiousness, and strength. . . . Whence came this curiously contrived instrument of human thought?"

In addition to his works on Greece and Grecian literature, Mr. Felton wrote many magazine articles, principally for the "North American Review," and translated several works from German and French. His articles in the "North American Review" cover a great variety of topics, showing patient work and a great fund of knowledge. His principal articles are: "Dunlop's History of the Arts," "Probus," "Hyperion," "Schiller's 'William Tell,'" "La Fontaine," "Charles Dickens," "Modern Art in Germany," "Everett's Orations," and "On Translating Homer."

In one of his essays he writes: "The love of the old is connected with the best and highest feelings of our nature. The past is sacred. It is set beyond the revolutions of nature and the shifting institutions of man. So much of beauty, of experience, of wisdom, is secure from the touch of change. He who would destroy this treasury of the heart and mind by rudely assailing our reverence for the old would rob human life of half of its charm, and nearly all its refinement."

After occupying the presidency of the University for the short space of two years, Mr. Felton died, in 1862, lamented by his friends, not only in America but in Europe. Dr. Hill wrote from Athens: "The king and queen have expressed their sincere sorrow. . . . Felton's death is deeply lamented here by his numerous friends." The king had shown much attention to Mr. Felton

when in Greece, and had offered him the use of the royal yacht with which to make excursions to points of historical interest. At the request of the Smithsonian Institution, Mr. Felton having been one of the regents, a eulogy was prepared by President Woolsey, in which he says: "Mr. Felton's nature was many-sided. His mind was well-rounded, well-balanced, where no trait was deficient. . . . His kindly nature showed itself in forms of sociability, friendliness, and generosity, reaching even to self-sacrifice."

REV. LEONARD WOODS, JR.

1807–1878.

THE contrast between the views of a clergyman of the old school, like the Rev. Dr. Leonard Woods, and those of his son, bearing the same name, is very striking, and shows the rapid change that has taken place in a single generation. The father, a clergyman of West Newbury, was considered at one time, from his very numerous and forcible controversial writings, to be the champion of Orthodox Calvinism, and was on account of his strict views appointed to a professorship in the Theological School at Andover when that institution was first established.

After preparing for college at Phillips Academy, Andover, Mr. Leonard Woods, Jr., entered Dartmouth College, where he remained, however, only one year. He then became a student at Union College in New York, graduating in 1827 with the highest honors of his class. "As a scholar he excelled in all branches. . . . As a poet, he showed such promise that many of his friends believed that poetry was his true vocation. . . . His form was light and spare, his features of almost feminine softness," but "allied with manly firmness and resolution."

After passing his examinations at the Andover Theological School in 1830, and performing the duties of assistant instructor of Hebrew for a time, he translated and published, with notes, Knapp's "Theology." "This achievement secured him at once a prominent position among the scholars and theologians of the country."

After having charge of a church in New York, where he preached with great force and eloquence, and being editor of the New York "Literary and Theological Review," he was appointed, in 1836, Professor of Biblical Literature in the theological school at Bangor. His reputation became such that in 1839, when scarcely thirty-two years of age, he was selected for the responsible position of President of Bowdoin College.

Upon visiting Europe a short time after his inauguration, he was well received at Oxford by

Pusey, Newman, and Stanley. In Paris he had the honor of dining with the citizen-king, Louis Philippe, and in Rome had an interview with Gregory XVI., with whom he conversed in Latin, making a most favorable impression upon his Holiness. He examined carefully the working of the different educational establishments in Europe, lay as well as clerical.

Upon his return he devoted himself with renewed energy to the duties of his position. He believed more in moral suasion than in strict discipline, and tried to win the affections of the students by his urbanity and kindness. His temperament being poetical, and his studies causing him to dwell much on the past, for which he had great reverence, his theological views were broad. "He revered antiquity. He held to the substance of his father's creed, not only because he deemed it accurate, but also because he deemed it ancient;" but "sectarian bitterness was his abhorrence."

When the Civil War threatened to burst on the country, he opposed strongly the use of force. "Our President," writes one who had been a student in the college, "having little faith in the power of even college discipline, shrank from the bloody discipline inflicted by the nation. He did not believe that hearts would be won and patriotism created by the bayonet and the cannon." His views estranged him from many of his old friends, and his influence was consequently much

diminished. He therefore thought it his duty to resign the presidency in 1866.

The next year he was commissioned by the Governor to collect documents for the history of the State of Maine. After gathering in Europe much material, some of which was published, and almost completing his work, his library, with its valuable manuscripts, notes, and books, was in 1874 almost totally destroyed by fire. His health, delicate before, broke down at this catastrophe.

His notes for the introduction to the second volume of the "Documentary History of Maine" were, happily, saved. By the care and skill of Mr. Charles Deane, of Cambridge, they were arranged and published.

After Dr. Woods's death, in 1878, the faculty of Bowdoin College passed resolutions, saying: "We have heard with deep sorrow of the death of Dr. Woods, who, through a long and brilliant service in the presidency of this college, filled the best years of his life with unwearied efforts to promote its efficiency, to elevate its intellectual and moral character, to increase its resources, and to give it an honorable and influential position among the educational institutions of the country."

The principal works left by Dr. Woods are a eulogy on Webster and a lecture on the "Liberties of the Ancient Republics." As a preacher he was eloquent and impressive, and as a conversationalist had few equals.

REV. THOMAS MARCH CLARK.

1812.

After graduating at Yale College in 1831, and subsequently studying divinity at the Theological Seminary in Princeton, and being licensed to preach by the Presbytery of Newburyport, the Rev. Thomas M. Clark entered the Episcopal Church, and was ordained in 1836.

As rector of Grace Church in Boston, of St. Andrew's, Philadelphia, assistant minister of Trinity in Boston, and rector of Christ Church, Hartford, his kindly and genial nature won for him many warm friends and well-wishers. In 1854 he was elevated to the bishopric of Rhode Island, a position he still worthily occupies.

Several of his sermons, lectures, and orations have been published, the principal of which are an historical discourse in commemoration of the one hundred and fiftieth anniversary of St. John's Church in Providence; "Primary Truths of Religion;" "Lack of Religious Culture Fatal to our Public and Social System;" "Influence of Thought," an oration delivered before the Phi Beta Kappa Society of Union College; and "Lectures on the Formation of Character," in which he says: "Religion is exhibited as something

peculiar to the sanctuary and the closet and the sick-bed and the Sabbath; but as having nothing to do in making a bargain, in the statement of accounts, in contracts and bonds; nothing to do in the workshop, the office, and the counting-house. An unnatural divorce between religion and the ordinary business of life has been declared, — what God has joined together, man has taken the liberty to put asunder. . . . The passive tolerance extended to successful fraud operates as a premium upon dishonesty. . . . There are certain forms of crime which can be punished only at the tribunal of public opinion. . . . Society for its own protection, should withdraw its fellowship from the offender."

In his discourse on the "Relations of the Past to the Present," delivered before the Ancient and Honorable Artillery Company, Dr. Clark says, contrasting the epochs: "The wakeful sentinel kept watch in the lonely tower while the household slept; the raised drawbridge excluded all unseasonable visitors, and everything indicated that society was ruled by might." Now, "every poor man's house has become a castle, before which *law* stands sentinel. . . . The progress of all salutary and abiding reformation is like the advance of the rising tide, which is by successive advance and retreat, so gradual and imperceptible that you can know that it flows only by the landmarks which one after another are submerged.

. . . What will be the prominent characteristic of the intellectual era towards which we are tending? There will be a fairer adjustment of the relations existing between form and substance, language and thought, dogma and spirit."

In 1883 Bishop Clark delivered, by invitation, before the General Convention at Philadelphia, the sermon in commemoration of the hundredth anniversary of the organization of the American Episcopal Church.

BENJAMIN PERLEY POORE.

1820.

The Poore family has for eight generations occupied what is known as the "Indian Hill Farm," in West Newbury, where guests are welcomed by Major Ben: Perley Poore with genuine hospitality. The house, surrounded with fine trees and well-kept lawns, resembles an old English mansion. The interior is picturesque, and is filled with objects of historic interest.

Mr. Poore has gained a wide-spread reputation as a journalist and author. He was the historical agent of Massachusetts in France from 1844 to 1848, compiling several volumes of important historical documents, extending from 1492 to 1780, which have not yet been printed. His principal published works are, "A Short Account of the Early Life of Napoleon Bonaparte," "The Rise

and Fall of Louis Philippe," an interesting book in which the vicissitudes of the prince are graphically told, Mr. Poore having as a boy seen the King of the French not long after his elevation to the throne and again just before his downfall. A quotation describing the arrival in Paris of the band of ruffians from Marseilles, in the first Revolution, gives an idea of the style in which the book is written: "Their bronzed faces, with eyes of fire, their uniforms covered with the dust of their journey, their red woollen caps, shaded with green boughs, the absence of discipline with which they either carried their muskets or dragged them after them, their harsh provincial accent mingled with oaths, their ferocious gestures, — all struck the imagination of the multitude with great force. The revolutionary idea seemed impersonated and to be marching to the last assault of Royalty, chanting an air whose notes seemed to come from the breast with sullen mutterings of national anger, and then with the joy of victory."

The lives of several eminent Americans have also been written by Mr. Poore, and a compilation arranged of the Federal and State Constitutions, Colonial Charters, and other organic laws of the United States, by order of the Senate. He is also the compiler of the valuable Congressional directory, and is still an able newspaper correspondent from Washington, where his social experiences have been most interesting.

ADOLPHUS WASHINGTON GREELY.

1844.

At the beginning of the Civil War Adolphus W. Greely entered as a private, at the youthful age of seventeen, in the volunteer forces, and after attaining the rank of first sergeant in the Nineteenth Massachusetts regiment, was promoted, in 1863, to a second lieutenancy in a regiment of colored troops. The next year he became a first lieutenant, and in 1865 obtained a captaincy. He was in many of the hard-fought battles in the East, being wounded at the battle of White Oak Swamp and again at Antietam, and he participated also in the siege of Port Hudson in the West. Being honorably discharged, with the rank of brevet-major of volunteers, in 1867, he was the same year appointed to a second lieutenancy in the present Seventh regiment of infantry of the regular army. He was subsequently transferred to the Fifth Cavalry, and was promoted to a first lieutenancy in 1868.

Having served as chief signal officer in the department of the Platte, and being a good scholar, familiar with French and German as well as the classics, he was assigned, in 1871, to the Chief Signal Office in Washington, to which he is still

attached. He showed great energy in constructing military telegraph lines in Texas and in some of the Western Territories, and "while on duty in the Weather Bureau as the predicting officer, made the first official forecast for a longer period than twenty-four hours, foretelling in 1880 two days and a half in advance."

Having been a student of Arctic explorations for some time, and having had experience for twelve years in the signal service, he was well qualified to be the head of the scientific Lady Franklin Bay expedition, which sailed from St. Johns, Newfoundland, July 7, 1881. He, as well as his comrades, showed great courage and endurance in this expedition; after the most northerly point, it is said, ever reached by man had been attained by part of his command, and the geographical knowledge of the polar regions having been considerably augmented, and the whole party having been brought back in safety to the appointed station, they were confronted by the appalling prospect of a slow death caused by the miscarriage of the expected provisions. Those still alive were finally rescued on June 22, 1884, by the relief squadron sent by the United States authorities, aided and stimulated, however, by the gift of a vessel named the "Alert," presented by the English Government.

In appreciation of his high qualities, and grateful for his preservation, the civic authorities of

Newburyport accorded to Lieutenant Greely and his companions a public reception, July 15, 1884, when the city put on its festive garb, and speeches were made, the principal being by Mr. Richard S. Spofford, Jr., and Colonel Eben F. Stone, the member of Congress from the district.

RESIDENTS BORN ELSEWHERE.

Besides being the birthplace of many distinguished men, Newbury, Newburyport, and West Newbury have been the permanent or temporary residence of not a few persons, born elsewhere, who have acquired a reputation in their various callings.

The Rev. John Tufts, born in Medford. in 1689, a graduate of Harvard in 1708, was the minister of the Second Church in Newbury from 1714 to 1738. In the first year of his ministry he published, in Newburyport, an "Introduction to the Singing of Psalm-Tunes." Mr. Coffin, the historian, says: "It was at this time a great novelty, it being the first publication of the kind in New England, if not in America. As late as 1700 there were not more than four or five tunes known in many of the congregations in this country, and in some not more than two or three, and even those were sung altogether by rote. These tunes were 'York,'

'Hackney,' 'Saint Mary's,' 'Windsor,' and 'Martyrs.' To publish at this time a book on music, containing the enormous number of twenty-eight psalm-tunes (which were in three parts, and purely choral), although it was only a reprint of 'Ravenscroft,' which was first published in 1618, was a daring innovation on the old time-honored customs of the country; and the attempt to teach singing by note thus commenced by Mr. Tufts was most strenuously resisted, and for many years, by that large class of persons, everywhere to be found, who believe that an old error is better than a new truth. Many at that time imagined that fa, sol, la, was, in reality, nothing but popery in disguise."

Rev. Dr. Edward Bass, born in Dorchester in 1726, graduated at Harvard College in 1744. The next year he became the rector of St. Paul's Church, Newburyport, a position he filled with marked success for fifty-one years. In 1796 he was elevated to the bishopric of Massachusetts and Rhode Island, being the first bishop of the diocese. After occupying the high position, which he had merited by his attainments, for the short space of seven years, he died in 1803. It was said of him that he united "the character of a sound divine, an erudite scholar, a polished gentleman, and a devout Christian."

Rev. Jonathan Parsons, born in West Springfield in 1705, graduating at Yale College in 1729,

became pastor of the First Presbyterian Church in Newburyport in 1746, a position he filled with eminent ability until his death, in 1776. "He could write in Latin with unusual elegance and purity. His critical skill in Greek was considerable, and in Hebrew learning I suppose he exceeded most of his brethren in the ministry in this remote corner of the earth. . . . His imagination was rich, his voice clear and commanding, varying with every varying passion,— now forcible, majestic, terrifying, and now soft and persuasive and melting." A selection of his sermons, sixty in number, was made and published in Newburyport in 1779, three years after his death. His son, Samuel Holden Parsons, born in 1737, passed his boyhood in Newburyport, graduating at Harvard College in 1756. After studying law with his uncle, Governor Griswold, of Connecticut, he established himself in New London in 1774. At the breaking out of the Revolutionary War he entered the military service and became colonel of the Sixth Connecticut regiment. He was at one time one of Washington's *aides-de-camp*, and in 1780 was promoted to the rank of major-general. In 1789 he was appointed by Washington a judge of the Northwest Territory. Shortly after reaching his post of duty he was accidentally drowned. During his brief residence in the West he had published a work, "Antiquities of the Western States."

Rev. George Whitefield, the hard-working and enthusiastic English preacher, a friend of John and Charles Wesley at Oxford, after passing more than half of his active life in America, died in Newburyport, at the house of his fellow-worker, the Rev. Jonathan Parsons, who delivered the funeral sermon. Mr. Whitefield was a man of untiring energy and of stirring eloquence, and his influence was consequently widely felt. He was buried under the pulpit of the Federal Street Church. On the stone monument placed in the church by the liberality of Mr. William Bartlet, is the following inscription: "This cenotaph is erected with affectionate veneration to the memory of the Rev. George Whitefield, born in Gloucestershire, December 16, 1714, educated at Oxford University, ordained in 1736. In a ministry of thirty-four years he crossed the Atlantic thirteen times, and preached more than eighteen hundred sermons. As a soldier of the cross, humble, devout, ardent, he put on the whole armor of God, preferring the honor of Christ to his own interest, repose, and reputation and life. As a Christian orator, his deep piety, disinterested zeal, and vivid imagination gave unexampled energy to his look, utterance, and action. Bold, ardent, pungent, and popular in his eloquence, no other uninspired man preached to so large assemblies or enforced the simple truths of the gospel by motives so persuasive and awful, and with an influence so

powerful on the hearts of his hearers. He died of asthma, September 30, 1770, suddenly exchanging his life of unparalleled labors for his eternal rest."

Nicholas Pike, son of Rev. James Pike, graduating at Harvard College in 1766, became a resident of Newburyport, where, after holding a local magistracy for many years, he died in 1819, at the age of seventy-six. His system of arithmetic, published in Newburyport in 1788, was the first book of the kind printed in America. General Washington wrote a complimentary letter to Mr. Pike in regard to it, and Professor Theophilus Parsons speaks of it as being such an excellent book as to have superseded all works of a similar kind in New England.

Isaiah Thomas, the noted printer, whose "History of Printing," published in 1810, was a valuable contribution to the subject, and who was in 1812 the founder and president of the Antiquarian Society of Worcester, began his business career in Newburyport in 1767, when only eighteen years of age.

Rufus King, born in the Province of Maine in 1755, after completing his college course at Harvard in 1777, studied law in the office of Theophilus Parsons at Newburyport, and was admitted to the Bar in 1780. He soon became so prominent in his adopted home that he was chosen to represent Newburyport at the General Court only

two years after his admission to the Bar, and was then sent, in 1784, to represent the State in the Congress of the old Confederation. In that body he brought forward, in 1785, his famous Resolution, that "there be neither slavery nor involuntary servitude in any of the States described in the Resolution of April, 1784, otherwise than in punishment of crime, and that this regulation shall be made an article of compact and remain a fundamental principle of the Constitution." This resolution was, by the votes of seven States against four, referred to a Committee of the whole, and was almost word for word embodied by Nathan Dane in the ordinance of 1787. Having been a member of the Constitutional Convention of 1787 in Philadelphia, and a member from Newburyport to the State Convention the next year, voting in favor of adopting the National Constitution, Mr. King became, in 1788, a resident of New York, where, after filling with marked ability some of the most important positions, at home and abroad, in the gift of the government, he died in 1827.

Among the law pupils of Theophilus Parsons was John Quincy Adams, who at an early age showed marks of ability. When Washington visited Newburyport in 1789, Mr. Adams, still a student of law, was selected to write the address of welcome. Nearly fifty years afterwards, in 1837, he delivered, by invitation of the town, the

Fourth of July oration, the manuscript of which is preserved in the Public Library: "The present season completes fifty years since I came, as a student at law, to reside for a term of three years at Newburyport, . . . endeared to me by the indelible impressions of an early youth."

Another law-student in the office of Theophilus Parsons was Robert Treat Paine, who adopted his father's name instead of Thomas, in order, as he said, "not to be confounded with Thomas Paine the infidel." Mr. Paine did not confine himself to the pursuit of legal knowledge, but indulged in poetical effusions, having shown early considerable poetical talent. He was selected by the authorities of Newburyport to write and deliver the eulogy at the funeral celebration of Washington in 1800. Its success was marked, and gave to Mr. Paine a wide-spread reputation at the time.

Dr. Francis Vergnies, a native of France, was driven from the island of San Domingo in 1793, by the fury of the French Revolution, being among the proscribed, and established himself in Newburyport, where he gained by his medical skill and urbanity of manners the confidence and esteem of the entire community. His scientific reputation gained for him the admission into many learned societies; and Harvard University conferred upon him the degree of Doctor of Laws. After his death, in 1830, at the age of eighty-three, it was discovered, by means of his library, which came

into the possession of Dr. Francis V. Noyes, that his real name was Vergennes, — a family well known in the history of France.

Among the many able ministers, not natives of the town, who have filled the various pulpits, one of the most conspicuous, if not the most conspicuous, was Rev. Dr. John Snelling Popkin, a graduate of Harvard, of the class of 1792, who for eleven years, from 1804 to 1815, was the pastor of the First Parish of Newburyport. He was a man of eminent ability, and much beloved by his congregation. He was considered one of the ablest Greek scholars of the country, and on account of his proficiency was elected to the Greek professorship at Cambridge.

Rev. Dr. Leonard Withington, born in 1789, at the beginning of the French Revolution, graduated at Yale College, 1814, and became pastor of the First Church, Newbury, in 1816. He has published the "Puritan," and "Solomon's Song Translated and Explained," and is the author of several other works. He is still living in the former field of his clerical labors, like a patriarch of old, surrounded by his family, and much respected by his friends and neighbors.

Rev. Dr. Daniel T. Fiske, born in 1819, graduated at the Andover Theological School in 1846. The next year he was ordained in Newburyport, and is still pastor of the Belleville Church. Dr. Fiske preserves the traditions of the old school in

urbanity of manners, dignity and gentleness of expression, and intellectual strength.

George Peabody, the banker and philanthropist, was, in 1811, for a time in Newburyport, in business with his brother. The kindness he received from the inhabitants of the town he never forgot. In later years he presented to the Public Library of the city the sum of fifteen thousand dollars, and his portrait, which he sent from England.

John Pierpont, the lawyer, the clergyman, and poet, was admitted to the Bar of Newburyport in 1812. The same year he was appointed one of the town committee to draft a resolution condemning the war with England, which was unpopular throughout New England. After practising his profession for some time he left Newburyport for broader fields.

Miss Hannah Flagg Gould, the poetess, after a residence of many years in Newburyport, died there in 1865, at the age of seventy-six, having acquired considerable reputation by her poems, published principally in 1832, 1836, and 1841.

James Parton, who has achieved a merited success as a writer and lecturer, has chosen Newburyport as his residence. His biographies of Franklin, Aaron Burr, General Jackson, and other distinguished Americans, as well as his very exhaustive and interesting "Life of Voltaire," which is considered the best ever published, have given him a high rank among literary men, while his

habitual courtesy of manner and kindly actions have won for him a large place in the regards of his adopted city.

Mrs. Harriet Prescott Spofford, who became a resident of Newburyport by her marriage with Mr. Richard S. Spofford, Jr., a prominent citizen, is widely known for her literary labors, while her refinement and charm of manners have endeared her to a large circle of friends.

Two Hundred and Fiftieth Anniversary of the Settlement of Newbury

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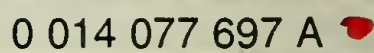
BRIEF BIOGRAPHICAL SKETCHES

BY

ROBERT NOXON TOPPAN

NEWBURYPORT
PUBLISHED BY THE SOCIETY
1885

LIBRARY OF CONGRESS

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