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A

GENEALOGICAL ADDRESS,

GIVING A BRIEF HISTORY OF THE

PARISHIONERS AND FOUNDERS

OF THE

FEDERAL STREET CHURCH,

FROM 1745-6 TO 1862,

WITH THE

NAMES OF THEIR DESCENDANTS, NOW PARISHIONERS,

DELIVERED BEFORE THE

LADIES' AND GENTLEMEN'S ASSOCIATION
OF THE PARISH,

MAY 20, 1862.

BY MOODY D. COOKE,
OF NEWBURYPORT.

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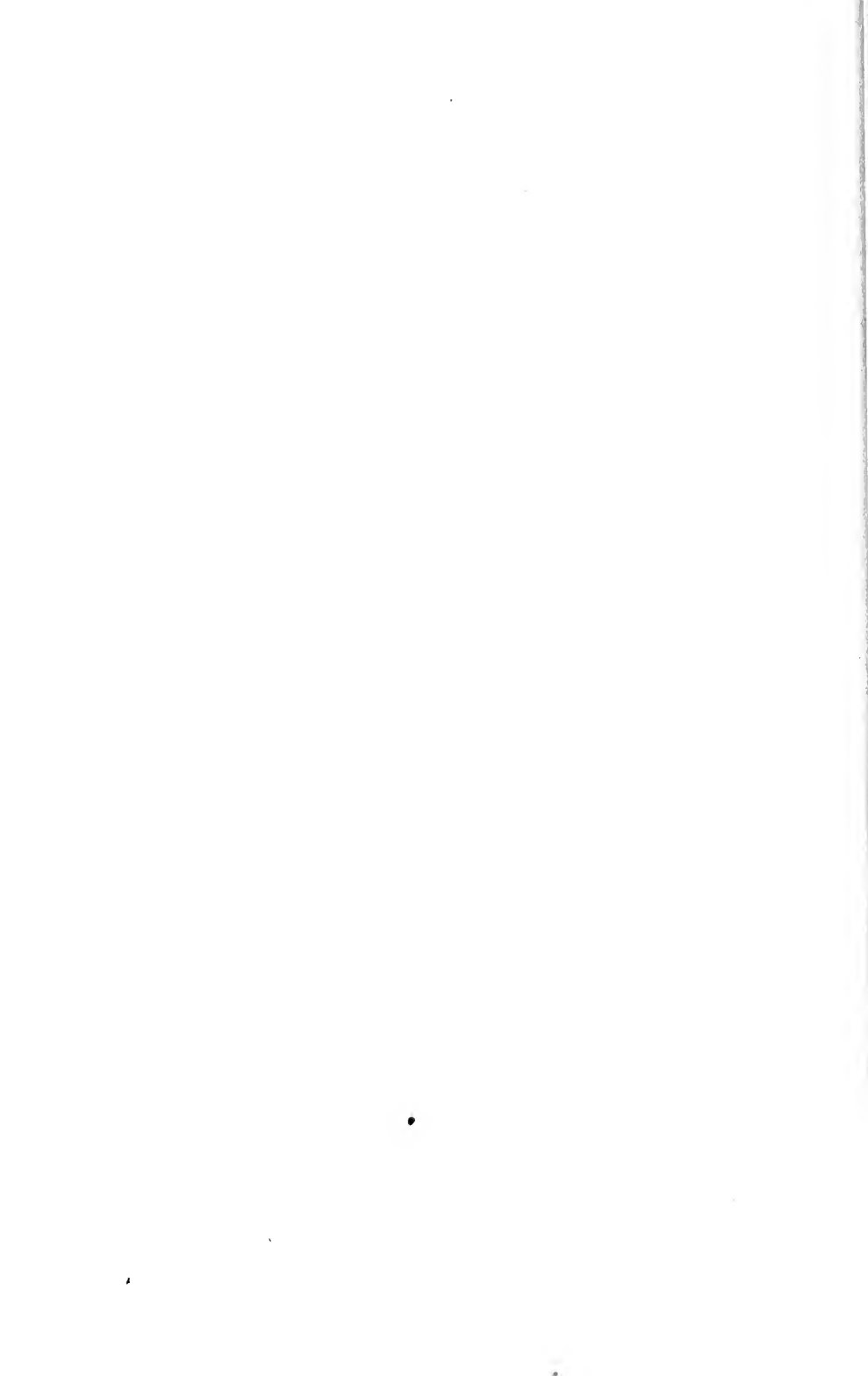
INTRODUCTION.

The following Address was written, and delivered before an Association of the First Presbyterian Parish, without any design of literary display, but simply to pass an hour socially in review of the past. It was not contemplated by the author that a copy would be solicited for the press; and under these circumstances he trusts that the reader will look with candor upon any errors that may occur.

The names of individuals are not placed alphabetically, but in the line of seniority; and it was necessary, in delivering the address, to abridge the history of individuals.

The names of the descendants of the old planters are given who belong to the parish, and no others; there may be omissions, but they are not intentional, as it was the design of the author to give a true history, irrespective of individual standing and character.

THE AUTHOR.



ADDRESS.

LAMBS AND GENTLEMEN :—

One of the prominent features in the character of mankind, is a desire to become acquainted with the works and character of those who have preceded them on the stage of life. Every place which has had a bearing upon the weal or woe of individuals or communities, is eagerly visited, and pilgrims—near and remote, wend their way to stand on the spot or obtain relics followed by the associations of the past. Hence Plymouth Rock, where our puritan fathers landed, and the various battle-fields in which, in later times, the battles for freedom have been fought and won, have become the theme of poets and orators, and household words in every family. We revere the places and people of the past, and this characteristic is developed among all people, civilized and barbarous. The Israelite, on whatever spot of earth he makes an habitation, is homeless, for far off in the land of Palestine are the graves of his fathers; every mountain, every valley is sacred in his memory; every breeze waft to his ears the songs of Judea's daughters. Jerusalem, the Holy City, once the Jews' pride and glory, is inhabited by strangers. The Temple, from whose dome once waved the symbol of their nationality, has given way for the Mosque of Omar, from whence float the crescent of the Mussulman, and all along the valleys and up to the mountain's summit, is borne upon the air the wail of desolate ones for the loss of their fatherland. And yet ages have intervened since the light of their glory went out. So of the

aborigines of our own country: the rivers upon which their fathers glided their frail canoe; the hill-tops where their council fires gleamed along the sky; the valleys where they sounded the war-whoops or smoked the calumet of peace; the forests where they hunted the wild beasts; the margins of the rivers where they pitched their tents; the water-falls, all and every thing around, is sacred in their memories, because their ancestors once inhabited this land now lost to them.

All around the circumference of the earth rise monumental shrines, emblems of past greatness, transmitting to future ages the character of those who have preceded them. Every country has a Thermopylæ, every land heralds forth the achievements of their ancestry. So we, possessing the same feeling in kind, though not in degree, have assembled this evening to converse of the past, of our ancestors and their descendants, of those who reared this temple, and of those who in later times have worshipped here. Unlike the Jewish temple it remains and points its shaft to the skies, and its portals are still open for the descendants of its founders and all others who from choice would draw water from this spiritual fountain. True, the hand of the artizan has changed its ancient appearance, so that the early proprietors, were they permitted to visit it, would fail to recognize the work of their hands. Yet the music of the same bell still floats on the air, calling hither the worshippers, that sent forth its notes in their day.

With these preliminary remarks, by way of introduction, I will introduce to your notice the subject which has called us together this evening. I shall, in the first place, notice the organization of the church; secondly, the erection of the building and its interior, and some other matters connected with it; thirdly, give a history of those who worshipped here in a genealogical view. I design in this connection to make two classes: the first to embrace all the parishioners who have left descendants who are now parishioners, from the earliest gathering up to the year 1800; and the second class to 1830.

This church was organized in 1745-6; the founders usually worshipped at the First Church, now the Rev. Mr. Thurston's. The tenets of the church were Armenianism—so called by those who seceded from the church; they were instigated in their ac-

tion by Whitefield and others. In articles of faith they adopted the Calvinistic doctrine as the safer to insure to them future rewards; they were called new lights, because their creed was in opposition to that inculcated by the previous system,—hence the separation. They did not depart in peace, however. They were called upon to pay their proportionate part of the expense incurred by the First Parish; and it became so grievous, after trying all the means in their power to throw off the burden, they finally addressed a letter to the King, setting forth their difficulties and asking for relief. The letter is as follows:

COPY OF AN ORIGINAL LETTER TO THE KING.

“To the King’s most excellent Majesty in council, the petition of the subscribers, being inhabitants of the town of Newbury, in your Majesty’s Province of Massachusetts, in Newengland, humbly sheweth

That your petitioners, Loyal, and dutiful subjects to your Majesty, who for the most part are heads of families, and conveniently situated to attend the public worship of Almighty GOD where they reside, which is the said town of Newbury, and have provided themselves with a minister, to their satisfaction, and maintain him at their own expense.

That your petitioners, being of the profession of those called Presbyterians, do differ in form of church discipline, and divers other respects, of a religious nature, from their brethren of the Congregational or Independent profession, and have separated from them.

That as inhabitants of said Province your petitioners humbly apprehend they are by Charter, indulged in equal Liberty of conscience, in worshipping God, according to the dictates thereof, in common with others, their fellow subjects, without controul, provided the same be not injurious to their neighbors, or dangerous to the State.

That notwithstanding the privilege granted by the said Charter, there are some laws of said Province, by which, not only a Provincial establishment is asserted, but all in every Parish by assessment, are taxed toward the maintenance of their Ministers or Minister of each respective Parish, settled by said majority of their respective Parishioners, and are thereby constrained to pay

to the support of such ministers, on whose ministry they cannot in conscience attend. That particularly your petitioners are by assessment, of the parishes they dwell in taxed toward the maintenance of the ministers thereof, although dissenters, and for non-payment of such taxes, which they conscientiously scruple, are liable to severe persecutions, and some already honest and peaceable men, have been hauled to prison, and others daily in fear of the same, by the magistrates of the town, to the great hurt and damage of themselves and family, and if not timely prevented, will probably be attended with yet greater inconveniences. That your petitioners humbly apprehend it unreasonable, and inconvenient with equity, and justice, that they who are dissenters, by their profession, and by the laws of Great Britain, are allowed the exercise of their consciences, in public worship, obliged by the taxation act, should notwithstanding be liable to suffer, for their conscientious scruples, by the prosecution of their brethren, who also profess themselves dissenters from the public services of the church of England.

That your petitioners did, or divers of them did in the year past, lay these their grievances in a petition respectively before the legislature, of said province, but without relief, their petition being rejected.

Whereupon your petitioners most humbly pray that your Majesty, would be graciously pleased to compassionate their suffering case, (and it may be their fellow sufferers in said Province), which is for conscience sake, and in your great wisdom, to grant your petitioners such relief, in the premises, as to your Majesty shall seem meet.

All of which is respectfully submitted.

Newbury in Newengland,

The tenth day of February, 1749.

Signed,

JONATHAN GREENLEAF,
RALPH CROSS, and others.

You will perceive that this letter was written four years after they had formed a church organization; and by this means, and others, they secured an exemption from further taxation in that parish.

The church they erected was located on Norfolk street, — or High, a short distance, southerly, from the head of Federal. The founders of the church were Messrs. Charles Pierce, Benjamin Pierce, Jonathan Plumer, Moses Bradstreet, Daniel Noyes, Daniel Goodwin, Edward Priestley, Major Goodwin, Sylvanus Plumer, John Brown, Thomas Pile, Samuel Hale, Richard Hale, Daniel Woods, Cutting Pettengill, Benjamin Knight, Joseph Hadden, William Brown, Nathaniel Atkinson, — nineteen in number. They received early accessions to their number, increasing to such an extent that the little building became too small for them, and means were devised to build the present building on Federal street. The first house was a small building, and withal a plain one, built at a trifling expense; consequently it became in a few years dilapidated, for in eleven years from the first organization of the society they had built the present one; and they must have gained largely in materials to have built so large a building as this — the largest church at that time on the continent of America. Leaving the former building, we will now introduce you to the present house. The workmen commenced raising it July 5th, 1756, and finished raising it on the 7th, "without," says a biographer, "an oath being heard, or an individual hurt." The tower, or belfry, was not erected till two years afterwards. While building, one of the workmen, Mr. Samuel Pettengill, fell from the scaffolding to the ground, and was instantly killed.

It will be perhaps interesting to give some information in regard to its internal arrangements, previous to its repair in 1820, to those who had never seen it in its original state. The pulpit was placed on the northeast side of the house, more elevated than the present one, a sounding-board hung pendant from the wall over the head of the speaker, for the purpose, it was stated, of giving more volume to the voice; at the head of the pulpit stairs, in a recess, was a seat for the sexton, who invariably sat there at evening lectures, — whose office it was to burn the wicks of candles while burning, — for within our recollection this was the custom; nothing but tallow candles were used in the churches at that time. The hours of the light afforded from candles, gave a cheerless appearance, was more like a private than a public church. Directly in front and attached to the pulpit, elevated from the main floor, was a space set apart for the Elders; in

front of this were the Deacons' Seats,—and those officers occupied those seats. In the gallery, fronting the pulpit, were what were called the singing men and singing women's seats; the musicians consisted of one who played on the violin, another on the bassoon, a third on the base viol and clarinet. At the earliest period, however, congregational singing prevailed,—the deacon leading off by reading a line or verse. On the north-west and south-east galleries were some six or eight consecutive slips, and even below, there were several on the broad aisle, designed for free seats. In the west corner a large pew was situated, boarded up on each side, the front of the same, or as much as was necessary to enable the occupants to see the speaker, was opened. This pew was designed for and occupied by the colored members of the society. The entrances to the galleries were on the north west and south-east sides, directly over the pulpit as it now stands, and in rear of the organ. In the gallery, near the choir, was a pew occupied by the children of the Asylum, so called, an association of ladies whose charities were bestowed upon female orphans. A noble institution then, but latterly has become extinct, or nearly so.

In the galleries were placed the wardens, who were a terror to the boys,—who, whatever their situation in life, would feel the effects of the warden's pole on their person, if their conduct did not correspond with the requirements of the Fathers of the church. The inside of the building has been reduced in length, as you will perceive; when you enter on the north-west end, the entrance to the main floor was on School street, and as now, on both ends the pews might be termed square boxes, somewhat high, and ornamented by short pales or rounds, which caused some considerable noise, when by design or accident they were moved. The seats were lifted, (being hung with hinges) when the congregation arose for prayers, and this action was the cause of much disturbance, so much so that a printed request was finally attached to each seat, bearing this inscription: "Persons are requested to lift their seats and let them down without noise." There were no stoves in the churches till a late period; generally every family would have in their pews one or more foot stoves, so called, to obtain a little warmth from them. This custom was attended with disadvantages, for they were being

passed from one member of the family to the other during service, thereby causing a constant motion all over the house. We remember perfectly well the effect of the cold upon us in the winter season. In the thoughtlessness of youth we imagined our mortal part was more in danger of becoming frigid than the immortal of being lost. At length stoves were introduced. The vote of the parish in regard to stoves, is as follows: "Dec. 29, 1819. Voted \$100 to provide stove or stoves to warm the house." The subject of stoves was a matter to be taken under serious consideration, because it was an innovation upon a custom which had from the earliest time existed. Besides there were many in the society who opposed this departure from the habits of the fathers, and they must be conciliated. I remember perfectly well, and many I doubt not of my audience remember, when they were first put up; there was a large gathering to look upon them, and various remarks were made for and against their use. They were not heated the first Sabbath, not being fully prepared. But one of the opposers was so affected by imaginary heat, that he fainted and was carried out of the church.

The stoves the society intended to have purchased were obtained by Mr. Milton's society. They held their parish meeting one day in advance of this parish, and sent a committee forthwith to purchase them. This action on the part of that society, created for a season unpleasant feelings; for I will state that stoves of all descriptions were not, as now, in abundance. Finally, the society procured two plain ones; they were situated on the broad aisle, the pipe extending from the one near the pulpit along the northeast side under the gallery, and then at the corner turning and running along the south-east side, it found an outlet from the window; the other, from the stove near the door, took an opposite direction, and thus it may be said the house was encircled by stove pipe.

But a difficulty was experienced at times: the stoves would not draw, the house would be filled with smoke, and refuse matter would gather in the pipe. Various means were adopted to clear them out; several members suggested that a member of the feline race be introduced at the end near the stove; the design was to let her clear a passage before her, and at her eye-hole in the subterranean passage she would carry before

her all the impurities which had been collected in the pipe and the same discharged into the street. Be that as it may, chimneys were introduced after a season, placed on the rafters, and the pipe was led up to them.

Before we enter into our second proposition, it will be perhaps interesting to note some two or three individuals who were considered fixtures of the church. I shall not confine myself to particular periods of time in this connection, as the characters I may introduce will be those who were somewhat advanced in life at the present century.

Mr. Ayre preceded Mr. Putnam as sexton, but I can gather nothing of interest concerning Mr. Ayre during his official career; enough, however, I learn to show him a worthy man in his department. Dan'l Putnam succeeded Mr. Ayre, and held the office of sexton for a long series of years; till age in a measure destroyed his usefulness. He had in his employ Titus Pickering, a colored man of real Congo hue and shape. Titus, as he was called, was the bell ringer; he also made all the graves for the dead of the parish, and was an important help in all matters connected with that department. After he had finished the ringing of the bell he would return to the cage,—for it had that appearance—in the corner, to which we have before alluded to. Titus, as many will remember who now hear me, kept the keys of the gate of Common Pasture, and on no consideration would he open the gate until the clock struck six times. Considering his position in society he was respected by the people.

Capt. Nathaniel Stanwood succeeded Mr. Putnam. He had been a master mariner, but had by some means been unfortunate in business; he was an enemy to the boys, and adults, too, if they did not conform to what he conceived to be the right. He had never trodden in collegiate halls or academic bowers, to obtain an education, therefore his conversation did not partake of the refinements of the schools, but rather that of a man-of-war's man. Morose in his disposition, he would blow, as he expressed it, minister and people, and everybody else, up to the moon, if they differed from him in matters of faith. He was the concentrated essence of Calvinism. The longer, and shorter catechism was too liberal to meet his views; he was not so acceptable to the parish as he might have been, had it not been for these traits of

character. It was a custom in those days to offer up notes for prayers for going to sea and returning, for sickness, for health, for child birth, &c : and I have heard it stated, but I will not vouch for the truth of it, that an individual dislocated his jaw, and some of his friends immediately sent for a young physician, or rather an apothecary for one, now deceased : upon his arrival he ordered a large supply of burdock leaves, to be applied to the patient's feet, to be renewed every fifteen minutes, to draw it back into position ; and when he left he would call, he said, in two hours to see what effect they had. Calling at the appointed hour, he found, as a matter of course, his patient as he left him, and he suggested that a note be offered in church for a blessing upon his efforts. But the age of miracles had passed, and the individual would have remained in that position, burdocks to the contrary notwithstanding, had not another physician been called, who immediately relieved the sufferer. Continuous prayers were offered for one or more persons every Sabbath, as for instance : Hannah Brown (you may consider the name imaginary, if you please) desires prayers for being sick and weak ; the next Sabbath for being sick, and the next for apparently drawing near her great and last change ; the next Sabbath there would be a little resurrection in her feelings, and the note would read sick and weak. Mr. Stanwood stated that the notes of many of this description were a mockery ; they only offered them, he said, to get the church to maintain them, and then came his usual expression, "they ought to be blown up to the moon." However, with all his failings he meant right in his actions, and was proverbially an honest man.

Simon Frazier was one of the wardens. It was deemed necessary in those days to have perfect order in the church, and it would be well to institute some action whereby order could be had in and around the churches at the present day.

We find by the records, April 29, 1813, Voted, that the standing committee, with one or more constables, take care of the house on the Sabbath. One of the committee, on a certain Sabbath, when one of the parishioners had, through weariness, fallen asleep, his nasal organ being in full exercise, cried out with his usual sort of voice, "My friend you have a cold I cannot sleep myself." Mr. Frazier received it a great honor to hold the po-

sition of warden ; and many an unlucky boy has felt the effects of the warden's pole on his head. The pole was four feet nine inches in length ; the four feet was painted white, and the nine inches black ; the length was fixed by law,

William P. Lunt succeeded Mr. Frazier. Mr. Lunt was somewhat eccentric. Many of those who now hear me will remember him and his peculiarities. The position he held had an influence upon him to such an extent that for the time being he was in his own estimation a great man. He wore what was then called small clothes, his hair liberally powdered ; he excited in the boys fear, and in most cases contempt and ridicule ; he was often the victim of misplaced confidence ; and although he filled his pew often with mischievous boys taken from the public seats, so that he could keep them quiet, nevertheless the pole would often be missing ; by some means or other it had found a passage out of the window, and often when he returned home his family would find divers hieroglyphic characters on the back of his coat, which caused him much annoyance, and the result was, many an innocent boy had to suffer from the effects of Mr. Lunt's anger. Notwithstanding, he was a good citizen, and respected in the community.

Before I close this part of my remarks, I would state that the clergy of that day wore very large wigs, as you will notice in ancient portraits ; and in this connection I will relate an anecdote : On one occasion, Mr. Parsons had one of his brethren to assist him part of the day ; during the sermon Mr. Parsons fell asleep, and in that state his wig fell from his head to the floor ; it awoke him, and hastily putting it on, he got the back part of the wig on the front of his head ; when he arose to dismiss the meeting his ludicrous appearance caused a general laughter all over the house, much to the mortification of the gentleman. No one left the broad aisle in those days, till the minister left the pulpit, and as he walked down the aisle he bowed to each individual, and they returned the compliment ; after he had passed, they came out of the pews and left the house.

I have reached my third proposition, which was to give a limited history of the early founders and their descendants, from the early organization of the church up to 1800. Among the

number who organized the church. I find only two individuals who have left descendants who still belong to the parish, and in their case there is not a continuous succession. The reason why there are no more is to be attributed, in a great measure, to the settlement of Mr. Milton at the Temple street church, and also to the settlement of Dr. Dana over this parish. Many of the old parishioners left this society and joined the Temple and Harris street societies.

The first is Major Goodwin. The true name of this gentleman was Moger; Moger was his mother's surname, and it was customary in those times, when practicable, to name one of the children by the surname of the mother. His descendants have changed the name and called it Major; they have also inserted a "w" in the surname, and call it Goodwin. This gentleman was of the old Puritan stock, rigid to a fault in his religious views, quaint in his sayings and actions, utterly abhorring wrong-doing; he held a place in the community for integrity truly enviable. I have said he was peculiar, and it may be said with truth that the people of that age were more or less peculiar. Mr. G.'s religion was to him of more importance than wealth or honors; he loved the house of God, and would at the altar he would linger to get, as he expressed it, a portion of the "manna of heaven;" and if, perchance, he did not get that particular kind of food he was disappointed, and expressed his disappointment in words. On one occasion, having heard a dull and prosy preacher, he exclaimed at the close of the sermon, "Peas in the bladder,—more noise than substance; no food for my soul to-day." On another occasion, when he had received a large measure of spiritual food, he remarked to one of his brethren, "Turkey to-day." On another occasion, when the sermon failed to suit him, "Husks to-day." These remarks were uttered aloud, so the preacher might hear him. He was not an exception in this respect. There were others who adopted the same method to express their likes and dislikes at the service. Mr. Goodwin lived to be nearly 88 years of age; died in 1791; he leaves no children; five of his grand children live at the lower part of the city. Two of his great grand children—Mr. Moses Goodwin, Jr., and Mrs. John Peor,

and several families of a lower generation, are parishioners here.

Samuel Hale. His descendants who are now members of the parish, are Messrs. Enoch and Isaac Hale, and Miss Hannah Hale, grandchildren; and two great grandchildren. The elder Hale was one of the foremost in sustaining the church and parish as long as he lived. He was drowned on the bar at the mouth of the Merrimac. His descendants are somewhat limited in number compared with Mr. Goodwin's, the latter leaving descendants numbering nearly one thousand. Messrs. Goodwin's and Hale's are the only representatives of the original founders now worshipping here, and that representation has not been continuous.

Ralph Cross was not one of the original founders, but was admitted into the church the same year of its organization. He was an important member of the society; he gave freely to build the first church and the present one, boarded the minister the first three years gratuitously, and was ever ready to give liberally to sustain the society. He was a ruling elder for forty-one consecutive years, and filled many offices in the parish. He furnished the sacramental utensils from his private dwelling till the society was able to procure them elsewhere by purchase. (And in this connection I would state that the first full communion service owned by the society, was manufactured for George Greenleaf, Esq., in 1820, at an expense of \$350.) The first Bible the parish owned was a gift from him. He received two valuable copies by way of friends in London; he gave one to the society, the other is in the possession of his great grandson, Ralph C. Huse, Esq., whose name he bears. The Bible he gave to the society is, as you will perceive, in good preservation, as I now exhibit it to you. It is not in use; its successor was presented to the society by Moses Pettengill, Esq., and this one is kept on deposit in the archives of the parish. Mr. Cross was evidently an active man: becoming early imbued with the doctrine of Calvin, and others of like faith, he carried with him through a long life those tenets, to his dying hour. The church mourned his loss,—one of their pillars had been removed. A sermon was preached on the occasion of his death by Rev. Mr. Murray, setting forth his

virtues. There was a hymn composed for the occasion ; I will recite one verse. You will perceive the bard has not given us the beauties of poetry with old Homer, or the bards of modern times :—

“With one consent we all lament
The death of Elder Cross,
Now he is gone,
His work is done,
To our great grief and loss.”

Our bard has given in brief the feelings of the society on the death of Mr. Cross. Mr. C. left many descendants, some remotely connected still worshipping here : Capt. Henry Cook, Miss Hawley, Mrs. Sarah Cross Lunt, wife of Mr. Edward Lunt, and Miss Ellen Huse. The Huse families are nearly related to him, and they and his other descendants have, by their enterprise and other traits of character, indicated the soundness of the original stock.

Jonathan Greenleaf. His representative in the society is Mrs. Samuel T. DeFord,—a grand-daughter of Mr. Greenleaf. He held the same situation in respect to the society as Mr. Cross ; he was in fact an active man not only in the church but in the political world. An eminent patriot, he devoted his energies in upholding those principles which culminated in the war of the Revolution. He was a ship carpenter by trade ; at his yard several ships were built for the Scots, who came here and tarried till they were finished. Notwithstanding he followed mechanical pursuits, he was a member of the Continental Congress, and also one of the first to enter Charlestown after its evacuation by the British : and so all along he zealously defended the interests of his country and the church. He leaves many descendants who revere his memory. Geo. Greenleaf, Esq., is his grandson, and with the demise of this gentleman the name will become extinct in this city. There was an uninterrupted succession from Mr. Greenleaf till within a few years, when his grandson, above named, left the society. I would state in this connection, that the latter took an active part in the parish ; he labored zealously, with others, to bring about the alteration which took place in 1829, and as the wanderer returns to the home-hearth, and the bird to her home-nest, so we expect the latter gentleman will return and find shelter, in the decline of

life, beneath the altar where his baptismal vows are registered.

Eleazer Johnson is represented by a grand-daughter, Miss Dolly Johnson, and farther removed, by Mr. Nicholas Johnson. Mr. Johnson was an active man in the parish; he was also a patriot; he could not endure the iron hand of despotism, therefore he could not submit to those oppressions which the mother country inflicted upon the colonies. The tax on tea was so obnoxious to his feelings that he became a terror to all the grandmothers, maiden ladies, and the sisterhood generally, for they were afraid to use the beverage where he could hear of it. So universal was the custom of tea-drinking, the ladies at that time when they went visiting carried with them little drinking vessels. Mr. Johnson, by his exertion, stirred up revolt in the breasts of all with whom he came in contact, in order to prepare them to throw off the chains of despotism; and well did he succeed. He has left descendants in the city, all men of good standing in society.

Charles Cook. This gentleman was one of the earliest proprietors of this building. I shall abridge my remarks in regard to him, he being my great grandfather; suffice it to say he was an active man in the parish. His son, my grandfather, was one of the first, if not the first child baptised in this building; and an unbroken succession has been preserved from the earliest to the present day; and this is the only case now manifest in the society. Three of his grandchildren are still parishioners, viz: Messrs. John and Charles Cook, and Mrs. Sarah C. Niles; and four great grandchildren, viz: Capt. Henry Cook, Mr. Benjamin Lunt, Miss Susan Niles, and myself.

Jacob Boardman. His representatives are Mrs. Richard Pike, —his daughter, and Mrs. Isaac H. Boardman, his grand-daughter. Mr. Boardman was a prominent member of the society; he held the office of clerk for the parish and proprietors thirty consecutive years; at the end of that time he resigned, receiving the vote of the society for the faithful discharge of the duties of his office. His records were admirably kept, written in a plain hand, and easily read.

Richard Pike leaves as his representatives his widow, and his daughter, Mrs. Isaac H. Boardman. Mrs. Pike was the daughter of Mr. Boardman, to whom we have referred. Mr. Pike

was an efficient member of the parish ; he was a large proprietor, and was often on various committees, rendering at all times essential service in furthering the welfare of the parish.

John Wood is represented by his daughter, Miss Eunice Wood. The latter is one of the oldest members of the church and society.

Francis Hodgkiss is represented by Mrs. Nathan Poor, being a great grandchild of Francis.

Philip Coombs is represented by Miss Lydia Coombs,—she being the daughter of John, the son of Philip. The Coombs family emigrated from England. The father of the one I have named was held in high repute at home. Shakspeare, in his works, dedicated an ode to him on account of his virtues. His son was the father of John and William Coombs ; the latter gentleman was an eminent merchant of this city. Having the means, he employed them in works of charity and public improvement. He was considered a valuable member of the community, and particularly of this parish ; his name is frequently mentioned on the records, showing his exertions in behalf of the parish. It is said he had no enemies ; that being so, he must have had traits of character which few possess ; his case must be an exception to the rule, inasmuch as it is a fact and undeniable, that an active, live man is surrounded with foes, caused by envy, or else the individual has sinister motives, which prompt him to become an enemy to his neighbor.

Mr. Coombs was peculiar in his dress ; he usually wore a three-cornered hat, buff coat and vest, small clothes, with large knee buckles and large buckles on his shoes, altogether imitating the old English gentleman. He was the first to introduce the umbrella into use in this city ; the people were amazed at the exhibition when he and his wife first appeared in the street with one over their heads. Mr. Coombs left a large family, and most of them have been connected with this parish. His only representative in the parish at this time is Mr. Ebenezer Wheelwright, his grandson.

Benjamin Harrod. His representatives now living, who belong to the parish, are Misses Phebe and Sarah Harrod, Mrs. Ebenezer Stedman, and Mrs. Green Sanborn. Miss Phebe Harrod is one of the oldest members of the church. This family,

both male and female branches, have invariably assisted and exerted themselves for the benefit of the society.

Nathan Poor. His representatives are Mrs. Frederick Moore, and Mrs. Isaac Poor. This gentleman died suddenly in the church, during service, on the Sabbath.

Isaac Johnson's representative is a grand-daughter,—Miss Mary Johnson, and the children of Isaac 3d, viz : Mrs. Joshua Turner, Mrs. Jonas Hutchins, and Mr. Wm. H. Johnson. This family has kept up their relation with this society for a long series of years; and Mr. Wm. H. Johnson has followed in the pathway of his grandsire, in making himself useful in the parish, both in a pecuniary and moral view. The elder Johnson was for many years a ruling Elder in the church.

Joshua Toppan. This gentleman's family was somewhat large, nevertheless his representatives in this parish are but two families, viz : Mr. Joshua Toppan and the family of Dr. Wyman.

Eleazer Pettengill is represented by his son, Deacon Moses. The latter gentleman has for the last thirty-five years taken an active part in the affairs of the church and society. At the time of repairing the church in 1829, he was one of the leaders in sustaining the majority who were in favor of it, against a large minority. The Bible now used in the desk, was his gift. Indeed his zeal for the interest of the church has been so marked, we are led to the conclusion that he had somewhat the feelings of Israel's bard, when he exclaimed, "One thing have I desired of the Lord, that I might dwell in the House of the Lord forever."

Moses Kimball is represented in person, and by his family. Mr. Kimball has been a parishioner for the last sixty-six years; he early took an active part in the singing department, in connection with Dr. Dana and Mark Coffin, Esq. In 1803 they opened a school for new beginners; at the first opening they had a school of over one hundred scholars. The object of their teaching was to prepare a choir for the society. This arrangement occupied their attention for six months, and their labors were gratuitous.

William Todd is represented by Mr. Samuel Todd and Mrs. Mary Kitching, they being children,—and by Mrs. Stephen Bray, Mrs. Geo. Colby, Mrs. Joseph Creasey, Messrs. William

Kitching William Todd, as grandchildren. These families have been parishioners here for many years.

Hugh Pritchard is represented by his grandsons, Dea. William Pritchard, and Capt. Thomas Pritchard; and well has Deacon William represented the ancient stock. He has held the office of superintendent of the Sabbath School of the parish for twenty-one consecutive years; besides he has been parish and proprietors' committee for many years, and in all positions of honor and trust he has gained the approbation of the parish.

Nathaniel Noyes. His descendants are Mrs. James Post, Mrs. William Thurlow, and Mrs. Caleb Stickney. They are grandchildren of Mr. Noyes.

Enoch Lunt is represented by his grandchildren, Mrs. Jeremiah Lunt, Mrs. Charles B. Questrom, Mrs. George W. Knight, and by the widow of Benjamin, son of Enoch. The Lunt family have steadily adhered to the doctrines promulgated by the founders of the church.

Stephen Poor is represented by Mrs. Thomas Moody, a daughter of Mr. Poor, and by four grandchildren, viz: Captains Isaac A. and Stephen P. Bray, and Misses Mary and Rebecca Moody. Mr. Poor resided at Oldtown neck, so called, a distance of four miles from the church, yet he was a constant attendant with his family upon the church service.

Thomas Boardman is represented by Hon. Isaac H. Boardman, and Mrs. Joseph B. Morss. The son has followed the father in being an efficient member of the parish, in liberality and position. As one of the parish committee, and other committees, he has no rival in the parish.

Alexander Caldwell. His representatives are Mr. Abner Caldwell, Dea. James, and Miss Sarah Caldwell. The two latter have long been members of this church. Dea. James, besides the office of deacon, has held other offices in the parish to acceptance. He has adopted Paul the Apostle as a pattern in his religious life. Still on one point he differs: the parish regret it inasmuch as he leaves no Elisha upon whom the mantle of the Elijah will fall.

Silas Pearson's descendants are Mrs. Benjamin Leigh, a daughter, and Messrs. Hall J. Leigh, Silas Pearson Leigh, and Miss Sarah Leigh, grandchildren, and the widow of Mr. Pearson. Mrs. P.

has long been a member of this church and parish. She is still living at the age of nearly 91 years.

William Gerrish is represented by Mr. Paul G. Lunt, Mrs. Philip Bolman, and Mrs. Philip H. Blumpey. Mr. Gerrish was a sterling man; his honesty was unquestioned. He was for 20 consecutive years the postman between this town and Boston.

John Stickney's descendants are Mrs. Jacob Stickney, and the children of the latter. The latter gentleman is one of the oldest members in the parish.

Jonathan Morse. His successor is elder James Morse, the oldest elder in the church. The Morse family were among the earliest parishioners, but have not kept up a continuous relation.

Jeremiah Haskell's representative is Mrs. Edward Kimball. The Haskell family have for many generations had a character for piety, and the stock, in this respect has not become deteriorated.

George Donnell still worships here. He commenced as a parishioner in 1796,—a period of 66 years, and during all these years he has seldom absented himself from church on the Sabbath. Mr. Donnell, though far advanced in life, exhibits the vigor of middle age. Mrs. Donnell, the wife of George, was the grandchild of Mr. Samuel Pettengill, who fell from the tower when building, and was killed, of whom I have spoken previously. Mr. James S. Pettengill and Capt. David Pettengill, also of this parish, are his descendants.

Caleb Haskell's representatives are Mrs. Mary Pettingill, wife of elder Moses, and the children of the late Mr. Caleb Haskell. This branch of the Haskell family have endeavored to keep the faith "once delivered to the saints."

Moses Kimball is represented by Mr. Moody Kimball, and the children of the latter. This family have been many years parishioners in this society.

Enoch Titcomb is represented by his grandson, Mr. Albert C. Titcomb. Mr. Titcomb was a valuable member of the parish, and if appearances indicate anything as to action, we should judge the mantle of the elder had fallen upon the younger, from the interest he takes in the affairs of the society.

Paul Titcomb is represented by Mrs. Emeline Chapin, she being a daughter of Paul.

Charles Chase is represented by his daughter, Mrs. Nathan Brown, and the family of the latter.

The whole number of families who are now represented who were parishioners up to 1800, is 34; two only are represented from the organization of the church on Norfolk street. My last proposition is to give the names of the descendants of those who are still living, from 1800 to the time of repairing the church in 1829-30.

Daniel Bartlett is represented by his widow, Mrs. Aehsah Bartlett, and his daughter, Mrs. Emily Dow. Mr. Bartlett was formerly a ruling elder in the church, and held various other positions in the parish.

David Hart has long been a member of the society and church, and though advanced in years, is still enabled to attend meetings held on the Sabbath.

Paul Simpson. His descendants who are now parishioners, are his son, Capt Thos. C. Simpson, and daughter, Mrs. Robert Pearson. Capt. Simpson was an elder in the church, and held other positions in the parish; he was strong in his belief of the doctrines taught from the desk, and an habitual attendant on all the meetings for religious purposes.

John N. Cushing is represented by his widow, and children, viz: Messrs. Caleb, John N., and William Cushing. His son, the Hon. Caleb Cushing, has been a parishioner over thirty years,—a longer period than his father. The elder Cushing was a member of the church, was often a member of committees raised by the society for various purposes, and in several cases was liberal in a pecuniary view, for the benefit of the parish. His son John is an active member, holding for several years the position of parish and proprietors' committee.

William Graves' representatives are Captains William, Alexander and Edward Graves, and Mrs. Albert C. Titcomb. The elder Graves was a punctual attendant at the Sabbath meetings, when at home, and was useful in furthering the interests of the parish. His son William is an active member, holding various offices in the society.

Ezra Junt was formerly a deacon and an elder of the church and held other offices, and was ever ready to sustain the interests of the parish. His descendants, who are now parishioners are,

Capt. William P. Lunt and Elder Edward Lunt, Mrs. Henry Cook and Mrs. Alexander Graves. The mantle of the father has fallen upon his son Edward, in the interest he takes in the society.

Samuel Nelson is represented in the parish by his son, Mr. John B. Nelson. Mr. Nelson was one of the elders of the church, was much interested in the society's welfare, and was in every sense an honest man.

Jeremiah Nelson is represented by his widow and children. Mr. Nelson occupied a prominent place in the community. He represented this district in Congress, was well acquainted with financial matters, and was a valuable citizen.

Daniel Swett is represented by Mrs. Samuel Bragdon, his daughter. Mr. Swett led the singing in the church, had a fine musical voice, and was, therefore, popular in the parish.

Samuel Bragdon is represented by his widow and four children, Misses Harriet, Mary, Caroline and Sarah, all of whom are much attached to the society.

Benjamin Gould is represented by Miss Hannah F. Gould. Miss Gould has long been a member of the church. She is also, as you are aware, no ordinary disciple of the Muses.

Charles W. Story is represented by his widow and children, Miss Augusta and Lydia Story. His immediate descendants are not wanting in those things which render them subjects of love to the poor and destitute.

William S. Dodge's representatives are his widow, and four children, viz: Mr. W. S. Dodge, Mrs. John E. Remick, Miss Elizabeth A. and Abigail P. Dodge. This family have for years worshipped in this church.

Peter Post is represented by Mr. James Post, Capt. Edward Lee, Mrs. Edward Lee, Mrs. Wm. Pike, and Mrs. David Brookings.

John Johnson is represented by his grand-daughter, Mrs. George C. Ireland. Mr. Johnson was a members of the church and parish for many years.

Samuel Rolfe, long a parishioner with different branches of the original family. His descendants are Elder Ebenezer Rolfe and Mrs. John T. Loring. The latter gentleman is an efficient member of the church and society.

Thomas Patten is represented by his daughter Miss Harriet Patten. The children of Mr. Patten have all been members of the church.

John Hidden's successor in the church is Miss Susan Hidden.

Benjamin Clannin is represented by the family of his son, Mr. Samuel Clannin.

Paul Plumer. This gentleman's descendants are the widow of William and his children, viz: Messrs. William and Henry and Miss Judith. The Plumer family have been more or less active members of the church.

Benjamin Toppan is represented by Mr. Joseph Toppan and his sister Ann. The son and daughter have been members of this church many years. The former has held the office of clerk of the parish the past 12 years, and his record in that department has elicited praise.

John Coffin's representatives are Messrs. Joseph M., William B., Benaiah and John Coffin.

Edmund C. Greenleaf's representatives are Mr. Jeremiah Greenleaf, Mrs. James Norton, and their families.

Peter Lanford has been for many years a member of the parish and church. Mr. Lanford in former days took an active part in the interest of religion and church matters; he was one of the earliest teachers of a Sunday school in the lower part of the city before that system was adopted into the societies; and although now aged, his natural vigor is not abated. His children are mostly members of the church and parish.

John Akerman leaves as his representatives his widow, now one of the aged members, his son—Mr. John Akerman, Mrs. Eliza A. Greenleaf and Miss Ruth Akerman.

Nathaniel Gerrish is represented by Miss Elizabeth Gerrish; the latter has been a useful member in the church and Sabbath school.

Samuel Brookings is represented by his sons, Messrs. Samuel and Albert Brookings, and Mrs. G. W. Manning and their families.

John Scott is represented by his daughter, Miss Mary Scott. The latter is beloved by Sabbath school children.

Benjamin Davis is represented by his widow. He was in every respect a sterling man.

Thomas Pritchett's descendants are Mrs. Frederick Moore, his daughter, and Mr. George W. Clark, and Mrs. Adeline Perkins, grandchildren.

William Jaques is represented by his son, Capt. Benjamin H. Jaques and his family. Mr. Jaques was a constant attendant on all the meetings.

Rufus Smith was succeeded by his son Rufus; the latter was a useful member of the society. The widow and children of the latter still belong to the society.

Benjamin Appleton is represented by his widow and daughter.

Samuel Newman. His representatives are his widow, and his daughters—Mrs. Mary Plumer and Miss Phebe Newman. Mr. Newman was an active business man.

George Colby is still a parishioner, together with his family.

Walter Todd is represented by his widow, and two daughters—Miss Sophia Todd, and Mrs. George Sweetser.

Johnson Lunt is represented by his son Benjamin, and the family of the latter.

Seward Lee has for many years been a parishioner here, and for a few years a member of the church.

The whole number under this division, is thirty-six.

These will embrace all those who have come to my knowledge, up to the period designed in the introduction. In the absence of records from 1740 to 1764, I have labored under a want of material which those records would have furnished me; and in this connection allow me to state that there is a wrong doing somewhere; evidently the records are in some one's possession. A few years since they were taken, and although repeated calls have been made for them, they still are not forthcoming. We trust they will be returned by the individual who has them, without delay.

There are parishioners who have belonged to the society many years, who are now aged, but could not be classed under my arrangement, viz: Capt. Nathan Plumer, Capt. Elias Pike, Messrs. Nathaniel Coffin, David Brown, Foster Smith, and Benjamin Leigh. There are several who have been parishioners nearly a generation, viz: Messrs. Moses M. Merrill, Charles B. Questrom, Charles Adams, Joseph Lunt, William Kitching, Stephen Bartlett, Capts. Samuel Brown, Thomas Howard, George W. Knight, Jeremiah Lunt. These and others will be treated of,

probably by Moses Pettengill, Esq., who I understand is to follow me in giving to this association an ecclesiastical history of the church and society, at a future period.

My design has been to trace the male representatives, as far as practicable, and it is possible that some have been omitted, although it was my desire to give an impartial account of all the parishioners, under the programme adopted.

The number of children baptised in this parish, as far as can be ascertained, is nearly 6000, from the organization of the church to the present hour. They were considered as children of the church, becoming such by the acts of their parents or guardians. The number thus baptised is equal to one-half of the citizens of this city. What a multitude! And could a map be drawn of the career of each one of those individuals, and of the fate of each. What a theme for study, for the political economist, the philanthropist, and Christian. But their records are removed from our sight; above they are registered, where the tooth of time cannot destroy them. And where is this army of baptised ones who came on to the stage of action, fulfilled their part, and then passed away for others. Few, very few of this multitude remain. Do you enquire where they are? go read the sculptured marble on yonder hill. There lies the babe who has received the baptismal waters on his brow, and from the font had been carried home to gladden, for a brief season, the home hearth, and thence taken by the death angel to grow up in another state to the full measure of spiritual age. And then the youth and maiden, blooming into manhood and womanhood, and into riper years, to old age,—all leaving their loves and hates, their joys and sorrows behind them. Nor does the sculptured marble give the record of all,—for all around the circumference of the earth, where human feet have trod, have the sons and daughters of the parish found a last resting place. And down in unfathomable caves of ocean—the sea-weed their winding sheet, and the moaning ocean billows their funeral dirge—lie others. There are those who gained renown on the battle-fields of their country, where the oppressor's power was felt,—who helped rear the temple of liberty, surmounting the dome with the glorious flag of stars and stripes, bequeathing to us a legacy of surpassing

value ;—receiving the baptismal waters on their brow here, they encountered the baptism of blood elsewhere ; for their descendants, many of them, passed from that baptism into a higher state of existence. And so, patriots and sages, you unfolded to the breeze the emblem of liberty, and sent forth your hosannas when victory perched upon it. The echo of your song has come down to us, and when fratricidal hands were raised to destroy what you had created by your blood and treasure, your descendants hearing the moan of the eagle, gathered from the mountains and the valleys, from all the high-ways and by-ways wherever they had wandered, and grasped that flag of stars, and under it they have marched from victory to victory ; and it shall wave, bidding defiance to all enemies from within and without. It shall wave, and from it shall scintillate rays of light, so that the oppressed of all nations shall be led by it to shake off the fetters of oppression and become freemen. Thus shall your baptism be of lasting good to the race.

The church members now living who date their profession prior to 1830, number 30, and their aggregate ages amount to 3049 years ; their average age is 68 years. Miss Eunice Wood is the oldest church member. She has been a communicant for 58 years.

Of the sextons belonging to the parish, (with the exception of the present incumbent) there is but one, and that is Mr. John Akerman. He long held that office with acceptance to the parish.

It was formerly a custom to make an outcry in the church of an intention of marriage between parties. As soon as the congregation were seated in the morning service, the town clerk would rise in his place and give public notice to that effect. The law made it obligatory upon the clerk thus to do. Mr. William Work acted in that capacity for several years. His widow is still a member of the parish. Mr. Work was succeeded by Mr. John Fitz, the author of "Presbyterianism Unmasked." Mr. F. conceived he had been injured by the church in some matters, hence the book in question. Mr. Fitz was the last clerk that made an outcry, at least as far as this parish was concerned. The act was repealed about that time, and the present law substituted. It was well, perhaps, to repeal the law, nevertheless it

had a bad effect on the young people, (you will understand me as alluding to the female portion of the congregation) for it was always observed that in the morning a larger portion of that class of our community was in attendance at the earliest moment. There were fewer absentees and less languishing on sofas with violent headaches, or any one of the thousand ills which afflict our modern ladies. Strict attention was noticed among all the unmarried ones to the speaker's voice. They were anxious to know who were to be consecrated by the sacrament of marriage; all reasonable enough to be sure. After the speaker had finished, a casual observer would see mirrored forth on their countenances their pleasure or pain. But I am getting on to dangerous ground, and will proceed no farther under this head.

Of the character of the curly ministers I might say much, but my time is too limited to go into detail in regard to them. I cannot forbear giving a few anecdotes, however. Mr. Parsons was somewhat waggish. On one occasion the parish had hauled to his door his year's supply of wood; the committee informed him what they had done. After looking at it he enquired if they expected him to burn it long; a broad hint to them that a sawyer's labor was necessary at their expense. On a certain washing day he was notified that dinner was ready; he came to the table and enquired if that was the dinner; and being answered in the affirmative, he stated he would step out to one of the parishioners and dine. His wife requested him to ask a blessing on the repast before he went. "It is not worth a blessing," said he, and left the house. His wife partook somewhat of his character. A gentleman called one day at the parsonage for Mr. Parsons. Mrs. P. was busy in the garden at the clothes line; the gentleman enquired if Mr. P. was at home; she replied in the negative. Is Mr. Parsons' lady at home? no, but his washerwoman is. Mr. Murray was of the same character. His son John had resolved to be a lawyer. "Jack," said he, "do not be a lawyer, for if you do I shall never meet you in heaven." He attended a funeral in an old house, and the large gathering settled the floor into the cellar. After they had resented all as they thought, some one asked Mr. Murray, who was in the cellar, if all had come up. No, there's a million here yet. A lady by the name of Million had not come up. Dr. Dana had a great

measure of the same spirit ; but for want of time I can add no more under this head.

Could we to-day go back to those early meetings, and witness the zeal with which the fathers and mothers entered into the services of the sanctuary, how insignificant would our worship appear. It is true they worshipped not by square and compass—but from their inmost souls—the author of their existence. Crude were their notions but from the heart went forth aspirations of praise ; they practiced what they preached. I am aware that many had a zeal not according to knowledge, for in many things they erred. I would not intimate that they were perfect men and women, but with all their failings there glowed from their souls a love for their Creator surpassing everything else. Unquestionably there are before me those who remember the manner the Sabbath was observed by the members of the church, and others. I might give illustrations of their course of action during what they considered holy time : commencing on Saturday night at sundown, and ending Sabbath evening at the same hour ; but you are familiar with them in this respect, therefore I will not dwell upon it. Their practice, however, begat intolerance, inasmuch as they looked upon all who did not follow in their path, as out of the pale of Christianity. I have a case in point on my mind, which happened when I was a boy, and the impression I then received has never been effaced. It was a custom in earlier times, on the death of a clergyman, for the pastors of the various churches to attend the funeral as pall bearers. At the funeral of Mr. Williams, the successor of Dr. Dana, all the clergy in town assisted, and as a matter of course gave a Sabbath of labor gratuitously, in succession, to the society. Dr. Andrews, the pastor of the Pleasant street church, one of the officiating clergymen, preached in course. In the morning the Dr. gave his hearers an eloquent discourse,—so said the elder ones. One of the good sisters of the church, whose zeal had outrun her knowledge, was carried captive by the thrilling eloquence of the Dr ; for when he depicted the entrance of her dear minister, as she called him, into the land of blessedness, the old lady was all aglow with love for the speaker. When the services were finished, the old lady came out and made enquiries of another sister who that dear godly man was that preached.

Do you not know, replied the individual ; no indeed,—who was he? Why, that was Dr. Andrews. What, she exclaimed, in perfect amazement, that ungodly Unitarian. I have lost a day. What a shame it is our pulpit should be so disgraced ; I will not hear him this afternoon, not I. So to the old lady the services were lost.

Nevertheless, we to-day worship in the old church where they worshipped ; and if we have been and are more liberal than our ancestors, it is by a more intellectual view of things. But they have passed away ; the old church—the work of their hands, remains ; they reared it in troublous times. Then they were under a monarchical form of government ; the locks of the founders of the society became white with age, and their children were taking their places. Then came oppression from the mother country ; the members of the parish raised their voices against it. The fathers and mothers bade their sons go forth to battle under God ; you will be victorious, said they. A whisper was heard of freedom, anon in thunder tones came the Declaration of Independence ; it leaped along the valleys up to the mountain fastnesses ; it penetrated the wilderness home of the settler. They rushed to arms ; the minister at the altar fired the breasts of the hearers. They fought,—they conquered, while many of the sons of the parish ascended, amid carnage and blood, from the battle-field to glory. Others came home to bow the knee around the altar, and sent up thanksgivings to the God of battles for deliverance, during all those bloody years. The old church remained. And so all along, from the beginning to the present time,—amid wars, and distresses, and famines,—amid schisms, envyings and jealousies,—amid constant changes in families and neighborhoods,—still gather around its altar a goodly number of worshippers. The blasts of a century, earthquakes and storms, have been felt, but all united have not hurled it from its foundation. Its spire still points heavenward ; the mariner, on his homeward bound voyage, coming up from the waste of waters, beholds it reflecting the sunbeams of the morning ; and the departing mariner's eye lingers on it till it is lost in the gorgeous glories of the settling twilight. A long line of illustrious patriots and Christians are heralded in its archives. A noble group of preachers are seen through the stereopticon of its records.

Parsons, the eloquent writer and graceful speaker, first broke the silence of the new temple ; and Whitefield's* eloquent words here found utterance, whose silvery voice ravished the ears of his auditors ; from his lips was distilled the nectar that was balsam to the soul. Gather around yonder cenotaph, and read there, deep chiselled in marble the works of this Christian hero ; then draw near to the vault beneath the desk, and look down upon the dust of one whose matchless eloquence thrilled the bosom of the inhabitants of two hemispheres ; and yonder, behold the mansion from whence he was caught up to perfect his eloquence with the white robed ones in another state. Need I tell you, that on the Sabbath morning he was to preach in this temple, where a multitude had gathered to listen to his teachings, the death angel came and bore him away to join in the services of the upper sanctuary. Sudden was his exit from time ; he died,—but his name will descend and be embalmed in the hearts of many of the race.

And Murray followed, and though speaking the dialect of the land of the shamrock, nevertheless he breathed into the souls of his hearers a living enthusiasm ; he drew them along by the mellowing influence of his words and actions from off the turbulent ocean of sin and sorrow into the placid stream of salvation. He was gifted by nature with oratorical powers rarely excelled, and those powers brought into exercise, fitted him for a commanding position in the station he filled. And Prince, the blind preacher, who sometimes, also, occupied the desk, with his sightless eye-balls turned skyward, whilst his voice reverberated around the temple, burdened with the song of redeeming love. He lies with Parsons and Whitefield, in the vault beneath. And Dana, whose purity of language was Addisonian ; whose reasoning powers were rarely surpassed, and whose sympathetic nature felt for others' woes, to his own injury. Venerable with years, he has but just now laid off his earthly robes and gone to join his predecessors. Peace to his ashes. And Williams, the close reasoner and ready debater. Proudfit, the chaste scholar. Stearns, whose voice charmed by its musical intonation. And Vermilye, the present incumbent, whose flowing periods and social disposi-

*Though not settled here, but whose efforts were directed towards founding this church.

tion have begotten, in the bosom of his parishioners, a lasting remembrance.

Others here are who have gone out from this parish who have planted the standard of the cross, under every zone, and pointed darkened tracks to the radiating glories of the Sun of Righteousness in the jungles of India; on the deserts of Africa; where the North star blazes alone and where the Southern Cross flashes; has been heard the song that first broke the stillness of night on the plains of Bethlehem, at the advent of our common savior. Statesmen, whose eloquence has enchained listening multitudes, whose counsels have helped rear and sustain the beautiful edifice of our republic. Poets, whose measured numbers have found an echo from the tongues of lisping infants in a hoary age. Scholars, whose profound researches have enabled them to ascend the pyramid of knowledge, and from thence scattered broadcast on the mind like the dews of the morning, the beauties of science. Physicians, whose skill in the healing art has been a productive of good to humanity. Lawyers, whose legal knowledge was unsurpassed. Mariners, who have gloried with the keel of their bark every ocean, and whitened with their canvases every navigable sea and river on the globe. Merchants, whose ports are planted wherever human feet tread. Mechanics of every name, whose skill and handiwork are acknowledged where science is appreciated. Nor is it confined to our sex. The timid female who naturally shrinks from the world, has been enabled to throw from her the encumbrances of home life to go out on missions of mercy, to visit other lands, to bring the outcasts of the race into the fold of humanity, visiting dungeons where the poor forsaken of man has been cheered by her presence and pointed to a better morrow; when his chain would fall from his mangled limbs, imitating the good Samaritan; and visiting hospitals, moistening with their tears the burning brow of fevered ones, softly and tenderly binding up ghastly wounds and pillowing the dying head, and whispering in the ear the glorious prospect of an immortality beyond. Indeed they are and have been the wingless angels of the race. The Athenians boasted of their Areopagus, where their Demosthenes and Cicero swayed all minds; that was indeed classic ground, but they looked only at the affairs of state. Our Are-

opagus, where our orators displayed their eloquence, rises immeasurably higher, because the interest of another state after this mortal coil has been shuffled off,—was the theme. No other society has a better record none from whose altar went forth such matchless eloquence as from ours. But time presses and I must close. Allow me to make a few remarks to the venerable fathers and mothers who are before me. Venerable ones, you are links in the chain of the past; descended as you have from a glorious ancestry, you must appreciate your position this evening. You have travelled long on the road to the other shore; now sunshine, then storms has been your allotment; now all weary and faint, perhaps, by the long march, you are looking forward to the land where age and decrepitude, and sin and sorrow are not known. And while you are tabernacled here, place a light in the window for your descendants, that they may be guided by it to the same home whither you are tending. As your shadows are lengthened beyond many of those who have gone before you, we trust when your sun goes down it will be in a cloudless sky, gentle zephyrs whispering the songs of the immortals into your dying ears, and the illuminating rays of the sun of righteousness striking your vision when your eyes close upon the scenes of the natural world. Tread, then, softly the remainder of the way; rest assured we will bear you on our memories, and keep the recollection of your virtues green in our affections.

To the ladies and gentlemen of the association whose organ I am on this occasion, I cannot close without a word to you. Surely this association has merits that ought not to be overlooked. You are a congregation of brethren and sisters, travelling the same road to another state.—each of you in your day's march pitching your tent nearer to the goal. It is meet and proper that you give each other the right hand of fellowship and love. It is meet that kindly greetings should be in the ascendant. What matters it when you approach that river to which you must be borne by the death angel, whether your neighbor fared sumptuously or the reverse? What matters it whether he was sheltered in a costly mansion with all the appliances which wealth could furnish, or whether he was houseless, save by the blue dome above him? What matters it all, when weighed in

the balance of goodness? for when the possessor of wealth approaches that river he is stripped of all of earth as well as the most indigent: and, think you, that the life angel will not catch up and bear on his pinions the poor and humble as well as the most renowned? All distinctions perish here. The poor, forlorn one who steals humbly, to be unobserved, into the sanctuary,—whose faded dress bespeaks her poverty, who seeks a low place, caring not if so be she can gather manna from the altar to nourish her on her way. Think you her name will not stand as prominent on the records of the upper sanctuary, as those who rustle in silks and are bedizened with diamonds; aye, indeed, full as high. Then cheer each other by the way, smooth the pillows of sickness, watch by the side of the dying, become good Samaritans to the wounded, and think it no disgrace to visit the lowly habitations of the poor. The recording angel is there, and he will note all those acts of kindness and love, and high up on the records of eternity will your name stand. “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” Let this be your motto, Love one another.

Finally, let the old church stand; let it bear the blasts of time; let it stand the sun’s earliest beams, and the lingering twilight be reflected upon it; let the stars of night look down upon, and the blazing comet, shooting atwhart the milky way, shed over it a halo of glory; let the silver beams of the moon rest upon it for generations to come. Let it stand, and unborn generations shall press their way hither to receive the mantles of the fathers as they ascend: let it stand, a guide-post to the weary pilgrim to the other land; let it stand to bless future generations; and when the angel, whose employ it will be to wing his way through the waste of air and proclaim to the living and dead that time is no longer,—then let the old sanctuary perish, “with the wreck of matter and the crash of worlds.”

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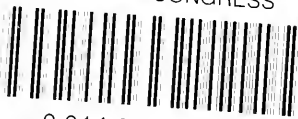
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