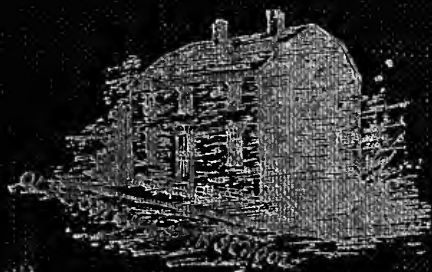


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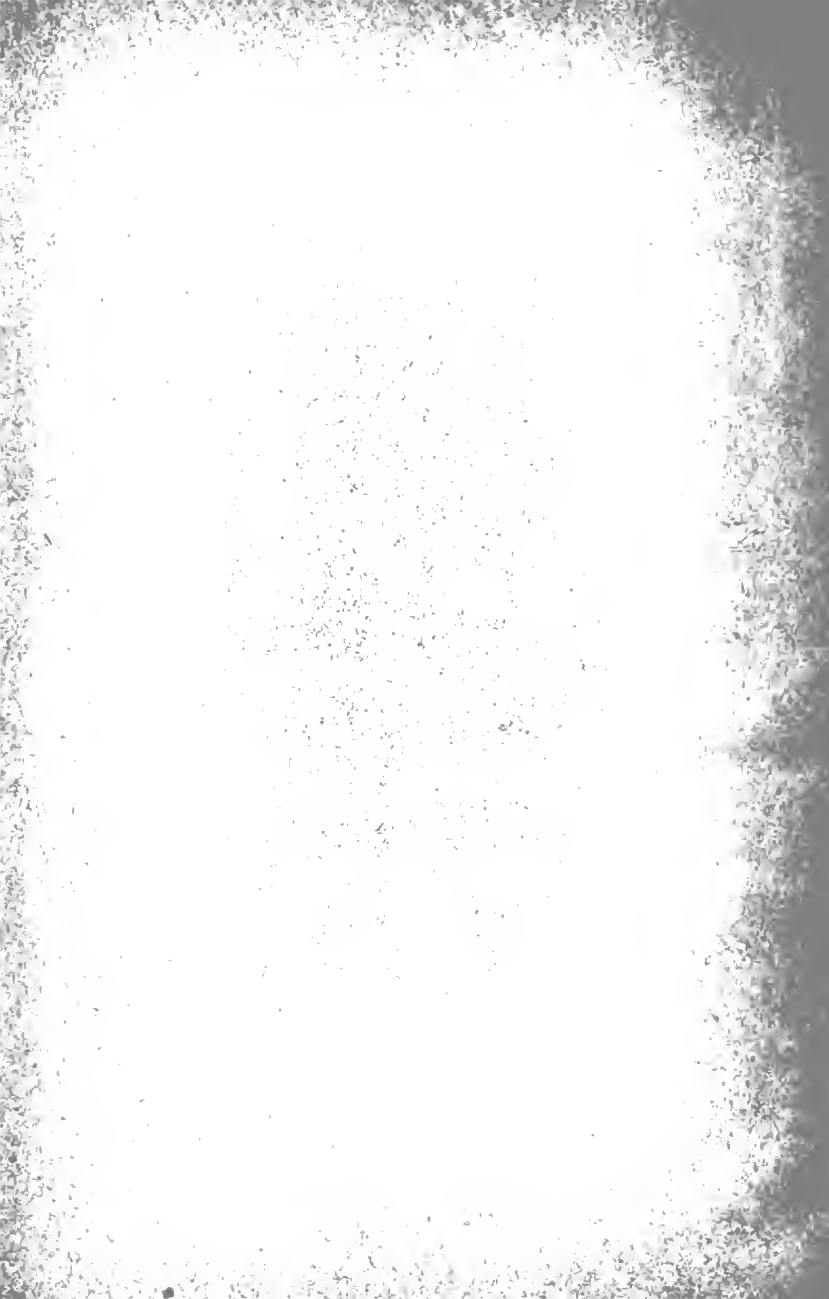
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Ezekiel Cheever: Schoolmaster.



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EZEKIEL · CHEEVER

HVIVS · SCHOLAE · PRAECEPTOR
PER · ANNOS · PROPE · OCTO · ET · TRIGINTA
· LONDINII · NATVS · A.D. MDCXIV · VIII · KAL. FEB.
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ASCITVS · A.D. MDCXXXII · PRIDIE · ID. IAN.
HANG · PETIIT · TERRAM · A.D. MDCXXXVII
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COTTON · MATHER · DISCIPLVVS · GRATVS · HVIC
OMNEM · NOVAE · ANGLIAE · ERVDITIONEM · ASCRIPSIT

TABLET IN THE BOSTON LATIN SCHOOL

Ezekiel Cheever Schoolmaster

INTRODUCTION BY
EDWARD EVERETT HALE, D.D.



By Elizabeth Porter Gould

*Author of "JOHN ADAMS AND DANIEL WEBSTER AS SCHOOLMASTERS;"
"THE BROWNING AND AMERICA;" "ANNE GILCHRIST AND WALT WHIT-
MAN;" "A PIONEER DOCTOR;" "ONE'S SELF I SING AND OTHER POEMS."*

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FIRST EDITION

Introduction



WAS greatly pleased when I learned that Miss Gould had consented to write the life of Ezekiel Cheever, for I knew how careful had been her study of the career of this interesting man. She knew more of him than anyone did; and now that I have read this valuable book, I need hardly say that I am delighted with her success.

I thought I knew something of Cheever myself. In one of the *Prize Books*, Mr. Benjamin A. Gould, the head master of the Latin School after 1816, had given a little sketch of Cheever's career; and as schoolboys in that old school we knew of his *Accidence*, and that he was one of the heroes of the school. I graduated at that school in 1835. The exhibition exercises of our class marked the second centennial anniversary of the school. In 1840 the Latin School Association was formed, of which I have now the honor to be President. I was the first Secretary of that Society and I edited its first catalogue. It thus became my pleasant duty to find what I then could of Cheever's life, and I like to acknowledge here the help which I received from that distinguished historian, Mr. Samuel Francis Haven, the accomplished Librarian of the American Antiquarian Society.

I say all this because it is with peculiar satisfaction, I may even say surprise, that in reading Miss Gould's book I see that she has found clues which we had not

suspected, and has so followed them back that she presents Cheever to us in our generation as a character much more real than he was even to the Latin School boys of fifty years ago. The history of New England is much better known than it was sixty years ago; and whoever traces the annals, which are so interesting, of the steps which made out of a trading corporation an independent state in one hundred and fifty years, has to consider among the initial agencies of that advance the education freely given by the State. Miss Gould has done me the honor to print at length in her Appendix a paper of mine prepared for *Education*. I have said in that paper that I do not believe that any other trading village in the world in the eighteenth century gave to one third of its boys and young men such instruction in the Latin language as Boston did. Whether trade carried them to Cadiz, to Lisbon, to Havana, to Brest, or anywhere else in the world, they could speak in the Latin language to the foreigner. No man can follow the history of the American Revolution without accounting for the make-up of such men as Sam Adams, James Bowdoin, Henry Knox, Joseph Warren, John Hancock. Four of these were pupils of the Boston Latin School, and Warren would not have been Warren but for its avail as a metropolitan school.

When one says this, he ought to know what made a school like that. Mr. Emerson left to us no wiser phrase than when he said, "It does not matter so much what you study as with whom you study." Who gave the Boston Latin School its repute? Who set the stand-

ard for the little village, which, at the common charge, gave every boy the best training of which that time had any idea?

Simply it was EZEKIEL CHEEVER, in the years between 1639 and 1708.

A first-rate life of such a man makes a very important addition to the history of New England.

EDWARD E. HALE.



Ezekiel Cheever
Schoolmaster



Ezekiel Cheever



WHEN Agassiz requested to go down the ages with no other name than "Teacher," he not only appropriately crowned his own life work, but stamped the vocation of teaching with lasting honor. In this vocation, Ezekiel Cheever stands out especially clear. Born in London January 25, 1614, in 1637, at the age of twenty-three, he came to Boston, seven years after its settlement. He did not remain there long, however, for the following year he is in the Indian region of Quinnipiack helping John Davenport, Theophilus Eaton and others found what was afterwards called the New Haven Colony. He was one of the famous little band who in 1639 in Mr. Newman's barn signed the compact for the religious and civil government of the colony; a "Fourth Colony of New English Christians," which, as Cotton Mather says in his *Magnalia*, was "under the Conduct of as Holy and as Prudent and as Genteel Persons as most that ever visited these Nooks of America." Referring to Mr. Eaton, who was chosen the first governor, he declares it was "the Admiration of all Spectators to behold the Discretion, the Gravity, the Equity," with which for about a score of years until his death he, as the "Glory and Pillar" of the colony, managed its public affairs. Doubtless the

young Cheever heard him say what Mather says was a favorite aphorism of his, "Some count it a great matter to Die well, but I am sure 'tis a great matter to Live well."

While Governor Eaton as the "Moses of the Christian Colony" was particularly engaged in civil affairs, John Davenport, as "the Aaron," was leading in church affairs,—his ministry, his discipline, his government and his universal direction continuing, as Mather says, for many years, even till after the restoration of Charles II., when the Connecticut and New Haven Colonies became one. He was a close student, so much so that the Indian savages called him, "So big study man." A graduate of Oxford University, he naturally desired to have a classical school for the youth of the new colony. Governor Eaton, who was a companion of his in their English life, sympathized with his idea. Who could better manage such than the young Ezekiel Cheever, who had been educated at an English university. He had married and settled down among them in a home of his own. Having been a student at Emmanuel College, "that Seminary of Puritans in Cambridge," as Cotton Mather called it, possibly he was better fitted for the work than if educated at other colleges. But whether so or not, in the same summer as the signing of the compact (1639) a school for boys, for "boys only as were to be taught to make Latin," was opened in New Haven in his own home, said to have been at the corner of Grove and Church Streets. Little Michael Wigglesworth, afterwards

famous as the author of the *Day of Doom*, was one of the pupils, his father being one of the townspeople. In his Autobiography he tells of being sent to school to Mr. Ezekiel Cheever, who "taught school in his own house," and of profiting so much in a year or two, "through ye blessing of God," that he began "to make Latin and to get forward apace." The records of the colony tell that this school was for the "better training up of youth in the town, that through God's blessing they may be fitted for public service hereafter either in church or commonwealth."

For several years Mr. Cheever received for his teaching twenty pounds a year, when, that "not proving a competent maintenance," it was increased to thirty pounds. A schoolhouse came later into being, said to have been built on the Green near Elm Street, a little west of Temple. (Blake.) Votes of both town and colony are on record for the grade of the school to be raised, and for Mr. Cheever's salary to be increased from the public treasury.

The young teacher was not blessed with riches. In 1643 his name is sixth in the list of planters and their estates, his estate being valued only at twenty pounds. Dr. Leonard Woolsey Bacon, in his "Historical Discourse of New Haven in 1860," declared that he was the "most picturesque character" in the history of the New Haven Colony. Though he came from an accomplished education in London, a contemporary of Milton and other classically educated young men, he did not, he said, "hesitate to apply himself to the small

things of colony life." He noted the repeated indications of the esteem in which he was held, "not only for his work's sake, but for his own. His pupils did not caricature him on the blank pages of his *Accidence*, and call him 'Old Cheever' below their breath, as long as they went to school to him."

While he was teaching the New Haven school, Mr. Cheever was an efficient helper in other directions, being one of the twelve men chosen as "fitt for the foundacon worke of the church." He was a member of the court for the plantation at its first session, and in 1646 was one of the deputies to the General Court. This was an important position, since, there being no written code of laws until later, the court then determined all differences. As an educator, the young master was doubtless interested in the order of the General Court of the Massachusetts Colony in 1647 that there should be a school for every township of fifty householders, and a grammar school for every hundred. He must have been conversant with the career of Roger Williams. Massasoit, then in his old age, may even have told him of the visit of the banished minister to his Rhode Island home. Would we could know what he thought of Harry Vane, of Anne Hutchinson and her independent action! But all is silence.

Although never ordained to the ministry, Mr. Cheever occasionally preached. His Christian spirit is seen when, being brought up before the church for dissenting from its judgment concerning some cases of discipline, he said, "I had rather suffer anything from men than

make a shipwreck of a good conscience, or go against my present light, though erroneous when discovered." But while not wholly freeing himself from blame as to his "want of wisdom and coolness in ordering and uttering his speeches," yet he could not be convinced that he deserved the censure which the church had inflicted upon him; and he could not look upon it as "dispensed according to the rules of Christ." But he concluded by saying that he could "wait upon God for the discovery of Truth in his own time, either to myself or church; that what is amiss may be repented of and reformed; that His blessing and presence may be among them, and upon His holy ordinances rightly dispensed, to His glory and their present and everlasting comfort, which I heartily pray for."

At this time (1649) he was afflicted by the death of Mary, his wife. Six children—Samuel, Mary, Ezekiel, Elizabeth, Sarah and Hannah—had been born to them, Ezekiel dying in infancy.

A cherished hope of the founders of the New Haven Colony was to found a college "for the good of posterity." For this, even land was set apart in the formation of the town; but circumstances did not favor the desire. Disappointment, however, only turned the attention of the people to Harvard College, then struggling into life under President Dunster; and there a good number of the New Haven Colony boys were sent to be educated. It speaks well for the educational influences at work in that vicinity that of the Harvard graduates, from its beginning to 1700, as

many as one in thirty came from New Haven.* It is supposed that during his residence in New Haven Ezekiel Cheever wrote his *Accidence*, a short introduction to the Latin tongue for the use of schools. This little book of less than one hundred pages was called the "wonder of the age," and is said to have been used as generally as any elementary work ever known; indeed, it is thought to have done more "to inspire young minds with the love of the study of the Latin language than any other work of the kind since the first settlement of the country." It passed through eighteen editions before the Revolution, the last being published in Boston in 1838.†

In a prospectus, containing commendations of the work from many eminent men of learning, the Hon. Josiah Quincy, LL.D., President of Harvard College, said of it: "A work which was used for more than a century in the schools of New England as the first elementary book for learners of the Latin language; which held its place in some of the most eminent of those schools, nearly, if not quite, to the end of the last century; which passed through at least twenty editions in this country; which was the subject of the successive labor and improvement of a man who spent seventy years in the business of instruction, and whose fame is second to that of no schoolmaster New England has ever

* For some interesting details of this early colonial life, see *Stories of Old New Haven*, by Ernest H. Baldwin.

† Harvard College has several editions, the earliest being the tenth, printed by Edes & Gill in Queen Street, in 1767.

produced,—requires no additional testimony to its worth or its merits. It is distinguished for simplicity, comprehension and exactness.” Mr. Quincy knew of what he spoke, for from six to fourteen years of age he studied the *Accidence* at the Phillips Academy at Andover, Mass., where, he tells us, he was obliged with the rest of his classmates, “to get by heart passages of a book which he could not, from his years, possibly understand.” But by means of this *Accidence*, or in spite of it, as his son Edmund says in his biography of him, he laid a foundation of Latin knowledge which was a help and delight to him to the end of life; indeed, it became his amusement in old age.

Other testimonies of its value have come down to us. Samuel Walker, having had it in constant use for his pupils for more than fifty years whenever it could be obtained, found it to be the “best book for beginners in the study of Latin” that had come to his knowledge, “no work of its kind containing so much useful matter in so small a compass.” Another testimony (Rev. T. M. Harris) declared there was “no elementary work so well calculated for the beginners as Cheever’s *Accidence*—pre-eminently perspicuous, concise and comprehensive.”

That Ezekiel Cheever also wrote on religious subjects is seen in a little book containing three short essays, under the title, *Scripture Prophecies Explained*. The first one is “On the Restitution of all Things,” the second “On St. John’s First Resurrection,” and the third “On the Personal Coming of Jesus Christ, as Com-

mencing at the Beginning of the Millennium described in the Apocalypse." Although the book did not attain to so many editions as the *Accidence*, it continued to be issued after the death of Mr. Cheever; as late as 1757 an edition being printed by Green & Russell at their printing office in Queen Street. (Found in the Boston Athenæum.)

There are also in existence two manuscript books which the schoolmaster owned: one of about four hundred pages of Latin dissertations, with an occasional mathematical figure drawn,—now in possession of the Massachusetts Historical Society,—and one kept in the safe of the Boston Athenæum. One handles reverently this little brown, leather-covered book of about one hundred and twenty pages, on the first of which is the year "1631," and on the second, in his own handwriting, "Ezekiel Cheeuer, his booke." In it are nearly fifty pages of Latin poems, besides two in Greek, copied before the life in America began; also a few shorthand notes which have been deciphered as Scripture texts. Printed in full for the first time, they formed an appendix to one of Mr. John T. Hassam's valuable papers in the *New England Historical and Genealogical Register* (April, 1879). On the last page of this quaint little treasure are written in English some verses, one of which can be clearly read as, "Oh, first seek the kingdom of God and his Righteousness, and all things else shall be added unto you."*

* For further details see "The Cheever MSS." in the *New England Historical and Genealogical Register* for January, 1903.

After Mr. Cheever had taught in New Haven for about twelve years, he left in 1650 to become master of the grammar, or free, school in Ipswich, Mass. If one can judge by salary received, the schoolmaster was appreciated in New Haven, for the town was not willing to pay his successor as "large a salary as it had done to Mr. Cheever." The successor received only ten pounds a year.

Ipswich (or Agawam) was then a town of less than twenty years' experience. Within ten years of its settlement its "renowned church," Mather tells us, consisted mostly of "such illuminated Christians that their pastor in the exercise of their ministry had not so much disciples as judges." By petition of Zaccheus Gould and others, that part of the village some seven miles to the westward called "New Meadows" had that year become incorporated as a town under the name of Topsfield. Salem was not far away. Wenham and Manchester were neighboring townships striving to grow. In the Wenham church, founded six years before, the Rev. John Fisk was doing faithful work, content, as Cotton Mather says in his *Magnalia*, "with a very mean salary, and consuming his own fair estate for the welfare of the new plantation." Governor Endicott owned land on the south side of the pretty river which still winds its course through the village. Samuel Appleton was a large landowner. Thomas Dudley, Simon Bradstreet, Richard Saltonstall, and others, whose descendants are well known to-day, were identified with the town. Governor Winthrop had not been

long dead, while his son John, the founder of the town, had special interest for the schoolmaster for his more or less connection with the Connecticut and New Haven life.

The free school to which Mr. Cheever came was not a public school as we mean it today. A forerunner of the academy, it was one endowed with grants of land and bequests, in which Latin and Greek were taught, supported in part by the parents' fees. We are told that the schooling of Simon Bradstreet, when placed at the "free school" in Ipswich by his father after his removal to Andover, was "more chargeable."

In 1653, while Mr. Cheever taught in Ipswich, a philanthropic citizen, Robert Payne, gave to the town, in addition to a schoolhouse, a dwelling house with two acres of land for the use of the schoolmaster. This was in line with the accepted idea that a house as well as a school building should be provided for the teacher.

The school so prospered that neighboring towns sent pupils to it. Nathaniel Saltonstall was there prepared for Harvard, then under the presidency of Charles Chauncy. In the class of 1659, Master Cheever must have been especially interested, for it contained the name of his son Samuel—Samuel Cheverus. This firstborn son seemed to be a favorite of his father. It was to him he wrote the epistles in Latin—now in the Massachusetts Historical Society—which the Rev. William Bentley, D.D., of Salem, Mass., said "were worthy of the age of Erasmus and of the days of Ascham." We are indebted to a descendant of this firstborn, Mr. John T.

Hassam, for giving to the public for the first time in full a facsimile of one of these Latin letters. Its history is interesting. In 1879, failing to find what he wanted, Mr. Hassam printed in one of his valuable articles on the old schoolmaster a fragment of a letter in the hope it might lead to the recovery of the whole. Some twelve years later, at a sale of autograph letters and historical documents collected by Prof. E. H. Leffingwell, of New Haven, Conn., the city of Boston purchased some, among them being the original letter in a good state of preservation. (Appendix I.) Although the year is not on it, Mr. Hassam thought that since it was dated November 24th (*post festum*), it must have been written on Thanksgiving day of 1670, since, with a single exception during the colonial period, only in that year did Thanksgiving come on that day of the month. The letter, which begins with "*Chare fili,*" and ends with "*Tui studiosissi pater, Ez. Cheever,*" reveals the father going to Cambridge to negotiate as to the marriage of Samuel with Ruth, daughter of Edmund Angier, and granddaughter of the Rev. Dr. William Ames of Holland University fame, whose portrait is in Memorial Hall, Cambridge. (Appendix II.) Not finding the father at home, he writes that he communicated with the mother; but she, not being willing to commit herself, referred him to her husband and daughter. It was conceded that the young lady was superior; indeed, was hard to win. On the way back to Boston the master says he met the father, who also was averse to committing himself. He referred all to the daughter. A year

before this, the father had written a letter to the son from Charlestown about the young woman, which Mr. Has- sam has also printed in full. But it all came out right; for in June, 1671, the summer after the father's visit to Cambridge, Samuel, then nearly thirty-two years of age, is married to the Cambridge young lady. He was then preaching in Marblehead as the first settled minister of the town. There, after a ministry of over fifty years, he died and was buried.

During Master Cheever's eleven years of service in Ipswich as schoolmaster, Thomas Dudley and John Endicott were among the governors of the Massachusetts Colony—then under its first charter—and William Bradford and Edward Winslow among those of the Plymouth Colony. John Eliot had begun his monumental work among the Indians; Louis XIV. was working out his career in France; and Oliver Cromwell was ending his heroic struggle in England. If only the schoolmaster had jotted down his thoughts of the strange power of this wonderful man of the people! or, if he had left on record some of the things he must have heard of the "Tenth Muse," Anne Bradstreet, who, though then living in Andover, had written most of her poems while residing in Ipswich! As they were published the year of his arrival there, possibly he was familiar with them. He may have discussed them with her. Who knows? She may have told him of one of her admirers, the Rev. Nathaniel Ward, who a few years before had published what was perhaps the most peculiar book of the colonial era, "The Simple Cobbler of Agawam;" for, though

now gone to England, he had been a neighbor of hers while pastor of the Ipswich church. The schoolmaster must have known the Rev. Nathaniel Rogers, who died while he taught in the town; also Pastor Norton. One wonders if he ever met that "godly man of Ipswich" of whom Cotton Mather tells, who, after Mr. Norton was settled in Boston, where he went from Ipswich, would travel on foot to that town, almost thirty miles, "for nothing but the weekly lecture there." He declared it was "worth a great journey to be a partaker in one of Mr. Norton's prayers."

But if the practical schoolmaster was not so much interested in the prayers of the Rev. John Norton, he was doubtless a reader of his Latin book, which he wrote in 1645 by order of the New England ministers, to answer the question of divines in Zealand concerning the New England church government. He may also have read *The Orthodox Evangelist*, which he dedicated to his Ipswich church, and other of his treatises. (*Magnalia*.) Would we had some of the opinions of this learned, religious schoolmaster concerning the books of that day! What did he think of the popular *Day of Doom*, which his little pupil of years before published in his later years? Did he enter into the spirit of the *Bay Psalm Book*, which must have been known and used during his Ipswich life? Did he enjoy the Ames's Almanacks, with their literary and amusing quotations? Was he conversant with Shakespeare and Cervantes, who had been dead only a little over thirty years? Had he ever heard of Raphael, Michael Angelo and other great

painters? But if we do not know this, we do know that he was interested in the village, for he planted an orchard and built a barn on the land he owned; all of which, on his removal from the town, was purchased by the Feoffers and added to the grammar school property. We know, too, by an ancient petition signed by him while teacher there (now owned by the Ipswich Historical Society), that he prayed for a withholding of an innholder's license from an unworthy innkeeper; indeed, it is thought he wrote it.

We also know that while living in Ipswich he married (1652) for his second wife, Ellen Lathrop, sister of Captain Thomas Lathrop of Beverly, who, two years before, had brought her from England with the promise of being a father to her. Of the children born there,—Abigail, Ezekiel, Nathaniel and Thomas,—Ezekiel appears in the annals of the village parish of Salem as late as 1731; while Thomas, after graduating at Harvard in 1677, became a clergyman in Malden, Mass., and later at Rumney Marsh (afterwards Chelsea), where he died at the age of ninety-one. His son Ezekiel became an honored resident of Charlestown, to whom was granted the building of the tomb on old "Burial Hill" (at the end of Phipps Place), where John Harvard was buried the year after Master Cheever came to Boston. Stamped with armorial bearings and the inscription "Ezekiel Cheever, Esq. His Tomb, 1744," it has not only a special interest to Cheever descendants, but to all interested in colonial affairs.

Today, a visitor to Ipswich sees on a granite monu-

A FEW RODS EAST OF THIS SPOT,
WERE THE DWELLING AND SCHOOL HOUSE OF
ETHEL OXGEVER
FIRST MASTER OF THE GRAMMAR SCHOOL
1650 ——— 1661

ON THE EAST SIDE OF THE COLLEGE
WAS THE HOUSE OF
REV. NATHANIEL WARD
1634 MINISTER OF IPSWICH 1687
AUTHOR OF
"THE SIMPLE COCKER OF ACCAUM"
COMPILED BY
THE BODY OF LIBERTIES

THE RESIDENCE OF
RICHARD SALTONSTALL
WAS ON THE SOUTH SIDE OF THE COLLEGE
AND THAT OF
REV. NATHANIEL WARDEN
PASTOR OF IPSWICH 1687
1638 ——— 1656
WAS ON THE WEST SIDE

IPSWICH MONUMENT

ment erected in 1896 on the pretty green where he taught and lived, the name of Schoolmaster Cheever as one of the ever-to-be-remembered influences in the development of the people. It has even been said that his labors there were chiefly instrumental in placing that town "in literature and population above all the towns of Essex County." (Bentley.) In his address upon the unveiling of the memorial (a gift of an Appleton), Rev. T. Frank Waters, President of the Ipswich Historical Society, said that "were those eleven years in which he wrought the end of that fine effort for advanced education in our midst, it would be a luminous epoch in our annals. But the school continued when he was called to Charlestown. The town granted for its support a great farm in Chebacco. William Paine made gift of *Little Neck*, and the revenue from these properties made helpful contributions to its support, as it does still to our High School. Yonder corner," he declared, "is forever hallowed by the memories of the prayers and toils of that one great teacher."

After a record of eleven years in Ipswich, Mr. Cheever removed to Charlestown (1661) to become master of the school there at a salary of thirty pounds a year. This salary seems small indeed; but when we read that this faithful teacher was at last obliged to petition the selectmen for even this small pay, "since the constables were much behind with him," the situation becomes pathetic. He asked later that the schoolhouse be repaired. In 1669 he is again before the town,

asking for a "piece of ground or house plott whereon to build an house for his familie," which petition he left for the townsmen to consider. They voted in favor of the request, but as Mr. Cheever was called the following year to Boston, it is probable that his successor had the benefit of it.

After teaching in Charlestown nine years, Mr. Cheever accepted the invitation of Boston town to become master of its Latin School. This was in January, 1671. He was then fifty-seven years old, and had taught school over thirty years. He had seen the development of his own land, and had doubtless felt the pulse of his native England, where Milton, old and blind, was still living. Perhaps he had read the *Paradise Lost* of his English contemporary, since it had been published several years. He doubtless knew of Dryden, who, two years before, under Charles II., had become poet laureate. Alexander Pope was not born. Louis XIV. was still ruling France. Richard Bellingham was Governor of the Massachusetts Colony, which, before Master Cheever's long service should end, would become one with the Plymouth.

The Boston school to which Mr. Cheever now came had been in existence thirty-five years. It remained for a descendant of the old master, the Rev. Henry F. Jenks, to give to the public in his "History of the Latin School," an interesting account of the time-honored institution. Founded by an agreement among the first citizens of Boston led by Governor Winthrop, it antedated even Harvard College. Dr. Edward

Everett Hale, as President of the Boston Latin School Association, has also told of its history. (Appendix III.) A bronze tablet in the rear of King's Chapel now marks the spot where the first schoolhouse stood; later it was across the street. The different names of this street—School-House Lane, South Latin Grammar School, etc.—were in 1708 by vote of the town, merged into that of the one it bears to-day—School Street. Prominent men of the day lived near. Judge Sewall was a familiar figure walking from his home, not far away, to the meetinghouse on what is now Washington Street. As a personal friend of Master Cheever, he visited him in the schoolhouse. In his Diary (dated September 13, 1686) he says that as he went "in the morn to hear Cotton Mather preach the Election Sermon for the Artillery at Charlestown," he "had Sam to the Latin school, which is the first time." He declares that "Mr. Cheever received him gladly." Together he and the master may have gone to hear the son, the Rev. Samuel Cheever, preach the Artillery Election Sermon (1684) from the text Hebrew ii. 10, "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Or they may have gone together to the weekly Thursday lecture, for which the school was dismissed at ten o'clock; on other days it closed at eleven. With an *attendamus* to a short prayer, it opened at seven in the morning during summer and at eight in the winter. All the year round it began at one in the afternoon, and,

with a *deponite libros*, closed at five. Here boys learned their Latin *Accidence*, and went to Harvard, which for two generations was the only college in New England. In Greek they read mostly the New Testament. Cotton Mather says it was noted that when "Scholars came to be admitted into the College, they who came from Cheeverian Education were generally the most unexceptionable." Sibley tells us that an Ipswich pupil, Simon Bradstreet, of Harvard, 1660, was not only noted as defending the position, *Omnes Artes Accidentur Theologiæ*, but, when he "went out Master of Arts" in 1663, as defending the thesis, *Discremen Boni et mali Cognoscitur a lege Naturæ*. Another pupil, John Leverett, of the Boston Latin School, was the Latin salutatorian of his class of 1680. We are also told (*Historical Register*) that when Nehemiah Walter, who married a daughter of Increase Mather, was taken to the "famous Mr. Cheever with a view to his preparing him for college," Mr. Cheever returned him to his father, after a "short examination and experiment," with a "great encomium, pronouncing him already well stocked with classic learning, and abundantly finished to enter upon academical studies." Such results would be natural from the fact which Mather tells, that his "Master went thro' this Hard Work with so much Delight in it, as a Work for God and Christ and his People."

Besides their book knowledge, the old master had an interest in his pupils' personal welfare. Possibly he was reminded of his own young days, when, as a "Blue Coat

Boy" in London, with the tails of his long blue coat tucked up under his leather belt, he had played in the open space of the school buildings in Newgate Street in the same "Christ's Hospital" which we know today.* Doubtless he told them of his annual Easter march with the boys to the Mansion House, where the Lord Mayor gave them buns, coins, etc., with elaborate ceremony; a march taken by Charles Lamb, Coleridge, Leigh Hunt, and so many other little Blue Coat Boys in the many years since Edward VI., in 1552, founded the school. However this may be, in his service now as schoolmaster, this seven years' experience as a Blue Coat Boy (1626-1633) must have allied him more closely to a schoolmaster in the neighboring town of Cambridge, Elijah Corlet, who, Waters tells us, was also a Blue Coat Boy.†

For his service as Latin School master in "the Metropolis of the English America"—as the pastor of the North Church called Boston—Mr. Cheever received a salary of sixty pounds a year. This was more than his friend Elijah Corlet received; for according to the town records, only a few years before, Cambridge had voted him an annual salary of twenty pounds so long as he should continue to be schoolmaster in that place; and there seems to be no evidence that this man of "learning, piety and respectability," of "abilities, dexterity and painfulness" in teaching youths for over forty

* The hospital was removed to Horsham, Sussex, in 1902.

† For further particulars of the Blue Coat Boys see *Annals of Christ's Hospital*, by E. H. Pearce; also Trollope's *History of Christ's Hospital*.

years as master of the grammar school by the side of Harvard College, ever received more. But for his "extraordinary pains" in teaching the Indians designed for Harvard he received compensation from the Society for Propagating the Gospel.

But if Master Cheever had the name of receiving a salary of sixty pounds a year in Boston, as in Charlestown, he had difficulty in getting it; for in 1687-1688 he is sending the following petition to His Excellency Sir Edmund Andros, "Knight, Governor, and Captain General of His Majesty's Territories and Dominions in New England," for the fifty-five pounds due him, "having been near fifty years employed in the work and office of a public Grammar Schoolmaster" :—

"The humble peticon of Ezekiel Cheever of Boston, Schoolmr. Sheweth that your poor petitioner hath now fifty years been employed in ye work and office of a publick Grammar-Schoolmr. in several places in this Country, with what acceptance & success I submit to the judgment of those that are able to testify. Now seeing God is pleased, mercifully yet to continue my wonted abilities of mind, health of body, vivacity of spirit, delight in my work, which alone I am in any way fit for, & capable of, & whereby I have my outward subsistence. I most humbly entreat your Excellency, yet according to your former kindness often manifested, I may by your Excellencies favor, allowance, & encouragement still be continued in my present place. And whereas there is due to me about fifty-five pounds for my labours past & ye former way of that part of my maintenance usually raised by a rate, is thought good to be altered, I with all submission beseech your Excel-

lency that you would be pleased to give order for my due satisfaction, ye want of which would fall heavy upon me in my old age, and my children also who are otherwise poor enough.

“And your poor petitioner shall ever pray.

“I am Excellencies most humble servt.

EZEKIEL CHEEVER.”

It is thought that Mr. Cheever lived in the school building, since besides his salary he was to have “possession and use of ye schoole-house.” But after a while the selectmen were making arrangements for a house to be built for him, in accordance with the vote of the town (March, 1701) that a “House be built for Old Mr. Eze’k Cheever, the Latin School-Master,” and that the “Selectmen Take Care about the Building of it.” The following details of the agreement made with Captain John Barnet concerning the house as found in the old records are suggestive indeed:—

“That the said Barnet shall erect a House on the Land where Mr. Ezekiel Cheever Lately dwelt, of forty foot Long Twenty foot wide and Twenty foot stud with four foot Rise in the Roof, to make a cellar floor under one half of S^d house and to build a Kitchen of Sixteen foot in Length and twelve foot in breadth with a Chamber therein, and to Lay the floors flush through out the maine house and to make three paire of Stayers in y^e main house and one paire in the Kitchen and to Inclose s^d house and to do and complete all carpenters worke and to find all timber boards clapboards nayles glass and Glaziers worke and Iron worke and to make one Cellar door and to finde one Lock for the Outer door of said House, and also to make the Casements for

S^d house, and perform S^d worke and to finish S^d building by the first day of August next. In consideration whereof the Selectmen do agree that the S^d Capt. Barnet shall have the Old Timber boards Iron worke and glass of the Old house now Standing on S^d Land and to pay unto him the Sum of one hundred and thirty pounds money, that is to say forty pounds down in hand and the rest as the worke goes on."

Then follows the agreement for the "masons' worke" in all its details. Later on, in March, 1702, there is some discussion as to how far back from the street the house should be placed. But in June of that year the house is up, for the worthy dignitaries order that "Capt. John Barnard do provide a Raising Dinner for the Raising the Schoolmasters House at the Charge of the town not exceeding the Sum of Three pounds." This was done, for later they order the "noat for three pounds, expended by him for a dinner at Raising the Schoolmasters House," be paid him.

After Mr. Cheever's house had received all this painstaking attention, the town voted that a "New School House be built instead of the Old School House in which Mr. Ezekiel Cheever Teacheth, and it is Left with the Selectmen to get the same accomplished." The particulars of this work are given with as much detail in the Selectmen's Minutes of July 24, 1704, as those of the House:—

"Agreed wth M^r John Barnerd as followeth, he to build a new School House of forty foot Long Twenty five foot wide and Eleven foot Stud, with eight windows below and five in the Roofe, with wooden Case-

ments to the eight Windows, to Lay the lower floor with Sleepers & double boards So far as needful, and the Chamber floor with Single boards, to board below the plate inside & inside and out, to Clapboard the Outside and Shingle the Roof, to make a place to hang the Bell in, to make a paire of Staires up to the Chamber, and from thence a Ladder to the bell, to make one door next the Street, and a petition Cross the house below, and to make three rows of benches for the boyes on each Side of the room, to find all Timber, boards, Clapboards shingles nayles hinges. In consideration whereof the s^d M^r John Barnerd is to be paid One hundred pounds, and to have the Timber, Boards, and Iron worke of the Old School House."

Would we had today the names of the boys, sometimes over a hundred at a time, who sat on these benches, as well as a record of the daily events! If we have not these, we have the schoolmaster and the school, as pictured by Hawthorne in his "Grandfather's Chair," where on a winter's day he takes a peep into the schoolroom—"a large, dingy room, with a sanded floor, lighted by windows that turn on hinges and have little diamond-shaped panes of glass." From the large fireplace at one end of the room a bright blaze went leaping up the chimney from the great logs of wood. Every few moments a cloud of smoke is puffed into the room, sailing "slowly over the heads of the scholars until it gradually settles upon the walls and ceiling, already blackened with the smoke of years." On long benches with desks before them sit the pupils before the "venerable schoolmaster, severe in aspect, with a black skull cap on his head, like the ancient Puritan,

and the snow of his white beard drifting down to his very girdle. . . . A rod of birch is hanging over the fireplace, and a heavy ferule lies on the master's desk. . . . Buz! buz! buz! Amid just such a murmur has Master Cheever spent above sixty years; and long habit has made it as pleasant to him as the hum of a bee-hive when the insects are busy in the sunshine. . . . Now a class in Latin is called to recite. Forth steps a row of queer-looking little fellows wearing square-skirted coats and small-clothes, with buttons at the knee. They look like so many grandfathers in their second childhood. These lads are to be sent to Cambridge and educated for the learned professions. Old Master Cheever has lived so long, and seen so many generations of schoolboys grow up to be men, that now he can almost prophesy what sort of a man each boy will be. One urchin shall hereafter be a doctor, and administer pills and potions, and stalk gravely through life, perfumed with assafœtida. Another shall wrangle at the bar, and fight his way to wealth and honors, and, in his declining age, shall be a worshipful member of His Majesty's Council. A third—and he the master's favorite—shall be a worthy successor to the old Puritan ministers now in their graves; he shall preach with great unction and effect, and leave volumes of sermons in print and manuscript for the benefit of future generations. But, as they are merely schoolboys now, their business is to construe Virgil. Poor Virgil, whose verses, which he took so much pains to polish, have been mis-scanned, and mis-parsed, and mis-interpreted by so many generations of idle school-

boys! There, sit down, ye Latinists. Two or three of you I fear are doomed to feel the master's ferule. . . . Next comes a class in arithmetic. These boys are to be merchants, shop-keepers and mechanics of a future period. Hitherto they have traded only in marbles and apples. Hereafter some will send vessels to England for broadcloths, and all sorts of manufactured wares, and to the West Indies for sugar and rum and coffee. Others will stand behind counters and measure tape and ribbon and cambric by the yard. Others will upheave the blacksmith's hammer or take the lapstone and the awl and learn the trade of shoemaking. Many will follow the sea, and become bold, rough sea-captains. This class of boys, in short, must supply the world with those active, skilful hands, and clear, sagacious heads without which the affairs of life would be thrown into confusion by the theories of studious and visionary men. Wherefore, teach them their multiplication table, good Master Cheever, and whip them well when they deserve it; for much of the country's welfare depends on these boys. But, alas! while we have been thinking of other matters Master Cheever's watchful eye has caught two boys at play. Now we shall see awful times. Master Cheever has taken down that terrible birch rod! Short is the trial—the sentence quickly passed—and now the judge prepares to execute it in person. Thwack! Thwack! Thwack! In these good old times a schoolmaster's blows were well laid on. See! the birch rod has lost several of its twigs. Mercy on us, what a bellowing the urchins make! My ears are almost deafened,

though the clamor comes through the far length of a hundred and fifty years. There, go to your seats, poor boys; and do not cry, sweet little Alice, for they have ceased to feel the pain a long time since. And thus the forenoon passes away. Now it is twelve o'clock. The master looks at his great silver watch, and then, with tiresome deliberation, puts the ferule into his desk. The little multitude await the word of dismissal with almost irrepressible impatience.

“‘You are dismissed,’ says Master Cheever. The boys retire, treading softly until they have passed the threshold; but fairly out of the schoolroom, lo, what a joyous shout! what a scampering and tramping of feet! what a sense of recovered freedom expressed in the merry uproar of all their voices! What care they for the ferule and birch rod now? Were boys created merely to study Latin and arithmetic? No. Happy boys! Enjoy your playtime now, and come again to study and to feel the birch rod and the ferule to-morrow; not till to-morrow; for today is Thursday-lecture, and ever since the settlement of Massachusetts there has been no school on Thursday afternoons.

“Now the master has set everything to rights, and is ready to go home to dinner. Yet he goes reluctantly. The old man has spent so much of his life in the smoky, noisy, buzzing schoolroom, that when he has a holiday he feels as if his place were lost, and himself a stranger in the world. But forth he goes — and then stands our old chair vacant and solitary.”

This is the school as seen by the eye of genius. But

what is even better, there are some reminiscences preserved by old pupils. Cotton Mather, recalling these days of his master to his son Samuel in a manuscript left him (*Paterna*), tells how at the age of a little more than eleven years he had composed many Latin exercises, both in prose and verse, and could speak Latin so readily that he could write in it notes of sermons of the English preacher. He also declares that he had conversed with Cato, Corderius, Terence, Tully, Ovid, and Virgil; had made epistles and themes, presenting his first theme to his master without his requiring or expecting any such thing of him. For this he had been complimented by the master with, *Laudabilis diligentia tua* (Your diligence is praiseworthy). Besides going through a great part of the New Testament in Greek, he had read considerable in Socrates and Homer, and had made some entrance in Hebrew grammar. And all this "laudable proficiency," as his son calls it in his biography of him, was made under the "famous Mr. Ezekiel Cheever," whom he calls "a very learned, pious man, and an excellent Schoolmaster." Cotton Mather still further tells how his loved master prayed with them every day, and catechised them every week; how he "let fall such Holy Counsels" upon them, took so many occasions to make speeches unto them "that should make them afraid of sin, and incurring the fearful judgments of God by sin," that he felt impelled "to propose him for Imitation." Out of the school he said he was "A Christian of the Old Fashion; An Old new English Christian . . . well

Studied in the Body of Divinity; an able Defender of the Faith and Order of the Gospel; notably Conversant and Acquainted with the Scriptural Prophecies . . . as Venerable a Sight as the World since the Days of Primitive Christianity has ever looked upon."

Another pupil, Rev. John Barnard, of Marblehead, in his Autobiography (now in the Massachusetts Historical Society) tells of having been sent as a boy "to the Grammar school, under the tuition of the aged, venerable, and justly famous, Mr. Ezekiel Cheever." "Once in making a piece of Latin," he says, "my Master found fault with the syntax of one word which was not so used by me heedlessly, but designedly, and therefore I told him there was a plain grammar rule for it." He angrily replied there was no such rule. I took the grammar and showed the rule to him. Then he smiling said: "Thou art a brave boy. I had forgot it." "And no wonder," Mr. Barnard lovingly adds, "for he was then above eighty years old." A Latin School boy of this latter day (Phillips Brooks) calls this incident, after letting the "serious face of the school-master pass smiling out of our sight," the "very heroism of school-teaching." Mr. Barnard also refers to the turning of *Æsop's Fables* into Latin verse as one of the "exercises Master put our Class upon."

Not only as a pupil, however, but as a colleague of his son Samuel in the Marblehead church did Mr. Barnard have special remembrance of the old school-master. It was he who preached the funeral sermon of Samuel—his predecessor—to whom, years after the

father had been laid to rest, he refers in his *Sketch of Eminent Ministers* as "of great classick learning, a good preacher, a thorough Christian and a prudent man." (Appendix IV.)

In his Literary Diary (April 25, 1772) Ezra Stiles, President of Yale College, tells of seeing in the reverend and aged Mr. Samuel Maxwell, of Warren, R. I., a man who had been acquainted with one of the "original and first settlers of New England, now a rarity," who told him that he well knew the famous grammar school teacher Mr. Ezekiel Cheever, of Boston, author of the *Accidence*; that he wore a long white beard terminating in a point; that when he stroked his beard to the point, it was a sign for the boys to stand clear.

With increase of pupils, Mr. Cheever began to hire an assistant at his own expense. But in March, 1699, at a public meeting of the inhabitants of Boston, it was voted that the selectmen arrange for such. Thus it happened that not long after, Mr. Ezekiel Lewis, a grandson of the old master then eighty-five years old, became his assistant, at a salary of forty pounds a year. This, however, not proving sufficient, his request later (1701) for forty-five pounds a year was granted. Two years after this, the town is paying Mr. Nathaniel Williams, the assistant who took his place, eighty pounds a year. This Boston boy had been a pupil of the school and of Harvard. In the funeral oration which the pastor of the Old South, Rev. Thomas Prince, delivered at the time of his death years after (1738), he declared that in this "laborious and important service"

as colleague and successor of Master Cheever, "by an agreeable mixture of majesty and sweetness, both in his Voice and countenance, with a mild and steady conduct, he happily ruled and was generally both revered and beloved." He referred to the Latin School as being then "the only Publick and Free Grammar School of the Great Town, the Principal School of the British Colonies, if not of all America."

The last two years of Mr. Cheever's life were made more lonely by the death of his wife. But he had the loving care of his youngest daughter, Susannah, who had married, in 1693, Mr. Joseph Russell. He had also faithful friends. Judge Sewall gave him his affection to the end. In his Diary he tells of his visiting him when he had entered his eighty-eighth year, being the oldest man in town. At another time he says: "Master Cheever, his coming to me last Saturday, January 31, on purpose to tell me he blessed God that I had stood up for the Truth is more comfort to me than Mr. Borland's unhandsomeness is discomfort." Again he speaks of him as being a bearer several times at funerals, where at one he, with others, received a scarf and ring which "were given at the House after coming from the Grave." He refers to a peculiarity of the venerable schoolmaster when he says: "Mr. Wadsworth appears at Lecture in his Perriwig; Mr. Cheever is grieved at it." Mr. Cheever, however, was not the only one who was opposed to periwigs. The apostle Eliot preached and prayed against them. Even Judge Sewall himself



JUDGE SEWALL

(As copied from portrait in Massachusetts Historical Society Rooms)



had a religious abhorrence of such, being frank and positive in his denunciations to friends who wore them. He took special pains to copy some reasons he saw against "mens wearing of Perewigs made of Womens hair, as the custom now is, deduced from Scripture & Reason." In his Journal of 1699 he refers to going to lecture wearing his black cap, and we see him today in the Massachusetts Historical Society rooms, painted by Smybert, in a black skullcap crowning his white locks. But if in his old age Master Cheever was grieved at the use of periwigs, he was doubtless pleased with the work of his children; for his son Samuel, besides being one of the ministers consulted concerning the witchcraft trials in Salem, was one of those who petitioned the General Court in 1703 in behalf of the witchcraft sufferers. Had the father lived a few years longer he would probably have been an eager listener to the election sermon this son preached in the Old South Meeting-house, the first one preached in that building. (Appendix IV.)

Then the master must have congratulated his grandson, Ames, the son of Samuel, upon his graduation from Harvard in 1707. He certainly would have given him his blessing had he lived to see him become the first settled minister of Manchester, Mass., where he died and was buried. (Appendix V.)

But the old schoolmaster could not go on teaching forever. He had taught seventy years when his last illness came upon him. In the following touching account in his Diary, Judge Sewall says of his friend:—

“*Aug. 12, 1708.*—Mr. Chiever is abroad & hears Mr. Cotton Mather preach. This is the last of his going abroad. Was taken very sick, like to die with a Flux. *Aug. 13.*—I go to see him, went in with his son Thomas and Mr. Lewis. His Son spake to him and he knew him not; I spake to him and he bid me speak again; then he said, Now I know you, and speaking cheerily mentioned my name. I ask'd his Blessing for me and my family; He said I was Bless'd, and it could not be Reversed. Yet at my going away He pray'd for a Blessing for me.

“*Aug. 19.*—I visited Mr. Chiever again, just before Lecture; Thank'd him for his kindness to me and mine; desired his prayers for me, my family, Boston, Salem, the Province. He rec'd me with abundance of Affection, taking me by the hand several times. He said, The Afflictions of God's people, God by them did as a Goldsmith, knock, knock, knock; knock, knock, knock, to finish the plate; It was to perfect them not to punish them. I went and told Mr. Pemberton (the Pastor of Old South) who preached.

“*Aug. 20.*—I visited Mr. Chiever who was now grown much weaker, and his speech very low. He call'd Daughter! When his daughter Russel came, He ask'd if the family were composed; They apprehended He was uneasy because there had not been Prayer that morn; and solicited me to Pray; I was loth and advised them to send for Mr. Williams, as most natural, homogeneous; They declin'd it, and I went to Prayer. After, I told him, The last enemy was Death, and God hath made that a friend too; He put his hand out of the Bed, and held it up, to signify his Assent. Observing he suck'd a piece of an Orange, put it orderly into his mouth and chew'd it, and then took out the core. After dinner I carried a few of the best Figs I could get and a dish Marmalet. I spake not to him now.

“*Aug. 21.*—Mr. Edward Oakes tells me Mr. Chiever died this last night.”

Then in a note he tells the chief facts in his life, which he closes with:—

“So that he has Laboured in that calling (teaching) skilfully, diligently, constantly, Religiously, Seventy years. A rare Instance of Piety, Health, Strength, Serviceableness. The Wellfare of the Province was much upon his spirit. He abominated Perriwiggs.”

Thus the old schoolmaster died in the harness, teaching up to his last illness, when almost ninety-four years of age.

His funeral was from the schoolhouse, when—according to Judge Sewall—the governor, councilors, ministers, justices and gentlemen were present. Mr. Nathaniel Williams, his successor as master of the school, “made a handsome Latin oration in his Honor.” After naming the bearers, the judge adds that he was earnestly solicited after the funeral “to speak to a place of Scripture, at the private Quarter Meeting in the room of Mr. Cheever.” It seemed to be a joy to him that the old schoolmaster began and ended his “American Race in Boston;” that his “holy, useful life was a married life; he married and then fell to keeping school.” He evidently was pleased with his earthly habitations, for in writing to Increase Mather of the town expenses, he refers to the “very good school-house and dwelling-house” which had been built for him, adding “Our late excellent master, Mr. Ezekiel Cheever, went to his heavenly mansion from a very pleasant Earthly Situation.” (*Letter Book.*)

At the time of his death, Joseph Dudley was governor of the colony, and Queen Anne ruled in England. During his thirty-eight years' service in Boston, the old schoolmaster had seen the administrations of Governors Bellingham, Leverett, Simon Bradstreet, Sir Edmund Andros, and other prominent men. He had been a friend of the Boston pastors. But the most stirring days of America's struggle had not arrived. Washington, John Adams, Jefferson, Paul Revere, John Hancock and other leaders were not born. Franklin had been baptized in the Old South Meeting House only two years before. But enough had been acted to arouse the attention and interest of the successful master. The troubles and sorrows of the Indians had been revealed in King Philip's War (1675-1676.) The fanaticism and horror of the Salem witchcraft of 1692 had shocked the finest minds, and the career of George Fox and the Quakers was claiming attention.

Governor Hutchinson in his *History of Massachusetts* refers to his departed master as "venerable, not merely for his great age, ninety-four, but for having been the schoolmaster of most of the principal gentlemen in Boston who were then upon the stage." His young Harvard Latin salutatorian, John Leverett, was then president of the college at a salary of one hundred and fifty pounds a year. Another pupil, Cotton Mather, who felt sure he had "as much Reason to appear for Him as ever Crito for his Master Socrates," preached his funeral sermon. Printed in Boston in 1708, and later in 1774, its title page called him the "Ancient and

Honorable Master of the Free School in Boston, who left off but when Mortality took him off in August, 1708."

The "Historical Introduction" to the sermon, in giving the main facts of his life, closed by saying that "He had been a Skillful, Painful, Faithful Schoolmaster for Seventy years, and had the singular favour of Heaven that tho' he had Usefully spent his Life among Children, yet he was not become Twice a child but held his Abilities with his Usefulness, in an unusual degree to the very last."

In the sermon proper he testified to the intellectual force of his master, which was "as little abated as his natural." He exemplified the fulfillment of that word, "As thy days so shall thy strength be." Before closing with a Latin epitaph, he gave an essay in rhyme, to the memory of his "Venerable Master," which he hoped might "in any measure animate the Gratitude of any Scholars to their Well-deserving Tutors."

It began as follows:—

"You that are Men, and Thoughts of Manhood know,
 Be just now to the Man that made you so.
 Martyred by Scholars, the stabbed Cassian dies,
 And falls to cursèd Lads a sacrifice.
 Not so my Cheever, not by scholars slain,
 But Praised and Loved and Wished to Life again.
 A Mighty Tribe of Well-instructed Youth
 Tell what they owe to him, and Tell the Truth;
 All the Eight parts of Speech he taught to them
 They now Employ to Trumpet his Esteem.

.
 With interjections they break off at last,
 But Ah, is all they use, Wo, and Alas!"

In over 200 lines the memorial rhyme goes on.

“Do but name Cheever and the Echo, straight
Upon that name, Good Latin will Repeat.

And in our School a Miracle is wrought,
For the Dead Languages to Life are brought.

How oft we saw him tread the Milky Way
Which to the glorious Throne of Mercy lay!
Come from the Mount he shone with ancient Grace,
Awful the splendor of his Aged Face.

His Work he loved; Oh had we done the same!
Our Play-Days still to him ungrateful came;
And yet so well our Work adjusted Lay,
We came to Work as if we came to Play.

'Tis Corlet's pains & Cheever's we must own,
That thou, New England, art not Scythia grown.
You that in t'other Hemisphere do dwell
Do of Old Age your dismal stories tell.

To weak Old Age you say there must belong
A trembling Palsey both of Limb and Tongue.
Dayes all decrepit; and a Bending Back,
Propt by a Staff, in Hands that ever shake.
Nay, Syrs, our Cheever shall confute you all,
On Whom there did none of these Mischiefs fall.
He lived and to vast Age no Illness knew,
Till Time's Scythe waiting for him Rusty grew.
He Lived and Wrought; His Labours were Immense,
But ne'er Declined to Praeter perfect Tense.

Death gently cut the stalk and kindly laid
Him, where our God his Granary has made.”

(Appendix VI.)

“The muse was never more modish and self-conscious,” declared Phillips Brooks in referring to this essay in rhyme; “poetry never labored under such mountain-weight of pedantry; conceits never so turned and returned and doubled on themselves; the flowers of rhetoric never so ran to seed, as in these marvelous verses in which this minister of the North Church did obituary honor to the Master of the Latin School.” “And yet it shows,” he concluded, “that the reality of his pupil’s tribute to his greatness pierced through all his absurd exaggerations, and made him walk grandly even in these proposterous clothes.”

The delivery of this essay in rhyme evidently brought to mind other elegies which had been written in honor of the faithful; for there was published upon the death of Master Cheever one which his immediate predecessor as master of the school, Benjamin Tompson* had writ-

* Benjamin Tompson, schoolmaster, physician and poet, the son of Rev. William Tompson of Braintree, was born July 14, 1642; graduated at Harvard College, 1662. In the Eustis Street burying-ground in Roxbury, where he lies buried, is the following inscription to his memory:—

SUB SPE IMMORTALI YE
 HERSE OF M^r BENJ THOMPSON YE
 LEARNED SCHOOLMASTER
 & PHYSICIAN & Y^e
 RENOUNED POET OF N: ENGL:
 OBIT APRILIS 13 ANNO DOM
 1714 & ÆTATIS SUÆ, 72.
 MORTUUS, SED IMMORTALIS
 HE THAT WOULD TRY
 WHAT IS TRUE HAPPINESS INDEED
 MUST DIE

ten upon the death of another schoolmaster, John Woodmancy. Dr. Samuel A. Green, of the Massachusetts Historical Society, in his contribution of the elegy to the Proceedings of the Society (Second Series, Volume V.), thinks that without doubt Mr. Woodmancy was a master in the Latin School, though he had been unable to connect him either with Robert Woodmansey, head master of the school, who died in 1667, or with John Woodmancy, merchant, who died in 1684. At least the subject of this elegy was a schoolmaster in Boston, as told by the title: "The Grammatician's Funeral, an Elegy composed upon the Death of Mr. John Woodmancy, formerly a schoolmaster in Boston; But now Published upon the Death of the Venerable Mr. Ezekiel Chevers the late and famous schoolmaster of Boston in New England; who Departed this Life the twenty-first of August 1708, Early in the Morning, In the ninety-fourth year of his age." That Mr. Woodmancy taught Latin is evident from the tenor of the lines themselves. How could otherwise such a personification of Latin speech have come into being?

"Eight Parts of *Speech* this day wear Mourning Gowns,
 Declined *Verbs, Pronouns, Participles, Nouns.*
 And not declined, *Adverbs and Conjunctions*
 In *Lillies Torch* they stand to do their functions
 With Preposition; but the most affection
 Was still observed in the Interjection.
 The *Substantive* seeming the limbed best
 Would set an hand to bear him to his Rest.
 The *Adjective* with very grief did say,
 Hold me by strength, or I shall faint away.

The Ponds of Tears did over-cast their faces,
Yea, all were in most lamentable *Cases*.
The five *Declensions* did the Work decline,
And Told the *Pronoun Tu*, The work is thine;
But in this case those have no call to go
That want the *Vocative* and can't say O!
The *Pronouns* said that if the Nouns were there,
There was no need of them, they might them spare.
But for the sake of *Emphasis* they would
In their Discretion do what ere they could.
Great honor was conferred on *Conjugations*,
They were to follow next to the Relations.
Amo did love him best, and *Doceo* might
Alledge he was his Glory and Delight,
But *Lego* said by me he got hls skill,
And therefore next the *Herse* I follow will.
Audio said little, hearing them so hot,
Yet knew by him much learning he had got.
O *Verbs* the *Active* were, O *Passive* sure,
Sum to be *Neuter* could not well endure.
But this was common to them all to moan
Their load of grief they could not soon *Depone*.
A doleful day for *Verbs*, they look so moody,
They drove Spectators to a mournful study.
The *Verbs* irregular, 'twas thought by some,
Would break no rule, if they were pleased to come.
Gaudeo could not be found; fearing disgrace
He had with-drawn, sent *Mæceo* in his Place.
Possum did to the utmost he was able,
And bore as Stout as if he'd been *A Table*.
Volo was willing, *Nolo* somewhat stout,
But *Malo* rather chose not to stand out.
Possum and *Volo* wished all might afford
Their help, but had not an *Imperative Word*.
Edo from service would by no means swerve;
Rather than fail, he thought the *Cakes* to Serve.

Fio was taken in a fit and said
 By him a mournful POEM should be made.
Fero was willing for to bear a part,
 Altho' he did it with an aking heart.
Feror excused, with grief he was so Torn,
 He could not bear, he needed to be born.
 Such *Nouns* and *Verbs* as we defective find,
 No *Grammar* Rule did their attendance bind.
 They were excepted, and exempted hence,
 But *Supines*, all did blame for negligence.
Verbs' Offspring, *Participles*, hand-in-hand,
 Follow, and by the same direction stand ;
 The rest Promiscuously did croud and cumber
 Such multitudes of each, they wanted Number.
 Next to the Corps to make the attendance even.
Jove, Mercury, Apollo came from heaven,
 And *Virgil, Cato*, gods, men, Rivers, Winds
 With *Elegies, Tears, Sighs*, came in their kinds.
Ovid from *Pontus* hast's apparelled thus
 In Exile-weeds bringing *De Tristibus* :
 And *Homer* sure had been among the Rout,
 But that the Stories say his Eyes were out.
Queens, Cities, Countries, Islands, Come,
 All Trees, Birds, Fishes and each Word in *Um*.
 What *Syntax* here can you expect to find,
 Where each one bears such discomposèd mind ?
 Figures of Diction and Construction
 Do little ; Yet stand sadly looking on,
 That such a Train may in their notion chord
Prosodia gives the measure Word for Word.

Sic Mæstus Cecinit.

BENJ. TOMPSON."

It is possible that Mr. Tompson wrote these lines while little Cotton Mather was his pupil in the Latin School; for we are told by his biographer-son that

before he was "under the famous Mr. Ezekiel Cheever," whom he calls a "very learned, pious man, and an excellent schoolmaster," he had been, "first, under the care of Mr. Benjamin Tompson, who," he says, "was a man of great learning and Wit, well acquainted with Roman and Greek writers, and a good poet."

The reference in the Essay in Rhyme to Master Cheever's being "kindly laid where our God his Granary has laid" seems to be confirmed by a small stone, marked "Mr. Ezekiel Cheuer," seen today in the Old Granary burying-ground, Boston, near the stone of his daughter, Susanna Russell.*

His will, written in 1705, a short time before his wife whom he mentions, died, as seen today in the Suffolk Probate Office, Boston, was offered by this daughter Susanna and the son Thomas, a few days after his death. In his clear handwriting it reads:—

"The Last will and Testament of Ezekiel Cheever: *In Nomine Domini* Amen. I Ezekiel Cheever of the towne of Boston in the County of Suffolk in New England, Schoolmaster, being through great mercy in good health & understanding wonderfull in my age, do make & ordain this my last will & Testament: as followeth. First. I give up my Soule to God my Father in Jesus Christ, my body to the earth to be buried in a decent manner according to my desire in hope of a blessed part in the first resurrection & glorious kingdom

*In a most extensive research, I find no proof whatever for the statement that has been publicly made that he was buried in the Roxbury burying-ground, or that afterwards he was removed from there to the Cheever tomb in Phipps place on Burial Hill, Charlestown.

of Christ on earth a thousand years. As for my outward Estate I thus dispose of it. First, I give to my dear wife all my household goods & of my plate the two-ear'd cup, my least tankard, porringer, a spoon. It: I give my son Thomas all my books saving what Ezekiel may need & what godly books my wife may desire. It: I give to Mary Philips ten pounds. It: I give to my grandchild Ezekiel Russell twenty pounds. Item: I divide all the rest of my estate into three Parts; one third I give to my dear wife Ellen Cheever, the other two thirds to my other children, Samuel, Mary, Elizabeth, Ezekiel, Thomas, Susanna, equally part just alike the Legacies, debts, & funeral expenses deducted & discharged. Marie's portion I give to her children as she shall dispose. The Land Elizabeth purchased with my money I give to her and to her children forever. If my wife dies before me, all given her shall be given to my six children equally. If any of my children die, their portion I give to their children equally. It: I give to the poor five pounds as part of my funeral charges. It: I make and appoint my dear wife, Ellen Cheever, & my two children Thomas and Susanna joint executors of this my last will. In witness whereof, I have hereunto set my hand and Seal this Sixteenth Day of Febr. 1705-6. Signed, sealed, declared in presence of Ezekiel Cheever.

BENJAMIN DYER,
HENRY BRIDGHAM,
HENRY BRIDGHAM.

SEAL
HERE.

The estate, appraised at £837, 19s. 6d., consisted of *Purse & apparel* (£46) *Household Goods* (£165, 13s. 8d.), *Plate* (nearly £35), *Cash* (£245, 9s. 8d.), *Feasible Bonds* (over £400), *Debts* received (nearly £25).

The words of Cotton Mather in his memorable sermon concerning schoolmasters and the "Blessed Cheever," are as true today as when they were uttered. "'Tis a justice to them," he said, "that they should be *had in everlasting Remembrance*: and a *Place* and a *Name* among these *Just men* does particularly belong to that *Ancient and Honorable Man, a Master in our Israel*." He felt that having under him "Learnt an Oration made by Tully in praise of his own master, namely, that *Pro Archia Poeta*," they should not be outdone by a "*Pagan* in our gratitude to our master." "Neither as an example should the famous Christian in the Primitive Times, who wrote a whole Book in praise of his Master Hierotheus" be forgotten. Indeed he wished more—even a statue to his Master. "Verrius, the Master to the Nephews of *Augustus*," he was proud to say, "had a *Statue* Erected for him; and *Antoninus* obtained from the Senate a *Statue* for his Master *Fronto*. I am sorry that Mine has none." But he comforted himself with the thought that "*Cato* counted it more glorious than any *Statue* to have it asked, *Why has he none?*" He felt that in the "grateful Memories of his Scholars" there had been, and would be, "*Hundreds* erected for him." And as with the old Romans, so with the new Americans; grateful memories of Boston Latin School scholars for Master Cheever have come down the years. Nearly one hundred and eighty years after his death, his faithful service was recalled by them on the occasion of the two hundred and fiftieth anniversary of the Latin School, when Dr. Edward Everett Hale

presided, and its historian, the Rev. Henry F. Jenks, John T. Hassam, Henry W. Haynes, Grenville H. Norcross and others were moving spirits. Robert Grant, as poet of the occasion, offered the following tribute:—

“Ezekiel Cheever! would that we knew more
 Of him who lived to teach at ninety-four
 Beside a senile but historic knee
 The fathers of the men who made us free.
 Perpetuated by a Mather’s pen
 His pious learning prompts his countrymen
 To cast a backward glance on history’s page,
 And reverence the Nestor of his age.
 Within the sacred shade the chapel flings,
 Called ‘Stone’ by patriots, and by Tories ‘King’s,’
 He reared his scholars on the deeds of Rome
 To emulate antiquity at home,
 And drew for salary, as the Records say,
 The rental of Deer Island down the Bay.
 When Death had taken Cheever to himself,
 Nathaniel Williams had his place and pelf.”

But this was not enough. The orator of the occasion, Phillips Brooks, desired more, even a visible remembrance; he could not but remember what Cotton Mather had said,—that when scholars saw what Quirimis put on his Monument for his Master, “*Invisunt Locum Studiosi Juvenes frequenter, ut hoc Exemplo Edocti, quantum, Discipuli ipsi præceptoribus suis debeant, perpetuo meminisse velint,*” they learnt from the sight what “acknowledgments were due from Scholars to their Masters.” So he dared hope that the time would come when “some poetic brain would figure to itself, and some hands alert with historical imagination—

perhaps the same which had bidden John Harvard live in immortal youth in Cambridge—would shape out of vital bronze what sort of man the first great schoolmaster Ezekiel Cheever was.” He felt it would be well worth doing, and not be hard for genius to do—for “whoever knows the seventeenth century, will see start into life its typical man, the man of prayer, the man of faith, the man of duty, the man of God.” He might well have added the inscription appropriate for such which Mather told of being on the monument Aristotle set up for his Master Plato—“He was one whom all good men ought to imitate as well as to celebrate.”

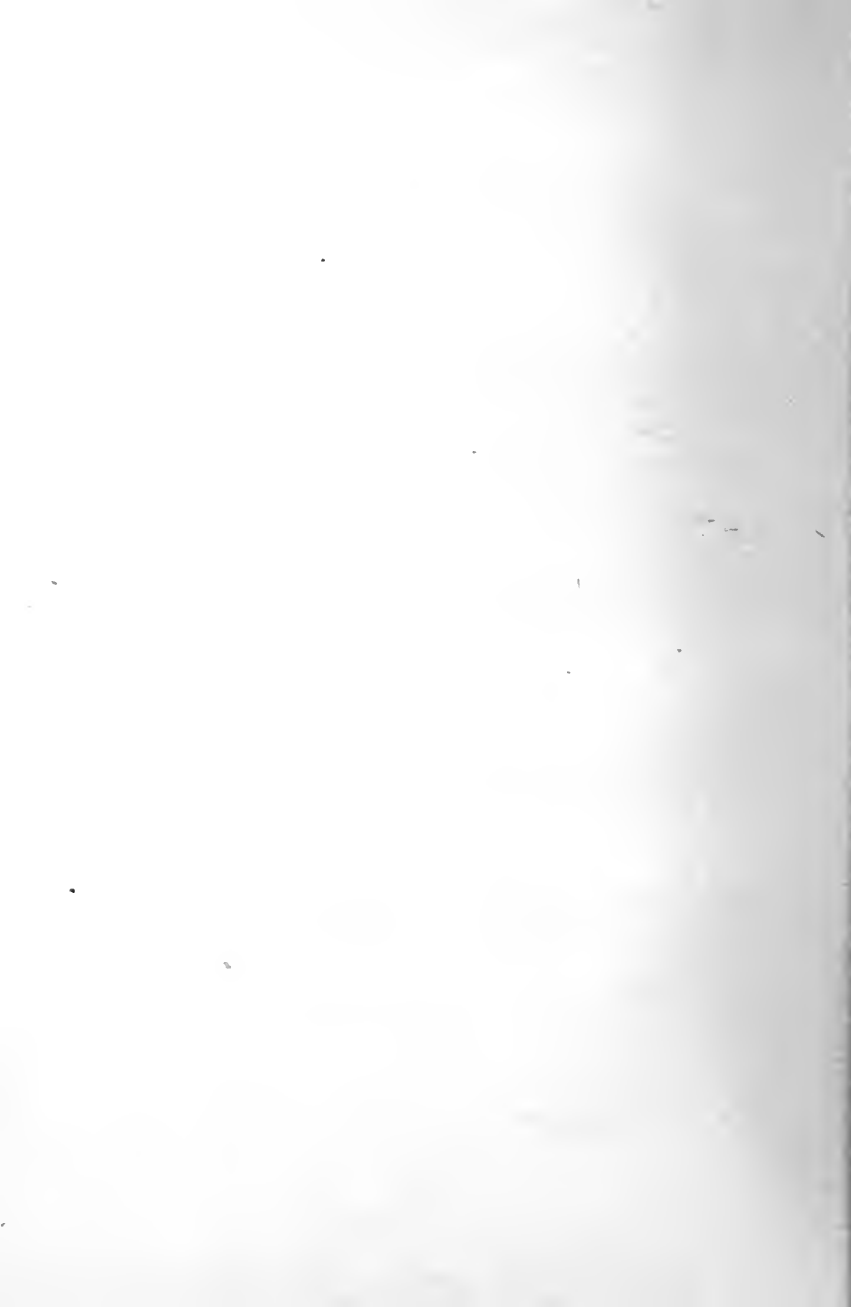
The days went by. No genius took up the work. But in 1899, nearly two hundred years after Master Cheever ceased his labors on earth, the Boston Latin School Association, of the same school he honored with his service, placed in its building on Warren Avenue through the generosity of Mr. Grenville H. Norcross, a tablet inscribed as follows:—

EZEKIEL CHEEVER
 HVIVS SCHOLAE PRAECEPTOR
 PER ANNOS PROPE OCTO ET TRIGINTA
 LONDINII NATVS A. D. MDCXIV VIII KAL FEB.
 IBI EDVCATVS IN SCHOLA CHRISTI HOSPITALI DICTA
 IN NVMERVM CIVIVM ACADEMICORVM COLLEGII
 EMMANVEL IN VNIVERSITATE CANTABRIGIENSI
 ASCITVS A. D. MDCXXXII PRIDIE ID IAN
 HANC PETIIT TERRAM A. D. MDCLXXVIII ID IAN
 PRAEPOSITVS HVIC SCHOLAE A. D. MDCXXXVII
 OBIT A. D. MDCCVIII XII KAL SEPT.
 VIXIT PIE ANNIS LXXXIV
 COTTON MATHER DISCIPVLVS GRATVS HVIC
 OMNEM NOVAE ANGLIAE ERVDITIONEM ASCRIPSIT.

And today it is gratifying to see in the city of New Haven, where Master Cheever not only began his vocation as teacher but which he helped to found, a large brick schoolhouse on the corner of Lombard and Filmore Streets, bearing on its front since its opening in 1897, the honored name, *Ezekiel Cheever*.



“EZEKIEL CHEEVER” SCHOOLHOUSE, NEW HAVEN, CONN.



Appendix

Appendix

I.

Latin letters of Ezekiel Cheever to his son, the Rev. Samuel Cheever, of Marblehead:—

BOSTONIJ Nov. 24^o hora 10^a vesp.

CHARE FILI: Accepi ab hospite epistolium tuum 24^o Nov. post festum, ex quo priores firas te salutasse literas, intercidentibus nullis, cognosco, Optatum iter horâ institutâ perfeci. Cant. ad patrem profectus sum. Quem verò à fronte quaerebam, a tergo Bostonij inscius reliqui. Ne tamen iter ex toto infelix et invitum esset, visum est negotium cum matre cõmunicare; quam etiam si rem totam celâsem, subverebar ne ipsam alienâ et minus amicam haberem. Ex colloquio intellexi duos prius tibi significatos virginem petijsse, quorû neutr. vel addicta, vel facilis ẽe videtur. Ista objecit in illis, uno saltem, quae in te non competunt. Mater nihil impedimenti praestruxit, sed viâ apertam, et aditum liberum ut sperem, induxit. Totum tamen negotium marito et filiae cõmittendum censuit. Valedicens tandem domum redeo. In reditu ecce, obviam venit quem quaerebam, ffelix interpretabar auspiciam occursum ejus. Virum aggressus sum, comiter salutavi, paucis itineris causam dixi, et quicquid in rem visum est, de fortunis tuis narro, interna aliorum iudicio et testimonio mandans. Amice me tractavit vir prudens vultu et voce. Ne verbum quidem alienum et adversum. Sed totum consilium ad filiae sententiam referebat. Hoc tamen mihi exoranti concessit, ut ipse Bost. revertens (quod fore sub mediam septimanam credebat) me domi meae conveniret, et de toto negotio certiozem faceret. Ex quo ipsum non vidi, nec quicquâ audiva; sed in horas singulas expecto. Quid quaeris? Si me audis, quae apparent invitare videntur omnia. Successus est penes Deum. Prudens futuri temporis exitum caliginosa

nocte premit deus. Qui jubet, et melius, quam tu tibi, consulat, opto. Si quid interea clarius eluxerit, modo nuncius contingat, tibi praemittam. Haec caenatus et dormitans scripsi. Vale.

Nos adventū tuū maturum et jucundū expectamus.

Tui studiosissimi: pater

EZ: CHEEVER.

This other letter, dated Charlestown, Dec. 31st, 1669, was found after the death of the Rev. John Eliot, D.D., of Boston (to whom it was given by a descendant of the schoolmaster, the Rev. Isaac Mansfield of Marblehead), and, later, presented to the Massachusetts Historical Society;—

DULCE CAPUT: Redditae mihi sunt pridie quae ad me dedisti hospiti literae, ex quibus iudicium et consilium tuum facile perspexi, nec contemnendum esse puto. Hiberna itinera sunt semper injucunda, plerum autem gravia, et molesta, viatori praecipuè molli et inexperto. In magnis negotijs salubris est cautela, mora tamen periculosa, saepe lethalis. Cavendum est, ne praeda, quam secteris, in alienos incidat casses. Num virgo sic procorum expers, et nulli obnoxia, me quidem praeterit. Nec res est tui indagini matura. Hoc unicum accepi. Multi illam petière, illa aversata petentes. Causam vero repudij prorsus ignoro. Prior morum et virtutis fama novis ornatur testimonijs, et receptae fidei authoribus. Laudum tamen splendor hâc nubeculâ obumbratur, ipsa scilicet, (asserente quadam vicina) parca nimis et tenax esse videtur. Quod vitium fallit specie virtutis et umbra. D^r Hamond inter sermones de te, et tuo conjugio ortos, quos cum hospite vestra apud se pernoctante habuit, exconjecturâ temerè affirmavit, te domi, non foras sponsam reperit. Quod dictum vestra silentio exceptit. Nihil praeter auditum habeo, sed ipse vir, audiente uxore, hanc fabulam recitavit. Divino, consilio te totum trade, et coelestis provi-

dentiae vestigijs inhaere, et ad optatum exitum pervenies. Nihil aliud, quod scribam, occurrit. Tui omnes valent, et te ex animo salutant. Plura coram, et otiosus. Vale.

Dat : Dec : ultimo. 69.

CAROLOTONIA.

Tui amantissimus Pater

EZ : CHEEVER.

Hospiti tuæ me omnino excusatū habe, quod illā in equo transeuntem, et me comiter appellante, in aedes ne quidem invitavi, putavi n. ipsā Bost; euntem ne descensurā, instante nocte, et reverā uxore condelis condendis occupata, nec ipsa erat visu facilis, nec domus hospitio idonea.

These

For his dear son Samuel

Cheever

at Marblehead.

II.

Dr. William Ames

Dr. William Ames (1576-1633), or Amesius, as the Dutch call him, was for years a valued professor in the Franeker University in Friesland, which, dating from 1585, and closed by Napoleon in 1811, was noted for its enthusiastic recognition of the Americans in their struggle for liberty. The theological writings of this Cambridge graduate in various editions are still read in the Netherlands. Cotton Mather, in his *Magnalia*, refers to his controversies with John Robinson, when, in his "younger time," he published treatises, and made no scruple to call the incomparable Dr. Ames himself Dr. Amiss for opposing such a degree of *separation* as he then advocated. Being later convinced, however, by this "learned antagonist," he came to retract what his mistaken zeal had advocated. Mather also refers to Dr. Ames' friendship with Thomas Hooker, a founder of the Hartford Colony, and tells that when Mr. Hooker was called to Rotterdam, he the "more heartily and readily accepted," because it

renewed his acquaintance with his invaluable Dr. Ames, who had newly left his place in the Frisian University. With him he spent the residue of his time in Holland, and assisted him in composing some of his discourses, which are, "His Fresh Suit Against the Ceremonies"; for such was the regard which Dr. Ames had for him, that, notwithstanding his vast ability and experience, yet when it came to the "narrow of any question about the instituted worship of God," he would still profess himself conquered by Mr. Hooker's reason, declaring that *though he had been acquainted with many scholars of divers nations*, yet he never met with Mr. Hooker's equal, either for preaching or for disputing. And such was the regard which on the other side he had for Dr. Ames, that he would say, "If a scholar was but well studied in Dr. Ames, his *Medulla Theologiae* and *Casus Conscientias*, so as to understand them thoroughly, they would make him (supposing him versed in the scriptures) a good divine, though he had no more books in the world." After this Mr. Hooker went to Boston. Dr. Ames had a design to follow, but death prevented; or, as Cotton Mather says, he was "on the wing for this *American* desert, but God then took him to the heavenly Canaan." But his widow and three children—William, John and Ruth—came to New England, where, "having her house burnt, and being reduced into much poverty and affliction, the charitable heart of Mr. Hooker, and others who joined with him, upon advice thereof, comfortably provided for them." (Book III, *Magnalia*.) The General Court of Massachusetts gave forty pounds to her,—"the widow of Dr. Ames of famous memory." She had also a grant of land that year (1637) in Salem, where she lived ere moving to Cambridge. Motley tells us that the family library was used in the education of American youth. This recognition of the widow of a man who never stepped on American soil argues to the feeling felt for him. Cotton Mather calls him the "Phoenix of his age." He recalls the farewell words to him of Mr. Paul Bayne when he was about leaving his native England for Holland. Perceiving him to be a man of extraordinary parts, he said: "Beware of a strong

head and a cold heart. It is rare for a scholastical wit to be joined with an heart warm in religion." He was forced to declare, however, that this was not the case with him.

III.

Boston Latin School

(From *Education of June, 1903.*)

EDWARD EVERETT HALE, D.D., BOSTON, MASS.

The graduates of this School, if they know anything about it, are in the habit of saying that their School is the oldest School in the United States. By this they mean that no other School organization now existing in America can trace its existence, from year to year, back to a period so early as the 13th day of February, 1635, when at a meeting of the more intelligent people in Boston, this School was established. Philemon Pormort or Portmort, Pormont, Portmont, Permont, Purmount, was appointed as Master. The official spelling, as the School Catalogue shows it, is Pormort. He seems himself to have spelled the name in various ways. He was one of the conscientious men whom we rejected in the ecclesiastical fury which was aroused by the preaching of Anne Hutchinson and other intelligent and unintelligent assistants of hers. In the frenzy which led to this banishment of some of the best citizens of Boston, Pormort shared the fate of many excellent men.

I am at the present time, 1903, President of the Boston Latin School Association, which is made up from the graduates of the School. I received a letter not long since from a gentleman interested in the oldest school in Albany. He challenged our right to say that we were the oldest school in America, and cited the authorities which show that the founders of Albany had established a school before 1635. To which I replied that I did not doubt this; that there were undoubtedly schools in Virginia or in Plymouth before 1635; that I supposed there were schools

in St. Augustine and Santa Fé long before that. But I said that neither at Albany, in Virginia, in Florida, or in New Mexico had any one shown the existence of a school in those early periods which has been continually carried on from those times to this time.

Much closer to us is the Town of Dorchester, which is now a part of the municipality of Boston. The people of Dorchester in the year 1639, passed a vote taxing the owners of Thompson's Island—which was part of their territory—"for the maintenance of a School in Dorchester." The antiquarians of that town say that this is the earliest record of public taxation for education. Our Pormort money was raised by subscription and not by taxation. All the same our School seems to have been managed by the town meeting from the beginning.

It is evident from the Dorchester and from the Boston records that the hope and wish of the leaders was, that certain special properties, like Deer Island and Thompson's Island, should be set apart as the "foundation" of these schools. But this system, borrowed from the old country, soon gave way, and all the schools were supported by taxation. As late as 1652, Rev. John Cotton of the First Church left half of his estate to the support of a Free School in Boston, under conditions named by him.

What we of the Boston Latin School say to our Dorchester friends is that they have not in Dorchester any list of the Masters of their school from that day to this day, such as we have, and they cannot name to us any one of the Dorchester public Schools which, as our Episcopal friends would say, can show an unbroken Pedagogical Succession.

The name of Philemon Pormort does not appear in the catalogue of either Oxford or the English Cambridge. His immediate successor in the School was Daniel Maude, who was a Master of Arts of Emanuel in Cambridge; and after him in rapid succession came John Woodbridge, who was of Oxford, Robert Woodmansey, Benjamin Tompson, a poet of his day, a Harvard graduate of 1662, Ezekiel Cheever, who learned his Latin at Christ's Hospital in England. With Tompson and Cheever the

history of the School connects itself with the lives of the leaders of the Colony.

I used to encourage the belief among our boys that Cheever and Milton were fellow-students in St. Paul's School in London. I went so far as to make an unfortunate offer to give some prize, I forget what, to anybody who could prove that Ezekiel Cheever blacked John Milton's boots, or in any way served him as fag at school. But it proved that the two boys did not even go to the same school. I have been more shy of my historical prizes from that day to this. Would it have been better perhaps to have doubt than certainty? However this may have been, Cheever came to this country as early as 1637. He was in Davenport's Seven Pillared State at New Haven. The New Haven people are proud of him as we are. Perhaps through Davenport's influence, when he came from New Haven, at the eager request of our First Church in Boston, Cheever also removed from Connecticut to Massachusetts, and here "the dear old man," as they called him, lived to a great age. He was first a teacher at Ipswich and Charlestown, and then was invited to take charge of our Boston School. Judge Sewall was one of his friends, and in a modest way intimates that he and some of the rest of them contributed a sort of old age pension to the decline of the old man's years.

Following him as a Master for twenty-six years, was Nathaniel Williams, whose name, like that of Tompson's, will be found among the earlier poets, so-called, of the infant State. He also lived to a good old age. He had but little more than six months in which to teach Franklin Latin. And Franklin speaks of him somewhere with respect. Franklin was himself withdrawn from this School to that other university known as a tallow chandler's shop, in which he went on with all the practical learning which made him of so much use for nearly a century. His statue now stands in what was the school yard at the time when Franklin played marbles, and it is, according to me, the best of the bronze statues in public places in Boston.

Nathaniel Williams was immediately succeeded in the office of Head Master by John Lovell. John Lovell, for the last years of

his administration, had as his principal assistant his own son James Lovell. When the American Revolution approached, in the times which tried men's souls, John Lovell held to his King and to the gentlemen who represented his King in the local government of the State, not yet new born, while James Lovell, the son, was on the Patriot side. Harrison Gray Otis, afterwards Senator of the United States, told me in 1840, how he himself, a little boy of nine years old, entered the schoolroom in School Street, on the 19th of April, 1775, just in time to hear old Lovell say, "War's begun and School's done, *deponite libros.*" This shows that they still used the Latin language in the work of the School. It also shows a certain fear on Lovell's side that the pupils would not have understood if Lovell had said, "*Initium belli, scholæ fnis.*"

At all events, he did not say that. Otis went home and did not go to school again till the Evacuation of Boston, March, 1776. Samuel Hunt, the Master of the North Grammar School, was then ordered to take charge of our School, and he remained in office till 1805. After his death William Biglow reigned, whose name is still recollected as the author of some good Macaronic poetry. Then came Benjamin Apthorp Gould, Frederic Percival Leverett, Charles Knapp Dillaway, Epes Sargent Dixwell, Francis Gardner, Augustine Milton Gay, Moses Merrill, and Arthur I. Fiske, who have been the Head Masters of the School. In many of these cases the Head Master has continued his direction of the School for a large part of his life.

It has had at times almost a national reputation. Boys were sent from a distance, even from other provinces, to have the advantage of its discipline. It is one of our boasts at the School that five of the forty-five signers of the Declaration of Independence were our boys. These were Benjamin Franklin, Samuel Adams, Robert Treat Paine, John Hancock, and William Hooper, of North Carolina.

The founders of this School in the seventeenth century were educated English gentlemen. Under the lead of the same men, and men like them, the General Court of the Colony established

the Public School system of Massachusetts, which is, I suppose, the first Public School system established by law in the world after the decay of the schools in Sybaris and the other Greek cities of Southern Italy and of Sicily. Of the State of Thurii, planted on the foundations of Sybaris, it is recorded that under the laws of Charondas, "All citizens should be instructed in letters, the city paying the salaries of the teachers. For he held that the poor, not being able to pay their teachers from their own property, would be deprived of the most valuable discipline."

I have met with no similar record of Legislation till the act of the General Court to which I refer. The founders of the Latin School undoubtedly had in mind the English Grammar Schools of their own time; and where they speak of the Free Schools of those days, they do not mean necessarily schools in which the pupils paid no scot to the teacher or to the government of the school. The English term Free School meant then and means now, a school to which any boy might be sent on equal terms with any other boy. That is to say, the English Free School, so called, corresponded and corresponds with any "academy" in New England. The word means that it was not a school for the cutlers' guild, or the shoemakers' guild, or any other guild, nor was it a school under the patronage of this or that college or church, but it was a school "free" for any person who wished to send his son there, subject to the conditions of the establishment. In a Democratic colony like Massachusetts, which was in fact a Democratic State from the very beginning, a Free School soon came to mean a school which was supported at the public charge. But in the beginning the pupils themselves or their parents paid more or less toward the cost of the conduct of the school. Well down in the eighteenth century, the parents were assessed for the wood which was burned in the school fires, and to a period comparatively recent, the boys themselves were expected to make the fires, to sweep out the schoolroom and to do other similar services. So far removed were they from the customs of our times—where it has been truly said of one of our larger cities, that the janitors of the Public Schools have more

to do with their management than the School Committee has. On the other hand, every boy in Massachusetts might present himself at the town school. Ours was at first the only public school in the town. As population increased, and the demand increased, another free grammar school was opened at the North End, so that the two were designated as the North Free Grammar School and the South Free Grammar School; the word grammar implying not that English Grammar was taught, for it was not, but that Latin and Greek were taught, and the boys obtained a considerable facility in the use of the ancient languages.

Indeed the requisition of the Colonial law, which is so often cited, is a requisition for such schools as prepare boys for college; the primitive notion being that Satan could be resisted by a proper knowledge of the Greek and Latin languages in which were contained the weapons for the fight against him. In studying the lives and histories of the men who made the American Revolution, and who afterwards carried the commerce of America into every seaport of the world, you will get a glimpse every now and then of the result of the early education in such a Grammar School. I mean by this, that there is more evidence of an acquaintance with the Latin and Greek classics in the writings of those men than there is in the writings of an equal number of men of affairs today. Governor Hancock, who signed the Declaration of Independence, as Governor of Massachusetts maintained a fine hospitality, and received at his house the French officers of D'Estaing's Fleet, when that Fleet lay in Boston Harbor. But Hancock could not speak French, and there are anecdotes on record which intimate that he did speak Latin with the gentlemen whom he met there. There was in that century undoubtedly, more occasion for maintaining a colloquial knowledge of the language than there is now. And while Franklin never makes a quotation from the Latin or the Greek, and while he speaks of the few months at our Latin School as containing all his school education in such matters, it has seemed to me that there is evidence that he was acquainted with the Latin Classics. I think he knew what the famous epigram meant which says of

him, "*Eripuit coelo fulmen sceptrumque tyrannis.*" He did not object to the Latin inscriptions on the Continental Medals.

Ezekiel Cheever wrote and printed, "The Accidence," a Latin Grammar which was used in our schools nearly to the end of the century in which he died. There were one or two traces of such books in Adam's Latin Grammar, which in Mr. Gould's edition of it was the book put into the hands of schoolboys as late as 1830; a book without any philological value, but to this hour not a bad monument of what was the scholastic treatment of the Latin language. It would seem as if the boys of the eighteenth century carried their Latin reading before entering college quite as far as such reading is carried now.

Even a rough computation of the population of Boston and the pupils in the two Latin Schools, shows that some knowledge of the classical languages must, on the whole, have been an accomplishment much more general in 1750 than now in any commercial city of America. That is to say, in a town of fifteen thousand people, there were at any given moment more than two hundred boys in attendance at these schools. Now, the whole of what we call the school population of Boston, if we speak of boys only, would have been fifteen hundred boys of all ages from five to sixteen. Of the ages from ten to sixteen, when they would have attended Latin Schools, there can hardly have been more than seven hundred boys in the town. Now in fact, it seems that two hundred of these boys were studying the Latin language. They had enough knowledge of it, at least, to put away their books when John Lovell used to say, "*Deponite libros.*" They had so much knowledge of it that a member of the Legislature would not have been afraid to make a quotation in the Latin language. On the other hand I think no one would say today that one third of such boys of Boston or New York have had training in Latin or in Greek. Perhaps this knowledge, even superficial, of the Latin shows its result in the literature of the time. I have thought that one detected Latin idioms in the English of the Revolution which he would not find in the leading editorials of today.

From 1776, when the two Latin Schools were united, in the extreme stringency of the times, to the year 1816, when Benjamin Apthorp Gould was made the Head Master of the School, is the period when the record of the School as a force in the public education is comparatively poor. I have wondered whether the eager and strenuous mercantile life of the town, turning from being a ship building town with some interest in the Fisheries, into a rich and commercial city, did not for the moment show itself in a diminishing interest in classical study. But with wealth and commerce with all the world, the interest of the largest education asserted itself. The School Committee of Boston adopted measures to "give an additional impulse to the school." The most important of the changes made was a regulation "renewing the ancient usage of the school," that boys should be admitted only once a year. This regulation has been retained to this time. The greatest credit is due to the executive ability and to the careful learning of Benjamin Apthorp Gould, who at the age of twenty-seven was appointed the Head Master of the School, and after the new arrangement was made, he placed it at once at the very head of classical instruction in New England.

Mr. Gould's five essays, published in five successive annual numbers of what is known as the Prize Book, are dignified discussions of methods of education, and, in especial, of the progress of what is called Classical Education. The title of the book itself indicates the renewal of interest in the careful school work. Some prizes had been instituted, in the fashion of the day, for the best work done in the school. The essays or translations which the boys made were printed, or some of them were, as indication to the world of Boston of what their boys could do. It is interesting now to find the names of Robert C. Winthrop, Charles Sumner, Wendell Phillips, and James Freeman Clarke put in print for the first time as they appeared at the ages of thirteen or fourteen among the competitors for School Prizes. Mr. Sumner received two prizes in 1824; one for a translation from Sallust and one for a translation from Ovid. In printing

these essays, Mr. Gould would make a handsome book with the results of his own studies on what we now call the higher education. The dignity and prestige which the School had at that time was not easily lost. The school authorities of the city have always been proud of it, and have maintained a line of teachers whose work is well known among the people who take any interest in the history of American schools. Mr. Frederic Percival Leverett was the accomplished and accurate author of a Latin Lexicon which in one form or another still holds a place among the working books of Latin Schools. Francis Gardner, who was for forty years head master of the School, abridged this Lexicon so that it might be used more conveniently, and his work held its place in use till quite recently. Mr. Leverett's immediate successor was Charles Knapp Dillaway. I was one of his pupils, and it happened to me, therefore, to be called to assist in the services at his funeral. He died in 1889. He had been a schoolboy in this very school, when he was nine years old, and his connection with the Public Schools of Boston had been uninterrupted except by the four years that he spent in Harvard College, from the time when he was nine years old till the time when he died. That is to say, in the two hundred and forty-nine years of the history of Boston, this gentleman had been more or less closely connected with our education here for more than a quarter of the time. He was then the working member of the Trustees of the Roxbury Latin School. So recent is what we call our ancient history.

Mr. Dillaway was followed in his charge by Epes Sargent Dixwell, a grandson of Hunt, who was one of the earlier teachers. Mr. Dixwell had every qualification for such a post. He was intelligently enthusiastic about the Latin language and its literature. He is the only old man whom I remember, who till after he had passed four score years wrote on any fit occasion his little Horatian ode in the Latin language. Some unfortunate disagreement with some committee now forgotten led him to resign his place and to establish a private school for precisely the purpose of the Boston Latin School, which has led the way in several

private schools which have maintained the standard of scholarship which Mr. Gould and Mr. Leverett had fixed at our School. Mr. Dixwell's immediate successor was Francis Gardner. I speak of him with regard, not to say tenderness, because I was a pupil under him, and like all of his other pupils I had a great respect, not simply for his knowledge of the Classics, but for the moral standard of life which he held before us. I have often said in public addresses that at the time when I was a schoolboy, there was no boy in school that would have dared to tell a lie. The moral tone of the School was so high that any liar would have been sent to Coventry, and a boy who had transgressed would have compelled his father to take him away from the ignominy which awaited him in the school room. Mr. Gardner himself was severe in his dealings with laziness or with anything which offended his sense of morals. But as the schoolboys say, he was "fair," and every boy under his rather strict administration recognized the fact that the law was the same for one as for another, and that Gardner's favor was to be won simply by industry and purity of life. He had no veneration for the person whose success was simply in working out the difference between the Subjunctive and the Optative. On Mr. Gardner's death, for a few months only Mr. Augustine Milton Gay was the Head Master. Mr. Moses Merrill, the sub-master, succeeded him as Head Master, and on his resignation, the present principal, a sub-master, was promoted in the same way. The School has nothing to fear in his administration of it.

Such are the condensed annals of the oldest school in America. Unfortunately, its catalogues from 1635 to 1730 were not preserved. It is due to the diligent affection of the alumni of the last generation that there have been collected from the family traditions and the histories of Massachusetts the names of some of the boys who were trained there. That list begins with John Hull, the goldsmith who stamped the silver of Massachusetts when she assumed that royal prerogative in 1652. On the same list is the name of Benjamin Franklin, who has made an affectionate allusion to the School in his Autobiography.

As soon as John Lovell was made the Master, the regular catalogue of the School began, which lasted all through his dynasty. The earlier a boy presented himself at Lovell's house for examination, the better was his chance for a good seat in the schoolroom, so that the little fellows rose early on that morning and reported there just below the schoolhouse in hope of obtaining this privilege. On the catalogue of Harvard College for the same year, the boys were rated according to the social rank of their parents. But under the more democratic system of the Town of Boston, the boy who rose earliest in the morning and washed his face earliest and arrived at Lovell's house earliest, is first upon the list. This list fortunately was preserved by Lovell and his son. It breaks off with the American Revolution, and again the complete catalogue list of the School is broken. But with Mr. Gould's more accurate history it begins again, and we have the names of thousands upon thousands of the alumni of the School, for many of whom it was the only University. They have extended a knowledge of it to all parts of the country. The boys of the School to this day are proud of course that five of their own number were among the forty-five signers of the Declaration of Independence. Indeed, we are fond of saying that what the old writing masters used to call "the Boston style of writing" may be traced among the signatures of the nation's charter.

The Hall of Fame in New York has twenty-nine names agreed upon by ninety-seven judges. It does not include any person who had died after 1890. Of the twenty-nine names who received the majority of votes, three or four were Latin School boys,—Benjamin Franklin, Ralph Waldo Emerson, perhaps Samuel Breese Morse, and Henry Ward Beecher. And William Ellery Channing was on our school Committee in the days of Gould. These five names are in a list of Heroes which can afford to omit our Samuel Adams, John Hancock and Charles Sumner.

IV.

**Funeral Sermon of Rev. John Barnard on
Rev. Samuel Cheever**

The funeral sermon Rev. John Barnard preached on that "aged and faithful servant of God," the Rev. Samuel Cheever, of Marblehead, under the title, "Elijah's Mantle," was printed in Boston by "S. Gerrish near the Brick Meeting-House in Cornhill 1724." (Found in the Boston Public Library.)

After generalizing somewhat on the text, II. Kings ii. 14, he finishes the sermon as follows:—

And this leads me into the mournful Theme which this day calls for, occasioned by the removal of that Man of God, the aged Reverend Mr. Samuel Cheever, from among us. It pleased God, from whom comes down every good and perfect Gift, to furnish him for the work of the Ministry, with no small Abilities, both natural and acquired, being owner of a solid Judgment, a copious Invention, and a tenacious Memory, which were improved in him, by a due application of himself to Reading, Meditation and Prayer.

God brought him among you some time in November, 1668, from which Time, those of you that are advanced in Years, know how much he has been a common Father to the whole Town, in the many temporal Advantages which you have received from him; he truly went about doing good, and serving you in all your Interests.

But as preaching is peculiarly the Minister's Work, so he was well fitted herefor by an uncommon Knowledge in the Holy Scripture, being an excellent Text-man, and carrying a Body of Divinity in his Head, which he would often say to me, it was good for a Divine to be well furnished withal.

In his publick Discourses to you he endeavored to preserve the truth, purity and simplicity of the Gospel, teaching you the Truth as it is in Jesus. He made it his great care to shew you your Sin and Danger, and where your only Remedy lies ; that you might be directed to flee from the wrath to come, and lay hold on the Hope set before you. And as he aimed at the winning of Souls to his great Master, so he sought not to please your Fancy and tickle your ears with studied Elocution and formal Periods, but delivered the Mind of God to you with such plainness and urgency of Argument and Persuasion as becomes the Gospel of Christ ; and he shunned not to declare unto you the whole Counsel of God.

And how fervent was he in treating with your immortal Souls, delivering himself to you with that flame and heart, that earnestness, and vigour which shewed his sincere Zeal in his Master's Service, and his hearty desire that you all might be saved. He plainly shewed the lively Impressions of the Truths he preached to you upon his own Heart, while the fervency of his Voice pierced your ears, that the united Light and Heat might strike the more forcibly upon your Minds, and gain the more ready Compliance with the great Truths that were delivered to you.

And he was as constant and assiduous, as fervent and zealous a Preacher of the Word of God among you ; so that, if I mistake not, from his first coming among you until the time that Age had worn him out, you never were, more than once, without the constant Entertainments of your Sabbaths, your stated Feasts and your New Moons, tho' he was alone for about 48 Years : God so graciously confirmed his Health that for more than 50 Years he never was hindered from coming to you in the Name of the Lord by any Sickness.

Indeed, the infirmities of Age obliged him to take leave of his publick stated Exercises in October, 1719, which he did, from those Words of our Saviour, John ix. 4, "I must work the works of him that sent me while it is day ; the night cometh when no man can work." And yet, about a Year after this, upon a special

Occasion, he entertained us with a short but plain and fervent Excitement, to be Zealous of Good Works.

While his strength and vigour continued he was a very just and methodical Preacher (and doubtless had he been fixed in a politer Place he would have made a brighter Figure), tho' in his latter days he gave more into an expository way of treating the several Texts that occurred in his preaching; and to the last he could make no publick use of Notes, but delivered all memoriter.

And yet, after Age had laid him aside from publick Labour, he was still at his Work, and his Mind so intensely set upon it, that I scarce ever came into his Company at any time without finding him at his Study, or his Mind taken up with the publick Duties of the Sabbath; and he would be continually expressing his concern lest he should not be able to do anything of it, and desiring me to prepare for all the Day, lest he should not be able to come out, which plainly shewed the hearty Delight he took in his Work.

He was a Man of Peace, of a Catholick Mind, and extensive Philanthropy and good Will to all Men, without confining Religion to a particular Sect; a great Peace-maker among his contending Neighbors, and never made, or excited Parties, or so much as joined himself to any (that I can learn) but those that were for God and Religion, against Vice and Immorality.

His Conversation was grave, yet pleasant, suitable to a steady composure of Mind, which he usually enjoyed, though at proper Seasons he knew how to be warm.

His life among you has been the life of a Christian, and the whole tenor of it a manifesting an entire Submission to and Satisfaction in the disposing Providence of God; and you yourselves are Witnesses how holily and unblameably he hath behaved himself, walking before you in the paths of serious Godliness, a plain and a humble Man.

When you called me to the pastoral Office with him, a few Years ago, tho' his own Delight in the work of the Lord among you made him not so forward as some might have expected, to have an Assistant joined with him, yet he evidenced to you an

entire Satisfaction in your Proceedings; and I have cause to acknowledge the goodness of God to me herein, that as a Son with a Father, so he received me, repeating the Words of good old Simeon upon his return to his House from my publick Ordination, "Now, Lord, lettest thou thy Servant depart in Peace."

It was a signal and uncommon Favour of God to him, that tho' he lived to the Age of fourscore and almost five, yet he had so settled a Constitution and firm a Health as to be able to say, that he never was Sick in all his Life; a day's Indisposition and some small touches of the Sciatica, he has sometimes known. And as his Health was firm, so at upwards of fourscore he could read without the help of Spectacles, and had his Hearing quick as Youth to the last week of his Life; but the Powers of his Mind, for some few Years before he died, failed, especially his memory, whereby he was greatly unfitted even for common Conversation; and yet his constant Family Prayers were orderly and regular; so did Grace shine in the decays of Nature.

And while the decays of Age laid him by from publick Service, how exemplarily Patient was he under such a Rebuke? He would often say to me: "Age is too heavy for me, but I must bear it. I can't die when I would. I must patiently wait God's Time; my Times are in His Hands; I rejoice to see that God has provided for His People before I go. God has satisfied me with long life."

Thus continued he at Work, and patiently submitting to the Will of God, till a few days ago his senses wholly left him, and the Night before last he died, and truly died; his Lamp of Life fairly burning out, without being put out; for he felt no Sickness nor Pain to the last, nor shewed any the least tokens of them even in his expiring moments.

So, while by the Grace of Christ in him, he was secured against the Terrours of the second Death, thro' the Favour of God to him, he knew nothing of the usual ghastly Harbingers, nor the shocking Terrours of a Natural Death; but as he was always calm and easy, in the possession of a comfortable Hope, without strong emotions of Joy, or the distress of anxious Tears,

so he quietly fell asleep in Jesus, and is gone to receive the Rewards of his long and faithful Services.

I will only add, that the little Time I have had will sufficiently apologize, that I have given no better Account of this aged and faithful Servant of Jesus Christ; and yet, such as it is, I know his humble, modest Tho'ts of himself would not have been easily prevailed upon to have allowed it; for I well remember, that about a Month or two ago, upon my asking him a Question, which he happened to misunderstand, he replied to me, with some warmth, "Prithee, don't go about to flatter me; 'tis eno' that I stand to my own Master; my greatest care is to be accepted of him."

And now may the God of all Grace and Consolation afford his most compassionate Regards unto the devout and meek Hand-maid of the Lord, who has been the Companion of his Days for about fifty-four Years; comfort her under her Sorrows, and give unto her an happy and endless meeting with him in Glory.

May God be a Father unto the mourning Children, and more abundantly enrich them with the Blessings of Goodness, and return into their Bosome the many Prayers their ascended Father hath laid out for them.

May God take care of this bereaved Town and Flock of His, and always shower down of the Gifts and Graces of His Spirit upon it; and especially may I take hold of Elijah's Mantle, and say, Let a double portion of his Spirit rest upon me.

My Brethren, call to Mind the Things which you have heretofore heard and learned from your deceased Pastor; and so let aged Samuel, now dead, yet speak unto you; and be you followers of him wherein he followed Christ. And may God reward your Kindness and the good Will of the Town, in the Support which, to their Honour, they have continued to afford to him, notwithstanding his being called off from Publick Usefulness for some Years past.

Now make your earnest and daily Prayers for your surviving Pastor, that he may be strengthened to his Work, and succeeded therein.

And let it be the care of us all so to live, that we may die in Peace, like him that is now gone before us ; that when our Dust returns to its Dust, our Spirits may ascend to the Lord God of Elijah ; that we and our departed Father, may have a happy meeting at the Right Hand of Christ, that we may be a Crown of Rejoicing to him in the Day of the Lord, and he may be able to say concerning us, *Behold I, and the children which God has graciously given to me* ; and we may mutually be employed in the everlasting Services of the Redeemer, and be together un-speakably and forever happy in the possession of the Crown of Glory, which fadeth not away.

The Election Sermon Mr. Cheever preached, May 28, 1712, which Drake's *History of Boston* says was the first one preached in the Old South Church, the others having been preached in the First Church, was titled thus : " God's Sovereign Government Among the *Nations* Asserted in a *Sermon* Preached before His Excellency the *Governor*, the Honourable *Council*, and Representations of the Province of the *Massachusetts Bay in New England* on May 28, 1712, being the day for Election of His Majesty's *Council* for that Province. By Samuel Cheever, Pastor of the Church in *Marblehead*. Psal. xcv. 3, 6 (Text in full) ; Psal. ii. 12. (Text in full). Boston : Printed by B. Green. Sold at the Booksellers Shops. 1712."

At a Council held at the Council Chamber in Boston, June 23, 1713, it was voted to pay " Five pounds, two shillings and ten pence for printing Mr. Cheever's Election Sermon and making it up."

In his *Autobiography* Mr. Barnard refers to Mr. Cheever as wholly a " memoriter preacher."

V.

Through the marriage of the Rev. Ames Cheever to Sarah Choate, of Ipswich—the daughter of “Gov.” Thomas Choate, of Hog (now Choate) Island—these two prominent pioneer families of Essex County were allied. Their descendants have filled important positions in the world, as have those of the Rev. Thomas Cheever and others of the schoolmaster’s children, as seen in records given by John T. Hassam, of Boston, Deloraine P. Corey, of Malden, Elisha D. Eldridge, of Boston, Dr. David B. Cheever, of Boston, Mr. Ezekiel Cheever Whitman (who changed his name to Ezekiel Cheever), and others who might be mentioned. Nor should we forget descendants of Susanna Russell, the daughter who ministered to the venerable master in his last days.

VI.

An Essay on the Memory of my Venerable Master, Ezekiel Cheever

BY COTTON MATHER

Augusto perstringere Carmine Laudes.

Quas nulla Eloquentij vis Celebrare queat.

You that are *men* & thoughts of *manhood* know,
Be Just now to the *Man* that made you so.
Martyr'd by *Scholars* the stabb'd *Cassian* dies,
And falls to cursed Lads a Sacrifice.
Not so my *Cheever*; Not by *Scholars* slain,
But Prais'd and Lov'd, and wish'd to *Life* again.
A mighty *Tribe* of Well-instructed Youth
Tell what they owe to him, and Tell the Truth.
All the *Eight parts of Speech* he taught to them
They now Employ to *Trumpet* his Esteem,
They fill *Fames Trumpet*, and they spread a Fame
To last till the *Last Trumpet* drown the same.

Magister pleased them well, because 'twas *he* ;
 They saw that *Bonus* did with it agree.
 While they said *Amo*, they the Hint improve
Him for to make the Object of their *Love*.
 No *Concord* so Inviolate they knew
 As to pay Honours to their Master due.
 With *Interjections* they break off at last,
 But, *Ah*, is all they use, *Wo*, and *Alas!*
 We Learnt *Prosodia*, but with that Design
 Our Master's Name should in our *Verses* shine.
 Our Weeping *Ovid* but instructed us
 To write upon *his* Death, *De Tristibus*.
Tully we read, but still with this Intent,
 That in *his* praise we might be Eloquent,
 Our Stately *Virgil* made us but Contrive
 As our *Anchises* to keep *him* Alive.
 When *Phœnix*, to *Achilles* was assign'd
 A *Master*, then we thought not *Homer* blind :
 A *Phœnix*, which Oh ! might his *Ashes* shew !
 So rare a Thing we thought *our master* too.
 And if we made a *Theme*, 'twas with Regret
 We might not on *his* Worth show all our Wit.

Go on, ye Grateful Scholars to proclame
 To late Posterity your *Master's* Name.
 Let it as many Languages declare
 As on *Loretto-Table* do appear.

Too much to be by any *one* exprest :
I'll tell my share, and *you* shall tell the rest.
Ink is too vile a Liquor ; *Liquid Gold*
 Should fill the Pen, by which such things are told.
 The Book should *Amyanthus-Paper* be
 All writ with *Gold*, from all corruption free.

A Learned Master of the *Languages*
 Which to Rich *Stores* of Learning are the *Keyes* ;

He taught *us* first *Good Sense* to understand
 And put the *Golden Keys* into our hand.
 We but for him had been for Learning *Dumb*,
 And had a sort of *Turkish Mutes* become.
 Were *Grammar* quite Extinct, yet at his Brain
 The *Candle* might have well been lit again.
 If Rhet'rick had been stript of all her *Pride*
 She from his *Wardrobe* might have been supply'd.
 Do but Name *Cheever*, and the *Echo* straight
 Upon that name, *Good Latin*, will Repeat.
 A *Christian Terence*, master of the *File*
 That arms the Curious to Reform their *Style*.
 Now *Rome* and *Athens* from their Ashes rise ;
 See their *Platonick Year* with vast surprize :
 And in our *School* a *Miracle* is wrought ;
 For the *Dead Languages* to *Life* are brought.

His *Work* he Lov'd : Oh ! had we done the same !
 Our *Play-dayes* still to him ungrateful came.
 And yet so well our *Work* adjusted Lay,
 We came to *Work*, as if we came to *Play*.
 Our *Lads* had been, but for his wondrous Cares,
Boyes of my Lady *Mores* unquiet Pray'rs.
 Sure were it not for such informing *Schools*,
 Our *Lal'ran* too would soon be fill'd with *Owles*.
 'Tis *Corlet's* pains, and *Cheever's* we must own,
 That thou, *New England*, art not Scythia grown.
 The *Isles* of *Silly* had o'er-run this Day
 The *Continent* of our *America*.
Grammar he taught, which 'twas his work to do ;
 But he would *Hagar* have her place to know.

The *Bible* is the sacred *Grammar*, where
 The *Rules of speaking well*, contained are.
 He taught us *Lilly*, and he *Gospel* taught ;
 And us poor Children to our *Saviour* brought.
Master of Sentences, he gave us more

Than we in our *Sententiae* had before.
We Learn't Good Things in *Tullies* Offices ;
But we from *him* Learn't Better things than these.
With *Cato's* he to us the *Higher* gave.
Lessons of Jesus, that our Souls do save.
We Constru'd *Ovid's Metamorphosis*,
But on ourselves charg'd, not a *change* to miss.
Young *Austin* wept, when he saw *Dido* dead,
Tho' not a Tear for a *Lost Soul* he had ;
Our Master would not let us be so vain,
But us from *Virgil* did to *David* train,
Textors Epistles would not *Cloathe* our Souls ;
Pauls too we heard ; we *went to School at Pauls*.

Syrs, Do you not Remember well the Times,
When us he warn'd against our *Youthful Crimes* ;
What *Honey* dropt from our old *Nestors* mouth
When with his counsels he Reform'd our Youth ;
How much he did to make us *Wise* and *Good* ;
And with what *Prayers*, his work he did conclude.
Concern'd that when from him we *Learning* had,
It might not *Armed Wickedness* be made !
The *Sun* shall first the *Zodiac* forsake,
And *Stones* unto the *Stars* their Flight shall make ;
First shall the *Summer* bring large drifts of *Snow*,
And beauteous *Cherries* in *December* grow ;
Ere of those Charges we Forgetful are
Which we, *O man of God*, from thee did hear.

Such *Tutors* to the *Little Ones* would be.
Such that *in Flesh* we should their *Angels* see ;
Ezekiel should not be the Name of such ;
We'd *Agathangelus* not think too much.

Who Serv'd the *School*, the *Church* did not forget ;
But Thought, and Pray'd, and often wept for it.

Mighty in Prayer: How did he wield thee, Pray'r!
 Thou Reverst Thunder: Christ's-Sides-piercing spear?
 Soaring we saw the *Bird of Paradise*:
 So Wing'd by Thee, for Flights beyond the Skies.
 How oft we saw him tread the *Milky Way*,
 Which to the Glorious *Throne of Mercy* lay!

Come from the *Mount*, he shone with ancient Grace,
 Awful the *Splendor* of his Aged Face.
Cloath'd in the *Good Old Way*, his Garb did wage
 A War with the Vain Fashions of the Age,
Fearful of nothing more than hateful Sin;
 'Twas that from which he laboured all to win,
Zealous; And in *Truths Cause* ne'r known to trim;
 No *Neuter Gender* there allow'd by him.
Stars but a *Thousand* did the Ancients know;
 On later Globes they *Nineteen hundred* grow;
 Now such a *Cheever* added to the Sphere
 Makes an Addition to the *Lustre* there.
 Meantime *America* a *Wonder* saw;
 A *Youth in Age*, forbid by *Nature's Law*.

You that in t'other Hemisphere do dwell,
 Do of *Old Age* your dismal Stories tell.
 You tell of *Snowy Heads* and *Rheumy Eyes*
 And things that make a man himself despise,
 You say a *frozen Liquor* chills the Veins,
 And scarce the *Shadow* of a man remains,
Winter of Life, that *Sapless Age* you call,
 And of all Maladies the *Hospital*;
 The *Second Nonage* of the Soul; the *Brain*
 Cover'd with Cloud; the *Body* all in pain,
 To weak *Old Age*, you say, there must belong,
 Trembling Palsey both of *Limb* and *Tongue*;
Dayes all Decrepid; and a Bending *Back*,
 Propt by a *Staff*, in *Hands* that ever shake.

Nay, Syrs, our *Cheever* shall confute you all.
On whom there did none of these Mischefs fall,
He *Liv'd* and to vast Age no Illness knew ;
Till *Times Scythe* waiting for him Rusty grew.
He *Liv'd* and *Wrought* ; his Labours were immense ;
But ne'er Declined to *Praeter perfect Tense*.
A *Blooming Youth* in him at *Ninety-Four*
We saw ; But Oh ! when such a sight before !
At Wondrous Age he did his *Youth* resume,
As when the *Eagle* mews his Aged plume.
With Faculties of *Reason* still so bright,
And at Good Services so Exquisite ;
Sure our sound *Chiliast*, we wondering thought,
To the *First Resurrection* is not brought !
No, He for That was waiting at the Gate,
In the *Pure Things* that fit a *Candidate*.
He in Good Actions did his Life Employ,
And to make others Good, he made his Joy,
Thus well-appris'd now of the *Life to Come*,
To *Live here* was to him a *Martyrdom*,
Our brave *Macrobios* Long'd to see the Day
Which others dread, of being *Call'd away*,
So, Ripe with Age, he does invite the Hook,
Which watchful does for its large Harvest look ;
Death gently cut the *Stalk*, and kindly laid
Him, where our God His *Granary* has made.

Who at New-Haven first began to Teach,
Dying *Unshipwreck'd*, does *White-Haven* reach.
At that *Fair-Haven* they all Storms forget ;
He there his *Davenport* with Love does meet.
The *Luminous Robe*, the *Loss* whereof with *Shame*
Our Parents wept, when *Naked* they became ;
Those Lovely *Spirits* wear it, and therein
Serve God with *Priestly Glory*, free from Sin.

But in his *Paradisian Rest* above
To Us does the Blest Shade retain his Love.

With *Rip'ned Thoughts* Above concern'd for Us,
 We can't but hear him dart his Wishes, thus.
 ' *Tutors*, Be *Strict* ; But yet be *Gentle* too,
 ' Don't by fierce *Cruelties* fair *Hopes* undo,
 ' Dream not, that they who are to Learning slow,
 ' Will mend by Arguments in *Ferio*,
 ' Who keeps the *Golden Fleece*, Oh, let him not
 ' A *Dragon* be, tho' he *Three Tongues* have got.
 ' Why can you not to Learning find the way,
 ' But thro' the Province of *Severia*?
 ' 'Twas *Moderatus*, who taught *Origen* ;
 ' A *Youth* which prov'd one of the Best of men.
 ' The Lads with *Honour* first and *Reason* Rule ;
 ' *Blowes* are but for the *Refractory Fool*.
 ' But, Oh ! First Teach them their Great God to fear ;
 ' That you like me, with joy may meet them here.'

H' has said!—

Adieu a little while, Dear Saint, Adieu ;
 Your *Scholar* won't be long, Sir, after you.
 In the mean time, with Gratitude I must
 Engrave an *Epitaph* upon your Dust.
 'Tis true, *Excessive Merits* rarely safe ;
 Such an Excess forfeits an *Epitaph* ;
 But if Base men the Rules of Justice break,
 The *Stories* (at least upon the *Tombs*) will speak.

Et Tumulum facite, et Tumulo superaddite carmen.
 (Virg. in *Daphn.*).

EPITAPHIUM

EZEKIEL CHEEVERUS ;
 Ludi-magister ;
 Primo Neo-portensis ;
 Dinde, Ipsuicensis
 Postea, Carolotenensis
 Postremo, Bostonensis :
 cujus

Doctrinam ac Virtutem
Nōsti si Sis Nov-Anglus,
Colis, si non Barbarus ;

Grammaticus,

a Quo, non pure tantum, sed et pie,
Loqui

Rheticus

a Quo non tantum, Ornate dicere
coram Hominibus,
Sed et Orationes coram Deo fundere
Efficacissimas ;

Poeta,

a Quo non tantum Carmina pangere,
Sed et

Caelestes Hymnos, Odasq : Angelicas,
canere,

Didicerunt,

Qui discere voluerunt :

Lucerna,

ad Quam accensa sunt,

Quis queat numerare,

Quot Ecclesiarum Lumina?

Et

Qui secum Corpus Theologiæ abstulit,

Peritissimus *Theologus,*

Corpus hic suum sibi minus Charum
deposuit.

Vixit Annos, XCIV.

Docuit, Annos LXX.

Obiit, A. D. M. DCC.VIII ;

Et quod Mori potuit,

Heic

Expectat Exoptatq :

Prinam Sanctorum Resurrectionem
ad Immortalitem.

Exuvijs debetur Honos.



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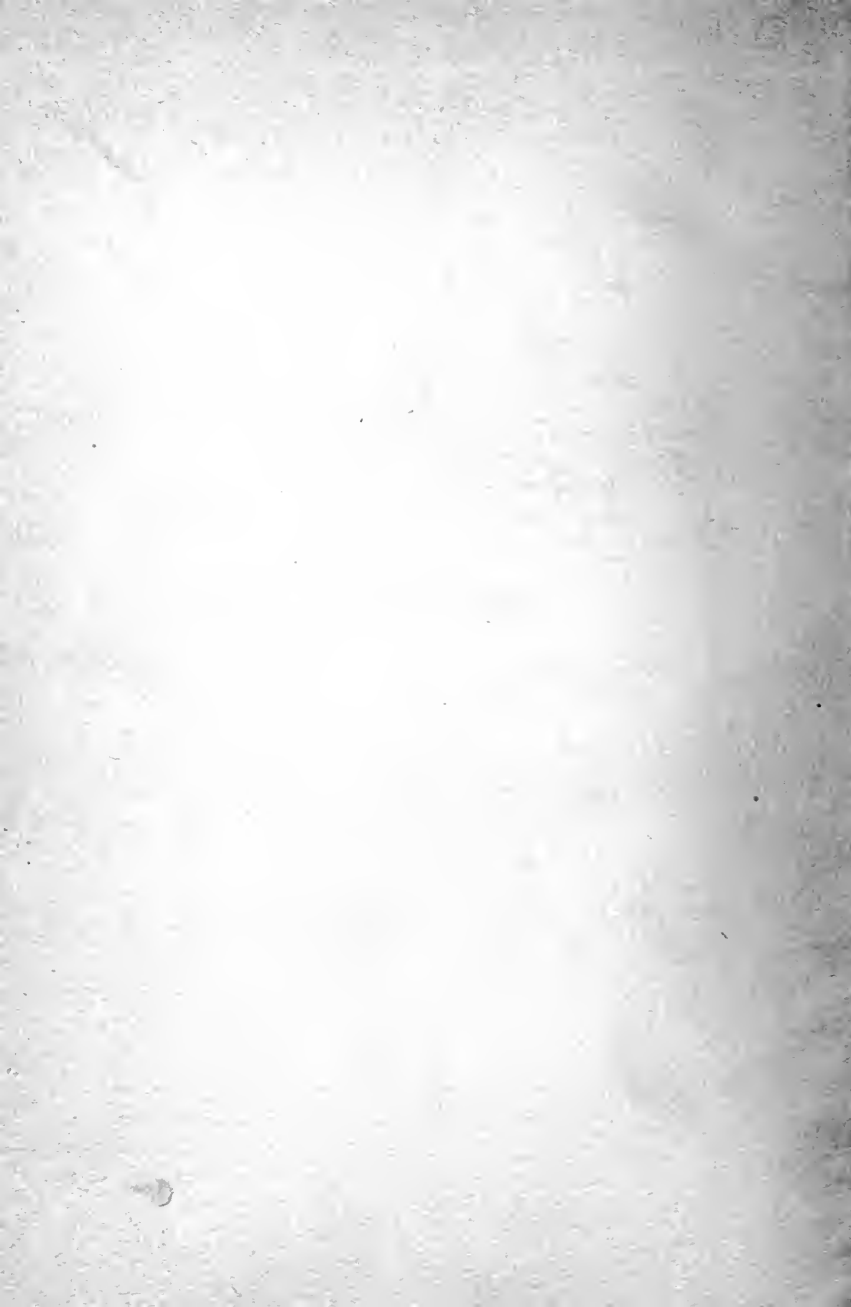
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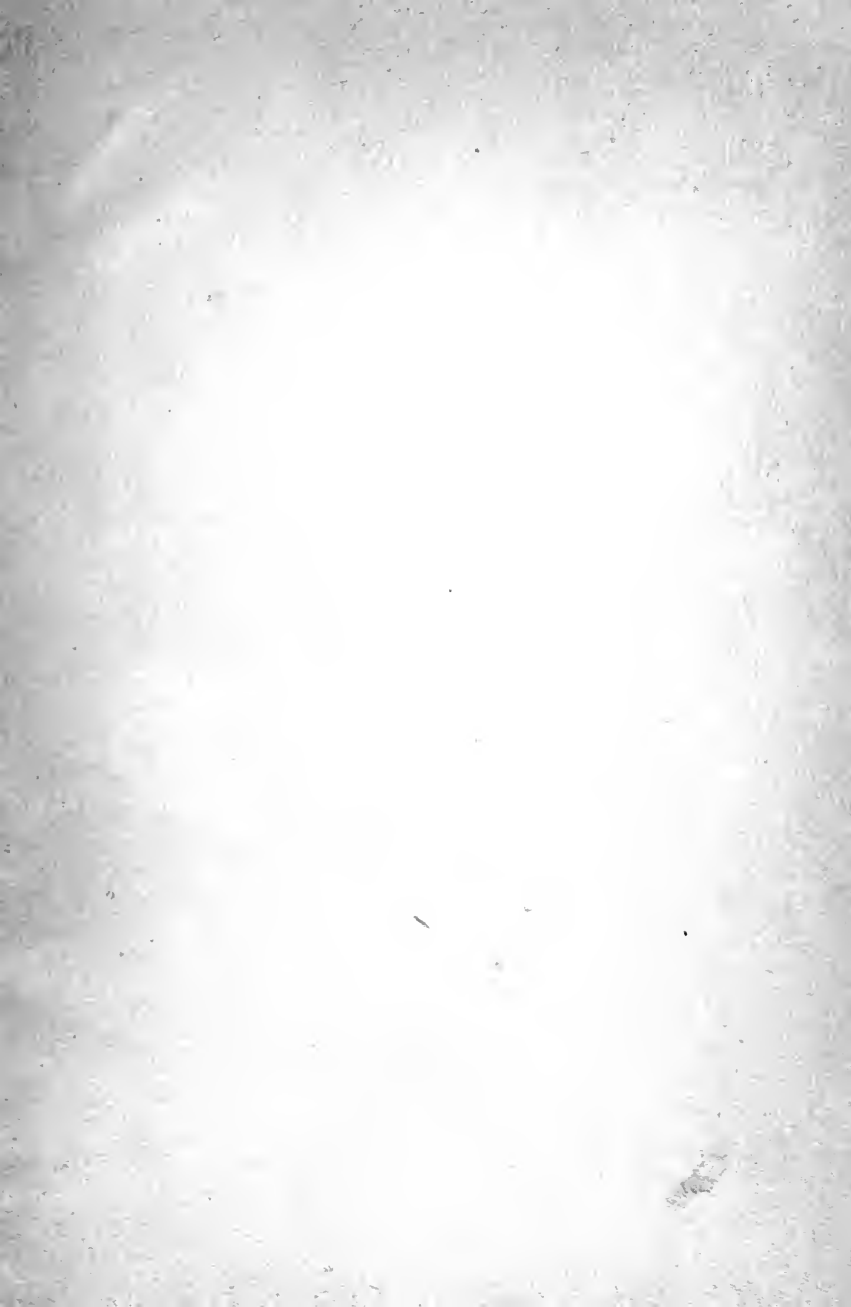
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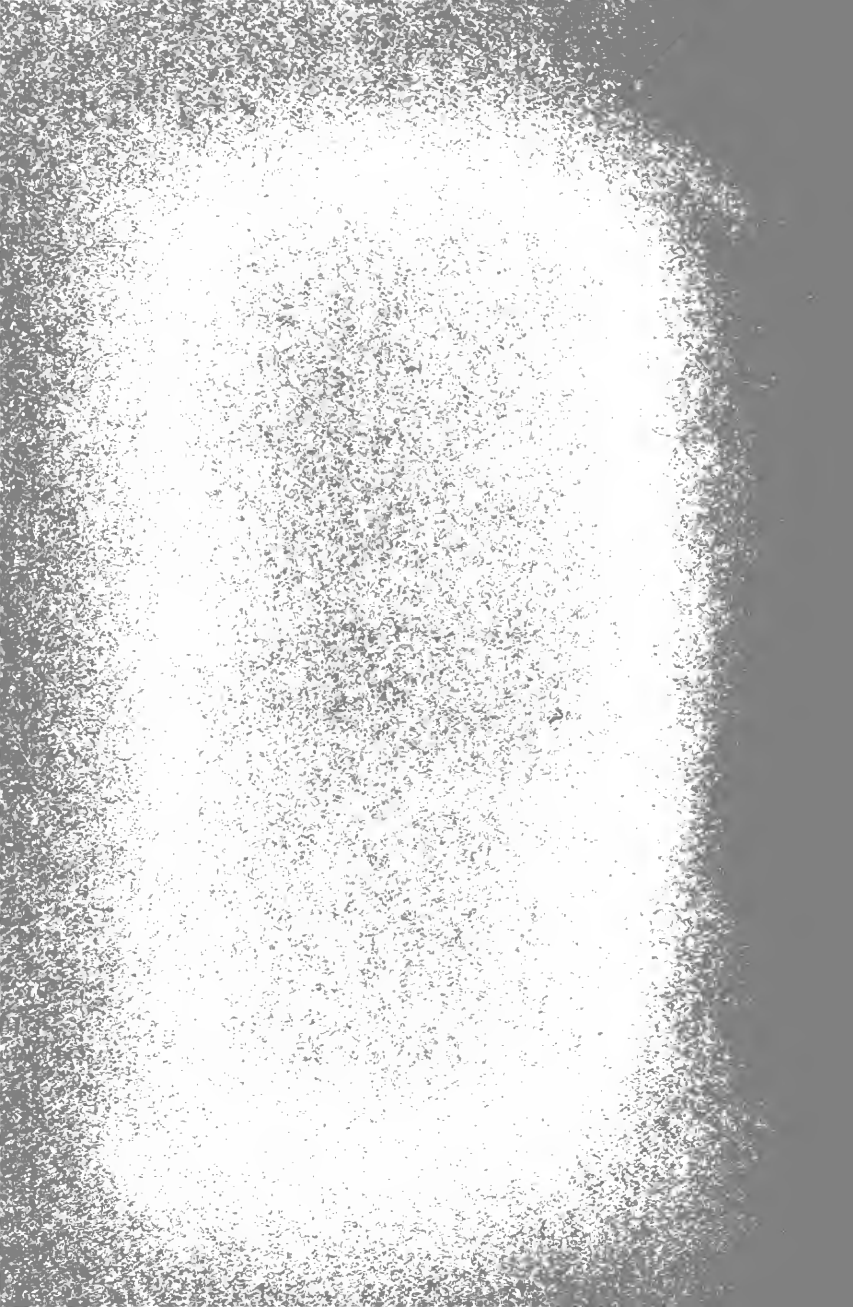
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