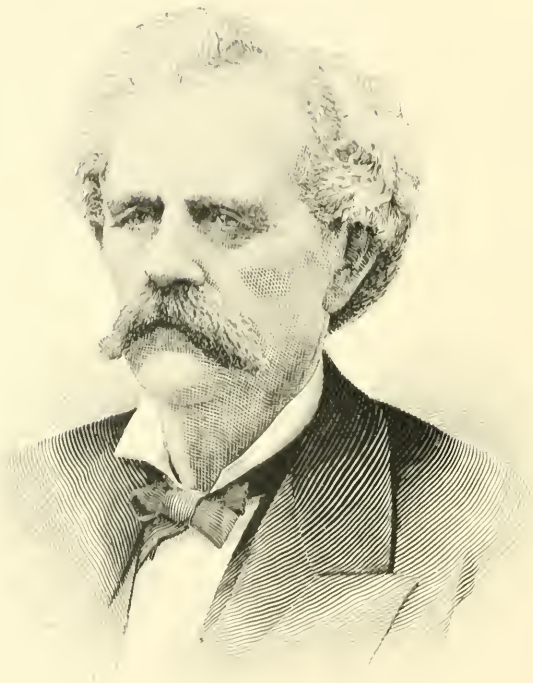
In Memoriam

Universalism
in Early
New England
Scott

Mrs Rosella Wilkins book
presented to her by her
cousin Benjamin B. Trask
Springfield Mass



Eliphalet Trask, born January 8, 1806, died December 9, 1890.

Ruby Squier Trask, born August 22, 1811, died November 26, 1890.

Married March 3, 1829.

Clark W. Bryan & Co., Printers,
Springfield, Mass.

TRASK MEMORIAL.

ELIPHALET TRASK came of a sturdy ancestry. He belonged unmistakably to that class who consider useful labor the highest condition of New England manhood; and to produce that which is useful far more important than to consume the results of other people's labor. He had quick perceptions of the rights and the wrongs of his own community, and of the State and the Nation. He had warm sympathies and a tender interest in the misfortunes of others. He loved justice for justice's sake, and he was not easily turned from his convictions and from whatever he held a duty. He was during his early life a hard worker and a busy man. As years brought larger means and better opportunities he more fully entered into that rest which had been earned in the full strength of his own powers.

The Trask family, like many of the early settlers in New England, are of English origin. The earliest probable ancestor of Eliphalet Trask was Osmond Trask, who, in 1645, came from Somersetshire, and settled on Cape Ann. Somersetshire, in the South of England, was the cradle of the Trask family, as it was of some of the earliest emigrants to this country.

There is lacking a complete register of the various family lines to clearly connect them with Osmond Trask, but there is much to strengthen the belief that Eliphalet Trask was one of his descendants. His great-grandfather, Josiah Trask, was born in Beverly, Mass., in 1720. He married Annie Putnam of Sutton, Mass., October 31, 1745, and they settled in Monson. Their son, Peter Trask, was born May 22, 1746, and he married Rachel Colburn of Stafford, Ct., who died in Wales, August 9, 1845, aged ninety-nine years one month and twelve days. Their son, Josiah Trask, the father of Eliphalet Trask, was born in 1776, and he married, in 1801, Elizabeth Webb of Stafford, Ct., daughter of Eliphalet and Jemima Webb. Their third son, Eliphalet, was born in Monson, January 8, 1806.

He was one of eight children—six boys and two girls. His childhood was spent with his parents on the old farm in Monson; but at twelve years of age he went to live with his grandfather Webb in Stafford, Ct., where he remained most of the time until he began working in different places. His parents desired that he should be a farmer, but farming seemed to offer but little inducement for him, and as soon as he was old enough he was working at anything he could find to do. He found employment in drawing the brick used in building the Lafayette furnace in Stafford. When it was finished, some time in 1826, he began work in it to learn the trade of an iron founder. The business did not prove successful and the furnace was closed within about a year. There was another furnace in the town, where an older brother was employed, and he went into that, where he remained a year. Then, for a

brief time, he went to his home in Monson, and while there he learned of the furnace in Brookfield, at which he applied for employment. Securing it, he went there in 1828 to begin work. The next year, March 3, 1829, he married Ruby Squier in Monson. His father died a short time before and the farm was sold to settle the estate. He bought it of the other heirs, and for a time made that his home after he was married. His great-grandfather, Josiah Trask, who was the first of the Trask family to live in Monson, came there as a colonist and took up the land for the farm upon which the family lived, giving it the name of Ziklag, a name derived from the Bible, and a part of the farm still retains this name. It descended to Josiah's son Peter, then to his son Josiah—father of Eliphalet—and then, by purchase, to Eliphalet. He continued to own it for some time, but finally disposed of it. His wife remained on the old homestead until 1830, when he moved her to Brookfield. Before taking his wife to Brookfield, it was his custom to walk every Saturday night, after finishing his day's work in the furnace, to his home in Monson, to spend Sunday with her. Sunday night he walked back to Brookfield, covering a distance both ways of forty miles.

His wife, Ruby Squier Trask, was born in Monson, Mass., August 22, 1811, and died in Springfield, November 26, 1890. She was the daughter of Solomon and Sarah Moulton Squier, both of Monson, and the youngest of fifteen children. Her childhood was spent in her native town, where she was married, by the Rev. Dr. Ely, to Eliphalet Trask, March 3, 1829. She was the mother of ten children, five girls and five boys, one of

whom, a son, died in infancy, the other nine living to manhood and womanhood. Her ancestry is English, her great-grandfather, Daniel Moulton, and his wife (who was a Miss Wolfe, and a near relative of Gen. Wolfe, famous in the battle of Quebec), having come from England to America about the year 1750. Her grandfather was born during the voyage, and was named Freeborn Moulton, because born out of the king's dominion. His parents settled in Monson, where, in 1763, Daniel Moulton erected the old Moulton Manor House, now a quaint old farm-house, with a large, square stone chimney surmounting it, and bearing the date of its erection. The place is still held by his descendants, and for years, so the story ran, the old broadsword carried by Daniel Moulton in the Revolutionary War was one of the treasures of its garret.

Mrs. Trask's childhood's home, and her home for the first two years of her married life, was within a short distance of this old family home. It is easy to believe that the virtues of patience, gentleness and unselfishness which were not only her strong individual characteristics, but traits common to her brothers and sisters, were developed and strengthened by the home-life of so large a family; while loyalty and devotion, not only to her immediate kindred, but to all her friends, was a part of her every-day life and education. She was a woman of almost Puritanical simplicity of character, and although singularly modest and unassuming, she was clear in her views of right, and firm in her adherence to those views. In her own home she was the true housewife and mother. Under

her quiet rule, the necessary work of a large household seemed to move on like well-kept machinery. Always busy and industrious, until age compelled her to relinquish her cares to others, with every hour of the day full of duties, yet her children never remember to have seen her impatient, or fretful. Yet this unvarying gentleness was not the calm placidity of one who lacked energy, or force of character. On the contrary, she had the ability to plan, and the force to execute her plans, and whenever she had once decided on the right of her method, she was firm and unyielding.

While her husband was interested in business and public affairs, all the care of a large family and the management of her children came upon her. It was not a household of rules and regulations, yet her government was absolute down to the last detail. Her rule was guiding rather than authoritative, leaving to her children that sense of individuality and freedom which made their home life so pleasant. She belonged to the race of old-fashioned mothers, who were wholly devoted to home and family. She was to her children the friend, the peacemaker, the adviser, the physician and nurse, as well as the lawgiver. All authority was left with her, because "the heart of her husband did safely trust in her." Yet, with all her cares, she had always time for the entertainment of friends, who were constantly coming and going; time to devote to the social pleasures of her children; time for much quiet and unostentatious charity to those needing aid, and time for much active work in the church of her faith. Her religion was not a subject of talk, or a matter of words with her, but a very

active part of her life. One of the pleasantest pictures that memory brings of her, is, as she sat on many a quiet Saturday evening, the week's work all done and laid aside, and, with the influence of the strict Puritanical habits of her childhood strong upon her, when Sunday began with the setting of Saturday's sun, she would open the family Bible, with its plain, old binding, and read chapter after chapter, until she had gone from cover to cover, two or three times in the course of such reading. Although, to use a favorite phrase of her own, she found it "best not to make too great pretensions to Christianity," yet, none the less, was she consistent and faithful in every duty, as it came to her.

It has been said of her that "she had no enemies, and never lost a friend." Perhaps, because, as Jeremy Taylor says, "A Christian knows no enemy he hath, because he knows no one he is not bound to love and to forgive, and none he is not bound to treat kindly and justly, liberally and obligingly." Yet, while all who came in contact with her were her friends, still she was essentially and chiefly domestic and home-loving, bound up in her love and care for her family. From the date of the deaths of her three oldest children, came a change in her, and she seemed gradually to lose her interest in outward affairs, and turn back to those happier days when her family was as yet unbroken, drawing more closely still within her own home, and to those who were left, until at last she was like a gentle, affectionate, little child, dependent on those whom she, herself, had spent her best years in caring for. To them she leaves the memories of a character, whose beauties

and graces are not for the eyes of strangers, but to those who knew and loved her.

> "The idea of her life shall sweetly creep
> Into their study of imagination ;
> And every lovely organ of her life
> Shall come appareled in more precious habit,
> More moving, delicate, and full of life
> Than when she lived indeed."

Eliphalet Trask, with his brother Lauren, and their families, came to reside in Springfield from Brookfield, October 1, 1834. They went into the foundry business on their own account at the south end of the town, on the Longmeadow road, now known as South street. Here they also lived, having purchased a single and a larger double house. In 1836 Eliphalet purchased a house on Court street, standing on the lot now occupied by his son Henry's residence, to which he moved his family. He remained there until April 1, 1841, when he moved to the house on Water street, which he occupied nearly fifty years, up to the time of his death. The foundry business remained on South street until 1836, when it was moved to Court street, to the lot adjoining his house. In 1840 he moved his foundry business to the lot on Water street, where it is still located. He did not often sell a piece of land, being disinclined to part with any property which he had bought.

His wife was quite as strong in her own way as was he in his. Whatever she held was best to be done, she was sure to do. The matters pertaining to the house were always left to

her, and if anything was done in opposition to his wishes, he took it pleasantly, after it was done, and was fond of relating an incident which occurred soon after coming to Springfield. The two brothers, when they went to South street to live, occupied the double house. The single house remained unoccupied. Mrs. Trask desired to move to the single house. Her husband was not in favor of it; but she thought it would be better to have a house that was entirely separate from any other, even if it was smaller. During the day, in the absence of her husband, she moved everything, except the largest articles, and when he came home at night he found the family occupying the single house, much to his surprise, but to the enjoyment of himself to know that whatever his wife undertook to do was done. The few remaining articles he moved over to the new quarters, thus establishing themselves in a more desirable place.

When he was working in Brookfield he received about ninety cents a day for his labor, and his accumulations were necessarily slow. The blast furnace was running on full time, seven days in the week, and, during the three years he had his family in Brookfield, he worked nine hundred and ninety-nine days. After beginning business in Springfield, the first money the two brothers made came from getting scrap iron out of the ruins caused by a fire. An old factory, situated in Ware, had been burned. There was considerable scrap iron in the ruins, and Eliphalet and his brother went to the owners of the mill to make arrangements to buy it, who said, in reply, that not enough could be got to pay them for their trouble. "Never mind that; we are willing to try it,"

was the response. Arrangements were made, and when the work was over, they had obtained a sufficient quantity to give each $400, besides paying for the iron and the expense of getting it out, and it was this that gave the two brothers their first start in business.

His first trip to New York to buy iron for his foundry, and what followed in connection with it, were without doubt the turning point in his life towards success in his early business career. He carried with him to New York some $300 or $400, but, before leaving home, he had computed the expense, and made up his mind as to the quantity of iron he could buy. As he had never been to New York before, he did not know precisely where to go; so he went through the streets looking at the signs, and hunting for a place where iron was sold. He noticed bars of such iron as he wished to buy displayed outside of a store, and, on entering, he met an elderly gentleman, who proved to be Thomas J. Pope, the proprietor. After inquiring the price, he informed Mr. Pope of the quantity he wished to get, who, looking over his youthful customer, and as Mr. Trask afterward used to say, "right in the eyes," inquired if he had a business of his own; if he was married; if he owned his own house; the kind of work he was doing; and other questions of like nature. To these Mr. Trask made direct answers, and then Mr. Pope said, "Young man, let me give you some advice. I have a vessel at the dock loaded with iron. Let me send that right up to Hartford for you." Mr. Trask demurred; said that he had not money enough with him to buy so much, and could not take it; that he was a

stranger in New York; no one knew him, and he did not like to take as much, anyway. To this Mr. Pope again said, "Young man, let me advise you further: take your money home with you to pay your men; keep them paid up, and if you will take that vessel-load of iron you can give me notes for the amount of the bill." Mr. Trask was still averse to taking so much; but Mr. Pope finally persuaded him to do it, and he gave three notes in settlement—one due in three months, the second in six months, and the third in nine. When the notes were ready for signing Mr. Trask's courage began to fail him again, and he was in favor of taking only what he could pay for. "Never fear, young man," said Mr. Pope, "I will trust you for any amount. If you cannot meet these notes when due, I will renew them; do not worry about the payment; the business is a good one, and you will come out all right."

The notes were signed, but the transaction began to hang over his mind on his way home like an unpleasant dream. He was sick at heart, and if he could only undo the bargain he would gladly do so. He had taken three or four times the amount of iron that he really needed for immediate use; but it was too late to make any change, and he soon formed the determination never to ask for a renewal of the notes. When the first and second notes became due, he had no trouble in meeting them; but just before the last one was due he began to think he should have to ask for a renewal. This he dreaded to do, and put it off until it was too late. The afternoon of the day the last note was due, some one who was

owing him came in and paid a bill that he was not expecting so soon, and that gave him a sufficient amount to take up the note and leave him $125 besides. Immediately upon getting it, he rushed over to the bank and made the payment, and he afterward frequently said, "I was the happiest man alive when I took up that note. I was young and green, but he trusted me, and I will never forget his kindness." This transaction not only made Mr. Trask a customer with Mr. Pope and his successors for life, but it left a lasting impression on his mind, and in frequently alluding to what Mr. Pope said to him, "You look like an honest man," he would often say, "You can tell an honest man by his face; there are more honest men in the world than thieves; thieves are not plenty, and if we trust people they will be more apt to be worthy of our confidence." This belief and this practice were the guiding impulses of his whole life, and it was not often that he was mistaken in his estimates of men and of character. He saw the bearing of private and public questions quickly, and their importance and relative merits. He readily discerned the due proportion that each bore to the other in the consideration of events, as they awakened interest in the community.

His parents and grand-parents were Baptists, and his early religious training came from that denomination; but as soon as he began to exercise individual responsibility, his own religious belief broadened beyond the church and the prevailing theological sentiment of his home and neighborhood. His grandfather Webb, although a firm Baptist in religious belief, was a fair-minded man, who paid deference to the religious

faith and rights of his neighbors, and it was this regard, no doubt, which had its influence upon the early convictions of his grandson, and led him to think for himself, and carefully weigh the words and opinions which he heard expressed. In the earlier days of Stafford, those who held the Universalist faith were not sufficiently strong in numbers to support a regular minister. Some of them were attendants of the Baptist church, and it was agreed that the Universalists should have the use of the church in which to hold meetings one Sunday in the month. Mr. Webb was one of the Baptists who favored according this right to the Universalists. Hosea Ballou, the great light of Universalism in New England at that time, occasionally occupied the pulpit. Eliphalet, scarcely more than a boy in years, heard him preach, and was deeply impressed, and would say, "This is the kind of preaching I like." It appealed strongly to his reason and to his heart, and it was this that gave form and strength to those religious views which he afterwards cherished, and firmly maintained through his long life. His mother was as strongly grounded in the Baptist faith, and might have grieved that her son followed, with something of her own zeal, what to him was a broader view of Christian duty and belief, but to her not the religion of her convictions in her childhood, and of her maturer years. Her own home had been the center of religious expression which was in accord with her own belief. As that part of Monson in which she lived after marriage was without a meeting house of her denomination, meetings were often held in her own home, and she desired her children to follow her

example. After her son Eliphalet went to Stafford to live with his grandfather Webb, and had come under the occasional preachings of the Universalists, he was so deeply impressed with the latter, that when the Universalists held meetings in a separate place, he would quietly slip out of the Baptist church and go to the Universalist meetings, where he would remain until nearly the close of the services, and then return to the Baptists, that his family relatives might not know where he had been. His mother, had she known of it, would have been horrified to think that her son was departing so widely from her own faith and teachings. The great opposition on the part of some in Stafford in permitting the Universalists to have use of the church a given number of Sundays in the year, the decision of his grandfather Webb in favor of according the right, and the ardent sermons delivered by Ballou, and others of his faith, the humane side of the Universalist doctrines, shorn of those harsher features of the orthodox belief prevalent at that time, turned his thoughts and convictions towards a higher spirituality and a more just conception of the infinite purposes of the Creator. Man's duty to man in this world, as set forth to him by the teachers of Universalism, and that their God was a God of love and not of hate, could have produced no other than a liberalizing influence upon a young mind seeking honestly for the light. The doctrine of endless punishment of the orthodox faith was abhorrent to all the better impulses of his own mind, and with such tender interest and faith in humanity as was yearly ripening with him into solemn conviction, it was not at all strange that he should

find more comfort and greater spiritual satisfaction in those broader doctrines which have since had their influence upon all religious opinion and denominations in New England.

When he came to Springfield with his family, the Universalists were without a church edifice; they were few in numbers, and without influence in the community; their meetings were held in a hall, and were not regarded with favor by the orthodox community. The First Church organization was the leading and influential church of the town. Prominent members went to Mr. Trask and solicited him to attend its meetings. Universalism, they said, was not popular, and as he was a young man, just starting in business, it would be better for him to attend their church. To this he answered, "My principles are not for sale." It was further intimated that their brothers in the church might be influenced not to trade with him. This had as little effect. His reply was, "I have asked nothing of them, and I do not intend to. My principles are not for sale." Everybody at that time paid the "minister's tax," to support preaching in the First Church, and he was honored at several times with calls from special committees to urge him to attend its services. He paid no heed to their solicitations, but cast his lot and his influence with the Universalists, and finally, he had so prospered in business, that he went about building a church edifice for the use of his own denomination. A piece of land was purchased on the East side of Main street, below State street, where a building was erected, the ground floor to be used for mercantile purposes, and the upper room for religious meetings, and

it was here the Society met and worshipped until the present church was built on Chestnut street. Of the one hundred and twenty shares held in the Main street church edifice, Mr. Trask owned one hundred, which indicated his interest and zeal in the denomination.

He was a warm friend of the pastor of the First Church, Rev. Dr. Samuel Osgood, whom he admired for his courage and outspoken views, although he did not like his theology. When they were digging for the foundation of the Universalist Church, which was built in 1844, Dr. Osgood came along and asked Mr. Trask what they were doing, to which he replied, "We are going to build a church where we can have the Gospel preached." "Humph," began the Doctor, "there will be a *scattering among you*," and passed on. This witticism of the Doctor's, so characteristic, greatly pleased Mr. Trask, who frequently alluded to it, as well as the visit of the committee from the First Church, when he came to Springfield to live, and he often said that the First Church members respected him quite as much as though he had sold his opinions to them when he first came here.

When the First Church held its two hundred and fiftieth anniversary, both Mr. and Mrs. Trask were invited, Mr. Trask having been asked to speak on the character of their former pastor, Dr. Osgood. Mrs. Trask was unable to attend, and the seat reserved for her at the dinner in the Sunday-school room was given to the late Rev. Dr. Gage of Hartford, who sat through the exercises which followed, by the side of Mr. Trask. As Dr. Gage was not acquainted with Mr. Trask

and his theological opinions, he commented very pleasantly upon what he had said of church affairs half a century ago, and rather hesitatingly, and in a delicate way, inquired, "May I ask what church you attend?" "Oh, yes; certainly," replied Mr. Trask, "I attend St. Paul's, the Universalist Church." "Why," replied Dr. Gage, who was a strict orthodox, but blessed with a good vein of humor, "I had judged from your remarks that you were a broad-aisle Presbyterian."

In the report of the celebration published in the local newspapers is the following summary of Mr. Trask's speech: "I have lived," said Ex-Governor Trask, "for more than fifty years in the shadow of Dr. Osgood's church. I came to Springfield in 1834, and at once became acquainted with Dr. Osgood, who was not only the leading divine of the place, but its foremost prominent citizen and most influential public character. At that time there were four other churches in the town. Dr. Osgood made a special point of seeking out strangers and visitors, for whom he had the most cordial of greetings. Unless the stranger had a letter to one of the other churches in the town, the pastor of the First Church regarded him as one of his flock, and showered on him the light of his personal friendship and spiritual guidance." The speaker then spoke in the warmest and tenderest terms of his personal friendship with and regard for Dr. Osgood, and emphasized the fact that the doctor was not only a pastor but a reformer, a leader of the church, the town, and of public sentiment in this section of New England. "The doctor was a man of extraordinarily

strong sentiments and force of character. He feared nobody. He had the courage of his convictions, and labored with all the force of his will and his intellect in whatever he undertook. Everybody respected him. His influence was thrown boldly and earnestly on the right side in two most important movements of national interest during his pastorate. As regards the first, the anti-slavery movement, Dr. Osgood was one of the pioneers in the noblest humanitarian enterprises of the century. He was a leader in the second, the Washingtonian movement, which so intimately affected this city. He was a good man and he had a good word for every one, and he never frowned and looked down on any one. I have said many times, and I say it now, that he was the only true reformer in Springfield. When he preached, three sides of Court Square used to be lined with horses, Sabbath after Sabbath, until they ate up the fence. How different it is now! It has got to be the fashion to hold services in the morning and in the evening, and the day has become a half-holiday and all seek after pleasure. So far as I can learn, nothing is said from the pulpit or by the press against it. Is not this true? And is it not a step backward from the time and teaching of Dr. Osgood?"

On the evening of the Sunday when the First Baptist Church Society held its farewell services in the old edifice at the corner of Main street and Harrison avenue, Mr. Trask was invited to attend, and, as one of the oldest citizens, to tell what he knew of the church. In the course of his remarks, he said that he had always been interested in it, as an aunt

of his, who lived in Chicopee Falls, was one of the original members, and that she, with her husband, used to drive down every Sunday from there to attend its meetings. The minister, in speaking with him afterward, paid him a happy compliment by saying, "I always knew you had a good Baptist streak in you." He always entertained a conciliatory spirit towards other denominations, even if he could not agree with their theological tenets, and as he grew older he was pleased to be recognized and invited to their important gatherings. He did not so much hold this as a personal compliment to himself as he did to its being an indication that the times had changed. As he looked back upon the past, he could see that there was a better feeling prevailing among the different religious sects, which was a great source of pleasure to him.

He was in every particular loyal to his church, and it was unpardonable on the part of his own family to criticise the minister, or to say that the sermon was not good. In reply to them he would say, "If you cannot say anything good, do not say anything at all." "Now," sometimes, a differing member of the family would say, "you do not think it was a good sermon, yourself, do you?" "Yes, I do; it was a good sermon, and if you think it over, you will find many good points in it." He would never breathe a word against his church, or his pastor. No one could have been more devoted or more willing to overlook a minor defect in sermon, or in minister. He was a regular attendant, and he and his family went to church, through rain or sunshine, twice every

Sunday. He would say to his children, who might plead illness as an excuse for wanting to stay at home, "You will feel just as well sitting in church, as sitting here at home, so come along," and along they all went. On a certain Sunday it snowed very hard, but, as usual, his family went to meeting, and there were just twelve persons in the church on that day, nine members of Mr. Trask's family, the minister, and two others. For twenty years he gave the society free use of the church, and, of the four members of the choir, three were members of his family.

He was always a warm friend of the leading lights in the church. In fact, his home on Water street might be said to have been, throughout his residence there, "the minister's house." He used to say to every minister of his church, "When you come to Springfield, come right to my house." He always enjoyed his friends, and he was well acquainted with every prominent man in the church. There was scarcely a man in the ministry whom he did not know, and his warmest friends were among the older ministers in the church to which he was so strongly attached. His sympathy with his church was the same as it was with his home life—it was everything to him. Charles Spear, who was formerly a Universalist minister, who had given up preaching to devote his whole life to the improvement of prisons and of prisoners (doing a similar work in this country that Elizabeth Frye and George Howard did in England), was one of his more frequent visitors. He went all over the country, and the fact that he was devoting his life to such philanthropic work touched the

humane side of Mr. Trask, and he always gave him a warm welcome whenever he came.

Mr. Trask always attended the annual conventions of his church until within very recent years. He went to every United States convention for more than forty years, and to the State conventions until within a year or two. He greatly enjoyed them, and his marked personality made him a conspicuous figure in all the gatherings of the denomination. He found in these gatherings hearty greetings and sincere friendships, and a bond of union grew up between him and the leaders of the church, that increased, rather than diminished, as the years passed, and which were sundered only as death took from earth those whom he cherished with a sincere and lasting affection.

Right living was as equally important to Mr. Trask as right believing. Hence, the temperance question very early came to his notice, and it impressed itself upon his mind. It stood next in importance with him to his religious convictions, in his work and line of duty. He had early seen the evils of intemperance, and had had frequent occasion to feel its baneful influence upon those within his own circle of acquaintance. When he was a boy, it was one of the customs to offer spirituous liquors to such friends as called, or had come to make a visit. The jug of rum was even brought out to treat the minister when he came to preach, or to make a pastoral visit. It was not thought strange of at the time—it was the way people had in those days of showing their hospitality. This early belief and interest in temperance principles was

always kept up, and after coming to Springfield to live, his interest was not abated, but grew with him as new circumstances brought it before him. Come what might to his personal fortunes, or future prospects, he stood firmly by his early convictions, and what he held as best for the community. However zealous he might have been in the cause of temperance, there was at no time acrimony in his opposition to rumselling, nor to the rumseller, as an individual. He bore in personal feelings against the practice, and to the individual, the same good nature which at all times marked his treatment of every one. While he did detest the business of rumselling, he did not quite give up to the feeling that there was absolutely no good in the man. He was firm and decided at all times, and he never left anything undone which would in his belief further the triumph of the temperance cause. He never entertained the slightest feeling of personal fear, or that injury to his property would come from any action he might take. He never turned to the right, or the left, to placate those who entertained different views. The writer of this well remembers a speech he delivered in the police court room against transferring Hampden Park from the custody and ownership of the Hampden Agricultural Society to the Springfield Club, fearing that the change might bring an influence that would lead some from sobriety to intemperance. It was a heartfelt appeal, and the picture he drew of young men who could not resist temptation, and were led to give way to overmastering appetite, was as eloquently expressed as the utterance of the most polished orator. The words were

well chosen, and his earnest appeal to the better instincts of the audience was full of pathos, and carried a deep conviction to those who watch the results of transpiring events, and can see some of the causes which turn the young from good to evil habits. His advice did not prevail, but that speech had its influence, and it will not be forgotten. Some of those who voted against him were his personal and business friends, but his voice had been lifted against what he feared might prove injurious to the community, without regard to friendships, or differing opinions.

When he was elected mayor, he appointed a deacon of the First Church, Levi P. Rowland, city marshal, and active steps were taken to suppress the sale of intoxicating liquors. Seizures were made and offenders brought to justice. People began to be afraid of renting property in which to store the seized liquor, and when the marshal made this statement to Mr. Trask, he would say, "Bring it down and put it into the cellar of my office." The marshal did so, and often the room in which it was stored was pretty well filled with barrels and casks of all kinds of liquors. He would say in regard to the cause of temperance, "The only way is to keep hammering, and hang until the last breath." There was no flinching with him. As to the intemperate, he would say, no matter how low a man went, there was still some good in him. If a man who was intoxicated wanted to stop and shake hands with him, he would take him kindly by the hand, and say, "Now if I was in your place, I would go home and try to get over this. There is a good deal of a man in you, if you will only

think so." His advice was well received, even if the recipient did not always follow it. Few, indeed, even among the liquor sellers, bore him any ill will. He never entered into angry disputes with them, and never answered back when attacked for his belief. It soon became known that he was sincere in his opinions, meant what he said, always clung to his own views, and lived in strict accordance with them.

The three leading characteristics which gave him reputation beyond the limits of Springfield, were his views concerning religion, temperance and politics. To these he held firmly, although, in his daily intercourse with friends and neighbors, he was in no sense a disputant. Every one knew his opinions, but he never brought them forward in ordinary conversation, unless there was an appropriate reason. Touch upon either of his favorite beliefs, in a way that indicated honest accord and sympathetic interest, and the door to his confidence and to his heart was widely opened. He cast his first vote for president in 1828, when John Quincy Adams was the candidate of the National Republican party, and Andrew Jackson of the Democratic party. It was Adams' and Jackson's second contest for presidential honors. Adams had defeated Jackson in 1824, and was president during this political campaign. Political opinions were generally very pronounced throughout the country. Mr. Trask was then a little more than a year in his majority, and he took interest in the contest. He cast his vote for John Quincy Adams, but his favorite candidate was defeated. He continued, however, with the party, and in 1840 he went with it when it became

the Whig party, which, under its new name, and the condition of the country, swept its candidate, Gen. William Henry Harrison, into office, over Martin Van Buren. His marriage in 1829, came near being identified with Jackson's entry into office as the chief executive of the nation. It occurred the day before the inauguration, when his favorite, but defeated candidate, was about to surrender his official duties at the White House and retire to his Massachusetts home. He continued to act with the Whig party in national affairs until the change of events converted it into the Republican party, including in a measure, as it did, the more anti-slavery elements in Massachusetts of both the Whig and the Democratic parties—the beginning of the end of slavery in this country.

He voted in 1856 for Fremont, in 1860 and in 1864 for Abraham Lincoln, and in 1868 for Grant. Before the presidential election following Grant's first election, he became dissatisfied with the apparently strong drift towards what was claimed to be corruption in office. The Republican party from its long continuance in power was drifting away from its early professions. Grant was renominated in 1872. The Democrats nominated Horace Greeley as their standard-bearer, thinking, no doubt, that the veteran editor of the New York Tribune, who as much as any single person had quickened political opinion into resistance to the slave power before the Rebellion, might draw away the dissatisfied elements in the Republican party and carry them into office again. Mr. Trask knew the man and admired his outspoken

and independent opinions, and when election day came, he cast his vote for him, perhaps as much as a protest to the action of his own party as from a belief that he would be elected. He was a great admirer of Charles Sumner, and it is possible that the antagonism between Grant and Sumner had something to do with his forming an unfavorable opinion of Grant's services as President. From this time forward he became more independent of party affiliations, and while, in the main, he voted for the subsequent Republican presidential candidates, he supported St. John, the prohibitory candidate, in the campaign of 1884.

In town, city and state elections he had been largely guided by his convictions on the temperance question, and by others more closely connected with local and state affairs, without strict regard to previous party connections, although, when there was no question affecting his belief under consideration, he voted with the Whig and Republican parties; but as years passed he grew more independent of party lines. Whatever view he held, it was never disguised, and his action was always from a high sense of duty. The passage of the fugitive slave law, the return of the runaway slaves to their masters, the growth of anti-slavery opinions here in Massachusetts, helped to quicken his sense of duty. Every element of his character was quickly aroused against oppression in any form, and the more the slavery spirit reached toward the North, and threatened to make even New England subservient to the demands of the slaveholders, the more active and pronounced were his views concerning that gigantic evil. As this convic-

tion ripened, to him, every man who had the courage to raise his voice for freedom was hailed as a messenger of truth. Every runaway negro who appealed to him for aid was helped on his way towards Canada, then the only asylum of the oppressed. He, Dr. Osgood, Dr. Jefferson Church, Dr. E. D. Hudson, Rufus Elmer, and others, were active agents in Springfield of the "underground railroad" when it was speeding scores of fleeing colored men from bondage to freedom.

In February, 1851, there occurred the most disgraceful scene that ever took place in the history of Springfield. George Thompson of England, a member of the House of Commons, who in private life was above reproach, and who had rendered valiant service in the abolition of slavery in the British colonies, had been invited by Garrison and others to come to this country and speak, under their auspices, in behalf of abolition. He had given sixty lectures in New England without disturbance, save at Faneuil Hall in Boston, when he came to Springfield to fulfill an engagement. Rufus Elmer, Amaziah Mayo, Dr. Jefferson Church, Dr. E. D. Hudson, and others, were interested in his coming. Hampden Hall had been engaged for the meetings, which were to be held on Monday and Tuesday, February 16 and 17. The proprietors of the American Machine Works were making cotton presses for the South. The Superintendent of the United States Armory was in accord with the southern sentiment. The local newspaper endeavored to convey the impression that it favored the sacred rights of free speech, while it invoked the aid of the mob to trample free speech under foot. An inflam-

matory handbill, signed "Lexington," was issued and scattered up and down this region, from Thompsonville to South Hadley, calling out the "Regulators" (the mob), and notifying them that a "British Serf," a "British Spy," had come here to stir up strife, and to libel our great men and the Christian church, and that Irishmen should remember Emmet. A committee called on Thompson, after his arrival, to dissuade him from speaking, and the selectmen, with one exception, voted to direct the town clerk to notify the owner of Hampden Hall that, if he permitted its use, the town would not be responsible, nor would it pay for any damage that might be done to it by the mob. This vote of the Whig selectmen had its intended effect, and the owner of the hall closed its doors against those who had previously engaged it. The press continued to join with the mob element and to encourage mob violence. About one o'clock of the Sunday morning before the meeting was to have been held, a crowd gathered on Court Square and suspended from the tallest elm two effigies, one bearing the name of "George Thompson," and the other of "John Bull."

Here began Eliphalet Trask's real education in anti-slavery opinions. That Sunday morning, while on his way to church with his family, he saw the two effigies, and feeling it was a disgrace to the town, and an indignity to a public man, he requested his family to continue on their way to church, while he went in search of the authorities and induced them to cut down the suspended figures. George Thompson arrived Monday forenoon, and stopped at the Hampden House. Wendell Phillips and Edmund Quincy of Boston followed him to

Springfield Monday evening. There was no hall open to them, and no meeting was held. That evening the rowdy element of the town again gathered on Court Square and made a bonfire, and a stone, or a brick, was thrown through the window into Mr. Thompson's room, which, it was said, came near hitting Dr. Osgood, who had gone there to make a call. Mr. Trask met Dr. Osgood in, or near, the hotel, on his way to Mr. Thompson's room, and both were present when the missile was thrown through the window. These indignities, and the throwing of an egg at him, as he was about to enter the train at the depot, on his way to Albany, were the extent of the insults and injuries that the pro-slavery sympathizers dared to offer the man whom they characterized as a "British Spy," but who was really an unselfish patriot, and who had consecrated his life to resisting oppression and to teaching his fellow-men their rights and the truth.

Tuesday a small hall, on Sanford street, known as Dwight's Hall, was opened, its owner having a greater love of fair play than he had fear of the mob. The first meeting was held in the forenoon, with scarcely any disturbance. Rev. Samuel Osgood, pastor of the First Church, opened the meeting with prayer, and Eliphalet Trask was one of the vice-presidents. In the afternoon the meeting was held in the colored church, on Sanford street, which would seat a larger number. That meeting was also only slightly disturbed. Thompson and Phillips spoke at both meetings with great force, and Mr. Phillips with his accustomed eloquence and sarcasm. Mr. Trask, subsequently alluding to this event, said, that the time

Thompson came to Springfield he was not so much interested in the anti-slavery question as he was soon afterward. What he at first objected to most strongly, was that Thompson was not allowed to speak his mind unmolested. He was a firm believer in the freedom of speech, and that every one should have the right to express his opinions.

The whole town appears to have been greatly interested in what had been done by the mob—many siding with it, and others justly indignant. Rev. George F. Simmons, pastor of the Unitarian Church, preached two sermons on "Public Spirit and Mobs," which were published, and were as outspoken as could be expected at that time, when his congregation were not particularly interested in anti-slavery principles. There was, however, a small band of men, representing the abolition and the free-soil opinion in the town, who firmly condemned the doings of the mob, and what had been done to foster mob rule. Mr. Trask did not attend the meeting of the abolitionists in the forenoon, at Dwight's Hall, where he was chosen one of the vice-presidents, but those who elected him knew that he would uphold free speech. He had previously given the use of the Universalist Church to the abolitionists, when they wanted to hear Stephen S. Foster, and his wife, who had been excluded from the public halls, and they believed he would maintain, what they held as a sacred right, the free discussion of public concerns.

This was not only the beginning of Mr. Trask's decided views concerning slavery, but of his active political life, which extended over the following ten years. The next town meet-

ing, held in the following April, turned on the events growing out of the Thompson mob. The Whigs, the Democrats, and the Free Soilers, each nominated a ticket for town officers. The United States Armory, under the direction of the superintendent, closed business that its employes might attend the annual town meeting. Other manufacturers sent their men to vote down those who favored discussing the slavery question. Mr. Trask, who had long been a Whig, was nominated as one of the candidates for selectmen on the Whig ticket, and on that of the Free Soilers. The meeting took place on April 7, 1851, and the Democrats were slightly in the lead of the Whigs, they casting a little rising of 600 votes, the Whigs about 100 less, and the Free Soilers a little more than 200. The total vote cast was 1,409, and Mr. Trask received 750, and was the only candidate elected. An adjourned meeting was held on the fourteenth of April, but there was no choice. At the third meeting, held April 28, William B. Calhoun and Joel Brown were chosen. Mr. Brown declined to serve, and on the following day, April 29, Theodore Stebbins was elected. At the first meeting it was voted to choose a board of five men, and as that number had not been elected the town clerk hesitated to administer the oath of office to those who had been elected; but he changed his mind, and on the fifth of May they were duly sworn. The newly elected members issued a call for a meeting, which was held May 19. At the opening, a series of resolutions were offered, which were adopted, and which declared, that as "no legal board had been chosen to succeed the old board, the

attempt by three individuals to assume control of the public affairs, in direct opposition to a recorded vote of the town, is high-handed and revolutionary, and calculated to seriously embarrass the town ; that we deny the right of such persons to act in our behalf; and that this bold attempt can be excused only by the charitable supposition that their eagerness for office made them blind to the rights of the community and the interests of the town." It was voted to place these resolutions on the records of the town, but at the next meeting, held May 30, public feeling had changed, and they were expunged from the records. This closed the heated strife, but all the patterns which the Armory had at Mr. Trask's foundry were immediately taken away, and he received no more work from the Armory for several years. This, however, did not change his views ; on the contrary, it served to strengthen his determination to stand by the friends of free speech.

At a town meeting, held March 1, 1852, called by the selectmen, steps were taken to make application to the Legislature for a city charter. The measure passed the Legislature, and Mr. Trask was one of the committee to divide the town into wards, previously to holding the election for city officers. He was also elected alderman, to represent Ward Two in the first city government, receiving 1,155 votes out of the total of 1,370. In 1855 he was chosen mayor. The whole number of votes cast were 1,393, and he received 904. The opposing candidate was E. D. Beach. In the autumn of 1856 he was elected Representative to the Legislature, receiving 1,333 votes.

He was nominated at the next city election for mayor for the second term, but Ansel Phelps, Jr., the Democratic candidate, was elected over him, receiving 195 more votes than were cast for Mr. Trask.

Mr. Trask had for a few years identified himself with the American party in State politics, and was a supporter of Henry J. Gardner for governor. At the State convention held in Boston in 1856, fifty-eight votes were cast for him as a candidate for lieutenant-governor, on the ticket with Governor Gardner, but Henry W. Benchley, then in office, was nominated, he receiving 144 votes more than cast for Mr. Trask. The next year the disintegration in the American party which had begun was openly manifested, and the anti-Gardner party held a convention in Boston, June 16, at which N. P. Banks was nominated for governor and Eliphalet Trask for lieutenant-governor. June 24 the Republicans held a convention at Worcester, and nominated Nathaniel P. Banks for governor, and Oliver Warner of Northampton for lieutenant-governor. In the autumn a committee, representing the anti-Gardner party and the Republicans, met and made changes in the State ticket, placing Mr. Trask on the Republican ticket, as candidate for lieutenant-governor, and Oliver Warner on the ticket, as secretary of state, thus uniting the two political interests in one ticket. The entire Republican ticket was elected by a large majority over opposing candidates. Mr. Trask was twice subsequently re-elected, serving during 1858, 1859 and 1860, through the entire administration of Governor Banks, and taking much

of the practical details of the work upon himself. Governor Banks was frequently away, and in such absences the duties of Governor often fell upon him.

In 1860, when George Ashmun was sent to the Chicago convention which nominated Abraham Lincoln as the Republican candidate for president. Mr. Trask, at his urgent request, accompanied him as a companion to Chicago. At the close of the convention, Mr. Ashmun as president of the convention, and the committee which had been duly appointed, went to Springfield to officially inform Mr. Lincoln of his nomination. Mr. Trask, at the request of Mr. Ashmun, made one of the party. After their arrival in Springfield they called upon Mr. Lincoln. Each was presented to Mr. Lincoln, and Mr. Trask, who was six feet two, when introduced, remarked as he took Mr. Lincoln by the hand, "I am glad to meet a man whom I can *look up to*." "Six feet four in my stockings," was Mr. Lincoln's quick reply. Mr. Trask, as did others, formed a very favorable opinion of Mr. Lincoln at the time of their visit to him, which grew in subsequent years into admiration.

During the war of the rebellion he was actively interested in every measure which would crush secession, and his influence and aid always went towards sustaining the Government. He frequently went to Boston to recommend to Governor Andrew such men as he thought would make good officers, and he had the personal satisfaction of knowing that his requests were granted. Nothing would induce him to recommend an unfit person for any position in the army.

He was often solicited to go to Washington to assist in getting some unfortunate soldier out of trouble, or to have the remains of one killed in battle sent home to friends, and during the entire war he was active in doing what he could to assist the unfortunate, and in furthering the cause which every patriotic Northern man felt it a duty to uphold. Distress of every nature appealed quickly to his feelings, and when his sympathies were aroused he took hold with great determination to relieve those who had appealed to him.

The last time he held an elective office was in 1870, when he served on the Board of Aldermen, making four terms that he sat in that board from Ward Two; but he always continued to take great interest in both state and national politics. He was a warm friend of Andrew and Sumner, and firmly held to the cause to which they had given the best years of their lives. He often acted independently in both state and city politics, but his impulses were always on the side which he held as best for the City and State. His firm adherence to principle often brought severe criticism in the local newspaper, which, however, gave him no pain or trouble, so long as he was correctly reported; but when misrepresented he insisted upon being set right before the community. In all political disagreements he was never in the slightest degree disturbed by the criticism of his opponents, even if they at times became angry and abusive.

During his entire residence in Springfield he fully entered into the life of the town and city, and whatever interested the people in general, interested him. He was an active member

of the Horse Guards, and in 1849 lieutenant in the company and in 1851 its captain.

He took great interest in educational matters, and desired that not only his own children but others should enjoy good educational advantages. There was a good deal of discussion concerning the location of the High School building, when it was erected on Court street, and not a few were opposed to having a high school, and during this conflict of opinion he was chosen one of the committee to erect the new building. He favored building a good, substantial structure, while others opposed him. He kept on, and some one in authority for a time refused to audit his accounts. He advanced his own money and kept the work progressing, willing to take his chances of getting his money back. Subsequently he was fully reimbursed by the town. When the building was finished, there was still lacking a good sidewalk. At that time there was trouble in getting brick; he, however, found one dealer who had just enough pressed brick on hand to make the walk. On estimating the cost of ordinary and pressed brick he found the difference was only $3 or $4, and he ordered the walk to be made of the pressed brick. This raised another accusation of extravagance, and there was some hesitation about paying the bill. Mr. Trask told the authorities that they might estimate the cost of the two kinds and he would pay the amount in excess of ordinary bricks. The amount was carefully figured up, and the difference found to be so small that nothing more was said about it, and the town paid the bill.

It was during his administration as mayor that the City Hall was built, and he favored, in that as in other matters with which he had been connected, thoroughness of work. He wanted an illuminated dial on the clock, so that the time might be seen at night as well as by day. It would cost $300 more; but as it could not be readily obtained he yielded to the views of others. The delivery of the bell had been delayed, but it finally came just in time to be rung at the dedication. There had been some intimation that the dedication should be made a very select affair. To this Mr. Trask said, "No; this hall is for the people: let every one come." His view was adopted, and *the people* were in attendance.

In 1856 he was appointed by Governor Gardner one of the trustees of the Northampton Lunatic Hospital, in which capacity he served for nineteen years, until 1875. He had charge of the erection of the buildings, sometimes furnishing funds, before the accounts could be audited and passed by the state authorities, to those in need of payment. He was an active member of the board during his entire administration, and was as zealous in administering its affairs as he would have been in the management of his own business. His sound, practical advice carried weight, with the other members of the board, to such an extent, that it has been said of him by one who had occasion to know, that "he was the whole board."

In 1870 he was appointed by Mayor W. L. Smith one of the Board of Managers of the Springfield City Hospital on its organization, and by the board he was chosen its first

president, which office he held until 1879, giving during his term of service the same careful attention which marked his connection with other institutions.

He was connected with the Hampden Savings Bank in an official position from its organization to the close of his life. He was one of its incorporators when it was chartered, May 21, 1852, and at the first meeting held, May 29, 1852, he was elected one of the Vice-Presidents, which office he held until February 16, 1871, when he was elected President. He continued as such up to his death. He was made a member of the Finance Committee at the first meeting of the Trustees, June 5, 1852, upon which he served faithfully until his death, a period of more than thirty-eight years—a service which he gave freely and gratuitiously for the sole good of the institution and of those who were the bank's depositors. An excellent portrait of him hangs in the banking rooms. The records of the Finance Committee show that his habit of attending faithfully to all his duties was continued to the end, and that nearly every loan and investment made by the bank, during his term of service, was passed upon by him and received his approval.

He was a Director of the First National Bank, of the Agawam Paper Company, and of the Hampden Mutual Assurance Company, where he gave his services with as much interest and regularity as characterized all his other business transactions. He was President of the Agawam Paper Company from its organization, in 1858, up to his death, and during the more than thirty years in office he never failed being present at its annual meetings.

Few men maintain such youthfulness of feeling up to the close of life as did Mr. Trask. He had a warm interest in the world's affairs, and enjoyed the society of his friends down to his last illness. Struggles for larger liberty in its truest sense, for higher conditions on the part of the people, always interested him Among the many newspaper clippings which he had preserved, and which were found after his death, was one relating to the struggles in Ireland during the advocacy of the disestablishment of the Irish Protestant Church, as a government institution, running back to events which took place more than thirty years ago. His last attendance at a public meeting in the City Hall, was to listen to an address on Irish affairs by T. P. O'Connor, and others, only a short time before he died, and at the close of the meeting he passed his contribution to the collector. During his last sickness his mind seemed to go back to that meeting. "See there," motioning to a member of the family, not long before he died, "they are passing the hat; got a five? Put it in; perhaps they will get it, and perhaps not; but put it in."

In his long business career in Springfield he came in contact with a larger part of its inhabitants, and no one had more sincere friends who were always pleased to meet or exchange a passing word with him. To more than a usual degree he embodied the highest character of New England manhood. He was in its best sense a typical New Englander, maintaining the sturdy convictions, the habits of industry, and of frugality, the characteristics of the early settlers. He seemed

to look through conflicting interests directly at the rights of his fellow-men. He loved to see them prosper and fully enjoy those rights which had been promised to every one who had cast his lot and his life in his own neighborhood. His own life was pledged to duty and to law. His example shall be a living inspiration to those who follow him, and the good that must come, his best memorial.

He always had the same kindly greeting for every one, whatever his station in the community. It was his custom for years to attend the Sunday afternoon services, and oftentimes address the prisoners, at the county jail, and as he passed down the aisle of the chapel to take his seat, it was touching to see the men lean forward and stretch out their hands to him, to receive, perhaps, the only smile, kind word and friendly clasp that came to them, other than from their chaplain or keepers, during the week. He was particularly interested in young men and women, those of his own church, and others whom he frequently saw about the city. He seemed to have almost the same watchful interest in their habits and pursuits as if they had belonged to him by tie of kinship, having always a word of praise for the good, and regret for the evil or misfortune that came to them. In his life he had the same genial and kindly nature. He was, so to speak, one of the children of his own family, always youthful in feeling and expression; interested in everything that his children were engaged in, and as his family were growing to manhood and womanhood he would often say to them, "Have all the company you want, only have them at home." When-

ever he and his wife were leaving home, and the family were to be left to look after themselves for a time, his last word to them would be, "Have just as good a time as you can while we are gone, only leave the outside walls standing." He was full of mirth, and always ready to help on whatever partook of it. Often when young people had casually gathered at his house, with his children, he would say, "Now let us have a little dance," and he was always an interested spectator. He had great fondness for little children, and great pride in his grandchildren and great-grandchildren, and was never disturbed by the noise they made. Time and the busy hand of improvement, has robbed the old home outwardly of all that was attractive in its surroundings, until it is hardly possible to fancy, that it could ever have been a pleasant, homelike spot, with no puff of smoke or shriek of locomotive to mar its quiet. But within the remembrance of all his children, especially of the older ones, it was, while an unpretentious house, yet roomy and pleasant, on a quiet street, with a garden of fruit and flowers at the side, and back of that a long kitchen garden, with its trim rows of vegetables and waving corn, sloping down the bank, to the very edge of the blue waters of the Connecticut. To the children and grandchildren, for whom this little book is chiefly designed, there are within those walls a thousand memories of sweet and pleasant things, and many sad and sacred ones, which lead down to the very close of the lives of the two who made it a home to all who came within its doors. The many anniversaries of their marriage which were celebrated as the years rolled by are among the pleasant-

est. The thirty-fifth was made a day of rejoicing, as was also the golden wedding day, when their house was thrown open and nearly every member of their family was with them, together with friends and neighbors, until the house was filled. And again, ten years later, when the sixtieth anniversary was reached, their family and nearest relatives gathered about them, and a delightful evening was passed, but owing to the failing health of Mrs. Trask this was the last gathering of the home circle, although they were spared to pass on earth their sixty-first anniversary together, but before the close of another year they were both taken to begin the home life beyond with those of their family who had gone before.

The head of the house, who in his younger days was the protector and father, became in his age like the patriarchs of old, around whom gathered all who needed the kindly influence of a home. And who can say how much the man, who outside of home was peculiarly strong and self-poised, relying only on his own powers, seldom or never seeking the advice and counsel of others, but forming his own opinion of men and affairs, by the clear light of his own integrity and honest faith in the belief of "good in everything," who can say how much he leaned on the quiet, gentle woman, who was indeed a helpmeet for him? Certainly it was only when she began to turn from the things of the present to those of the past, and long to "go home," that he also began to show signs of age and weakness, as if, when she went, he, too, must follow. And when at last death came for her, it was to him

the signal of the harvest. "In the evening he is cut down and withereth."

He gave to her all that the most loving care could give—a tender burial; and a few days after, holding the reins himself for the last time, he drove, through bitter cold, to her grave to see that all was in order and as he would have it. Life ended there for him. The strong frame that had held itself so well, hardly ever knowing sickness, suddenly weakened and with feeble, hastening steps he followed on where she had led.

"Only the memory of the just,
Smells sweet and blossoms in the dust."

CHILDREN OF ELIPHALET AND RUBY TRASK.

Charles B. Trask, born September 24, 1830, died May 30, 1858.

Edwin E. Trask, born February 5, 1832, died February 18, 1860.

Lurancie Trask, born August 16, 1833, died January 29, 1869.

Albert Trask, born July 6, 1835, died July 5, 1836.

Albert Trask, born February 19, 1837.

Emma Trask, born September 18, 1839.

Lauraette Trask, born May 9, 1842.

Harriet F. Trask, born March 23, 1845, } Twins.
Henry F. Trask, born March, 23, 1845, }

Ellen A. Trask, born February 5, 1847.

FUNERAL SERVICES.

FUNERAL SERVICES OF MRS. TRASK.

The funeral of Mrs. Trask was held at her late home on Water street, November 29, Rev. M. Crosley, her pastor, conducting the services.

Mr. Crosley spoke in substance, as follows:

We feel at such times as this as though there was nothing but darkness surrounding us. We can see so little outside our own sorrows. But when we come to pause and reflect, we find that there is something for us to cling to above and beyond our immediate surroundings. There is an outlook for us even from the lowest and darkest valley. We can with the eye of faith penetrate the clouds and discover the fact that the sun is still shining. Our loved and absent ones are above the clouds. We are in the valley and shadow of what is called death. It is only a *valley* and the darkness with which we are surrounded is only a *shadow*. There is light beyond, or there could be no shadow. Our departed sister, the mother and wife, has passed on up the mountain side where there is more light, and where she begins to see her way more clearly. She is at rest and "at home" with those who have gone on before. Mrs. Trask will be greatly missed, not only in this house where she was so true and faithful, but also in the society in which she moved: in the church, and among her friends, who were many. Her motherhood was of the best type; she was loyal and devoted as a wife, and loving and true as a friend. While she was

constant in the discharge of her home duties, she did not forget, nor neglect the duties she owed the community surrounding her. She performed faithful service in the church of her choice, and in the sick-rooms among her neighbors and friends. She was ready and willing to render aid and sympathy where they were needed. She lived well, and those bereft will rise up and call her blessed. She has at last found the home for which she was looking and sighing, she has found those she loved in her childhood, that passed on before her. She passed on within the vail very quietly and peacefully. The golden bowl was broken piece by piece. The threads of life gave way one by one until all were gone, and her immortal spirit was freed from this bondage of corruption into the glorious liberty of the children of God. Her memory so precious we leave in this stricken home and with her friends, her lifeless form we convey to the ground from whence it came, and we leave her spirit with God who gave it.

Hymn—"Consolation."

Come unto me, when shadows darkly gather,
When the sad heart, is weary and distrest.
Seeking for comfort from your heavenly Father,
Come unto me and I will give you rest.

Large are the mansions, in thy Father's dwelling;
Glad are the homes that sorrows never dim;
Sweet are the harps in holy music swelling;
Soft are the tones which raise the heavenly hymn.

There like an Eden blossoming in gladness,
Bloom the fair flowers, the earth too rudely pressed,
Come unto me all ye who droop in sadness,
Come unto me and I will give you rest.

Hymn—"THERE IS A LAND IMMORTAL."

There is a land immortal,
  The beautiful of lands,
Beside its ancient portal
  A silent sentry stands,
He only can undo it
  And open wide the door,
And mortals who pass through it
  Are mortals never more.

Though dark and drear the passage
  That leadeth to the gate,
Yet grace comes with the message,
  To souls that watch and wait,
And at the time appointed
  A messenger comes down,
And leads the Lord's annointed,
  From cross to glory's crown.

Their sighs are lost in singing,
  They're blessed in their tears,
Their journey heavenward winging,
  They leave on earth their fears.
Death like an angel seemeth,
  "We welcome thee," they cry,
Their face with glory beameth,
  'Tis life for them to die.

"ONLY WAITING."

Only waiting till the shadows
  Are a little longer grown,
Only waiting till the glimmer
  Of the day's last beam is flown,
Till the night of earth is faded
  From the heart once full of day,
Till the stars of heaven are breaking
  Through the twilight soft and gray.

Only waiting till the reapers
Have the last sheaf gathered home;
For the summer-time is faded
And the autumn winds have come:
Quickly, reapers, gather quickly
These last ripe hours of my heart,
For the bloom of life is withered
And I hasten to depart.

Only waiting till the shadows
Are a little longer grown,
Only waiting till the glimmer
Of the day's last beam is flown,
Then from out the gathered darkness
Holy deathless stars shall rise,
By whose light my soul shall gladly
Tread its pathway to the skies.

FUNERAL SERVICES OF ELIPHALET TRASK

AT ST. PAUL'S CHURCH, SPRINGFIELD, MASS.,

DECEMBER 12, 1890

I. *Organ Voluntary.*

II. *Chant (male voices).*

"OUR DAYS ON EARTH."

Our days on earth are as a shadow, and there is none abiding.
We are as yesterday, there is but a step between us and death.
Man's days are as grass, as a flower of the field so he flourisheth.
He appeareth for a little time, and then vanisheth away.

Watch! for ye know not what hour your Lord may come.
Be ye also ready, for in such an hour as ye think not the Son of Man cometh.
It is the Lord's, let him do what seemeth him good.
The Lord gave, the Lord hath taken away, blessed be the name of the Lord. Amen.

III. *Scripture Readings*, by the Rev. Marion Crosley.

IV. *Prayer*, by the Rev. Dr. A. A. Miner.

Let us unite in prayer. Reverently, O God, do we bow at Thine alter, sensible that Thou hast come very nigh unto us, that Thou art overshadowing us by Thy Holy Spirit, and proffering consolation to these hearts so deeply bereaved. Devoutly do we thank Thee, great God, that in every ex-

igency of life we may draw nigh unto Thee; that it is Thy hand that has fashioned us; it is Thou who didst breathe into us the breath of life, to make us to become living souls, didst implant Thine own image within us, and, by the faculties bestowed upon us, hast made us, by no figure of rhetoric, by no courtesy of language, but in deed and in truth, Thy children; that our souls in every exigency go out unto Thee, as the tendrils of the vine reach out after and cling to the oak by which it is supported. We praise Thy great name that we can thus lean upon Thee; that Thou art a very present help in every time of need; that we may pillow our heads upon Thy bosom; and though Thou oftentimes leadest us in dark pathways, oftentimes through mysterious providences, and liftest to our lips ofttimes the waters of bitterness, and we know not whither we go, yet Thou, O God, knowest all things, Thou declarest the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure.

Help us, great God, to bow in subordination to Thy doings. Help us in this our affliction. Help these children, these grandchildren, and especially Thine handmaiden who, under the shock of this great bereavement, is deprived of being present to share in these ceremonies. Upon them all command Thy Holy Spirit to rest. Sanctify to them the sacred memories of the venerable father now removed from them, and help them, we pray Thee, to cherish his life and example, the manifold counsels that have fallen upon their ears, in the period of youth and of early manhood and womanhood; and that those counsels may be more to them in the years that shall come, even than they have been in the years that are past; that they may feel that Thou hast dealt graciously with them, in that Thou hast preserved the venerable and honored

sire to nearly four score and five years, that Thou hast made his life rich from the beginning unto the end, in the holy precepts of Thy word, in the gracious influences that lie in the sweet testimonies of the gospel of our Lord and Savior Jesus Christ. O fill, we pray Thee, their chambers of memory with all the gracious pictures of blessedness which the dear father and mother, the latter so recently gone from their presence, have left with them, and make them, though dead, yet to speak in the tender tones of parental affection, parental wisdom, parental example, and parental fidelity, before Thee. Be with all of them, the older and the younger. Help the younger to grow up in the manliness of that character and example which have now been left in sacred testimony unto them. Make them, we pray Thee, as they honor the name that they cherish with such affection, to assiduously copy the example which has been set before them.

While we invoke Thy blessing, gracious God, to rest upon these knit unto Thy departed servant by all the holy ties of family relationship and of consanguinity, we pray that upon this vast assembly of citizens, fellow-citizens, so many of them having journeyed lifelong with Thy servant who has fallen before them, Thy blessing may rest. Sanctify to them all the experiences of the years gone by, all the hopes that have been begotten by their successful endeavors, and by all the blessings that crown duty well performed. We pray that Thou wilt sanctify the lessons of this life to all the neighbors and acquaintances this day here before Thee, and to all those who are prevented, by whatever cause, from mingling their sympathies with these here assembled.

We ask Thee, gracious God, that the life and example of Thy servant, his zeal in the interest of this city, in the interest of its institutions, its charities and its morals, may remain with those who shall succeed him, among the younger mem-

bers of this municipality, that they may all grow up in patriotism and honor and glory before Thee.

And while we invoke Thy blessing to rest upon the city at large, we especially pray Thy favor upon the Christian church of which Thy servant was an honored and lifelong supporter. We thank Thee for what he has been to this individual church, for the strength and stability he has proffered it so generously and persistently year after year, from its very foundations to the present hour. We thank Thee for what he has been to our church at large, dispersed throughout the commonwealth and nation, present at its great occasions, always honoring those occasions by that presence, often presiding over them. We pray that Thou wilt sanctify the memories that will remain in the hearts of all the older members of our church universal, and sanctify them to our individual and spiritual profit.

Wilt Thou hear us, gracious God, in heaven Thy dwelling-place, and give unto us answers of peace more abundantly than we can ask or even think, and unto Thy holy name, through Him who hath redeemed us, will we render ceaseless praise. Amen.

V. *Singing.*

Hymn—"Abide with Me."

Abide with me, fast falls the eventide,
The darkness deepens. Lord with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories fade away;
Change and decay, in all around I see;
O Thou who changest not, abide with me.

Hold Thou thy cross before my closing eyes;
Shine thro' the gloom, and point me to the skies:
Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord, abide with me.

ADDRESS BY THE REV. MARION CROSLEY.

We are here under a cloud. I have been making every effort within my power to restrain my feelings so as to be able to speak a fitting word upon this occasion. I felt from the first that I could not conduct these services alone, because the feeling came over me that I was one of the mourners in this great procession of mourning ones. Although I have been the pastor of this church only a year and three-quarters, yet it was my privilege to form the acquaintance of our brother more than a quarter of a century ago, in one of our general conventions. I have met him since at a number of them, as they have been held East and West, North and South. I have served with him on committees at different times, and always found him thoughtful, prudent and far-seeing in the various affairs of our whole church. He was always quiet and unassuming at these gatherings, consuming little time in the deliberations. His wisdom and judgment were valuable in the committee room. It was from the quiet committee room that his benign influence went out far and wide in our church. I find the same to be true all around in his every-day life. The influence he exerted was always quiet and impressive. When I came to this city for the first time, and stood in this pulpit, his face was the only one I had ever seen before, so that, taking it altogether, up to that time and from that time to the present our brother has been very much to me, in friendship, in faith, and in a common cause; and in some indefinable way he seems nearer to me than any one

else in all our communion. I feel deeply his loss as a friend, as an adviser, as a counselor, as a brother, and as a member of this church and congregation my loss is a personal one in a very broad sense, and it is with extreme difficulty that I even attempt to speak words of consolation in this presence, as I am in special need of them myself.

As I look over this congregation, as I look into your faces, and upon these symbols, what more need I say with reference to the departed? These tears, the tears that have fallen since last Tuesday night are symbols deeper and more expressive than language, with reference to the life and labors of him who has gone from us. Everything around us in this room, speaks to us of his worth, of how his life seemed to touch everybody in this community. The life he lived came in contact with all, great and small, high and low. He was the friend of all, no matter as to the class which they belonged or the condition of life they were in. So far as our common humanity is concerned he made no distinctions. He was ever ready to help and encourage the unfortunate, and made special efforts to lift up those who had fallen by the way. I have heard many expressions from those who have known him long and well, indicating how it was that he came in contact with so many and won their confidence and esteem. The influence he exerted was silent, but effective and far-reaching.

I need say but few words with reference to the deceased. You are all more familiar with his life work than I am myself. Many of you have known him intimately and for a long time. You know more about him than I do myself. I see before me many classes represented from the various walks and ways of life; from the business and professional life, from the shops, the stores, the lodges, the offices and the counting-rooms you have come to pay your respects and to express your deep sense of appreciation of a worthy citizen and co-laborer, who

has been called from your midst. You are here mingling your tears with these broken hearts. His was a life of simplicity that has made a deep and favorable impression upon us all. He won our hearts without making the effort. He was a man of few words, but he has by his noble, upright life, engraved himself, his strong personality in the very chambers of our souls. These tears you are shedding, speak louder and clearer than anything I can express as to his worth. I can readily appreciate your feelings by my own.

In making arrangements for this service I felt the need of help. We were assured that there were those in the ranks of the ministry of this city who would willingly say something with reference to the life and character of the deceased. It was a question of time. It was desirable on the part of the family that the services be made as brief as possible. We are very thankful that the ministry of our city is so well represented. I am sure I can bear from you to this group of mourners your sympathies and good wishes. By your presence, you clearly indicate that the departed was held in very high esteem by this whole community. I can truly say to these friends in sorrow, that they do indeed have the sympathy and the tears of this community flowing toward them in this hour of so deep a bereavement. I can do no more than point you to Him who is over all and in all. I can simply call your attention to the words of truth spoken for our comfort and consolation. I must also call your attention to the faith of our brother. It was unclouded and free from doubts. If you but look with that faith to-day toward the sky you will find everything bright and inspiring. So that while we are here in the presence of his lifeless form, while we are shedding our tears, we are not without God, and we are not without hope. We have God with us in our thoughts, and in our faiths. We have the future life very near us in our hopes. We feel assured that it is well

with our brother, and that he is not very far away from us. We are in sorrow to-day, so far as the home, the church, the city and the whole community are concerned. For when you met him in the home it would seem that he had never been anywhere else, so true was he in filling the place, in every sense of the word, as husband and father. Then when you met him at church, it would seem that all his love and energy were centered here. And so it was no matter where you found him, he was the same interested and unassuming person, absorbed in what was before him at the time. Next to his home was this church. He looked upon this room as one of the rooms belonging to his own house. He looked upon every room in this building as a part of the house where he dwelt. It was his religious home in the truest sense of the word. He had a deep interest in the welfare of this church. He had an abiding, living interest in everything—in the affairs of the city, the community, and especially for the poor and forsaken. I can but suggest to these bereaved frinds that they have cause for feelings of gratitude, that the Heavenly Father left him to you for so long a time. It is cause for thankfulness that he was permitted to keep up and move about, and take such a lively interest in that which concerned others, even up to the very last. It is truly wonderful how vigorously he held on to the leading questions of the day. Among the last things he spoke of was the church of his love. He did not forget that part of our humanity struggling for freedom. He even referred to Ireland in her misfortunes, and expressed the hope that she might soon be permitted to govern herself.

Then, when it came to the last, when his earthly vision had failed, he looked beyond, and with the eye of the spirit saw something, or somebody, that caused a smile to come over his face. It was a well-known smile, common to him when he met and greeted a friend. In this way he left behind a testi-

mony of the fact that he is now living; for after his earthly sight had given out, there was a vision to him brighter than he ever had before. We are, then, to think of him as living, and not dead. He lives now more than he ever lived before. He lives in the memory of these loving hearts, children and grandchildren. He lives in the memory of this church and Sunday-school. The class of which he was a faithful teacher cannot forget him. And, more than all, he lives in a brighter world than this, where sorrows are no more. He has met those who had passed on before. He has greeted wife and children with a kiss, and is at peace with his God. His memory is blessed and will linger in the places that knew him for many years to come.

Mr. Crosley closed by announcing that on the next Sabbath he would speak further as to the loss the church had sustained, mentioning that the deceased was the virtual founder of it, and that he had been connected therewith some fifty years.

The Rev. Dr. Miner of Boston was then introduced.

VII. *Address*, by the Rev. Dr. A. A. Miner.

A venerable citizen has fallen in your midst. The scores, if not hundreds, of venerable men in this presence attest the high place he held in your city, and the strong hold he had upon your respect. He was favored with a remarkable presence, towering above his fellows, may I not say, not simply in his physical altitude, but in the breadth, and generosity, and persistent fidelity and humanity, that moved him in all his life work. Where have you had a public enterprise in hand, that Eliphalet Trask has not been prominent in the work? Where have you had occasion to draw upon the resources of your best citizens, on which the Hon. Eliphalet Trask was not among the more liberal contributors? In what noble work of

charity or reform have you, venerable men, been engaged, in which you did not find a most hearty supporter, if not a wise and generous leader, in him whose venerable form lies silent in the embrace of death? Moved by no superficial consideration, but by those principles, those deep and profound convictions, that made him feel that his life was a part of every other man's life, and every other man's life a part of his, knit, as has already been intimated, to the lowliest and the poorest in your midst. Eliphalet Trask was one child in the great family of God. And he found it out. He knew it. He behaved like a brother to the whole family. Of course, human endeavors are limited, human opportunities are restricted, the possibilities of individual contact are still more restricted, but the principles of a good man mold, sweep the whole field of humanity: and out of those principles comes what a generous man, an assiduous laborer, and a persistent, watchful member of society may accomplish. His methods of doing good were not petty, not flimsy. He did not spend his energies in lifting a trifling woe from the burdened shoulder, and turn round and give his influence to intensify a hundred woes that he did not touch. Contrariwise, he knew what would strike to the very root of the world's mischiefs. A few days ago a most worthy Christian woman in my own city called upon me, and solicited my name, and whatever little influence it might give, to a pet scheme of hers, to found a charity a dozen or fifteen miles from the city, a home for the waifs of the town. She would gather, in the breadth of her love five hundred of them, and there do what she could to educate them, build them up in useful domestic industries, and prepare them for usefulness in life. You will say, what I say, that this was a noble conception. It would do some good. But it would leave multitudes of like waifs uncared for in the slums of our great city. A deeper method of work is possible. Instead of taking children from the

homes where they ought to be warmed into generous life by the love and example of father and mother, and putting them into a great institution, it would be infinitely better to adopt those methods which should lift up the homes into which they were born, and make them such homes as would recover them from the condition of waifs, or, better, such homes as would preclude their being waifs. I need not say that the venerable man whose life work is closed understood this matter. He believed in the principles of Christianity that would carry all endeavors down to the root of things. We hear much in our day about applied Christianity. It is a fitting enough phrase. It is not new in its meaning. The great master himself applied every principle he taught wherever he went, and every true follower of his from that day to this has repeated his example as best he could. But in the hands of many, or on the lips and tongues of many, it means a flower mission. All right and well in itself. It means an outing for poor children of a week more or less. Very good as far as it goes. But from such outings those children return to the same squalid homes in which they had spent their lives thus far. How much more comprehensive, how much deeper, how much more sublime, to elevate those homes by the removal of the curses that burden them, and perpetuate such renewed homes. The Hon. Eliphalet Trask long ago did not hesitate to repudiate the dominion of parties of whatsoever name, and to give himself to a work that has down to the present hour been despised among men. Nor did he care, save as his love of humanity made it painful to him, that he was among the ostracized. He saw clearly enough that so long as the masses in community are divided into great parties which resist and abjure this duty, they can be nothing else than what they are, with their leaders and party presses, and with corrupt forces poisoning the public mind and perpetuating these evils. You know

with what stability, with what persistency, he turned from the public view of things, and gave himself fundamentally to this work. And why? By no ostentation, by no mere formalism, by no copying of the tradition of his fathers, by no enslavement of, or thraldom to, superstition did he do this work, but out of the deep, calm, even, spontaneous principles of Christian conviction, and that universal humanity which Christianity enjoins. And O, my friends, if you will put aside for a moment all the prejudice of party feeling, all customary predilections, and look the faults of our so-called Christian communities directly in the face, and ask yourselves what it is that multiplies waifs, what it is that manufactures woe, what it is that burdens us with taxation, what it is that makes the cloud over the home of the drunkard, what it is that breaks the heart of the wife of the drunkard, and makes worse than orphans his children, tell me if there does not something remain in the way of applied Christianity, that we have not heartily entered into yet? Tell me if our Christianity—and I speak generally—if our Christianity, in the light of these facts, is not exceedingly thin? Prayers are good. Pious ejaculations are good. But God has a hundred times the respect for a prayer that is embodied in downright Christian work, than he has for petitions to Him to do for us what we ought to do for ourselves, and can do if we will. And when you have weighed that thought, you have got very near the convictions and living example of our departed friend.

You will not think it strange that with such convictions, our departed brother held a high place among his Christian brethren throughout our commonwealth, throughout our whole church, our entire general church. It is more than fifty years since I was accustomed to meet him at our state and national conventions. Always calm, free from bitterness or hate, candid, patient, true; true as the very needle to the pole, true as

the sun itself to its rising and setting, he never failed to exert a most wholesome influence, wherever he went. He was respected in all his labors in your city, whether in business or in the filling of office in the city or the commonwealth. As a representative he was more frequently met in our larger gatherings, state or national, than almost any other layman whom I recall. He was a wise counsellor, as you have already been truthfully told. He was a man whose very presence was a benediction, a man who in the few words uttered from time to time by him, would exert an influence that was wholesome, from which no man would shrink, which was still and true, and which has done not a little, allow me to say, in revolutionizing the general thought of many a man in our church: and as such a representative I am here, and glad to be here, to honor him. Such is my own number of years, that I might well call him "Brother Trask," but it is much more congenial to my feelings to say "Father Trask." I have never met him but with satisfaction and joy, and do not remember that there has ever been an occasion when I differed from him in any of the subjects under discussion, and that is a pretty strong assurance that he and I were right. I do not say this boastfully, of course, rather playfully, perhaps: but I say it to emphasize my conviction that the Hon. Eliphalet Trask desired nothing under heavens more unostentatiously or more truly than he did to be right in the influence he exerted. I am not surprised at the testimony which some of your venerable citizens have given me since my arrival here, that his labors in your midst, in the varied forms of business into which he entered, and in the varied public offices that he assumed, commended him to your confidence and good judgment. I am not surprised to learn that the children by the wayside were always glad to meet him. I should be very much surprised if those children and grandchildren, accus-

tomed to be taken in his arms, do not feel his loss as truly as you who are older, whether in the family or in the community at large.

And, my friends, as touching consolation, what can I not say. Tears have been referred to, but I scarcely feel that tears are befitting this occasion. A man who has reached so venerable an age belongs in that higher realm. God's ways are wise, often mysterious. Happy the heart that can feel they are wise, and bow in submission. The Psalmist, a thousand years before Christ came, did not hesitate to say, borrowing his figure from his own occupation as a shepherd, "The Lord is my shepherd." Grant the premise, and what is the conclusion? "I shall not want." Following the figure, he says, "He leadeth me in green pastures." Not an occasional opportunity to obtain the blessings of life. "He maketh me to lie down in green pastures; He leadeth me beside the still waters," still because deep and abundant. And remembering the duty of the shepherd to restore the wandering lambs, he adds, "He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake." And remembering, again, the duty of the shepherd to protect the flock against the ravages of beasts of prey, a duty which the Psalmist had at least twice discharged at the imminent hazard of his own life, he says, "Yea, though I walk through the valley and the shadow of death,"—observe, it is not death, it is only the shadow of death, and the shadow falls in the valley where for the flock all the fat things are,—"I will fear no evil." It is no evil. Why? "For Thou art with me; Thy rod and Thy staff they comfort me." If, a thousand years before Christ came, the Psalmist could speak with this confidence and joy, what ought not to be our condition of mind, when twenty centuries of Christian light have shone upon our pathway. Can we wonder that the apostle John should say, "We love Him because

He first loved us?" Can we wonder that the Master himself should say, "On these two commandments," love to God and man, "hang all the law and the prophets?" Can we wonder that the apostle Paul should add, "Love is the fulfilling," the *filling full*, "of the law." Bear ye one another's burdens, and so *fill full* the "law of Christ," and so live together as one family. O, with what shamefacedness should we remember that we are so slow, and cold, and superficial, that, forgetting these truths, we are too apt to lay our emphasis upon something that waits to be seen. "Yes," says some hearer, "but all this is shadowy." About this corruptible putting on incorruption, how is it possible? "I cannot conceive it," says an intelligent man, a little secularized, whose thought has been drawn away from high things, and centered upon visible things: "how is it possible for the human soul to live beyond the grave?" The question of method, how is it done? We fold our arms, friend, and confess to you, frankly and openly, we do not know. What then? Superstition? Not a whit. What then? This: while we have come to know much about many things, there is absolutely nothing that we know all about. I appeal to you, men of science, professional men. I repeat it. Scientists have grown egotistic and dogmatic, and they charge dogmatism on the pulpit. They have, indeed, come to know and make revelations about many things to a great extent, but, absolutely, nothing is known to its very roots. Every fact, every experience, whether within or without us, strikes its roots into unfathomable depths. These beautiful testimonials of affection, so profusely presented, may serve as an illustration. You cast a tiny seed of the lily into the black, offensive earth, and when it springs up, it unfolds the most delicate whiteness, and exhales the most delicious fragrance. But, you ask how it is possible for that minute seed to unfold from the blackness of the earth such

whiteness, and to exhale from the offensiveness of the earth such delicious fragrance; and the wisest philosopher can no more answer you, than the unborn babe. We think we are very wise about these things, but we know very little, and what we know is very superficial. The mineralogist will tell you from the form of the crystal what is the nature of the mineral, for it has always a given geometric form. Now, how is it possible to make an invisible power, operating by a common law, to work one form in one case, and another form in another case? The method entirely eludes us. It is absolutely beyond us. What, then, if we do not know the way into the realm eternal? It only places these high things of God in the same category with the ordinary things of life. We cannot deny these mysteries that lie all about us, whose depths no human science can explain, or has been able by its fathoming-line to measure. Who, then, can wonder that we have never been able to lift the veil, to look into the face of the Almighty, and read the mystery of immortality? Let a master mechanic of your city lead his little child through a wondrous machine shop, and that child will see one wheel moving one way, and another wheel another; and he says, "Father, how is this? I cannot understand it. One thing undoes what another accomplishes." The father is obliged to say, "Not until you have learned about the laws of mathematics, and been trained in the laws of mechanics, can you fathom it." There is a good deal in the realm of matter and of spirit that remains for investigation. You can teach a young child as wisely as young child was ever taught, pouring into its ears all the wisdom of the greatest philosophers, and Christian philosophers at that, and yet it is not until he has been reared in the alphabet of right living and Christian principles; it is not until he has gone into the world and tested those principles; it is not until he has moved among his fellow men, with men in abrasion

one with another; it is not until the principles of righteousness are ingrained into his very soul, that he can know what the peace of the venerable Christian means. We are children in the hands of God. He is dealing with us as seemeth to him good. One man thinks one thing and another another. It is the glory of our institutions at present to leave every man to think his own thought, and move the general thought, as far as he is able, with a view of the general advancement.

I beg, my friends, in closing, to present my sympathies with you in your bereavement, by the stroke that has fallen upon the tall oak in the midst of this family forest that has fallen; and to commend to you, so far as you shall find it in your calmer judgment to be in harmony with the teachings and precepts of our Lord and Master, to emulate these virtues, and enlarge upon this gracious influence, with the power that this life has shed upon and infused into the community, and thus carry forward to a noble completion the gracious work of which so much has been done.

VIII. *Closing words*, by Rev. Mr. Crosley.

I just wish to repeat a farewell word to our brother in behalf of this congregation and these friends. And I now say, farewell, in behalf of this church and this place, where he was a member, and where he delighted to be, and where he has so often come. A week ago last Sabbath he sat in that pew that is now draped, and it seemed to me that I was speaking to him for the last time. It came to me in spite of myself, and frequently, as I looked into his face. It seemed to me that he was looking through windows into the life that is to come. For whenever I referred to that life, his eye seemed to brighten, and indicate that that was the life he was about to enter upon, so I will repeat these lines:

"Yet must we part and, parting, weep;
What else hath earth for us in store?
These farewell pangs, how sharp and deep!
These farewell words, how sad and sore!

"Yet we shall meet again in peace,
To sing the song of festal joy;
Where none shall bid our gladness cease,
And none our fellowship destroy.

"There hand to hand, firm linked at last,
And heart to heart enfolded all;
We'll smile upon the troubled past,
And wonder why we wept at all."

* * * * * * *

"There are brighter skies than these I know,
Lands were no shadows lie,
Fields where immortal flowers bloom,
And founts that are never dry.
There are domes where the stars are never dim,
Where the moon forever gleams,
And the music-breath of the radiant hills
Sweep o'er the crystal streams."

There in that bright land we leave the spirit of our brother, and bear his lifeless form to its kindred dust.

IX. *Singing.*

Chant—"GATHERING HOME."

They're gathering homeward from every land,
One by one, one by one.
And their weary feet touch the shining strand,
Yes, one by one.
Their brows are inclos'd in a golden crown,
Their travel-stain'd garments are all laid down,
And cloth'd in white raiment they rest in the mead,
Where the Lamb of God his saints doth lead.

Gathering home, gathering home.
Fording the river one by one.
Gathering home, gathering home,
Yes, one by one.

Before they rest they pass thro' the strife,
One by one, one by one.
Thro' the waters of death they enter life,
Yes, one by one.
To some are the floods of the river still
As they ford on their way to the heavenly hill;
To others the waves run fiercely and wild,
Yet they reach the home of the undefiled.
Gathering home, etc.

We, too, shall come to the river side,
One by one, one by one.
We are nearer its waters each eventide,
Yes, one by one.
We can hear the noise and dash of the stream,
Now and again, tho' our life's deep dream.
Sometimes the floods all the banks overflow
And sometimes in ripples and small waves go.
Gathering home, etc.

Jesus, Redeemer, we look to thee,
One by one, one by one.
We lift up our voices, tremblingly,
Yes, one by one.
The waves of the river are dark and cold,
We know not the place, where our feet may hold.
May Thou who didst pass through, in deep midnight,
Stand by us, and guide us, our staff and light.
Gathering home, etc.

ODD FELLOWS' SERVICE.

The burial service of the I. O. O. F. was conducted by officers of the Hampden Lodge, No. 27, Harrison Johnson, Chaplain; Daniel A. Hopkins, Noble Grand.

RESOLUTIONS.

RESOLUTIONS.

FIRST UNIVERSALIST SOCIETY.

Whereas, Since we last met, Eliphalet Trask and Ruby Squier Trask, his beloved wife, both organizers of this Society, both founders of its Church and Sunday School, have been called to their home on high. In one we have lost our presiding officer for all our years, our most faithful and efficient worker, our most consistent and devoted friend, counselor and brother; in the other, a tender and devoted sister, always with us in all good works and deeds. In both, our chiefest man and woman; therefore,

Resolved, That we place upon our records how deeply and keenly we feel our loss; but that deprived of their wise counsel and tender companionship, we still have ever in our possession their clear faith, their ardent hope and their bright example.

Resolved, That we convey to the afflicted family and immediate friends, in their double bereavement, our sincere sympathy, and pray that they may be comforted by the faith so well kept and so well lived, by our departed friends.

M. CROSLEY,
H. S. HYDE,
WM. W. GARDNER.
Committee.

Springfield, Mass., Feb. 19, 1891.

FIRST UNIVERSALIST CHURCH.

Whereas, In the dispensation of Divine Providence, Eliphalet Trask, our associate in St. Paul's Church since its organization, has been called upward to a better life; therefore,

Resolved, That we will give some tangible expression of our love and esteem for his character and our thankfulness for the blessings his life has given us.

Resolved, That his manifestations of faithfulness, so great, so exceptional in every phase of his public or private life, commands our admiration, and makes him a leader for us to follow in that particular virtue which distinguished him from the multitude of men.

Resolved, That while we here express our sorrow at the loss of our associate, we will honor his memory by striving to imitate those qualities of his nature which in himself he taught us to approve.

Resolved, That we extend to his family our sympathy and condolence, with the comforting assurance that his spirit will console us so long as we heed its admonitions to ever be true to what our judgment believes to be right.

Resolved, That we will place upon our records this preamble and resolutions, and also transmit a copy to his family.

W. W. GARDNER,
R. F. LEACH,
H. V. LEWIS,
Committee.

At a meeting of St. Paul's Church, held Thursday evening, December 25, 1890, it was voted to accept and adopt the above resolutions.

Attest: HENRY V. LEWIS, Clerk.

Agawam Paper Company.

At a meeting of the Stockholders of the Agawam Paper Company, held at their mill on Tuesday, January 20, 1891, the following resolutions were passed :

Resolved, That in the removal by death of the Hon. Eliphalet Trask, the President of this Company since its organization in 1859, we recognize the loss of one who has always taken an intelligent interest in the affairs of the Company, and has contributed by his counsel and advice to its business and prosperity, and the community has lost a valued and honorable citizen.

Resolved, That we tender to the children and friends of our late President our heartfelt sympathy in their deep affliction.

Resolved, That these resolutions be recorded in the records of the Company by the Secretary, and a copy be transmitted to his family.

Attest : Wm. K. Baker, Secretary.

Hampden Savings Bank.

At a special meeting of the Trustees of the Hampden Savings Bank, held December 11, 1890, the following resolutions were adopted :

Resolved, That the Trustees of the Hampden Savings Bank in fulfilling the sad duty of recording the death of our honored President, Eliphalet Trask, cannot refrain from adding to their expression of great regret at the loss of his valuable services to this Bank, the expression also of their own personal feelings of grief and bereavement. Eliphalet Trask as he grew to an honored and ripened old age, kept fully abreast with the times. His personal virtues, his intellectual vigor, his kind heart, his practical interest and help, and his rare business judgment, all kept bright and active to the end, and render his death not alone our loss, but a loss to the community in which he lived so long, and which he loved so much.

Resolved, That our profound sympathies are hereby tendered to the family of our deceased friend in their deep affliction.

Resolved, That these resolutions be entered on the records of the Bank, and a copy be sent to his family.

First National Bank.

At a meeting of the Board of Directors of the First National Bank of Springfield, held Tuesday, January 13, 1891, the following resolutions were offered by James Kirkham, and were unanimously adopted:

Resolved, That in the removal by death of the Hon. Eliphalet Trask, a member of this Board the past twenty years, we recognize the loss to this Board of one of its most efficient Directors, and to this community of a valuable and honored citizen.

Resolved, That we tender to the children and grandchildren of the deceased the sincere sympathy of the members of this Board.

Resolved, That a copy of these resolutions be placed upon the records of the Board, and also be transmitted to the family of the deceased as a token of our real sympathy and respect.

D. A. Folsom, Clerk.

Mutual Fire Assurance Company.

[Extract from the Records.]

Mr. V. N. Taylor then presented the following resolution, and moved that it be accepted and adopted by a rising vote, and it was so voted:

Resolved, That in the death of Hon. Eliphalet Trask, for eighteen years a Director in this Company, who died of pneumonia, on Tuesday, the ninth of December, instant, after a short illness of four days, at the age of eighty-four years and eleven months, and who was so long and pleasantly associated with the

members of this Board, demands of us a willing expression, not only of our deep sympathy with his family, but also of our appreciation of his services to the Company, and to this community, as well as to our high respect to his memory. Of strong and commanding will; of incorruptible integrity; considerate and charitable in his judgment of men; fearless in doing his duty as it was given him to see it; thoughtful and kindly in all his relations to the members of this Board; interested heartily in the things of the present, and interesting in his reminiscences of the things of the past, we feel that in his death has gone a good man, a good friend, a good citizen.

Resolved, That a copy of this resolution be sent to his family and spread upon the records of the Company.

A true copy. Attest: FRANK R. YOUNG,
Secretary.

TRIBUTES OF THE PRESS.

TRIBUTES OF THE PRESS.

The obituary notices printed by the Springfield newspapers immediately following the death of Eliphalet Trask are here inserted as they appeared. For want of time in which to prepare them, it is but reasonable to expect that they should contain a few unimportant errors. Those have been corrected in the biographical sketch given in preceding pages. They are, in the extracts, so closely interwoven with statements of opinion that it is difficult to make changes in them without materially altering the spirit of each. They very truthfully reflect the estimate placed upon Mr. Trask by his neighbors and friends.

Right thinking, right believing, industry, temperance and frugality were the inspirations of his own life—principles which he held as of the highest importance. It gave him great satisfaction when others seemed to be guided by the same high impulse, and he rejoiced to see them following in the same path which he had chosen for himself. It was my privilege to have known him during his most active political life, when devotion to the right cost something. He carried through victory and defeat the same hopeful nature—never unduly elated by success, nor cast down by defeat. I have presented in the preceding pages the man as I knew him. The minor incidents, as well as those of higher importance are given that a just estimate may be placed upon him by those who are yet to follow, and who are to be inspired by his most worthy example.

HENRY M. BURT.

From the Christian Leader, December 18, 1890.

A sharp pang of personal grief came to me with the news that this honored citizen and noble Christian was dead. His eighty-five years might have suggested that he was in the period of precarious old age; but when I have met him he has been so buoyant of heart and so hale, and I have heard so uniformly that he was completing his eighty-fifth year with vigor and confidence, that I have naturally expected to meet him again under these earthly skies. I now recall that he has never seemed to me like an old man, or like one approaching age. He has had such fellowship with young people; he has kept such a discerning eye on the present aspect of affairs; he has been so ardent in his hope of human progress, so devoted to good causes that have engaged his heart—that he has always seemed to me, in perceptible degree at least, as I now recall, like a young man with life all before him. Occasionally, it is true, he would delight in telling of the old times; he did not forget his early struggles or limitations; it was a peculiar pleasure to him to speak to a sympathetic listener of the slights and social ostracism he endured in early manhood for the sake of his dearly-cherished Universalist faith. But his yesterdays were all cheerful. He made no suggestion, in tone or word, that to him the former days were better than these. So I had come to feel toward him as I would toward one who could not grow old—a perennial in earth's garden, a standard for the generations. During the twenty years that I have known him, I have scarcely noted the customary signs of age increasing upon him. Those who have been constantly in his presence may have observed them, but there was such light of youthfulness in him whenever it was my good fortune to see him, that the usual signs of fourscore years were most conspicuous by their absence.

But now the word comes that, from the time when his estimable wife, who had been the light of his earthly dwelling sixty-one years, was called to her long home—'twas, as I count the time,

only fifteen days before his going—he rapidly sank. The light of his earthly life then went out. An attack of pneumonia came. He quietly submitted. His old wish to live among his well-loved fellow-men failed in him ; he went yonder in peace.

My sense of personal loss is fresh upon me as I write such words of the good and true man as my heart prompts. He was once my parishioner ; and since the day of our first acquaintance he has favored me with a kindly friendship. His home—his patriarchal home, as it might well be called—has been temporarily mine repeatedly during the two decades past. To spend an evening and a night with "Gov. Trask" in Springfield, was a pleasant break in many a journey east or west. These things I say only as suggesting my right to speak of my old friend.

The external facts of his life have, I doubt not, before this been stated for public reading. For fifty-four years he was in the iron-foundry business in Springfield, and had growing and ample prosperity. Did ever one in all that period question his integrity or his leaning to the generous side in business ? As well question whether the sun dispenses light. His integrity, his honor, was ingrained and transparent. He was Mayor of his city ; he was a Representative in the State Legislature ; he was for three years Lieutenant-Governor of the old Bay State ; he was in the marrow of his bones, a patriot. In the war-time he gave himself unreservedly to the raising of regiments for the front, and was so true a friend of the soldier that he achieved the distinction of being elected an honorary member of the Grand Army of the Republic without having himself been an active sharer in the hardships of the field. His patriotic sagacity had its best opportunity at home. His most conspicuous trait, however, has been his steadfast and earnest devotion to the cause of temperance. His love for men made him hate alcohol with might and main. In the temperance cause he was ready to fulfill any duty, stand at any post, lead any forlorn hope, endure any human enmity. Nothing could discourage him in the good cause In the last conversation I was privileged to hold with him, I re-

call how confidently he predicted the time, yet himself scarcely expecting to live to see it, when the American people would arise in moral indignation and drive the saloon out of the land. He believed in law as an agent, but far more believed in the moral majesty and irresistible power of the right.

It is a peculiar delight to remember Eliphalet Trask in his home. What a home-loving man he was! Many of our clergymen have experienced the hospitality of the old mansion on Water street, and every one, I am sure, has been made to feel that the old place was thereafter, in some sense, his own home. Mr. Trask, and his wife as well—how perfectly the two were one in goodness and true greatness!—clung tenaciously to that old mansion. When his earthly fortunes warranted, he built an expensive modern house for his home. It was completed; the question arose whether, after all, he could leave the old place which had become sanctified by such memories of children and sorrow and happiness; and the dear old couple, who had fulfilled the very ideal of marriage, honored their past and exalted their true home love, by choosing to remain in their old home to the end of their days. Truly, it was a home-like place! If wanting in modern embellishments, it was beautified—on some family anniversaries almost glorified—as a memorial of happy years. One of the pleasantest things I remember of Gov. Trask, is a ride with him through the city of Springfield one autumn day, when, after he had with a citizen's pride exhibited the architectural improvements, he drove to the lower end of the city to show me the house in which he lived when he first came as a poor young man to Springfield. His moist eyes as he spoke of the children born in the angular little house, the affectionate interest with which he noted every change made in the place, revealed what an inward fountain he had in his home memories and domestic affections.

And what citizen of Springfield, what brother of our church in Massachusetts, does not know how truly, how profoundly, how zealously and generous he was a Universalist? He could as

soon have lived without his home as without his church. At one time he entirely owned the Universalist Meeting-house, and gave freely its use to the struggling Universalist parish, and in addition paid freely towards the pastor's salary. And he was so simple, so cheerful, so fraternal in his great giving! "Never fear the one-man power in a church," said a former pastor to me while I was in Springfield, "if the one man be Eliphalet Trask." Never was a man more free from self-assertion in the objectionable sense. Never was there a truer or more generous friend of any pastor who even moderately tried to do his best. Yet what a determined and heroic believer this rugged man could be. When it was seen that he was prospered in the things of this world some members of the First Church, in the days when the denominational lines were rigid, waited on him with an invitation to come into their church. "But I am a Universalist," he said. "Yes, but you want to stand well in the community; you know the Universalists have no standing; you can, if you have such religious hopes, be free to enjoy them quietly by yourself while among us." "I am as much obliged to you as I can be," said Mr. Trask, "but I feel it my duty to say that *my principles are not for sale.*" More than once I have asked him in reference to an anecdote which was current in reputed orthodox minister circles, and of which he was said to be the subject, if not the hero. Rev. Dr. Osgood of the First Church was passing the Universalist Church, the first one, while in process of building. "What building is this?" he asked of Mr. Trask. "It is a church, where the truth will be preached." "If it is," said the old wit, "some of your ears will tingle, I guess." "Yes," said Mr. Trask, "something like that occurred; but Dr. Osgood lived long enough to preach in that Universalist Church one Sunday, and to testify that its influence had been good in the community. These anecdotes will suggest to those who did not know Mr. Trask, the spirit that was in him. From the deeps of his soul, in every fibre of his great nature, he was a Universalist Christian. A member of the church, humble and reverent, a

teacher in the Sunday-school I believe to the very last, a Christian so good and true that he was in his later years—to his manifest joy—recognized as such by Christians of all denominations in the city. What an example in devotion and in the uplifting power of the great hope was he to all his brethren.

I have not attempted to analyze the character of this honored father in Israel. I write under impulse, rather than in calm reflection. Yet what a grand specimen of manhood he was. His commanding presence, his massive head and abundant shaggy hair, his penetrating yet kindly eyes, and not unhandsome features; these are the items I see in the photograph in my memory. And in the album photograph his hand once gave me —that hand, how hard to think it, now cold—I see the same characteristics. Some day the qualities of his personality may be fittingly summed up. He shall be my personal benefactor who does this work as it ought to be done.

It was a pang to me to hear of Mr. Trask's death. Now it has become, after a little reflection, a gladness to me to think of it. Beautiful that the two, Eliphalet Trask and his wife, who had shared life together more than threescore years, should go almost together into the world toward which they had so long looked with growing hope. In life they were united; in death not divided. Among all the victorious Christians it has been my blessing to know, I can recall none more worthy of praise than these. She was as great in her home as he was in the world. To them, if to any of any historic age, belongs the Crown of Life.

REV. DR. OSCAR F. SAFFORD.

Deering, Maine, December 11, 1890.

From the Springfield Republican, December 10, 1890.

The venerable Eliphalet Trask of this city, who was eighty-four years and eleven months old, passed away last evening after a brief illness. He was out driving on Thursday, but a cold rapidly developed into pneumonia. His indisposition was not regarded as serious until Monday, when a nurse was engaged. Undoubtedly the recent death of his wife had much to do with his breaking down. With the departure of this man, once Lieutenant-Governor of Massachusetts, the most picturesque figure on the streets of Springfield has been removed. He was of striking appearance, and kindly and companionable nature, liked by everybody, one of the links that bound the new life of this progressive city to the old days of the town, and he will be greatly missed. He had shared in public movements during all his mature life, and was full of the memories touching them all, and this made him exceedingly interesting. His appearance was attractive and grew more genial as he aged. He was of uncommon stature, and always carried a cane, which seemed to be a part of the man. His head was well shaped, crowned with abundant gray locks, the eyes deep set and looking out from under heavy eyebrows, the nose firmly cut, and under his gray and drooping moustache a cigar was always lurking. He was invariably present on important public occasions, being the one whose attendance had been longest and most faithful on the ceremonies attending the induction of our mayors into office, and large social gatherings were sure to attract him. He retained a wonderful degree of interest in life up to the last day on which he appeared in our streets. He had an absorbing attachment for his home, which was extended to everything relating to Springfield, and to the Universalist Church here, in which he was a pillar. The story and incident of his career offer materials of uncommon interest for such a sketch as this.

Eliphalet Trask was the son of Josiah and Eliza Webb Trask, and was born in Monson, January 8, 1806. His father died when

he was a mere lad, and as there was a large family he had to shift for himself. For a time he lived with his grandfather in Stafford, Ct., working for his board and clothes and attending school when he could. His trade as a foundryman was learned at East Brookfield, and he often related how he walked out there from Monson Sunday night so as to be on hand Monday morning for work. March 3, 1829, he married Ruby Squier of Monson, and two years later the couple moved to East Brookfield, where they lived until coming to Springfield in 1834. Here his brother, Lauren Trask, whose homestead stood nearly where Kinsman's store now is, was engaged in the foundry business, and this was continued by the two brothers at the South End. They soon separated, however, and Eliphalet Trask moved into a little white house at the foot of Court street, in the rear of which he fitted up a foundry. Then came the beginning of his prosperity, for the railroads were finding their way to Springfield and iron founderies were scarce. There are a few older residents who remember the horse-power blast furnace in the rear of Mr. Trask's house, where most of the hands in the shop boarded. Each new railroad increased the business. Mr. Trask secured valuable patterns and he made most of the frogs for the switches. He also set up the first stationary engine in the city. The foundry was soon moved to the west side of Water street, and forty-nine years ago last April the family moved into the house near the foot of Vernon street, which they afterward occupied, and where so many of the delightful reunions have been held.

Politically Mr. Trask did his first service of consequence to Springfield as one of its selectmen. It was a famous town meeting, that of April 7, 1851, for he was the only selectman sworn into office, such were the complications attending the anti-slavery agitation. When the city government was inaugurated Mr. Trask was elected alderman from Ward Two. He had early acted with the Federalists, but was soon identified with the Whigs, and the only one of the latter party chosen on the Board of Aldermen in 1853. He kept his seat on the Board of Aldermen

until elected mayor on a tidal wave in 1854. His administration was a stormy and conspicuous one. He was an uncompromising Prohibitionist, and chose Levi Roland for his marshal when he started to close the rum shops. No one questions that an honest effort was made to prohibit liquor selling, but with public sentiment against total abstinence, success was much hampered. One principal feature of his administration was the completion of the City Hall and the purchase of a bell, which had to be hurried on from Troy in order to be rung when the hall was dedicated. On retiring from the mayoralty Mr. Trask was elected to the Legislature, was returned in 1857, and again sent to Boston in 1862. He reappeared in the Board of Aldermen in 1870, but had held no public office in recent years, although repeatedly nominated on the Prohibition ticket.

In social and religious life ex-Governor Trask was active. He was one of the organizers of the First Universalist Church, and Mrs. George S. Lewis is the only survivor of those who labored with him. He organized a stock company that built the Universalist Church, now occupied as Sibley & Moore's grain store. When the Society was pressed, he bought nearly if not quite all the stock, and allowed the Society to use the building free of rent. Though an earnest supporter of the Universalist faith he was far from narrowness, and many will remember his recent remarks in the First Baptist Church dedicatory exercises. He helped Ariel Parish start the first high school here and went deep into his pocket to meet the expenses. His friendship with Governor Andrew gave him influence during the war, and he took an interest in the recruiting of regiments and their home support. At the recent Reunion of the Twenty-Seventh Regiment he was one of Captain Dwight's principal guests. He spoke, and his son, Henry F. Trask, sang a war song, and the veterans voted honorary membership to both with considerable enthusiasm. When the old company of Horse Guards flourished, there was no finer appearing man in red coat, flourishing a heavy sabre, than Captain Trask. With Odd Fellowship he was early

identified, joining Hampden Lodge, in which he passed through the chairs of the principal offices. He held the unique position of "Past Warden" in the Grand Lodge, resigning from the office before the expiration of his term. He was also a Mason, but in late years had not taken a prominent part in that organization.

In business matters Governor Trask held many positions of trust. He was one of the directors of the old Western Bank, and for years had been a director of the First National Bank, where he succeeded the late T. W. Wason. He was a director in the "Stonewall" Mutual Fire Insurance Company, and president of the Hampden Savings Bank, taking an active interest in its affairs up to his last sickness. He was also president of the Agawam Paper Company of Mittineague. For a time he was active in the Hampden Agricultural Society, serving for a time as its president. He was a stockholder in the Boston and Albany, and New York, New Haven and Hartford Railroads, and attended the annual meetings with regularity. He went down to New Haven this fall to vote at the Southern Railroad meeting.

Since the sad accident to Mrs. Trask last March, which resulted in growing weakness and death November 26, ex Governor Trask has not been the same man. The strain told on him greatly, and when he attended church the Sunday after her death it was remarked that for the first time Governor Trask appeared like an old man. He kept his grip with remarkable power, however, and insisted on voting at the recent city election, good-naturedly chaffing Mayor Bradford on the prospects the day before. His last appearance on a public platform was when the Irish envoys were in City Hall, and he was particularly impressed with Mr. O'Connor, of whom he spoke frequently.

Eliphalet Trask rose to prominence in State affairs when Nathaniel P. Banks secured the governorship in 1858, and the Springfield man served as lieutenant-governor during the three years that his chief sat in the executive chamber. Those were interesting times in politics. In 1854 the flood of Know-nothingism had risen in Massachusetts to sweep down the Whigs and

to lift Henry J. Gardner to the governorship by 79,000 votes, to 26,000 for Governor Emory Washburn, Whig, with 14,000 for Lawyer Beach, the Democratic candidate and a Springfield man, and 7,000 for Henry Wilson, the candidate of the young Republican party. Gardner was given three terms. In 1857, General Banks, fresh from his brilliant career as Speaker of the National House, was made the candidate for governor by the Republican party. The convention was held June 24, and Oliver Warner of Northampton was placed with him as the candidate for lieutenant-governor. Banks had also taken away from Governor Gardner a wing of the American party, and on that ticket Eliphalet Trask had been named for lieutenant-governor. But as the campaign progressed, the State committees of the Republican and Banks American parties met and pooled their issues on a single ticket. Oliver Warner retired as the candidate for second place and Trask was retained, while Warner was made candidate for secretary of state—the post which he held from 1858 to 1876. Another Western Massachusetts man, by the way, Jonathan E. Field of Stockbridge, was candidate for lieutenant-governor on the Democratic ticket. Governor Trask enjoyed his experience in Boston, and was re-elected for the three terms with Banks; but in 1860, just before the Republican State convention, Governor Banks declined a re-nomination, and with his retirement went that of Lieutenant-Governor Trask. John A. Andrew was then elected governor, with John Z. Goodrich of Stockbridge as his lieutenant.

Governor Trask stood with the Republican party thereafter until his temperance convictions led him to join the ranks of the Prohibitionists, where for almost a quarter of a century he had been a leader. Until advancing years lessened his activities he was the foremost man of Springfield in the third party, the leader in its caucuses and meetings, and prominent at the State conventions. The Governor was fond of telling how as chairman of the platform committee he on one occasion secured Benjamin F. Butler to draw up the platform for a Prohibitory convention.

which was duly accepted. The Governor, by the way, was always a warm friend of General Butler, and his position in the Prohibition camp did not prevent him from supporting "the old man" during his campaigns for the governorship, and he was one of the most enthusiastic local admirers of Butler.

Governor Trask was a democratic man, and a truly "Jeffersonian simplicity" characterized his life and surroundings. As he clung to his old home on Water street, so he kept his old office unchanged when everybody else was refitting and refurnishing. It is a quaint old-fashioned corner room in a two-story brick house contiguous to the foundry-yard, with ancient, well-worn high desks and stools, and plain armchairs of the early part of the century: on the shelves scattered castings and packages. Here the politics of nation, state and city were discussed with great wealth of reminiscence, between the Governor and his old friends, and many a hard-fought game of checkers absorbed their attention of an afternoon. The foundry before it burned down some fifteen years ago was even a more modest building than its successor; and as Governor Trask witnessed the flames conquer the weather-beaten flag-staff that surmounted it, he recalled the day when that staff was raised, in the Harrison log-cabin and hard-cider campaign.

To few people have been accorded happier home relations than to Mr. and Mrs. Trask. The golden wedding came in 1879, the sixtieth anniversary, also the occasion of a gathering of children, grandchildren and great-grandchildren, came ten years later. Six children survive: Henry F. Trask, Albert Trask, Mrs. Harriet F. Davis, Mrs. E. A. Chapin of this city, Mrs. Edward Newcomb of Albany, N. Y., and Mrs. William H. Hawkins of Schaghticoke, N. Y. No arrangements have yet been made for the funeral, which will, of course, be held in St. Paul's Church.

From the Springfield Daily Union, December 9, 1890.

Ex-Lieutenant-Governor Eliphalet Trask, whose illness with pneumonia was first announced in yesterday's Union, died last evening at his home on Water street. His death coming so suddenly is a shock to the community in which he has been prominent for over half a century, and was no doubt hastened by the recent loss of his wife.

Governor Trask has been one of the most picturesque figures in the Connecticut valley, and he was a man held in universal esteem. No man in any community has had a more honorable record than he made during his fifty-six years' residence in this city. Active in church and social life, trusted and successful in business, and honoring the important offices to which he was called, his whole life affords a good example of the best New England manhood.

Eliphalet Trask was born at Monson, January 8, 1806, and was a son of Josiah Trask and Elizabeth Webb, the latter a resident of Stafford, Ct., at the time of her marriage. Mr. Trask's father was a farmer and a natural mechanic, seldom finding it necessary to employ a man to do any piece of work. Eliphalet attended the common school at Monson till he was twelve years old, when he went to live with his grandfather at Stafford. While there he worked summers and attended school winters at "Furnace Hollow." He began work in a foundry when about twenty years old, and was engaged in that business till his death. He became an expert molder, and from 1828 till 1834 was employed in a foundry in East Brookfield. The work was hard and wages low—not more than ninety-two cents a day—but Mr. Trask was industrious and faithful, and few men can point to a record of more day's work in a year than he accomplished during that time. Those were the days of the old-fashioned blast furnaces, and it was necessary to work on Sundays as well as other days. One year he worked 329 days, the next 330 and the third 340, making a total of 999 days in three years.

During his residence at East Brookfield, March 3, 1829, Mr. Trask married Ruby, daughter of Solomon Squier of Monson, the ceremony being performed by Rev. Dr. Ely. The marriage was on Tuesday, and the day following was that of the inauguration of President Jackson.

In 1834, Mr. Trask and his wife decided to come to Springfield and make their home here, and the journey from East Brookfield was made by stage, October 1. In partnership with his brothers, Lauren and Abner, he established a foundry on South street, at Mill river, below the bridge, and Trask's pond took its name from his works. He remained there two years, and then sold his interest in the business to his brothers and built a foundry on Court street, on the present site of his brick dwelling houses, one of which is now occupied by his son, Henry F. Trask. After three or four years he established the foundry on Water street, which he has conducted ever since. The foundry now employs about ten men, but years ago the business was much larger than at present. Much work was done for the Western Railroad Company, and the patterns and castings for the first locomotive built in this city were made at Mr. Trask's foundry. He at one time had five pattern makers engaged on work for the railroad company, and the heavy iron arches which supported the roof of the old Union depot were made under Mr. Trask's direction. As many as forty men have been employed at different times.

Governor Trask began political life as a Whig, and his first presidential vote was cast in 1828 for John Quincy Adams, who had been nominated for a second term and was defeated by Andrew Jackson. He remained a Whig until the "Know-nothing" party came up; but he was no fugitive slave law Whig, and he and the late Rev. Dr. Osgood of the First Church worked together for years in connection with the so-called "underground railroad." When George Thompson of England came to Springfield in February, 1850, to speak against slavery—a public hearing having been refused him at Boston—Mr. Trask refused to join in the clamor which was raised against Thompson, and said

that he did not believe in muzzling any man. He and Dr. Osgood were with Thompson in the old Hampden House when the excited crowd gathered about the building. In the fall of 1857, just as the tidal wave of Know-nothingism was receding, the Republicans and part of the Know-nothings nominated and elected N. P. Banks for governor and Eliphalet Trask for lieutenant-governor. Henry J. Gardner was nominated for his fourth term as governor that year by a remnant of Know-nothings, and E. D. Beach was the Democratic gubernatorial candidate. Banks and Trask were twice re-elected, the Democratic candidate for governor in 1858 being Mr. Beach and in 1859 General Butler. The Democratic candidate against Lieutenant-Governor Trask in 1859 was the late Stephen C. Bemis of this city. In 1860 Governor Trask went to the National Republican Convention at Chicago, not as a delegate, but as a companion to the late George Ashmun and as a close friend of Governor Banks, who had developed considerable strength as a candidate for vice-president. Only a few months ago the Governor spoke to the writer of that convention, and referred to the many courtesies he received from Mr. Ashmun, who was chairman of the convention. Mr. Ashmun insisted upon his accompanying him to Springfield, Illinois, to notify Mr. Lincoln of his election, and of the little group which surrounded Mr. Lincoln when he was notified of his nomination, Governor Trask was one of the last survivors. When the Republicans of Massachusetts divided upon the issue of nominating General Butler for governor, Governor Trask espoused the Butler cause very warmly, and in recent years had not been closely identified with any party, but had voted as he pleased. In municipal politics he had been for many years a Prohibitionist, but in national politics he voted for Cleveland in 1884, and also, we believe, in 1888. When he was lieutenant-governor, H. Q. Sanderson was a representative from Ward Five, and they boarded together at Boston in the old Bromfield House, kept by Mr. Crockett. The Governor was as fond of backgammon and checkers in Boston as in Springfield, and whoever dropped into

the Bromfield of an evening was pretty sure to find the Governor measuring his skill at one of his favorite games at the hotel office.

Governor Trask was a member of the last Board of Selectmen which Springfield had, and under whose administration Springfield became a city. Probably there was never a more exciting election than that for town officers for the year 1851. The Thompson episode had stirred the town to its very depths, and even the United States Armory stopped work on town meeting day that the workmen might have an opportunity to vote. The only member of the Board of Selectmen who was elected at the regular town meeting was Mr. Trask, and a special meeting was necessary to complete the Board. When Springfield became a city, Selectman Trask was elected an alderman from Ward Two, and he was twice re-elected, and thus served under Caleb Rice and P. B. Tyler. Mr. Rice was mayor for two terms and was nominated by the Whigs for a third term. P. B. Tyler was the Democratic candidate, and there was also a third candidate, and there was no choice at the December election. At the special election in January, 1854, for the city government of 1854, the Whigs nominated Mr. Trask, who had been elected alderman at the December election, as their candidate for mayor, and Mr. Tyler was elected over him. In December, 1854, Alderman Trask was the Whig candidate for mayor, and the late E. D. Beach, who was a member of the first Board of Aldermen, was the Democratic candidate, and the vote stood 904 for Trask and 480 for Beach. With his service as mayor for the year 1855 Mr. Trask's official connection with Springfield's municipal administration ceased. The City Hall was completed and dedicated during his administration. Among the present survivors of the three municipal administrations with which Governor Trask was connected as alderman are : W. C. Sturtevant and H. Q. Sanderson, who were members of Springfield's first Common Council ; William Pynchon, E. W. Bond and T. M. Walker, who were in the second Common Council, and Frederick H. Harris, Tilly Haynes and Henry A. Robinson, who were in the Common

Council of 1854. W. C. Sturtevant was an alderman under Mayor Trask, and is the only survivor of that Board, and D. H. Brigham and John W. Hunt were in the Common Council. Mayor Trask's city marshal was Levi P. Rowland. When he retired from the mayoralty he was elected representative for the years 1856 and 1857, and was again elected representative in 1862.

He has for many years been president of the Hampden Savings Bank, and was also president of the Agawam Paper Company, and a director of the First National Bank and the Springfield Mutual Fire Assurance Company. He was also president for many years of the Agawam Canal Company.

Governor Trask became an Odd Fellow on January 6, 1845. Soon after he was chosen treasurer of Hampden Lodge and held that office for two terms, retiring to become Vice-Grand of the Lodge. In 1847 he was elected Noble Grand of the organization. He was the first Noble Grand to serve the six months's term, the change from three months being made just before his election. He joined the Agawam Encampment soon after its institution, and in 1850 he was Chief Patriarch of the "Camp." He soon became interested in the work of the Grand Lodge and several times efforts were made to induce him to become an officer of that body. Finally he accepted office long enough to be titled "Past Warden" of the Massachusetts Grand Lodge. He could not be persuaded to accept the highest office within the power of that body to give. In recent years he has only been present at Lodge meetings on special occasions. The annual gathering of the Hampden Lodge veterans was always an occasion of much interest to him. The members present at this gathering a year ago will remember with pleasure the anecdotes with which he entertained the audience, all of them having a direct connection with lodge affairs.

Governor Trask was one of the leading organizers and promoters of the Universalist Church, and to him and the late Thomas W. Wason, the church probably owes its existence, as

they gave helping hands just when they were needed. The Governor organized the company which built the old church on Main street, where Sibley & Moore now are, and finally became the owner of the building and furnished it to the church free of rent. Notwithstanding his loyalty and devotion to his own church, he was a warm friend of all churches and of all moral and educational movements and activities. He was a good man and a good citizen, and Springfield will miss him. At the celebration of the two hundred and fiftieth anniversary of the founding of the First Church, Governor Trask was an interested participant, and no one who heard his earnest plea at that time for right living, will ever forget his impressive and pathetic address. We shall all miss his familiar figure and his cheery greetings, for no man was too poor or too humble to be numbered among the Governor's friends. He was simplicity itself in his habits and his life, and after he built his new house on Court street for himself and his son, he clung to his old homestead on Water street because he and his wife "felt more at home there." Governor and Mrs. Trask's long wedded life was only shadowed in its happiness by Mrs. Trask's illness, and her death was the beginning of the end for him.

Governor and Mrs. Trask had an unusually long and happy married life, and the sixtieth anniversary of their marriage was celebrated by a family gathering at their home last year. They had ten children, six of whom are living, twenty-nine grandchildren, nineteen of whom are living, and four great-grandchildren. Their surviving children are Henry F. Trask, Albert Trask, Mrs. Harriet G. Davis and Mrs. E. A. Chapin of this city, Mrs. Edward Newcomb of Albany, N. Y., and Mrs. William H. Hawkins of Schaghticoke, N. Y. Their grandchildren are: Harry, Samuel and Jennie, children of Mr. and Mrs. H. F. Trask of this city; Charles B., Edward and Nellie, children of Albert Trask of this city; Edward, Leila and Ruby, children of Mrs. Newcomb; Frederick, Philip, Louis, Henry, Reynolds and Isabel C., children of Mrs. Hawkins; Ruby, daughter of

Mrs. Davis, and Laurancie, Lantie and Eliphalet T., the last being the city treasurer, children of Mrs. L. A. Tifft. The great-grandchildren, are two children, a boy and a girl, of Charles B. Trask of this city, and two boys of E. T. Tifft, all quite young.

From Progressive Springfield.

Ex-Lieutenant-Governor Eliphalet Trask, whose death occurred on the ninth of December, thirteen days after his wife's, was in every respect the typical business man who has made within the last fifty years Springfield what it is. His life was in the line of producing something, rather than following that fleeting phantom, speculation, which makes millionaires to-day and beggars to-morrow. The good old-fashioned New England notion that wealth must come from work and saving, were the characteristics and bent of his mind, and yet he was at no time so absorbed in accumulating wealth that appeals for charitable purposes, and other good works, were unheeded. His kindly nature and sympathy with those struggling under a misfortune that could not have been avoided, made him a ready helper and well-wisher. He has frequently said, "There is no mystery about gaining wealth—the true way is to spend less than you earn, each year, and in time you will have a handsome competence; that is all there is to it." Into public life he carried the same stern sense of duty that he maintained at home—faithfulness to every trust. No man had a higher sense of what we call "fair play." He wanted nothing for himself that he was not willing others should enjoy. In politics and in religion he wanted faithfulness to pledges, and the right of private judgment, and he was equally willing to accord the same to others. In all public questions which he deemed important he was steadfast and cared not for the opinions of others who might differ. The question for him to solve was, "Is it right?" He was often in the minority, fighting valiantly for what he held as best against those

whom he respected and agreed with in other matters. He was ever opposed to slavery, and his voice was ever on the side of freedom. He stood firmly for temperance because he saw the evils of intemperance and knew that poverty, wretchedness and crime followed as resulting causes. Few men changed less as old age came on. He had the same pleasant greeting, the same love of pleasantry, and the same interest in public affairs, both at home and abroad, that he did in earlier years. There was no feebleness in interest and no decay of intellect. Only little more than two weeks before he died he sat through the long address of Thomas Power O'Connor, in the City Hall, on the affairs in Ireland, and as he passed his contribution into the hat, he remarked, "It is worth something to hear such good speaking," indicating that popular appeals in causes in which he had an interest were as of much moment to him as when he was in the prime of life.

Selectman, alderman and mayor, were the offices he held at home, and lieutenant-governor, when General N. P. Banks was governor, was the most important office held in State affairs. He was for a long time one of the trustees of the Northampton asylum for the insane. At his death he was a director of the First National Bank, and president of the Hampden Savings Bank, and had been prominently connected with other business affairs, as director and president. He was president of the Agawam Paper Company from its organization in 1858 up to the time of his death. The company began business in 1859 and he had the proud record of having attended every annual meeting from the beginning, covering a period of over thirty years, and its successful business career was a source of satisfaction to him to know that others as well as himself shared in its prosperity. The large attendance at the funeral, held at St. Paul's Church, on Friday, the twelfth ultimo, testified to the great regard for him. He was born in Monson, January 8, 1806, and therefore lacked but little of being eighty-five years old. His early life was like that of many successful New England boys—a struggle for even

a living; but he entered upon his life work with energy and determination, and a magnificent success followed. Could he have had those advantages of a liberal education that now come to every boy, and maintained the same determination and pursuit of business, he would have been a man widely known and as widely felt. No man grasped the right of things more quickly than he, and although not a trained speaker he was always forcible, and at times even eloquent, in debate, especially when the wrong he was trying to meet had come near to him. His life has been a grand example to the community in which he so long lived, and it should be full of encouragement to the young about to start out to achieve wealth and an honored name.

From the Springfield Homestead.

The distinguished face of the venerable ex-Lieutenant-Governor will be seen no more forever in his accustomed haunts. He passed away on Tuesday evening of pneumonia, surviving his wife only thirteen days. Of his eighty-four years, and nearly eighty-five, fifty-six were passed in this city, which he served first as selectman, then as Ward Two's first alderman; again chosen to this office, on the Whig ticket, he served several years in succession. He was elected mayor in 1854, and, as staunch a temperance man then as at the close of his life, he made a herculean effort to enforce the liquor law. He was elected to the Legislature in 1856, 1857, 1862 and 1870, and was elected lieutenant-governor in 1858, on the Republican ticket, serving the three years that Nathaniel P. Banks was governor. Shortly afterward he joined the third party, in which he was a leader thereafter until his death. As active in church as in public matters, Governor Trask was the foremost Universalist of this city and vicinity. He was one of the organizers of the First Universalist Church and his co-operation and liberality did much to make St. Paul's Church what it is. His career as a business

man closed fully a quarter of a century ago, when he turned over to other heads and hands the management of his iron foundry, having accumulated enough property to enable him to pass his old age in good works and congenial pleasures. From his childhood in Monson to the close of his life Eliphalet Trask was pure gold. The six children who survive him are Henry F. Trask, Albert Trask, Mrs. Harriet F. Davis and Mrs. E. A. Chapin, all of this city, and Mrs. Edward Newcomb of Albany and Mrs. William H. Hawkins of Schaghticoke, N. Y.

The extended sketches of Mr. Trask's life which have appeared the past week might be still further increased by story and anecdote, so full was his life of action and incident. That he was hung in effigy, as stated in one paper, is a mistake. Those stirring days of abolition agitation brought this man's force of character and quick decision into play in a way which gave rise to the story. It was George Thompson, the English abolitionist, whose effigy swung from the elm tree still standing on Court Square, opposite the Chicopee Bank, and not the effigy of Eliphalet Trask. But the latter man was connected with the famous affair which stirred the town to its very foundation. It came about in this way: A small debating society, which numbered among its members Rufus Elmer and Dr. Church, and other well-known people, invited this Thompson, who was an ex-member of Parliament and a man of surpassing eloquence, to lecture in this city upon East India, a country which he had visited to investigate the slave traffic of the East India Company. The least symptom of anti-slavery feeling in Springfield stirred up a hornet's nest. Major Ripley, Superintendent of the Armory, and Master Armorer Allen were so anxious lest any discussion of this subject might endanger their chances in Congress for good appropriations for the local Armory, that they set about immediately to kindle a feeling against the Thompson lecture. They succeeded notably. On the day set for the lecture, which was Saturday, a howling mob, with fife and drum, marched the streets of the town, threw rotten eggs at the windows of the

Hampden House, where Mr. Thompson was stopping, and succeeded in preventing the delivery of the lecture. The next morning, as the good people of Springfield wended their way to the old First Church, an effigy of the lecturer dangled from the limb of the old elm. Sheriff Caleb Rice ordered the figure cut down immediately, but the excitement was not over. The anti-slavery people engaged a room on Sanford street, and on Monday forenoon Mr. Thompson and Wendell Phillips addressed as large a company as could be crowded into the room. The very man who beat the drum in Saturday night's mob was there, and among others was so eager to hear more from the famous Englishman that he called repeatedly for him, and Wendell Phillips retorted by reminding the company that they should have heard him Saturday night when he was advertised to speak. The meeting organized with a chairman and several vice-presidents, including young Eliphalet Trask, who was chosen on this occasion because on his own account he had opened the Universalist Church (which he almost owned) to abolitionist meetings when other churches were closed against them. This brave stand for free thought and free discussion established him in the favor of the abolitionists, although he had not announced himself such. A committee of prominent citizens, who feared his influence, visited him after the Thompson meeting and asked him to sign a document stating that it was without his sanction and against his will that he was appointed a vice-president of this anti-slavery gathering. Although he did not attend the meeting, and knew nothing of the use of his name thus, the stalwart young man thundered "No!" and his visitors retreated. One of the first results was the removal by Major Ripley of all the Armory patterns from Trask's foundry, where considerable Armory work had been done. Thereafter Major Ripley gave this work to P. B. Tyler & Co., on the hill. This episode served to bring young Mr. Trask into a prominence from which he never receded. He soon became an abolitionist, and in the famous contested election in 1851 he was the only

selectman elected, because he was the candidate of both the Whigs and Free-soilers.

The foundation of his fortune was laid by the work he did for the New Haven, Hartford & Springfield Railroad while it was building. The frogs for the switches were cast at his foundry, the company paying him partly in cash and the balance in shares of stock, which then had but little market value and paid no dividends. This stock Mr. Trask kept and increased afterwards by purchases, until he owned a large amount. He was a stockholder also in the Boston and Albany railroad, and an officer of various local enterprises.

St. Paul's Church could not accommodate all who wished to attend the funeral of Governor Trask yesterday afternoon. A quartet composed of James C. Ingersoll, George R. Bond, H. G. Chapin and Edward Morris sang "Watch, for Ye Know Not," "Thou Who Changest Not" and "Gathering Home." Rev. Marion Crosley read the Scripture lesson and Rev. Dr. A. A. Miner of Boston offered prayer. Mr. Crossley spoke feelingly of the deceased. He said he felt as if he were one of the chief mourners. He met Governor Trask twenty-five years ago in the West, when they were attending a general convention. Since then he had met him and served on committees with him. His wisdom and influence were always felt. When Mr. Crosley occupied the pulpit of St. Paul's Church for the first time, the face of the venerable ex-mayor was the only one before him that the speaker had ever seen before. "He was nearer to me than any one else in the church," said the speaker. "I feel his loss as a friend, an adviser and a brother. It is difficult to speak words of consolation, because I want to hear them. I need to say but a few words in reference to him because you all know him so well. His life of simplicity won us to him. These tears speak more eloquently of our feelings for the departed than anything that can be said." Mr. Crosley paid a tribute to the character of the deceased and referred to the fact that he was the founder of St. Paul's Church. Rev. Dr. Miner spoke of him as a leader

in the Universalist denomination, not alone here, but throughout the country. He spoke of his public work, his broad charities, his interest in public enterprises, his work in temperance and other reform lines. Eliphalet Trask was one child in the great family of God, and he found it out; he lived with his fellow-men as a brother. Tears were not in keeping with the ending of such a life. When a man has reached that venerable age he belongs to the other world.

The pew which Governor Trask had occupied was draped with green and on the seat rested an open book from his Sunday-school class, bearing the word "Teacher." A cross, a scroll, a floral sickle across a sheaf of wheat, an Odd Fellows' design, and numerous bouquets of flowers were about the casket and pulpit. The Odd Fellows' burial service was read after the other. Messrs. Henry F. and Albert Trask, sons, and E. T. Tifft, Charles B. Trask, Edward Newcomb of Albany and Philip, Louie and Henry Hawkins of Schaghticoke, N. Y., grandsons, were the bearers. Mayor Bradford and the entire city government attended the funeral in a body. John Ledeaux, who has been for forty-three years in Governor Trask's employ, W. W. Thomas with thirty-seven years of service, and M. P. Hickey and T. A. King, each with twenty-two years of service for Mr. Trask, occupied a pew together.

From the Springfield Daily Union.

To the Editor of the Union:

When a true and good and honorable man dies, our memory of him naturally reverts with mournful pleasure to the many things he may have done or said, especially if we were personally cognizant of the things done; or if things were personally said to us; and thus, my mind goes back to some less than a year ago, when I met ex-Lieutenant-Governor Trask at a religious meeting in St. Paul's Church vestry, during a week's series of preaching services, last winter. It was on the last two evenings of the

series. I was early there as was the ex-lieutenant-governor, who sat at my side, near the pulpit, each evening. He greeted me in his usual genial, friendly manner, and at once entered into conversation with me on various topics. I said to him, for one thing, that I had seen in the *Union* a few days before, that some one had shown its editors an old State ticket with the names of Nathaniel P. Banks and Eliphalet Trask at its head. "Yes," he said, "I saw it:" then remarked, "I served with Banks the three years he was governor." I remarked that I voted that ticket. From that we went on to talk of the stirring political times during the Fremont campaign of 1856, and just before the war of the rebellion broke out. Then he told me of his being a delegate to the National Republican Convention in Philadelphia, in 1856, that nominated John C. Fremont for president. I will say here, that I have not seen this part of his political life stated in any of our papers. The *Union* mentioned, however, that through the urgent invitation of George Ashmun—a chosen delegate to the Chicago convention in 1860 that nominated Lincoln, and of which Mr. Ashmun was the chairman—he went to Chicago to witness the convention proceedings, and also went after the convention, by request, with Mr. Ashmun, to be present at the tendering of the nomination to Mr. Lincoln—a notable event, truly. The ex-lieutenant-governor related to me a fact, not generally known, that "some of the Southern delegates to the 1856 convention—Clay Whigs, I suppose,—came there with revolvers in their pockets, and in laying aside some of their wearables in the cloak-rooms, placed their revolvers upon them, for the purpose," as the ex-lieutenant-governor said, "to intimidate the Northerners: but the Northerners did not scare worth a cent, but went ahead and nominated their man, Fremont, to the Southerners' chagrin." "This fact," he said, "shows the feeling at the South that was brewing, and culminated at last in the civil war, four years afterward." I replied to this, that "I remembered very well the forebodings I felt during the Fremont campaign, that some terrible calamity was coming upon our

country, because of the excited state of feeling of the Southern oligarchy, who were determined to rule or ruin. I could hardly believe it could be civil war, but I felt something terrible was to happen. I said I suppose thousands of others felt similarly, and our feelings proved to be a prescience of that four years' terrible, bloody struggle that came through Lincoln's election, or was made to come by that election.

One other thing the ex-lieutenant-governor related to me, which was this: "In the last year of the governorship of Governor Banks, one morning in the council chamber at the State House, the governor in talking to me, made this remark in very emphatic language,—'There is going to be one of the d—dest, bloodiest wars this country ever experienced.' I was amazed, and asked, 'Do you believe that, governor?' 'Believe it, yes, and you mark my works, it will come very soon, too!'" The ex-lieutenant-governor apologized to me for the governor's profane expression, "that if forcible, it was not elegant, but it seemed to emphasize the governor's convictions as nothing else would." He said, "The governor had a prescience, we must believe, that a political crisis was fast precipitating itself upon the country, as thousands of others did, but none could give a clear reason why, only that it was their feeling, so profound was the impression on people's minds." I made this reply to the ex-lieutenant-governor, that "I had a cousin, a Northerner, who was an assistant editor on the leading Democratic paper South, the Charleston *Mercury*, who afterwards told me, that after Lincoln's election, he was thoroughly convinced that secession was to be a real thing, and that he resigned his position and retired before the terrible blow was struck, he was so certain of it. He learned this fact from the leading men South, who came into the *Mercury's* editorial rooms, for they were earnest and outspoken, and emphatic, as to their determination; so it now seems that secession was in the air and that Governor Banks, with thousands of others, felt it, knew it, all over the North, as the South were sure of it, by their own decision." The war came, and, oh, how terrible it was!

Now, that it comes to my mind, I will relate a touching incident happening on this particular evening in question. When the ex-lieutenant-governor came into the room, he seated himself in an armless chair. With sharp, observant eyes, a young lady back in the audience detected this, and came up the aisle to one corner of the room, and from it brought an armchair, with a request that he should take it, as he did, with a smile and a "thank you;" and then said to me, "that the young lady was one of his Sunday-school class, who thought it would be easier for him, and that the chair was the one he sat in in his large class of young ladies"—pointing to the corner where the class assembled on Sundays. I felt the touching force of this tender and considerate act on my own feelings; for I saw the watchful solicitude with which his Sunday-school class regarded him. Let me add in this connection, that I heard the ex-lieutenant-governor say to a city minister, last summer, that "he had been a Sunday-school teacher for upward of forty years, and still loved the Sunday-school as well now as ever in his life." What a noble record!

Now I will relate something of the second evening at the vestry services. The ex-lieutenant-governor occupied the same seat as the evening before, near me. He stated to me who was to preach, and gave me a little history of the preacher, Rev. Mr. Farnsworth. From this he went on to speak how it was he became a Universalist. When a boy he lived at Stafford, Ct., and was brought up in the strictest tenets of Calvinism, his mother being a strict Baptist; that he used to go with her to meeting; that the great founder of Universalism, Rev. Hosea Ballou, used to often preach in Stafford, and having a boy-curiosity to hear him he would slip out of the Baptist meeting and go to hear him and then get back again before meeting was out, so to make all appear well to his mother, who would have been horrified if she had known where he had been; thus, he heard Mr. Ballou, when possible, and not have his mother know of it. This kind of preaching made a strong impress on his mind; it appealed to

his reason and his heart; it seemed to him to be more like the teachings of Christ than any thing he had ever heard before; that it unfolded to him the loving fatherhood of God, instead of a repellant, wrathful God; that all men were his children, whom the good Father would not cast off forever from his presence, but would somehow, some way, bring them all to himself finally; that Christ, his loving Son, had made the way plain, and would lead all men to the Father by the Holy Spirit, and that all at the last would find a haven of rest in the eternal kingdom of this loving father. Thus, he said, he was led on, until the reasonableness of universal salvation commended itself to his reason, his heart and his whole soul; that he had been seventy years a Universalist, and had never wavered from that day to this. He here ended the talk, that I have repeated in outline, that has never been resumed; but that talk I shall never forget.

Now this grand old man has passed over to the "majority," on the other shore; and I am told that he smiled a welcome to death, when the transition came, and seemed to be anticipating a blessed home and a glorious rest, as if in a heavenly vision. In such a death I feel that I can never again criticise the denominational belief of any other person: for who will dare say another's belief was not the true faith? The ex-lieutenant-governor departed with the full conviction that Universalism is true; that his trust in God would not be in vain; that he was willing to abide by the result of that belief; that his loving Father would welcome him as his child into His ever-enduring kingdom. In this life and death creeds and denominational differences fade to nothingness, in my mind, in determining who shall merit the "Well Done" of the beneficent, loving Father of us poor weaklings of earth, when an exchange of worlds shall come to us. Who dares to be our judge, or can be our judge, but God? Less ecclesiastical formulæ and more true and holy living would do more to settle our denominational differences than any thing else, I do believe. It is a true adage, I think, "That none are all bad—that none are all good."

One other thought. I quote the first line of this paper: "A true and good and honorable man," and I might have added, "and great man;" for ex-Lieutenant-Governor Trask combined all these qualities, and more. He was "a true man;" true to himself, to his fellow-men, and to humanity;—"a good man," we know, for his goodness could be read of all men that ever saw or knew him; "an honorable man," for his whole life proves that, and his fellows, often, in years past, have made him their standard-bearer in places of position, and he added honor to his constituency and to himself, for he was never sullied with any dishonor; and, also he was a "great man;" a man who had qualities that would have made him more of a marked character than he was, if he had had the educational advantages of young men in our time; in fact, as it was, he has held many positions of trust, that few men in our day can ever have the privilege of holding the like. He had the qualities of a statesman, and would have done the duties of a statesman better than most of those do nowadays, in Washington. He was no orator or speechmaker, which passes with many men for statesmanship in our national Congress and elsewhere, but he was a faithful doer. He also had nobility of character that counts largely to make a great man. He was one who would greet you with a smile, not repel you with a cold look; you never would go from him with a chill that would make you say, "I will never speak to that man again." What a compliment for a man, to have men in his employ—one for forty-three years, another for thirty-seven years, and two others for twenty-two years each. It was a touching spectacle to see these men occupying a pew together at the funeral of their old employer with other mourners. The city and commonwealth have lost a great and good man. Truly, "a prince" among men has gone from us!

STEPHEN LAMSON.

Springfield, December 22.

DEATH OF MRS. TRASK.

From the Christian Leader, November 27, 1890.

The wife of our honored and venerable co-worker, Hon. Eliphalet Trask of Springfield, closed her earthly career Wednesday, November 26, at the age of seventy-eight. She began to fail about six weeks ago, and at the end all her six children were gathered at her bedside. Mrs. Trask was the daughter of Solomon Squier of Monson, and the youngest as well as the only survivor of fifteen children, eleven of them boys. She was married March 3, 1829, to Eliphalet Trask, and the couple lived in Monson until 1831, when they moved to Brookfield, while three years later they went to Springfield. For nearly fifty years Mr. Trask has occupied the house at 106 Water street. There their children have been reared, and their family anniversaries have been celebrated by children, grandchildren and great-grandchildren. Her children are Henry F. Trask and Mrs. H. G. Davis, twins, Albert Trask and Mrs. E. A. Chapin of Springfield, Mrs. Edward Newcomb of Albany, N. Y., Mrs. W. H. Hawkins of Schaghticoke, N. Y. City Treasurer Tifft and his two sisters are children of Mrs. L. A. Tifft, a daughter of Mrs. Trask, who died some years ago. Mrs. Trask was a member of St. Paul's Church almost since its organization, and she was actively identified in the society. Although she had been devoted to her home, her husband's career as mayor and lieutenant-governor brought her before the public, but she met the responsibilities with the simplicity and modesty that characterized her life. There will be abundant sympathy with Mr. Trask in the loss of the companion of sixty years, and with the other members of the family. Relatives of Mrs. Trask had come from Monson, Palmer,

Belchertown and other places, and so numerous were they that sixteen carriages were filled with the relatives alone. The singing was by the men's quartette, made up of Messrs. Chapin, Bond, Morris and Ingersoll, who sang "Only Waiting," "There is a Land Immortal," and "Come Unto Me." The bearers were Mrs. Trask's eight grandchildren. The flowers were unusually abundant and beautiful. Among the most striking designs were a standing wreath of ivy with a sickle of roses, a basket of red and white roses and violets, and a floral pillow with the word "Grandmother." Then there was a bunch of pearl roses with ribbon, a bunch of Easter lilies, another of ivy and white roses, and one of hyacinths and white violets. There were also several boxes of cut flowers, chiefly roses and chrysanthemums. The burial was at the Springfield cemetery.

From the Springfield Republican, November 27, 1890.

A long wedded life has been broken by the death last evening of Ruby Squier, wife of Eliphalet Trask, who yielded to the infirmities of old age, which were aggravated by injuries received in a trying exposure last March. It will be remembered that she wandered away from home March 17, and was found the following day with a badly broken arm and serious bruises. The broken member healed, and she recovered partly from the shock and exposure, but her mind had wandered. She pathetically repeated that she wanted to "go home," referring to the old family place in Monson. When able to drive out last summer, the family took her to the house in Monson, where she spent her childhood, and she returned on her 78th birthday. She began to fail a few weeks ago, and at the end last evening, all her six children were gathered at the bedside. Mrs. Trask was the daughter of Solomon Squier of Monson, and the youngest, as well as the only survivor, of fifteen children, eleven of them boys. She was married March 3, 1829, to Eliphalet Trask, and the couple lived in that town until 1831, when they moved to

Brookfield, while three years later they came to this city. For nearly fifty years Mr. Trask has occupied the house at 106 Water street, there their children have been reared, and there the family anniversaries have been celebrated by children, grandchildren and great-grandchildren. Her children are Henry F. Trask and Mrs. H. G. Davis, twins, Albert Trask and Mrs. E. A. Chapin of this city, Mrs. Edward Newcomb of Albany, N. Y., Mrs. W. H. Hawkins of Schaghticoke, N. Y. City Treasurer Tifft and his two sisters are children of Mrs. L. A. Tifft, a daughter of Mrs. Trask, who died some years ago. Mrs. Trask was a member of St. Paul's Church, almost since its organization, and she was actively identified in the society. Although she had been devoted to the home, her husband's career as mayor and lieutenant-governor brought her before the public, but she met the responsibilities with the simplicity and modesty that characterized her life. There will be abundant sympathy with Mr. Trask in the loss of the companion of sixty years, and with the other members of the family. Arrangements have not yet been made for the funeral.

From the Springfield Republican, November 30, 1890.

The funeral of Mrs. Eliphalet Trask was conducted at her late home on Water street, by Rev. Marion Crosley, at two o'clock yesterday afternoon. Mr. Crosley spoke briefly but feelingly upon, personal qualities and long and useful life of the dead woman, alluding particularly to her past activity in good works in connection with her church. He closed with consoling words for the family and friends, a large number of whom were present. Relatives of Mrs. Trask had come from Monson, Palmer, Belchertown and other places, and so numerous were they that sixteen carriages were filled with the relatives alone. The singing was by the men's quartet, made up of Messrs. Chapin, Bond, Morris and Ingersoll, who sang, "Only Waiting," "There is a Land Immortal" and "Come Unto Me." The bearers were

Mrs. Trask's eight grandchildren. The flowers were unusually abundant and beautiful. Among the most striking designs were a standing wreath of ivy with a sickle of roses, a basket of red and white roses and violets, and a floral pillow with the word "Grandmother." Then there was a bunch of pearl roses with ribbon, a bunch of Easter lilies, another of ivy and white roses and one of hyacinths and white violets. There were also several boxes of cut flowers, chiefly roses and chrysanthemums. The burial was at the Springfield cemetery.

From the Springfield Union, November 28, 1890.

Mrs. Eliphalet Trask, wife of ex-Lieutenant-Governor Trask, died at her home on Water street, Wednesday evening at 6.20 o'clock. She was seventy-nine years old, and was very well known and much respected throughout this section. She came of an old New England stock, being the youngest and the last of fifteen children. Her father was Solomon Squier of Monson, and she and Eliphalet Trask were married March 3, 1829. In 1831, she and her husband moved to Brookfield, and removed to this city about 1835. Their home on Water street has become a familiar landmark for a great many years, and the scene of many pleasant family gatherings. Mrs. Trask, in her younger days, and when she was in the full possession of her vigor, was prominently identified with church and charitable work, being an early member of St. Paul's Church. One of her daughters, Mrs. L. A. Tift, was the mother of City Treasurer Tift and his sisters. Mrs. Trask's other children are: Henry F. Trask, Mrs. H. G. Davis, Albert Trask and Mrs. E. A. Chapin of this city, Mrs. Edward Newcomb of Albany, N. Y., and Mrs. W. H. Hawkins of Schaghticoke, N. Y.

Mrs. Trask sustained a severe shock by the injuries she received, when, last March, she wandered away, trying to find her old home in Monson. Her broken arm was healed, but the shock to her system was so severe that she was never the same since. A

change for the worse set in Monday, and her mind wandered a little. She was in a semi-conscious state, and was surrounded by her children when the end came. Of a singularly sweet character and an earnest Christian, she belonged to a wider circle than those in her own home, and will be sadly missed. Much sympathy is expressed for ex-Lieutenant-Governor Trask, who has lost his life-long companion.

The funeral will take place at the old house on Water street, to-morrow afternoon at two o'clock. Rev. Mr. Crosley will take charge of the services, and the quartet which will sing, will consist of James C. Ingersoll, Edward Morris, Henry G. Chapin and George R. Bond. The burial will be a private one, and will take place at the Springfield cemetery. The bearers will be eight of Mrs. Trask's grandchildren.

From the Springfield Union November 29, 1890.

The funeral of Mrs. Eliphalet Trask took place this afternoon at two o'clock, at the old homestead on Water street, a large company of old friends being present. Rev. Marion Crosley had charge of the services, and delivered an impressive address on the life and character of Mrs. Trask. A quartet consisting of James C. Ingersoll, Edward Morris, Henry G. Chapin and George R. Bond sang three hymns, "Only Waiting," "There is a Land Immortal" and "Come Unto Me." Interment took place at the Springfield cemetery, and the bearers were the following grandchildren of Mrs. Trask: E. T. Tifft, Charles B. Trask, Samuel H. Trask, Harry B. Trask, Phillip Hawkins, E. T. Newcomb, Louis Hawkins and Henry Hawkins. The floral tributes were beautiful, and among them was a pillow from the bearers, inscribed, "Grandmother."

From the Springfield Homestead November 29, 1890.

Thanksgiving was turned into a day of mourning at the home of ex-Lieutenant-Governor Eliphalet Trask on Water street, the

house which has seen so many joyous family gatherings. Mrs. Trask passed away Wednesday evening, in her seventy-ninth year, with all her six children around her bedside. She was the daughter of Solomon Squier of Monson, the youngest of fifteen children, and the last to go. In March, 1889, Mr. and Mrs. Trask celebrated their sixtieth wedding anniversary, and the portrait which appears herewith was printed at that time in these columns beside that of her husband. The children are Henry F. Trask and Mrs. H. G. Davis, twins; Albert Trask and Mrs. E. A. Chapin of this city, Mrs. Edward Newcomb of Albany, and Mrs. W. H. Hawkins of Schaghticoke, N. Y. A daughter who died several years ago was Mrs. L. A. Tifft, mother of City Treasurer Tifft. Mrs. Trask was an active member of St. Paul's Church, and a much beloved woman.

A GOLDEN WEDDING.

A NOTABLE ANNIVERSARY.

The Approaching Golden Wedding of ex-Governor Trask.

From the Springfield Daily Union.

Decidedly the most interesting social event of the season will be the celebration, next Monday evening, of the golden wedding of ex-Governor and Mrs. Eliphalet Trask at their residence on Water street, where they have lived for thirty-seven years come the first of next April. The Governor is still so young looking and active a man, that it seems almost impossible he can have been married fifty years, and still more so that he can be seventy-three years old. But that is what the records say, and the golden wedding anniversary really having come round, there will be hosts of people happy to have a chance to offer their congratulations and express their good wishes on the occasion. Both Mr. and Mrs. Trask (the maiden name of the latter being Ruby Squier) are natives of Monson, and there they were married on the eve of the inauguration of President Jackson, March 3, 1829. Mrs. Trask's father, Josiah Trask, was a farmer, and he helped till the paternal acres until he was twenty-one, having only such means of education as were furnished by the common schools of the time. On striking out for himself he decided to learn the foundry business, at which he worked in Furnace Hollow, Stafford, Ct., and East Brookfield, before coming to Springfield, in October, 1834, to start in business on his own account. He has been engaged in the same business ever since, for some time in partnership with one or more brothers, and in different localities in the city, having, however, occupied the present site of his

foundry on Water street since 1841. Of his success in business it is only necessary to say, that beginning without means, he has gained a handsome competence, and he has done it by the practice of industry, thrift and prudence, which, added to integrity, have often brought rich returns to "self made men" in New England before, and which, "homely virtues" though they may be, will continue to pay better in the long run than any amount of vicious smartness. Doubtless Mr. Trask has had reverses, like others. But he has not whined about them. He has also had troubles and sorrows. Of the ten children with which his married life has been blessed, four "are not, for God took them," and many of the friends of his youth and middle life have passed on before. But with wife and six children still spared to him, and troops of friends yet remaining, he has reason to think, as we are sure he does, that life has brought him more of sunshine than of shadow.

Governor Trask has always taken a great interest in public affairs, and it is his prominence as a public man that makes the coming anniversary of more than private or merely local interest. So long ago as 1851, when Springfield was yet a town, Mr. Trask was one of the selectmen, and when the "infant city" was organized, he became an alderman, serving in the upper branch of the City Council in 1852, 1853 and 1854, and again in 1870. In 1855 he was mayor of the city, in 1857 and again in 1863 he was a member of the Legislature, and from 1858 to 1860 he was lieutenant-governor of the State, during the administration of Governor Banks. He was also county coroner for fourteen or fifteen years, has been a trustee of the Northampton Insane Asylum for eighteen years, has been one of the managers of the City Hospital since its establishment, and has held many other offices of trust and responsibility, both political and in connection with the Universalist Church, of which he has always been a prominent and active member, doing much for the building up of that denomination in this city and vicinity. Mr. Trask's zeal in the temperance cause is well known all over the State. He believes

in prohibition thoroughly and earnestly, and is just as pronounced in his opinions now as when prohibition was a political force of much greater importance than at present, or perhaps ever likely to be again.

Of course no man could have been as long prominent in public life as Governor Trask has been, without exciting enmities. His views have often been denounced, but no one has ever ventured to question his honesty or doubt his integrity. He has given and taken some hard blows in politics, as men in the front must. But his genial face belies him if he bears malice toward any man living, and we are sure that none of his political foes, of however long standing, bear a grudge toward him. On the contrary they will be among the first and heartiest to congratulate him Monday night, as he rounds out a half-century of happy married life. Owing to their presence being required at Washington, General Banks, General Butler, and other members of the Massachusetts delegation in Congress, who have long been associated politically with Governor Trask, will probably be prevented from attending the golden wedding, but the public men of the State will be well represented, and the home friends of Mr. and Mrs. Trask will be there in force, testifying by their presence and their words of their good will, and all wishing that the host and hostess of the evening may still "live long and prosper."