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BIOGRAPHICAL SKETCHES  
OF  
GRADUATES  
OF  
HARVARD UNIVERSITY,  
IN CAMBRIDGE, MASSACHUSETTS.

BY  
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VOLUME III.  
1678-1689.



CAMBRIDGE:  
CHARLES WILLIAM SEVER,  
UNIVERSITY BOOKSTORE.  
1885.

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P R E F A C E.  
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WHEN my second volume was issued, I thought it improbable that my health and strength would be adequate to the completion of the third. It has been prepared with great and increasing difficulty from imperfect eyesight and from the infirmities of advancing years. I have passed my eightieth birthday, and have expended such working power as remained to me in the volume now given to the public. I can do no more. But the work will be continued by younger hands, into which will pass a large mass of materials, — the accumulated collections of more than half a century. This labor has been my pleasure; and while I have rejoiced to follow out the faint and dim traces of the earlier Harvard biographies, I bequeath to my successors the easier task of research in times that had more copious records, and have left more ample memorials.

JOHN LANGDON SIBLEY.

CAMBRIDGE, MASSACHUSETTS,  
16 March, 1885.



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# HARVARD GRADUATES.

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CLASS OF 1678.

John Cotton,  
Cotton Mather,

Grindall Rawson,  
Urian Oakes.

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Q U Æ S T I O N E S  
IN PHILOSOPHIA DISCUTIENDÆ

*Sub Reverendo*

*CRESCENTIO MATHERO A. M.*

*Apud Bostonienses V. D. M.*


In Comitiiis Academicis Moderatore perquam Honorando, Collegii  
*Harvardini* Curatore, & Socio Vigilantissimo;

*Cantabrigiæ Nov-Anglorum:*

*Per Inceptores in Artibus*

Die quinto ante Idus Sextiles MDCLXXXI.

---

 *N Interitus Mundi visibilis futurus sit substantialis?*

Negat Respondens *Johannes Cottonus.*

*An Puncta Hebraica sint originis divinæ?*

Affirmat Respondens *Cottonus Matherus.*

*An Status Animæ separatae sit naturalis?*

Affirmat Respondens *Grindallus Rawsonus.*

## JOHN COTTON.

Born 1658, died 1710, aged 51.

REV. JOHN COTTON, M. A., of Hampton, New Hampshire, Fellow and Librarian, eldest son of the Reverend Seaborn Cotton, of Hampton, H. U. 1651, by Dorothy, eldest daughter of Governor Simon and Anne (Dudley) Bradstreet, was born 8 May, 1658.

Cotton Mather, in the Dedication of his "Just Commemorations," says that President Oakes used the following language in his oration at the Commencement when he was graduated: "*Primus, qui mox proditurus est, ut vobis Omnibus Suo cæterorumque nomine, Salutes quam Officiosissime impertiat, Johannes Cottonus est; Magni illius (ut ne quid de Reverendo Ejus Patre dicam,) JOHANNIS COTTONI Nepos non indignus. Memorabile Profecto Nomen, et Prædulce, JOHANNES COTTONUS, quodque per se Satis Superque erit, hunc Juvenem Nov-Anglis facere Commendatissimum. Faxit Deus ut premere possit ac implere, Avorum Suorum, tam Honoratissimi Bradstreetti (quem præsentem intuemur) quam Clarissimi Cottoni του μακαριτου, Vestigia, eosque in ipso Virtutis et Honoris Cursu, non insequantur Solum, sed tandem etiam assequatur.*"

August 31, 1679, with his classmate and cousin, Cotton Mather, he was admitted to the First Church in Boston, then under the care of Increase Mather.

August 9, 1681, he was unanimously chosen Fellow of the College.

November 7, 1681, he "was unanimously chosen Library Keeper," and probably continued in the office till 1690.

March 27, 1682, it was ordered that what was "due from the Revd m<sup>r</sup> Seaborn Cotton on account of detrim<sup>ts</sup> or halfe tuition for his son m<sup>r</sup> John Cotton shall be remitted."

May 24, 1682, the General Court "ordered that M<sup>r</sup> Sam Andrews & M<sup>r</sup> John Cotton, the two fellows of Harvard Colledge, (having tooke much paynes & vsed much diligenc in carrying on the præsidents worke, since M<sup>r</sup> Oakes death, to good satisfaction, for their encouragement, & in recompence of their service, shall haue pajd vnto them by the Tresurer of the country fuetty pounds in money."

His father died 19 April, 1686. November 28, 1687, a committee of Hampton was chosen to treat with him in reference to settlement. He consented to preach. In the course of a few years he declined several invitations to be ordained there. During parts of the years 1690 and 1691 he was absent at Boston and vicinity, and John Pike, H. U. 1675, who was driven from Dover on its destruction by the Indians, received an invitation to be settled, but declined. When by Cranfield's persecution Joshua Moodey, H. U. 1653, was driven from Portsmouth, he preached there three months, and was invited to be settled; but he advised the people to recall Moodey, and Moodey resumed the pastorate. Another invitation to Hampton was extended to Cotton, and after much solicitation he accepted it. When he was ordained, 19 November, 1696, the church consisted of ten male and fifteen female members. He was one of the four settled ministers in New Hampshire at the beginning of the eighteenth century. During his ministry two hundred and twenty persons were admitted to full communion, and four hundred and eighty-seven were baptized.

His classmate Mather says he "was a very great *Student*, and no little *Scholar*; and of Capacities that gave a Lustre. One whose *Consecration* was the *Filling of his Hand*, and whose *Composures* all *Smelt of the Lamp*, and who was most remarkably and exemplarily fearful to Offer unto God, or His People, that which had *Cost him nothing*.

One of a very *Catholick Spirit*, and for being *One with every one that is One with Christ*; altho' certain Peculiar Temptations compelled him to be often as a Disputant, *Malleus Tremulorum*. One who had very much of the *Gentleman* in him; which was more peculiarly Expressed in Generous *Hospitalities*. But, the Top of all, (For, *Grande est Christianum esse, non, videri*.) A Conscientious *Christian*; I add, a Laborious *Minister*, Greatly & Justly *Beloved* of his People."

Jabez Fitch, H. U. 1694, in his manuscript History of New Hampshire, says, "He was a Person of great Learning and Integrity, of a generous Temper, much given to hospitality, very pleasing and profitable, facetious and instructive in his Conversation; affable, courteous and obliging in his Carriage to all, and universally beloved, accurate in his Sermons, and very industrious in his preparations for the Pulpit." The manuscript Diary of John Cotton, H. U. 1749, represents him as a "man of great piety and learning, of a catholick spirit & a most beautiful disposition, a hard student & perhaps of as universal knowledge as any that ever bare the name in this country. . . . He was had in honor in his own country and continued serving God & his Generation till his Master translated him from earth to heaven. He died suddenly of apoplexy, March 27, 1710." An obituary of him, from the Boston News-Letter of April 10, 1710, giving a similar character, is printed in the Genealogical Register, ix. 164.

John Rogers, H. U. 1684, preached his funeral sermon.

His successor at Hampton was Nathaniel Gookin, H. U. 1703.

Cotton married, 17 August, 1686, Ann, born 12 October, 1663, daughter of Captain Thomas and Mary (Goodyear) Lake, and had John, born 5 September, 1687, who died 8 September, 1689; Mary, 5 November, 1689,

married the Reverend John Whiting, H. U. 1700, of Concord, Massachusetts; Dorothy, 16 July, 1693, married the Reverend Nathaniel Gookin, H. U. 1703, of Hampton; Thomas, 28 October, 1695, settled on a part of his great-grandfather Cotton's farm in Brookline; Anna, 13 November, 1697, died, unmarried, at Boston, 7 August, 1745; Simon, 21 December, 1701, died 2 January, 1710; Samuel, 12 October, 1703, died in infancy, as did Lydia, born 14 January, 1705.

Cotton's widow became, in 1715, second wife of Increase Mather, H. U. 1656, and died at Brookline, 29 March, 1737.

## WORKS.

A Meet Help. | — | or, | A Wedding | Sermon, | Preached at New-Castle in New-England, | June 19th. 1694. | At the Marriage of | Mr. John Clark, | and | Mrs. Elizabeth Woodbridge. || Boston, Printed by B. Green, and J. Allen. Sold by Michael Perry, at his Shop over against the Town house. 1699. 8vo. pp. 3-5 To the Reader; 7-24 Text.

AUTHORITIES.—T. Alden, Account of the Religious Societies in Portsmouth, 13; and American Epitaphs, ii. 134. American Quarterly Register, vi. 239. J. Belknap, History of New Hampshire (Farmer's ed.), 107. J. Cotton, Manuscript Diary (W. G. Brooks's copy). J. Dow, Historical Address, 33. J. Farmer and J. B. Moore, Collections, Historical and Miscellaneous, ii. 266; iii. 40. J. Fitch, Brief Narrative, Manuscript, in the Massachusetts Historical Library. Harvard College Corporation Records, i. 57, 58; iii. 73, 74. Historical Magazine, xxi. 27. R. F. Lawrence, New Hampshire Churches, 68. Massachusetts Historical Society, Collections, xxii. 300; xxiii. 187; xxxviii. 656. Massachusetts Bay Records, v. 352. C. Mather, Just Commemorations. The Death of Good Men considered, ii and 34. New England Historical and Genealogical Register, i. 164, 322, 326; viii. 321; ix. 164. New Hampshire Historical Society, Collections, iv. 37. J. Savage, Genealogical Dictionary, i. 464; iii. 45.

## COTTON MATHER.

Born 1662, died 1728, aged 66.

COTTON MATHER, D. D., F. R. S., son of Increase Mather, D. D., H. U. 1656, was born in Boston, according to the family Bible in the library of the Massachusetts Historical Society, "y<sup>e</sup> 12 day of y<sup>e</sup> 12 moneth, a quarter of an hour past 10, before noon, being y<sup>e</sup> fifth day of y<sup>e</sup> weeke 1662-3. He was baptized at y<sup>e</sup> old church in Boston by Mr. Wilson 15 day of y<sup>t</sup> same moneth." His mother was Maria, daughter of the Reverend John Cotton, of Boston, for whom he was named. "He made a laudable Proficiency . . . at the free School in *Boston* under the Care, *first* of Mr. BENJA. THOMPSON," H. U. 1662, and "*last* under the famous Mr. EZEKIEL CHEEVER." "By *twelve* years of Age, he had composed many *Latin* Exercises, had conversed with TULLY, TERENCE, OVID and VIRGIL, had gone thro' his *Greek Testament*, and entred upon ISOCRATES, HOMER and his *Hebrew Grammar*; and at that Age was admitted into *College*."

"After his entrance into College, he made as quick a Dispatch as before." When he graduated,<sup>1</sup> President Oakes, in the Commencement Oration, which it was then customary for the President to deliver, after speaking of John Cotton, said: "*Alter vero* COTTONUS MATHERUS *nuncupatur. Quantum Nomen! Erravi, fateor, Auditores; diissem etenim, quanta Nomina! Nihil ego de Reverendo PATRE, Academiae Curatore vigilantissimo, municipii Academici socio primario, dicam; quoniam coram & in Os laudare nolim:*

<sup>1</sup> I recollect only two alumni of Harvard University who were younger when they graduated than Cotton Mather. Paul Dudley, born 3 September, 1675, was fourteen when he

took his first degree, 2 July, 1690; and Andrew Preston Peabody, D. D., LL. D., born 19 March, 1811, was fifteen when he graduated, 31 August, 1826.

*sed si Pietatem, Eruditionem, Ingenium elegans, Judicium Solidum, Prudentiam & Gravitatem AVORUM Reverendissimorum JOANNIS COTTONI et RICHARDI MATHERI, referat et representet, omne tulisse Punctum dici poterit; nec despero futurum, ut in hoc Juvene COTTONUS atq; MATHERUS tam re quam Nomine coalescant et reviviscant."*

For more than seven years, beginning shortly after his graduation, he had pupils, whom he not only "carried thro' the Parts of *Academic Learning*," but took especial care to make religious.

August 31, 1679, he, with his cousin and classmate, John Cotton, joined his father's church.

As "from his Cradle" he was troubled with "*Stammering*, he had almost, for some Time, laid aside the tho'ts of being a *Minister*, and had with great Application studied *Physic*." But "that good old Schoolmaster Mr. CORLET gave him a Visit on purpose to" urge upon him a "dilated Deliberation *in speaking; for*," he said, "*as in Singing there is no one who Stammers, so by prolonging your Pronunciation you will get an Habit of speaking without Hesitation.*" He followed this advice, and, having acquired "*an happy Delivery*," relinquished physick for theology. August 22, 1680, at the age of seventeen, "He *first* preached for his *Grand-father* at *Dorchester*, the Sabbath after for his *Father* at *Boston*, and the Sabbath succeeding was in his other *Grand-father's* Desk at *Boston*." September 27, he was invited to assist his father once a fortnight, and, 23 February, 1681, the North Church "gave an *unanimous* Invitation to him, to be an *Assistant* to his *Father*" once every Lord's day.

He took his second degree at Commencement in 1681, when he was eighteen years old. "The Thesis which he then maintained was, *Puncta Hebraica sunt Originis Divinae*: But he afterwards saw cause to change his Mind, and held the contrary Opinion to the last."

In November, 1681, he received an invitation to the church in New Haven.

In December, 1682, the North Church in Boston expressed their great satisfaction with his services, and desired him to continue, with a view to being settled. January 8, 1682-3, he received a unanimous call to be pastor, and another rather impatient one, 3 August, 1684. He was ordained as colleague with his father, 13 May, 1685, after having "kept many Days of *Fasting* and *Prayer* in order to it." Thursday. This day, "with a Soul inexpressibly Irradiated from on High," he writes, "I went into one of y<sup>e</sup> Vastest Congregations that has ever been seen in these parts of y<sup>e</sup> World; where I prayed about an Hour and a Quarter, and preached [on John 21. 17.] about an Hour and Three Quarters; with such assistance from Heaven, as Exceeded all that my *poor faith* could have Imagined. In y<sup>e</sup> Afternoon, my Father having prayed and preached [on Act. 13. 2.] the Ordination was performed with a more than Ordinary solemnitie producing a greater Number of moved Hearts and weeping Eyes, than perhaps have been at any Time seen together." "My Father, with Mr. *Allen* and Mr. *Willard*, y<sup>e</sup> other Two ministers in y<sup>e</sup> Town, Imposed Hands. . . . My Father gave mee my charge: (w<sup>ch</sup> I have Transcribed at y<sup>e</sup> Beginning of my Bible) And good old Mr. *Eliot* gave mee, y<sup>e</sup> *Right Hand of Fellowship*."

"20<sup>d</sup> 1<sup>m</sup> [1686] w<sup>ch</sup> was one of y<sup>e</sup> *Dayes of prayer* kept by mee, in my Study, I particularly Addressed the God of Heaven, That I might have a *Comfortable Habitation* provided for mee; and that y<sup>e</sup> Lord, my glorious Master, would afford mee, all conveniences without y<sup>e</sup> Distresses & y<sup>e</sup> Temptations w<sup>ch</sup> *poverty* does expose unto." "I Never yett Spoke one word unto my church, about my *Salary*; I never made any Agreement, or overture with them about it; or ask'd them, *To do for mee*. But



I cast that matter, upon y<sup>e</sup> *Care* of my glorious Lord Jesus Christ, in whose *Work* I am Employ'd."

As was generally the case with ministers, Mather early became interested in political subjects. The Reverend Samuel Mather, H. U. 1723, his biographer, says that at the time of the seizure of Sir Edmund Andros, in 1689, Mather was one of the men who exerted themselves to "hinder the Peoples proceeding any further than to reserve the Criminals for the Justice of the *English* Parliament." "The Persecution which was intended" for him "was diverted; for on that very Day that he was to be committed to *half a Years Imprisonment*, those that would have *wrong'd* him were *justly* taken into Custody." "The Spirit which acted him in these Matters is expressed in a Sermon he preach'd to the Convention . . . printed under the Title of, *The Way to Prosperity*." Without doubt he was the chief author of "The Declaration of the Gentlemen, Merchants, and Inhabitants of Boston, and the Country Adjacent. April 18. 1689," which is published in Nathanael Byfield's "Account of the late Revolution in New-England," and in "The Andros Tracts."

Mather was now twenty-six years old, and the community was beginning to be agitated by the witchcraft delusion. With this his name has been identified. In 1689 he published "Memorable Providences relating to Witchcraft," the tendency of which was to extend and increase the excitement. His position as a minister, when ministers were the leaders of public sentiment, his credulity, superstition, love for the marvellous, eagerness to be a leader, and a sincere desire to aid the Deity in defeating the projects of the Devil, gave him great prominence among those who were concerned in the tragedy of 1692. To this we may add, that belief in witchcraft was almost universal, and the imaginations of the early settlers of New England, constantly excited by

fear of assaults from treacherous savages, and alive to all that seemed mysterious, inexplicable, and supernatural in their surroundings, tended to confirm their belief in evil spirits. The Bible, too, said, "Thou shalt not suffer a witch to live." Judicial decisions of the highest authority had clearly settled the law and the practice. Dalton's Justice, the standard book of the time, had classed the common forms of supposed witchcraft among the felonies by statute, without benefit of clergy, and contained rules and observations for the "better discovery" of witches and wizards. Mather, thus sustained both by the law and the Bible, and urged on by mixed motives, entered with zeal into the controversy.

When the judges of the court were appointed, in a letter of apology, dated 31d. 3m. 1692, for not being able to be present, he volunteered his advice how to proceed, and urged upon one of them a Swedish case, wherein "endeavours of the Judges to discover and extirpate the authors of that execrable witchcraft" were "immediately followed with a remarkable smile of God."

After the court was organized and one person was tried and executed, and the jails were filled with the accused, the Governor and Council applied to the ministers for advice. Their Return, printed by Hutchinson and by Upham, was written by Mather. "It acknowledges" with all thankfulness "the success" of the efforts "to defeat the abominable witchcrafts"; and states that "there is need of a very critical and exquisite caution, lest by too much credulity for things received only upon the devil's authority, there be a door opened for a long train of miserable consequences, and Satan get an advantage over us." "NEVERTHELESS we cannot but humbly recommend, unto the Government, the speedy and vigorous prosecutions, of such as have rendered themselves obnoxious, according to the directions given in

the laws of God, and the wholesome statutes of the English nation, for the detection of witchcrafts."

This document by Mather and other ministers did not condemn the introduction of the "spectral evidence"; without which conviction would have been almost impossible. The plausible restraining qualification which it contained was of no avail against a blind, bigoted zeal, which would exterminate, even by Jesuitical conduct, those who were regarded as the enemies of the Lord. The examinations, convictions, and executions were continued.

According to Calef, at the execution of George Burroughs, H. U. 1670, as already stated in Vol. II. p. 331, the sympathy with him was so great "that it seemed to some, that the Spectators would hinder" it. "As soon as he was turned off, Mr. *Cotton Mather*, being mounted upon a Horse, addressed himself unto the People, partly to declare, that he was no ordained Minister, and partly to possess the People of his guilt; saying, That the Devil has often been transformed into an Angel of Light; and this did somewhat appease the People and the Executions went on." Four others were executed at the same time, 19 August, 1692; and Sewall writes under that date, "Mr. Mather says they all died by a righteous sentence."

September 20, 1692, one month after this, Mather writes to Stephen Sewall, who, being clerk of the court, kept the records: "That I may bee y<sup>e</sup> more capable to assist, in lifting up a standard against y<sup>e</sup> Infernal Enemy I must Renew my most IMPORTUNATE REQUEST, that you would please quickly to perform, what you kindly promised, of giving me a Narrative of y<sup>e</sup> Evidences given in at y<sup>e</sup> Trials of half a dozen, or if you please a dozen, of y<sup>e</sup> principal Witches, that have been condemned. . . . I am willing that when you write, you should imagine mee as obstinate a Sadducee, and Witch-advocate as any among

us: address mee as one that Believ'd Nothing Reasonable; and when you have so knocked mee down, in a spectre so unlike mee, you will enable mee, to box it about, among my Neighbs, till it come, I know not where, at last." "This letter," as Upham says, "was written at the height of the fury of the delusion, immediately upon a session of the court, at which all tried had been condemned, eight of whom suffered two days after its date. Any number of others were under sentence of death. The letter was a renewal of a 'most importunate request.'"

The result seems to have been "The Wonders of the Invisible World: Being an Account of the Tryals of Several Witches. By Cotton Mather. Published by the Special Command of his Excellency the Governour." Stoughton expresses his "Singular Approbation" of the book, and in the Preface the author says, "I have indeed set my self to countermine the whole PLOT of the Devil against *New England*, in every Branch of it, as far as one of my *darkness* can, comprehend such a *Work of darkness*."

Mather's zeal when, 29 October, Phips said this court "must fall," and thus put an end to it, did not subside. He continued to collect materials, and so far as practicable to put them before the public. The next year he got up the wonderful case of Margaret Rule. Robert Calef, on the evening of 13 September, 1693, "drawn by curiosity . . . and so much the rather because it was reported" Mather was to be present, went to see her. The two Mathers and thirty or forty persons came in. On the sixth evening afterward, Calef visited her again. Cotton Mather had been there and remained half an hour, but was gone. Calef each night made minutes of what was said and done, and though his statements were confirmed by persons who were present, he showed them

to some of Mather's particular friends for further corroboration. Mather was offended, sent him word that he "should be Arrested for Slander," and called him "one of the Worst of Lyars, making it *Pulpit-news* with the Name of *Pernicious Libels* &c."

Calef wrote to him proposing a conference, when, in the presence of witnesses, he would read to him his minutes of both the interviews, — "*which may be needful to prevent Groundless prejudices, and let deserved blame be cast where it ought.*" Mather sent a long letter (which was read only once to Calef), and agreed to a conference. In the mean time, on complaint of the Mathers, Calef "was brought before their Majesties Justice, by Warrant, as for Scandalous *Libels* against" Cotton Mather, "was bound over to Answer at Sessions," and the conference was not held.

As the time for appearance at court drew nigh, Calef, 24 November, wrote, thinking "it not amiss to give" Mather a summary of his "*thoughts in the great concern.*" Mather "replied to the Gentleman that presented" the letter, that he "had nothing to Prosecute against" Calef, and renewed his promise of a conference. Calef "waited at Sessions," but no one appearing against him, he was dismissed.

Mather failed to meet Calef. But Calef soon finds the "Coals are fresh blown up," and that he is "represented in a late Manuscript, '*More Wonders of the,*' &c., as Traversing [Travestying]" his discourse in his "Faithful Discharge of" duty, etc. "And such as see not with the Authors Eyes, rendred *Sadducees* and *Witlins*, &c. and the Arguments that square not with the Sentiments therein contain'd Buffoonary." To vindicate himself from such false imputations, and Mather from suggestions said to be insinuated, Calef sends "the first Copy that ever was taken," and offers to wait upon him any

time which he may name within a week, "that if there shall appear any defects in that Narrative, they may be amended." "I have reason to hope for a Satisfactory Answer to him, who is one that reverences your Person and Office," etc. January 15, 1693-4, Mather replied, "I scarcely find any one thing in the whole Paper, whether respecting my Father or self, either fairly or truly represented." "The Narrative contains a Number of Mistakes and Falshoods; which were they willful and design'd might justly be termed gross Lies." He specifies a few particulars in which he maintains the minutes are incorrect, offers the use of any books on the subject in his library where, or at any other more convenient place, he will "with all the fairness and calmness in the World dispute the point." He adds three certificates that Margaret Rule was lifted up from her bed to the top of the room by an invisible power.

January 18, 1693-4, Calef writes that he finds "concurrency with, or denial" of, the fundamentals mentioned in his letter of 24 November, "waved by an Invitation to" his library; that "a little Writing" is preferable to looking over books or to a dispute; that almost the whole of the letter concerns the Narrative he sent to him, which, if "not fully exact," he maintains "was as near as Memory could bear away." "Leaving these little disputable things, *I* do again pray that you would let me have the happiness of your approbation or confutation of that Letter before referred to; . . . and that your self may be as an useful Instrument . . . effectually to ruin the remainders of Heathenish and Popish Superstitions, is the earnest desire and prayer of yours to command."

Calef wrote to Mather 19 February, and again 16 April, importuning him for an answer. March 1, Calef writes to "Mr. B." [Brattle?] an acknowledgment that,

“after more than a Years waiting for the performance of a reiterated promise from one under singular obligations, and a multitude of advantages to have done it sooner,” he has received through him four sheets, to be returned “in a Fortnight, and not Copied.” Mather “has wholly declined answering to most of those things that I had his promise for, and what he pretends to speak to, after mentioning, without the needful Answer or Proof drops it.” “’Tis more Honour to own an Error in time, than tenaciously after full Conviction to retain it.” “Please to acquaint him, that I shall not any more receive his Papers, if I may not Copy and use them; and that when he does, instead of such abstruse matters, I still pray his determination in those things I have his promise for.”

It seems that in answer to a subsequent letter Mather sent to Calef a copy of Richard Baxter’s “Certainty of the World of Spirits,” to which, after some time, Calef replied, expressing his dissent, and treating the subject somewhat at large. In this letter, which closes their correspondence, Calef makes a pungent and severe, but kind and solemn appeal; and concludes almost in Baxter’s words: “*He that teaches such Doctrine, if through Ignorance he believes not what he saith, may be a Christian: But if he believes them, he is in the broad path to Heathenism, Devilism, Popery or Atheism.*”

Calef addressed letters to the ministers, appealing to them to enlighten him about the “Mysterious Doctrines” relating to the “power of the Devil”; but they did not give him the satisfaction he sought. Calef then prepared a book, embracing all the correspondence, and sent it to England to be printed. This was very annoying to Mather, who set apart 10 June, 1698, for a secret fast, in recording which he calls Calef “a Sort of a *Sadducee* . . . a man who makes little conscience of Ly-



ing," etc., and says he began the exercises of the day by first of all declaring to the Lord that he "freely *Forgave* this miserable Man," and "pray'd y<sup>e</sup> Lord also to *Forgive* him." He "pleaded with the Lord, That the *Design* of this man, was to Hurt" his "precious *opportunities* of glorifying" his "Glorious Lord Jesus Christ," and he "could not but cry unto y<sup>e</sup> Lord" that these "*opportunities*" might not be damnified by him.

Copies of the work were received in Boston early in November, 1700, and on the fifteenth day of the month he again made it the occasion of fasting and praying, and complaining that the books, which he had "sent over into *England*, with a *Design* to glorify y<sup>e</sup> Lord Jesus Christ," were "not publish'd, but Strangely Delayed; and the Books, that" were "sent over to Vilify" himself "and render" him "incapable to Glorify y<sup>e</sup> Lord Jesus Christ, these are published."

"4 d. 10 m. Wednesday. My pious Neighbours are so provoked, at the Diabolical Wickedness of the man, who has published a volumn of Libels against my Father & myself, that they Sett apart whole *Dayes of prayer*, to complain unto God against him; and This Day particularly. Wherefore I also Sett apart this Day for prayer in my study (but in y<sup>e</sup> Afternoon, I went and pray'd and preach'd with my Neighbours;) on that occasion. . . . 28 d. 10 m. The Lord has permitted Satan to Raise an Extraordinary *Storm* upon my Father, and myself. All the Rage of Satan against y<sup>e</sup> Holy churches of y<sup>e</sup> Lord, falls upon us. First *Calfs* Book, and then *Colmans*, do sett the people in a mighty Ferment. All the Adversaries of y<sup>e</sup> Churches Lay their Heads together, as if by Blasting of us, they hoped utterly to blow up all. . . . Wherefore I sett apart this Day also, for *prayer* w<sup>th</sup> *Fasting* before the Lord, on this occasion."

Mather, as well as his father, rendered important as-



sistance in the preparation of a vindication "from the abuses of" their "calumnious and malicious adversary," which bore the title, "Some few Remarks upon a Scandalous Book against the Gospel Ministry of New-England."

On his birthday in 1700-1, he sent for the six friends (one having died) who published the Vindication, and they spent the day in his study, where, he writes, "we Fasted, and Prayed, and Sang Psalms: and we so putt over o' Adversary into y<sup>e</sup> Hands of o' Almighty Lord, with Supplications, that He would send His Angel, to stop that Ill man, from going on any further in his wicked Enterprise." These men had another meeting at his study about a month afterward; and, because he "would *beseech the Lord Thrice*," another meeting there, 11 April, spending the day "in prayers (and psalms) with Fasting before the Lord, That y<sup>e</sup> Lord would send His Angel to Stop o' Adversary in y<sup>e</sup> Course of his Wickedness," etc.

The Mathers strove hard to put down Calef's book, and to crowd it into oblivion. Samuel Mather, Cotton Mather's biographer, says: "There was a certain *Disbeliever of Witchcraft* who wrote against *this* Book; but as the *Man* is dead, his Book died long before him." According to Eliot, Increase Mather, "then President of Harvard College, . . . ordered the wicked book to be burnt in the College yard." Cotton Mather calls Calef "*Calf*," "a Vile Tool," and prayed, fasted, and sang psalms to avert its effects.

But Calef's book is one of merit. Without it, our view of the proceedings of the Mathers and others in connection with the witchcraft delusion would have been very incomplete. The author probably had important assistance, for Belknap indorses the statement of a contemporary, that "he was furnished with materials for his

work by [the Rev.] Mr. [William] Brattle of Cambridge [H. U. 1680] and his brother [Thomas Brattle] of Boston [H. U. 1676], gentlemen who were opposed to the Salem proceedings."

Whatever misgivings, if any, Mather may have had subsequently as to the part he took, he does not appear to have made any record of them further than to say "some mistakes may have been committed"; and he has said much in vindication or justification of his conduct.

"Previous to the witchcraft delusion," says Upham, "Cotton Mather possessed more power, and wielded greater influence, perhaps, than any other individual ever did in Massachusetts." After this, his influence began to decline, till at length he sometimes became the object of public ridicule and open insult. It cannot be said that this delusion was the sole cause of his becoming so unpopular. Other ministers, as well as he, lost political power by the revocation of the charter of the Colony; and the advance of religious liberty was not to be stayed by the Cambridge Platform or the *dicta* of the clergy.

While Mather was exercised with these troubles, he was giving his attention to another subject, which became quite as annoying and humiliating as his participation in the witchcraft persecution. He had been cherishing a belief, which gained strength with his advancement in years, that his learning and piety particularly qualified him for the Presidency of Harvard College. In 1707, on the death of Samuel Willard, H. U. 1659, he was so confident of receiving the appointment that he observed days of fasting to supplicate divine direction. The unexpected election by the College Corporation of John Leverett, H. U. 1660, was insupportably grievous to his father as well as himself. They expected that the choice would have fallen upon one or the other of them. Be-

tween them there was no rivalry. For the disappointment of both they were not prepared. Their indignation was excited against Governor Dudley, H. U. 1665, who, as they thought, had buoyed up their hopes until he had arranged measures and agents to insure their defeat. January 20, 1707, each of them addressed letters to Governor Dudley, "breathing a spirit of abuse and virulence," says Quincy, "of which the records of party animosity contain but few parallels, and well deserving the character given of them by Dudley, in his reply, 'as an open breach upon all the laws of decency, honour, justice, and Christianity.' 'Covetousness,' 'lying,' 'hypocrisy,' 'treachery,' 'Sabbath-breaking,' 'robbery,' and 'murder,' are charged upon the chief magistrate of the Province, in terms of no dubious import. Nor was the bitterness of reproach and insinuation allayed by being made in the character, respectively assumed by each, of 'spiritual father' and 'faithful adviser,' having 'sad fears concerning his soul,' and earnestly solicitous, that 'in the methods of piety, he would reconcile himself to Heaven, and secure his happiness in this world and the world to come.'

"The coincidence of these letters in point of time and of temper left no doubt in Dudley's mind, of their origin and motive. 'I should be stupid,' he says in reply, 'not to distinguish between reproaches and Christian admonitions.' 'Every one can see through the pretence, and is able to account for the spring of these letters, and how they could have been prevented, without easing any grievances you complain of.' 'I desire that you will keep your station, and let fifty or sixty good ministers, your equals, in the Province, have a share in the government of the College, and advise thereabouts as well as yourselves.'

"The friends of the College, and of Dudley, did not

fail to appear in" the Governor's "defence, and to express publicly their reprobation of the conduct of the Mathers." The "Mathers 'preached and prayed about their contest with the Governor.'" Pemberton, H. U. 1691, "resented Cotton Mather's letter," and said, "if he were as the Gov' he would humble him, though it cost him his head." Colman, H. U. 1692, preaching at the Boston lecture, treated the topics of "envy and revenge" in connection with the question, whether "the spirit was truly regenerated or no," in a manner to be "reckoned that he lashed" the Mathers and their party.

The breach between Cotton Mather and Dudley seems never to have been closed by concession or explanation. In 1709, Mather writes in his Diary: "The other ministers of the town are this day feasting with our wicked Governor. I have by my provoking plainness and freedom, in telling this Ahab of his wickedness, procured myself to be left out of his invitations. I rejoiced in my liberty from the temptations wherewith they were encumbered. I set apart the day for fasting with prayer, and the special attention of the day was to obtain deliverance and protection from my enemies. I mentioned their names unto the Lord, who has promised to be my shield. I sang agreeable psalms, and left my cause with the Lord."

During Leverett's administration, Mather, though a member of the Board of Overseers, attended but one meeting, and that was to oppose Dudley's efforts to set aside White's election as Treasurer, and secure the office for his own son.

Mather gave no hearty co-operation to the friends of the College. In July, 1717, he alludes to "Commencement, as they call it, as a time of much resort in Cambridge, and sorrily enough thrown away." He represents the College as being "in a very neglected and unhappy

condition, and as betrayed into vile practices," so much so that he "remained at home on that day in prayer, that it might be restored and become a nursery of piety, industry, and all erudition." He attempted to prejudice Governor Shute against the Board of Overseers and in favor of Ebenezer Pierpont, H. U. 1715, in a controversy which threatened the dissolution of the College. In 1718, he wrote to Elihu Yale in favor of the college in Connecticut, and indirectly gave a thrust at Harvard. A few months afterwards he wrote to Governor Saltonstall about it, saying, "When the Servants of God meet at your Commencement, I make no doubt, that" they will deliberate on the interests of education and of religion, "and not suffer an interview of your best men to evaporate such a senseless, useless, noisy impertinency as it used to do with us at Cambridge."

Quincy gives reasons for thinking that Mather "attempted, a few years afterwards, to turn the bounty of Thomas Hollis, from Cambridge, into the New Haven channel"; for which he received from Hollis merited rebuke.

President Leverett was found dead in his bed, 3 May, 1724. He was buried on the 6th, and Mather was one of the pall-bearers. The next day he wrote in his Diary: "The sudden Death of that unhappy man, who sustained y<sup>e</sup> Place of President in o<sup>r</sup> Colledge, will open a Door for my doing of Singular Services to the Best of Interests. . . . I do not know, That y<sup>e</sup> care of the colledge will be now cast upon me; tho' I am told, it is what is most generally wished for. If it should, I shall be in abundance of Distress about it. But if it should not, yett I may do many things for y<sup>e</sup> Good of y<sup>e</sup> Colledge, more quietly & more hopefully than formerly."

"June 5. The colledge is in great Hazards of Dissipation and grievous Destruction & Confusion. My

Advice to some that have some Influence on y<sup>e</sup> public, may be seasonable.”

“July 1. This Day, being o<sup>r</sup> Insipid, Ill-contrived, Anniversary Solemnity, which we call *The Commencement*, I chose to spend it at home, in Supplications; partly on y<sup>e</sup> behalf of y<sup>e</sup> Colledge, That it may not be foolishly thrown away: but that God would bestow such a Præsident upon it, as may prove a rich Blessing unto it, and unto all o<sup>r</sup> churches.”

Eliot states that “the voice of the people cried aloud for Dr. Mather, and it was declared even in the general court that he ought to be president”; but the Corporation did not think so, and elected Joseph Sewall, H. U. 1707. Thereupon Mather writes, 12 August, “I am now informed, that yesterday the Six Men, who call themselves the Corporation of the Colledge mett, and contrary to the Epidemical Expectation of y<sup>e</sup> Countrey, chose a modest Young Man, of whose Piety (and little else) every body gives a laudable character. I always foretold these Two Things of the Corporation; First, That if it were possible for them to steer clear of me, they will do so. Secondly, That if it be possible for them to act Foolishly, they will do so. The perpetual Envy, with which my Essays to serve the kingdome of God are treated among them, and y<sup>e</sup> Terror that Satan has of my beating up his Quarters at the Colledge, Led me into the former Sentiment. The marvellous Indiscretion, with which y<sup>e</sup> affairs of y<sup>e</sup> Colledge are carried on, Led me into the Latter.”

Sewall declined, and Benjamin Colman, H. U. 1692, was elected; whereupon Mather writes, 22 November, “The Corporation of o<sup>r</sup> Miserable Colledge, do again (upon a Fresh Opportunity) treat me with their accustomed Indignity and Malignity.” He was destined to still another disappointment; for Colman declined, and Benjamin

Wadsworth, H. U. 1690, was elected. This election seems to have decided Cotton Mather to take no further part in the management of the College.

Peirce says: "With all the defects and blemishes, which marked the character of Cotton Mather, it will not be denied that he was a most extraordinary man. . . . It is equally evident that his judgment was not equal to his other faculties; that his passions, which were naturally strong and violent, were not always under proper regulation; that he was weak, credulous, enthusiastic, and superstitious. . . . His contemporaries appear to have formed a very correct estimate of his abilities. They saw his weaknesses and eccentricities, and therefore would not choose him President" of the College. "They saw, at the same time, what posterity sees, that he was a man of wonderful parts, of immense learning, and of eminent piety and virtue."

From early childhood Mather was surrounded with holy influences and imbued with the spirit of devotion. "When he began to speak almost he began to *pray*, and practised this Duty constantly while he was a School-boy." He composed forms of prayer for his school-mates. The reading of "*fifteen Chapters a Day*" in the Bible, "and nothing less, would suffice him." He "prayed at least six or seven times every Day." At the age of fourteen he began to keep days of fasting and prayer. "He tho't himself *starved*, unless he *fasted* once a Month." "When concerned in any very great Affair," he "would also very often keep *Weekly Fasts*, sometimes *two* in a Week"; but upon one extraordinary occasion he "resolved to spend *Three Days* after this manner, . . . and *beseech THE LORD thrice, knocking* at the Door of Heaven for *three Days together*." "The Character of the *first Day* was *Confession*, . . . of the *second Day* was *Resignation to the Will of GOD*; . . . of the *third Day* was



*Request*; first for Help under and against all the Assaults of *Temptations* upon him; and then, for the *Angelical Ministry* to be employ'd on his Behalf and for his Help in those Cases, in which *the Heirs of Salvation* use to be befriended by the *Ministers who do the Pleasure of the LORD.*" He "received a marvellous Harvest of the *Three Days.* The Design of them was obtained to Admiration."

On another occasion of prayer with fasting, he writes: "I was scarce able to bear the *Extasies of Divine Love* into which I was raptured. They exhausted my Spirits; they made me faint; they were insupportable; I was forced to withdraw from them lest the Raptures should make me swoon away." "By a very moderate Computation, he kept about *Four hundred and fifty Fasts,*" in the course of his life, often "with Plenty of Tears," "prostrate in the Dust" on the floor of his study.

In 1702, he began the practice of keeping "Vigils . . . for the sake of a devout Conversation with Heaven," though he had "frequently in former Years conversed with his SAVIOUR in the *Night Watches.*" Often he withdrew from his lodging, "and in the Dead of the Night . . . retired unto his Study; where" he threw "himself on his Floor in the Dust, and wrestled with" God "in Prayer for a great while together. In doing this he was rewarded with unutterable Communications from Heaven."

He considered that his life had been "wondrously signalized by the Ministry" of good angels. "Wherefore loth to be guilty of such an unthoughtful Neglect, of the *Angels* as the Generality of the Faithful who enjoy the Assistances of those *Heavenly Guardians* are," on one occasion he devoted a day to glorifying God for their ministry. "Twill be needless to relate how many *Hymns* I sang referring to the *Angels.*" He could not "fully



express *the Elevation of Soul*, with which he went thro' these noble Exercises." He examined his Diary, wrote out "the main Heads of *Kindness* done for" him, "which the Word of God permitted" him "to count *Angelical*." And because he "tho't it would be a little *Angelical*, as well as otherwise agreeable," he "took a List of many poor People in" his "Flock with some *Care* to have their Necessities relieved against the approaching Winter."

He prescribed to himself rules to awaken religious thoughts, and sought improvement from common incidents. "When he mended his *Fire*, it was with a Meditation 'how his *Heart and Life might be rectified*, and how thro' the Emendations of Divine Grace *His Love and Zeal* might flame more agreeably." "When he washed his *Hands*, he must think of the *clean Hands*, as well as *pure Heart*, which belong to the Citizens of Zion." "And when he did so mean an Action as *paring his Nails*, he tho't how he might *lay aside all Superfluity of Naughtiness*." "He had for many Years a *Morning Cough*; it every Morning raised proper *Dispositions of Piety* in him."

"He was very constant in *Ejaculatory Prayers and Praises*." For instance, "In *Singing a Psalm* and *Reading a Chapter*, as he went along he would form agreeable *Ejaculations* out of every Verse." As he walked the streets, without their knowing it he implored blessings upon persons who passed him. At the sight of a tall man, perhaps, it was, "Lord, give that Man high *Attainments in Christianity*"; of a small man, "Lord, bestow great *Blessings upon that Man*"; of a lame man, "Lord, Help that Man on moral *Accounts to walk uprightly*;" of a negro, "Lord, Wash that poor Soul; make him white by the *Washing of thy SPIRIT*."

"He took a Catalogue of all the *Communicants* belonging to his Church; and in his *Secret Prayers* he resolved that he would go over the *Catalogue* by *Parcels* at a Time

upon his Knees and Pray for the most *suitable* Blessings, he could think of, to be bestowed upon each Person by Name distinctly mentioned." He also endeavored to procure "an exact Account of those *Evil Humours, of which* the place where" he lived was at any time under the "observable Dominion; and whereas those Devils may be cast out by *Fasting and Prayer,*" he "set apart a Day still of secret *Prayer with Fasting* for each of them."

He would send notice beforehand, and spend one or two afternoons in a week among the families of his flock, teaching the elderly members the duty of family prayer, of instructing the children and servants, etc.; praying with them and giving them the counsel which they seemed to need. He would then call for the children and servants, ask them questions in the Catechism, and "from the *Answers* make as lively Applications to them, as could be, for engaging them to the Fear of GOD. He frequently got *Promises* from them relating to *Secret Prayer, Reading the Scriptures & Obedience* to their *Parents and Masters*. . . . Some of the lesser Folks he would order to bring their *Bibles* to him, and read unto him from thence three or four Verses, to which he turned them," charming them and at the same time charging them never to "forget those *faithful sayings* of God." Sometimes he would "leave some awful *Questions*" with his parishioners to reflect upon and answer to themselves, respecting the manner in which they had spent their lives, or what would become of them if God should now call them out of the world. "He could seldom dispatch more than four or five Families in an Afternoon, and look'd on this Work as *laborious* as any in all his Ministry. He sat a great Value upon his *Pastoral Visits*; he not only *did* but *got Good* in his Conversation with all sorts of Persons, and tho't he never *walk'd* more *in the SPIRIT*

than thus *walking* to his Flock to serve and seek their best Interest."

"He was continually scattering *Books of Piety*," often accompanying the gift with the remark, "*Remember I am speaking to you all the while you have this Book before you!*" His son and biographer writes: "It is scarce imaginable how many good Books he disposed of: He has given away above a *Thousand* in a year."

As to his sermons, "when he was at a loss for a Text, he would make a Prayer to the Holy SPIRIT OF CHRIST, . . . as well to *find* a Text for him, as to *handle it*." He examined the text in the original language, and consulted the Commentaries while studying "a *Sermon*; on every *Paragraph* he made a *Pause*, and endeavour'd with *Acknowledgments* and *Ejaculations* to Heaven, and with *Self-Examinations* to feel some holy Impressions of the *Truths* in that *Paragraph* on his own Soul before he went any further. By means of this, the *Seven Hours* which he usually took to Pen a Sermon prov'd so many *Hours of Devotion*." Whether he was pursuing a course of sermons, or preaching an occasional one, "he would ever have some *Design* of suiting and serving the Edification of the Hearers," endeavoring to enforce every head with an appropriate passage from the Bible, and concluding the whole with a striking and pungent application of Scripture. He always tried to "*fill his Hour well* (and he did so) and crowd every sermon as full of *Matter* as possible without *Obscurity*." "He would *have* and *use* Notes in Preaching; but yet would not so read his *Notes*, as in the least to take off the Vivacity of his Eye, his *Voice*, his whole *Action*."

Among his hearers were men of high standing in society. From the families of his parish there were at one time sixteen young men who were members of Harvard College. In 1718, one fifth of all the communicants in

his church were widows. In one year his people “contributed £62 for redeeming captives from the Indians, £53 for redeeming two persons from the Turks, £80 for relieving three young men from the same, £44 for the relief of poor inhabitants of the frontier Eastern towns, £53 on Fast-day for the poor, and £60 at Thanksgiving for propagation of the Gospel; in all, £352.”

In Mather’s domestic relations there was much to admire. Between his father and himself there was a peculiarly happy intimacy and the tenderest affection. Their sympathies were strengthened by their experience and co-operation as colleagues for a long course of years. They appeared like brothers, yet like father and son. When the father was drawing towards the close of life, there was hardly a day in which they did not have conversation together about heaven. “Concerning my son Cotton Mather,” said the father in his will, “he has been of great comfort to me from his childhood, having bin a very dutifull son, and a singular blessing to his Father’s Family & flock.”

In the management of his children he was in advance of his contemporaries, who indorsed the proverb, “Spare the rod and spoil the child.” “He incessantly endeavoured,” that they should be actuated “by Principles of *Reason* and *Honour*.” His efforts were to make them feel the strength of his affection, and that he “would be sure to do what is *best*; *his Word* must be *their Law*.” “The *first Chastisement* . . . for any ordinary Fault, was *to let the Child see and hear him in an Astonishment*, and hardly able to believe that the Child could do so *base* a Thing; but believing that they would never do it again.” He would never give “a *Blow*, except in case of *Obstinacy*, or something that is very *criminal*. To be *chased for a while out of his Presence*, he would make to be look’d upon as the sorest Punishment in his Family.” “The *Slavish* way

of *Education*, carried on with *Raving & Kicking & Scourging* (in *Schools* as well as *Families*) he look'd upon as a dreadful Judgment of GOD on the World; he tho't the *Practice* abominable, and express'd a mortal Aversion to *it*." In addition to "Principles of *Reason* and *Honour*," he constantly inculcated what he considered the highest principles of Christianity, giving to them views of religion which were as solemn as possible; but taking care to make them sensible of the goodness of God.

The leading feature in Mather's character was his desire to do good. "*What Good shall I do?*" writes his son, "was the Subject of his daily Tho'ts." "He very young tho't it his Duty to give unto *the LORD* of all, some *part* of the small substance which was afforded him. Even from 14 he devoted a *Tenth* to our *Melchizedek*." "He would often advise *Young Men*, to contrive and study as early as possible *to do Good*. . . . While *We* and our *Opportunities* are but *small*, he would have us *invent* as many ways as we can to be serviceable; . . . *begin betimes* with our *small Stock*, and expect that, before we have done, God will do great *things* for us as well as by us." Out of this ruling passion grew his "Essay to do Good," which is filled with hints and details for almost every class of persons. Franklin says an imperfect copy which he met with when a boy gave him "such a turn of thinking, as to have an influence on" his "conduct through life," and thus through him it has exerted an amazing influence on the world.

In 1721, from reading in the Transactions of the Royal Society an account of inoculation for the small-pox as practised in the East, he was led to put the subject before the physicians of Boston. The only one of them who concurred with him was Zabdiel Boylston, who proceeded to inoculate his own children. The clergy with Boylston constituted one party, to whom were opposed

all the other physicians and the mass of the people. A war of pamphlets followed. The opposition party became exasperated. The town authorities resolved against inoculation. The House of Representatives passed an Act making it a crime. Mather's life was endangered. A hand grenade was thrown into his sleeping chamber in the night, but fortunately in passing through the window the fusee was knocked off. The wisdom of inoculation became evident, and the practice was of incalculable value in saving life till the discovery of vaccination.

Mather proposed the principle of association for useful objects. He was a strenuous advocate of temperance. He established a school for the instruction of slaves, and bore the whole expense of it.

He was one of the Commissioners for Indian affairs. He advocated Christian missions, proposed Bible societies, advised the formation of tradesmen's libraries, and associations for moral and religious improvement among young men. "He projected a *Society of Peacemakers*, . . . whose Business it was to compose and prevent Differences, and divert Law-suits that might arise." "He printed a *Proposal for an Evangelical Treasury*; the Design of which was to advance a Fund for bearing the Expense of *building Churches* in destitute Places, of distributing Books of Piety, of *relieving poor Ministers*, &c."

In this great variety of purposes and plans, several of which he put in practice, we see the germs, and in some cases the fruits, of many of the modern religious and benevolent societies. Their connection is traced more in detail by Quint on page 244 of the first volume of the *Congregational Quarterly*, in a very elaborate and excellent memoir of Mather.

It was Mather's almost incredible industry that enabled him to accomplish so much. "He wrote too much to write well. He did every thing with amazing rapidity.

It is said he could read a folio of many hundred pages and write a sermon in a forenoon. He became acquainted with every thing by a kind of intuition." "He seized and used every minute with wonderful energy." The words "BE SHORT," in capital letters, were placed over his study door as a hint to visitors. In one year he preached more than seventy-two public sermons and nearly half as many private ones; did not allow a day to pass without a record of some plan to do good, or in which some portion of his income, however small, was not set apart for benevolent purposes; prepared and published fourteen books, kept sixty fasts and twenty-two vigils, besides attending to his other varied duties.

"That his *Usefulness* might reach beyond his Country, he learned the *French & Spanish* Tongues and in his *Forty-fifth* Year conquered *Iroquois* Indian; in each of which he published Treatises for their Instruction."

Prince says Mather was "a Person of a wonderful *quick Apprehension*, tenacious Memory, lively Fancy, ready Invention, unwearied Industry: of vast Improvements in Knowledge, and flaming Piety. Full of Zeal & Activity for the Glory of CHRIST and the Salvation of *Men*." "He was a wonderfull *Improver of Time*; and 'tis almost amazing how much He had read & studied — wrote and published — How much He corresponded abroad: not only with the several Provinces in the *British America*, but also with *England, Scotland, Ireland, Holland, Germany*, and even the *Eastern* as well as *Western Indies*. — And yet how much he conversed, visited, contrived and acted at Home!" "What a vast Amassment of *Learning* He had grasp'd in his Mind, from all sorts of Writings, of which He had one of the largest and richest Collections that ever was in these Ends of the Earth — and *which* He was at all times ready to use in the most sudden and *extempore* manner."



“And yet . . . He never seemed to be in a *Hurry*. He would say some good and suitable thing to every one that came to Him; and He would always entertain us with Ease & Pleasure, even in his Studying Hours, as long as we pleas’d, or cou’d venture to hinder Him: making use of the most *unseasonable Visitants*, both to do more Good, and at the same time even advance Himself in Learning. . . . Tho’ fatigu’d in Body, never tired in Mind. *To do all the Good He cou’d to all*, even to the remotest Ends of the Earth — was his Maxim, his Study, his Labour, his Pleasure.”

“There was lodg’d in his Mind a great Treasure of secret and curious *History*, both of *New ENGLAND* and *Old*, from the Beginning of the Reign of King CHARLES I, to this Day: which He had strangely gotten from the ancient Fathers of these Plantations who were living in his Younger times, from our successive Agents and other Intelligent Persons who have come over hither for this *Fifty Years*, and from his vast Correspondence both at Home and Abroad.”

“In his *Style* indeed He was something singular, and not so agreeable to the Gust of the Age. But like his *manner of speaking*, it was very *emphatical*.” “The puns and jingles that attend all his writings” led Neal, the historian, to speak of them in a letter to Colman, and probably they appeared nearly as absurd in his day as they do in ours.

Joshua Gee, H. U. 1717, who was settled as his colleague 18 December, 1723, says in his funeral sermon: “The capacity of his mind; the readiness of his wit; the vastness of his reading; the strength of his memory; the variety and treasure of his learning, in printed works, and in manuscripts which contain a much greater share; the splendour of virtues, which, from the abundant grace of God with him, shone out in the constant tenor of a most



entertaining and profitable conversation; his uncommon activity in the service of CHRIST; his unwearied application to all the different exercises of the pastoral function; his extensive zeal, and numberless projections to do good on all occasions: these things, as they were united in him, proclaimed him to be truly an extraordinary person; and united to make it difficult to find his equal, among men of like passions with us. He was pious, but not affected; serious without moroseness; grave, but not austere; affable without meanness; and facetious without levity. He was peaceable in his temper: but zealous against sin. He was a strenuous non-conformist to uninstituted ceremonies imposed upon conscience, as terms of communion among saints; which he considered as violations of christian liberty, and snares to the souls of men: He strictly adhered to congregational principles of church-order and government." "He was catholic in his charity to all good men, tho' differing from him in circumstantials and modalities; desirous to have churches resemble the Kingdom of Heaven; willing to receive all men, as CHRIST receives us to the glory of GOD; and pleading for no terms of communion among saints, but the terms of salvation."¹

The opinion of Benjamin Colman, another contemporary, is particularly valuable, because of their long intimacy, and because their views at times were greatly at variance. He says Mather was "the *first Minister in the Town*, the first in Age, in Gifts and in Grace; as all his

¹ In the Dedication of his *Cœlestinus*, Mather specifies the "*Baptist*, and *Congregational*, and *Presbyterian*, and *Episcopalian*, and *Lutheran*, as well as *Calvinist*," but does not name the Arminian, Unitarian, Quaker, Roman Catholic, or any others. The circumstance that

his father, himself, and his colleague, Webb, Congregational clergymen, took part in the ordination of Elisha Callender, H. U. 1710, a Baptist, had great weight with Thomas Hollis, who was a Baptist, in the founding of the Hollis Professorship of Divinity in Harvard College.

Brethren very readily own. I might add (it may be without offence to any) the *first* in the whole *Province* and *Provinces* of *New-England*, for universal Literature; and extensive Services. Yea it may be among all the *Fathers* in these *Churches*, from the beginning of the *Country* to this day, of whom many have done worthily and *greatly*; yet none of them amass'd together so vast a *Treasure* of Learning, and made so much *use* of it, to a variety of pious Intentions."

"His *printed Works* . . . will not convey to Posterity, nor give to Strangers, a just Idea of the real *Worth* and great *Learning* of the Man." "It was *Conversation* and Acquaintance with him, in his familiar and occasional Discourses and private Communications, that discovered the vast compass of his Knowledge and the Projections of his Piety; more I have sometimes thought than all his *Pulpit Exercises*. Here he excell'd, here he shone; being exceeding communicative, and bringing out of his *Treasury* things new & old, without measure. Here it was seen how his Wit, and Fancy, his Invention, his Quickness of Thought, and ready Apprehension were all consecrated to God, as well as his Heart Will and Affections; and out of his Abundance within his *lips* overflow'd, dropt as the *honey-comb*, fed all that came near him, and were as the *choice silver*, for richness and brightness, pleasure and profit. But here Love to *Christ* and his *Servant* commands me to draw a *Veil* over every *Failing*; For *who* is without them? Not Ascending *Elijah* Himself; who was a *man of like Passions* with his Brethren the Prophets; and we have his *Mantle* left us wherewith to cover the Defects and Infirmities of *Others* after their *Translation in Spirit*. These God *remembers no more*, and why should we? and He *blots out none of their good Deeds* and no more should we."

These delineations of Mather's character, though so

nearly alike, are entitled to high consideration, as coming from contemporaries and intimate friends.

Robbins says: "Those who suppose they comprehend him, because they are familiar with the current anecdotes about him, or imagine that he could be fairly sketched by a few strong touches, could not be under a greater misapprehension. The truth is, few characters are less intelligible; few harder to describe; few so many-sided; few have so little uniformity; few have so great a variety of qualities, in such strange admixture; few show such supposed inconsistencies; few present themselves in such ever-shifting positions and hues, such kaleidoscopic changes and combinations; few exhibit such surprising contrasts, such an apparent jumble of great and small, sharp and flat, wise and simple, saintly and ordinary. To group all these elements together, to arrange and blend them into anything like a complete and satisfactory portrait, would be a task that requires more penetration and skill than have ever yet been exercised upon his biography."

"His virtues are in nature more prominent and striking than his faults. The latter are more accidental and occasional; the former, more constant and permanent. The one seem to have been rather temporary waverings from the real point of his life's aim, like the oscillations of the disturbed needle; while the other evidently mark the true line of his earlier and later aspirations, principles, and efforts."

"At one moment, his character appears in a favorable light; at another, under the shade. In some points, his conduct impresses us with respect; in others, with disapprobation. Here, we find him taking a stand for humanity and justice; and there, apparently countenancing the errors of the judges, and defending their decisions. Now, he expresses sentiments worthy of a wise man; and

anon, unless we reject the testimony of Calef, he speaks and acts more like one infatuated. There was, doubtless, an inconsistency in his own feelings; and therefore there must be in our verdict. His mind was *pendulous*. Though attached, at its highest point of desire and purpose, to eternal justice, it was ever oscillating over a wide scale of notions and impulses. If he was a riddle to himself, there is no wonder that he should appear so to us."

The high standing of Mather's family, his precocity, and the great expectations of him from childhood, the extravagant public flattery of him when a boy of fifteen by President Oakes on so important a day as the Commencement when he graduated, his early success as a preacher, the position which he at once took in the community, his consciousness of great literary and theological attainments and of devotion to the interests of humanity and religion, the attention and honors which he received at home and abroad, and a self-delusion and exaggeration as to his own importance, all inspired vanity, pride, and conceit, which pervaded his character, notwithstanding he toiled, prayed, and struggled valiantly to subdue them.

That he was bold and brave in doing what he considered to be duty is attested by numerous facts; and yet his efforts to justify his course in the witchcraft delusion, his conduct in relation to Calef, to Dudley, and to the College, his sermon on the "Right Way to shake off a Viper," and many other circumstances, betray his sensitiveness to public opinion, and a desire to have all his goodness known to the world. Probably his son reflected the father's feelings when he writes of him as "having perhaps the Insults of contemptible People, the Assaults of those insignificant *Lice*, more than any Man in *New-England*. These troublesome but diminutive Creatures he scorn'd to concern himself with, only to *pity* them and *pray* for them." Gee speaks of "that herd of

abandoned mortals, whose sport it has been to reck their venom upon a faithful servant of GOD, in profane and ungodly scorn and derision."

In glancing at the last years of Mather's life we find him full of perplexity and trouble. He did not have the respect or influence to which he considered himself entitled. He was repeatedly disappointed and chagrined at not being put in positions to which he thought his learning, piety, and talents gave him claims beyond those of any other man in the community. Domestic trials of the heaviest kind thickened and continued for years. His graceless son Increase, "who never did any good in the world," having probably been chided away from home, went to sea. The vessel was lost on a voyage between Barbados and St. Peter's, and the father continued to grieve for the "soul of y<sup>e</sup> child." He was compelled by the conduct of his wife to send from home a beloved daughter. At one time he had three widowed sisters, who of course must often look to him for counsel and sympathy. His wife's insanity at times was shown in the most violent paroxysms of fury and malignity, aggravated by the annoyance and interference of a female relative who lived in his family; and the paroxysms were occasionally succeeded by expressions of deep sorrow and the strongest affection. He was arrested for debts of his wife's former husband, and would have lost all his property, even to his library, if it had not been for the exertions and generous contributions of friends.

In view of all this mingled sorrow, distress, and disappointment, it is not strange to find him writing in his Diary, in 1724, "It may be of some use for me, to observe some very *Dark Dispensations*, wherein y<sup>e</sup> *Recompences* of my poor *Essays at Well-doing in this Life* seem to Look a little Discouraging, and then to express y<sup>e</sup> *Triumphs* of my Faith over such and all Discouragements. Of

things that *Look Darkly*," he proceeds to make record of "Twice Seven Instances" of "*What a Gracious Lord helped*" him to do, and to accompany them with characteristic remarks.

He speaks of his exertions for the "*Seafaring Tribe*. . . AND YETT, there is not a Man in y<sup>e</sup> world, So reviled, So slandered, So cursed among y<sup>e</sup> *Sailors*."

He has made great efforts "for the Instruction, and Salvation, and Comfort of the poor Negro's. AND YETT, Some, on purpose to affront me, call their *Negro's*, by the Name of *Cotton Mather*,—that so they may with some Shadow of Truth, assert crimes as committed by one of that Name which y<sup>e</sup> Hearers take to be *me*."

"*What has a Gracious Lord given me to do*, for the profit & Honour of the *Female Sex*,—Especially in publishing the vertuous and Laudable Characters of *Holy Women*, . . . AND YETT, Where is the Man whom the *Female Sex* have spit more of their venom at?"

And as to the country for which he has done so much, "there is no man whom y<sup>e</sup> *Countrey* so Loads with Disrespects and with Calumnies and manifold Expressions of Aversion."

"*What has a Gracious Lord given me to do*, that the *Colledge* may be own'd for the bringing forth such as are somewhat known in y<sup>e</sup> world, and have Read & wrote as much as many have done in some other places? AND YETT, the *Colledge* forever putts all possible Marks of Disesteem upon me. If I were the greatest *Blockhead* that ever came from it; or the greatest *Blemish* that ever came to it, they could not easily show me more contempt than they do."

"*What has a Gracious Lord given me to do*, in *Alms* and in Disbursements in *pious Uses*. For whole years together *not one Day* has passed me, in which I have not been able to say, That I have done something that way.

AND YETT, Tho' I am strangely provided for, yett, I am a very *poor* Man. I have not a foot of Land upon Earth. Except a *Library*, and a Little *Houshold-Stuff*, I have nothing upon Earth. And this also I am now offering unto Creditors to satisfy for Debts, whereof I never did myself owe a Farthing. My very *Library*, y<sup>e</sup> Darling of my Little Enjoyments, is demanded from me."

At the conclusion of the fourteen Instances from which these citations are made, Mather considers his "*Dispositions* and . . . *Consolations*" under these "*Dispensations*." And a few weeks afterwards he writes: "'Tis a Thought full of Consolation to me, and what carries an Animation of Piety with it; That the Sad Things which appear to me, as punishments of my Offences, and I accordingly Accept them, and I don't complain, but say, I will bear y<sup>e</sup> Indignation of y<sup>e</sup> Lord, because I have sinned against him; — They really prove Benefits unto me, and I find them Intended for such; and they have those precious Effects upon me, which proclame y<sup>e</sup> everlasting Love of God unto me." And a little later still, "Listening to y<sup>e</sup> Voice of my Glorious Redeemer, in Some Dispensations, I am Suspicious, Whether He don't call me Immediately to attain unto some Greater and Higher Degrees of Purity (tho' the Least Impure Thought has long been abominable to me,) than I have yett arriv'd unto."

These details are but a small part of what might be cited to illustrate Mather's character and the spirit of the times.

In 1710 he received from the University of Glasgow the degree of Doctor of Divinity, which was peculiarly gratifying, and to which he attached much importance, as the honor was a very rare one. In 1713 he was chosen a member of the Royal Society, and was informed by the Secretary that he was chosen "*both by the*



*Council and Body of the Society: only the Ceremony of an Admission is wanting, which, you, being beyond Sea, cannot be performed."*

From the beginning of his last illness, in the latter part of December, 1727, he had a strong assurance that he should not recover, and his last days were such as would be naturally expected from his previous life. "Many were the Blessings he pronounced and the Charges he gave those who were near him." Some of them were very touching, particularly the one to his sister's son, Mather Byles, and to his only son Samuel. He died on Tuesday, 13 February, 1727-8, the day after he was sixty-five years old. "From the Thursday before to *that* Time he was dying of an hard *Cough* and a suffocating *Asthma* with a *Fever*; but he felt no great Pain; he had the sweet *Composure* and *easy Departure*, for which he had entreated so *often* and *fervently* the sovereign Disposer of all Things." His funeral was on the following Monday. His "Colleague in deep Mourning, with the Brethren of the Church walked in a Body before the Corpse. The Six first Ministers of the Boston Lecture supported the Pall. Several Gentlemen of the bereaved flock took their turns to bear the Coffin. After which followed first the bereaved Relatives in Mourning; then his Honour the Lieutenant-Governor, the Honourable His Majesty's Council, & House of Representatives; and then a large train of Ministers, Justices, Merchants, Scholars, and other principal Inhabitants, both of Men and Women. The Streets were crowded with People, and the windows filled with sorrowful Spectators, all the way to the Burying place; Where the Corpse was deposited in a Tomb belonging to the worthy Family" in the northeast part of God's Acre at Copp's Hill.

May 4, 1686, Mather was married to Abigail Phillips, born 19 June, 1670, daughter of John and Catharine



(Anderson) Phillips, of Charlestown. They had nine children, of whom five died young, three before being baptized. She died 28 November, or, according to the town records, 1 December, 1702, the latter perhaps being the date of her burial. August 18, 1703, he married Elizabeth, daughter of Dr. John and Martha (Whittingham) Clark, of Boston, who for four years had been widow of Richard Hubbard, of Boston. They had six children, of whom only two grew to be adults. This wife died 18 November, 1713. July 5, 1715, he married Lydia (who died 22 January, 1734), daughter of Reverend Samuel Lee, and widow of John George. They had no children.

Although Mather is said by his son and biographer to have had fifteen children, there appears to be no record of more than thirteen. By his first wife he had Catharine, who understood Latin and read Hebrew fluently, and died of consumption, December, 1716; Abigail, born 22 August, 1687, died before 1693; Joseph, 28 March, 1693, died 1 April, 1693; Abigail, 14 June, 1694, married Daniel Willard, had four children, and died 26 September, 1721; Hannah, 1696-7, was living, unmarried, in 1728; Increase, 9 July, 1699, lost at sea, in or about 1724; Samuel, 1700, died young. By his second wife he had Elizabeth, born 13 July, 1704, married, 30 July, 1724, Edward Cooper, and died 7 August, 1726; Samuel, 30 October, 1706, H. U. 1723, married Hannah, sister of Governor Thomas Hutchinson, and died 27 June, 1785; Nathaniel, 16 May, 1707, died 24 November, 1709; Jerusha, 11 April, 1711, died November, 1713; Eleazer and Martha, twins, born and died in 1713.

The name Mather among Cotton Mather's descendants has long been extinct. His son Samuel Mather, H. U. 1723, had a daughter, who married the Reverend

Josiah Crocker, of Taunton, H. U. 1738, among whose descendants was Samuel Leonard Crocker, of Taunton, a graduate of Brown University in 1822, who married a granddaughter of Isaiah Thomas, LL. D., the founder of the American Antiquarian Society at Worcester, whose maternal grandfather was George Burroughs, at whose execution Cotton Mather acted a conspicuous part on horseback. Thus by the marriage of Crocker to a granddaughter of Thomas, the Cotton Mather family became united with the George Burroughs family.

## WORKS.

The remarks under the titles, unless otherwise stated, are generally taken from Cotton Mather's manuscript Diaries.

Occasionally the library where a work may be found is designated by the letters *A, B, C, G, H, L, M, N, P, W*, meaning respectively the libraries of the Boston Athenæum, George Brinley, Congregational Library Association, New England Historic-Genealogical Society, Harvard University, Boston Public Library, Massachusetts Historical Society, New York Historical Society, Thomas Prince's in the Boston Public Library, and the American Antiquarian Society at Worcester. *S* means the Catalogue, on pages 161-182, of Samuel Mather's Life of Cotton Mather, and *P\**, Thomas Prince's manuscript catalogue in his own handwriting, which belongs to the Massachusetts Historical Society.

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1. Manuscript Diaries for the years 1681, 1683, 1685, 1686, 1693, 1697, 1698, 1700, 1701, 1702, 1705, 1706, 1718, 1721, and 1724, in the Library of the Massachusetts Historical Society; and for 1692, 1696, 1699, 1703, 1709, 1711, 1713, and 1717, in the Library of the American Antiquarian Society, at Worcester.

2. A Poem | Dedicated to the Memory | of the Reverend and Excellent | Mr. Urian Oakes, | the late Pastor to Christ's Flock, | and Præsident of Harvard-Colledge, | in Cambridge, | Who was gathered to his People on 25<sup>d</sup> 5<sup>mo</sup> 1681. | In the fifty'th Year of his Age. || Boston in New England, Printed for John Ratcliff, 1682. sm. 4to. Pp. (2) Verses to the Reader; pp. 1-16 Memoirs of the Life and Worth: Lamentations for the Death, and Loss of | the every way admirable | Mr. Vrian Oakes. At the foot of page 16 is An Advertisement of Oakes's Fast Sermon at Cambridge, from Eccl. 9. 11 [to which Increase Mather prefixed a biographical memoir]. *B.*

The letters *N. R.*, subscribed to the Poem on page 16, are the last letters of the name Cotton Mather.

This was, probably, Cotton Mather's first published work. It was printed three years before the Elegy on Collins, No. 4, and four years before the first work named in Samuel Mather's list, — the sermon before the execution of J. Morgan, No. 5. Mr. Brinley's is the only copy known, and is believed to be unique.

In May, 1683, Nathaniel Mather, of Dublin, wrote to his brother, Increase Mather: "The last I had from you was dated 9ber 15, 82, & with it Mr. Oaks his sermon on Eccles, and two of your son's Poems on him." This is probably one of the two copies mentioned. It has the autograph of N[athaniel] Mather on the last page. — G. Brinley, Letters, 1864, December 5; 1872, April 12. Massachusetts Historical Society's Collections, xxxviii. 44. J. H. Trumbull, in G. Brinley's Catalogue of the American Library.

3. M.DC.LXXXIII. | — | The Boston Ephemeris. | An | Almanack | for | The (Dionysian) Year of the Christian | Æra. M DC. LXXXIII. | And of the Worlds Creation 5632. | Anno Oppidi inchoati 53 | — | Of which the Vulgar Notes are. | Cycle of the Sun 12. | Dominic. Let. G. F. | Golden Numb. 12. | Epact. 12. | Numb of Direct. 18. | — | Serving the Meridian of Boston in New-Eng. | Latitude, 42. gr. 30 min. | Longitude 315. gr. | — | Eph. 5. 16. Redeeming the Time. | *Damna fleo rerum, sed plus fleo Damna Dierum; | Quisq; potest rebus succurrere; nemo Diebus.* || Boston in New-England, Printed by S. G. for S. S. 1683. 8vo. Anonymous. *B, M.*

Judge Sewall wrote on his copy, "By Mr. Cotton Mather." See also New England Historical and Genealogical Register, vii. 345.

4. An Elegy on the Much-to-be-deplored Death | of that Never-to-be-forgotten Person, | The Reverend | Mr. Nathanael Collins; | Who After he had been many years a faithful | Pastor to the Church at Middletown of Connecticut in New-England, | about the Forty-third year of his Age Expired; | On 28th. 10. moneth 1684. || Boston: Printed by Richard Pierce for Obadiah Gill 1685. Pp. (1-2) To the Reader, signed C. M.; pp. 1-20 The Elegy. Anonymous. *B.*

Brinley writes: "Not in any public library. Have never *heard of another copy.*"

5. The | Call of the Gospel | Applied | unto All Men in general, | and | unto a Condemned Malefactor in particular. | In | A Sermon | Preached on the 7th d. of the 1st. m. 1686. | At the Request, and in the Hearing of [James Morgan] a man, | under a just Sentence of Death for the hor- | rid Sin of Murder. || Printed at Boston, By R. P. Anno Supradict. sm. 8vo. Pp. (2), 94; pp. 55-94 being Joshua Moody's Exhortation to a Condemned Malefactor. C, W.

The same. See Cotton Mather's *Magnalia*, vi. 40.

The same. The Second Edition. Printed at Boston, by Richard Pierce in 1687. 8vo. Being pp. 37-82 of *I. Mather's Sermon Occasioned by the Execution*. B, H, P.

"There has been since, a second edition of y<sup>e</sup> Book w<sup>th</sup> a copy of my Discourse w<sup>th</sup> y<sup>e</sup> poor Malefactor, walking to his Execution, added at y<sup>e</sup> End. The Book sold Exceedingly and I hope did a World of Good."

6. Military Duties, | Recommended | to an | Artillery | Company; | At their Election of Officers | In Charls-Town, | 13. d. 7. m. 1686. || Boston in New-England, Printed by Richard Pierce: And are to be sold by Joseph Brunning, at his Shop at the Corner of Prison Lane near the Exchange. 1687. sm. 8vo. or 16mo. Pp. 1-5 Preface; pp. 1-78 Text; pp. (1-2) Titles of Books printed for and sold by Joseph Brunning. A, B, H, M, W.

"The Artillery-Company of *Middlesex* this year did a New Thing, in Ordering their Anniversary solemnities to bee at *Charlstown*, and *not* at *Cambridge*; and they did another New Thing, in choosing, as they never did before or since, a Minister not belonging to their own County to be their preacher; and This was my poor *self*. So, on 13<sup>d</sup> 7<sup>m</sup> I preached, at *Charlstown*, unto a very great Assembly, a Sermon, which was afterwards printed, under y<sup>e</sup> Title of MILITARY DUTIES."

7. Early Piety, | Exemplified | in the | Life and Death | of | Mr. Nathanael Mather, | Who | Having become at the Age of | Nineteen, an Instance of more | than common | Learning and Virtue, | Changed Earth for Heaven, Oct. 17. 1688. | Whereto are added | Some Discourses on the true Nature, | the great Reward, and the best | Season of such | A Walk with God | as he left a Pattern of. || London, Printed by J. Astwood for J. Dunton, 1689. sm. 8vo. Pp. (1-3) To the Reader. London, February 5<sup>th</sup>

1688-9. Samuel Mather; pp. (1-5) The Introduction; pp. 1-59 The Life and Death of Mr. Nathanael Mather. Finished Octo. 29. 1688; p. 60 Epitaph. Posuit R. Hale.

The "Some Discourses" are Several | Sermons | concerning Walking | with | God, | and that | In the Dayes of Youth: | Preached at Boston in New-England. || London, Printed by J. Astwood for J. Dunton, at the Black Raven in the Poultry, over against the Compter. 1689. sm. 8vo. Pp. 1-23 The | Walk | of | Holy and Happy | Men; pp. 24-46 The | Good End | of a | Good Walk; pp. 47-86 The | Duty | and | Interest | of | Youth: | Or, | The Thought of an Elder, on the Death | of a Younger Brother. | Uttered Octob. 28. 1688. In some copies a page of Errata is pasted on the last cover. Anonymous.

*M, P, W.*

The R. Hale here mentioned was doubtless the Robert Hale who graduated in 1686, the year after Nathaniel Mather.

The same. The Second Edition. With a Prefatory Epistle, by Mr. Matthew Mead. Pp. 14, 60. London, Printed by J. Astwood, for John Dunton. 1689. 8vo. To the Reader 4 pp. by Mr. Mead; To the Reader 3 pp. by Samuel Mather. Cotton Mather's name is signed at the end of the work, p. 59. *B.*

The same. In C. Mather's Magnalia, iv. 208.

The same. Boston Congregational Board of Publication. 16mo. *H.*

8. Memorable | Providences, | Relating to | Witchcrafts | and Possessions. | A Faithful Account of many Wonderful and Sur- | prising Things, that have befallen several Be- | witched and Possessed Persons in New-England. | Particularly, A Narrative of the marvellous | Trouble and Relief Experienced by a pious Fa- | mily in Boston, very lately and sadly molested | with Evil Spirits. | Whereunto is added, | A Discourse delivered unto a Congregation in | Boston, on the Occasion of that Illustrious Pro- | vidence. As also | A Discourse delivered unto the same Congrega- | tion; on the occasion of a horrible Self-Mur- | der Committed in the Town. | With an Appendix, in Vindication of a Chapter | in a late Book of Remarkable Providences, from | the Calumnies of a Quaker at Pen-sylvania. || Recommended by the Ministers of Boston and Charleston. Printed at Boston in N. England by R[ichard]. P[ierce]. 1689. Sold by Joseph Brunning, at his Shop

at the Corner of the Prison-Lane next the Exchange. sm. 8vo. Pp. (1-2) To the Honourable Wait Winthrop Esq. The Epistle Dedicatory; pp. (1-4) To the Reader; pp. (1-2) The Introduction; pp. 1-75 The Text; pp. 1-21 A Discourse on the Power and Malice of the Devils; pp. 1-40 A Discourse on Witchcraft; p. (1) Notandum on a case of Witchcraft; pp. 1-20 Appendix respecting Keith and Quakers. *P.*

The same. Printed at Boston in New-England, and Re-printed at Edinburgh by the Heirs and Successors of Andrew Anderson, Printer to his most Excellent Majesty, Anno Dom. 1697. sm. 8vo. Pp. (6), 102.

See also No. 27.

9. Right Thoughts in Sad Hours, | Representing the | Comforts and Duties | of | Good Men, under all their | Afflictions; | And Particularly, | That one, the Untimely Death of | Children: | In a | Sermon | delivered | At Charls-town, New-England under | a Fresh Experience of that Calamity. || London, Printed by James Astwood. 1689. 12mo. Pp. (1-4) To My very Worthy Friend Mr. S. S. [Samuel Sewall]; signed C. M.; pp. 1-54 Right Thoughts in Sad Hours; pp. (1-2) Extract of a Letter. Westfield, 14<sup>th</sup> 6 M. 1686, with poetry signed E. T. [Edward Taylor]. Anonymous. *A.*

The same. Dunstable. 1811. 24mo.

10. Several | Sermons | concerning | Walking with | God, And that | In the Dayes of Youth. || See No. 7.

11. Small Offers | Towards the Service of the Tabernacle | in the Wilderness. | ——— | Four Discourses, accommodated unto the Designs of | Practical | Godliness. | The First, [pp. 1-64 The Good Man's Resolutions.] Concerning the Methods wherein men | ought to Engage both Themselves and their | Houses in the Service of God. | The Second, [pp. 65-84 Time Discerned.] Concerning the Right and Best waies | of Redeeming Time in the World. | The Third, [pp. 85-105 The Tryed Christian. | A Discourse delivered, upon Recovery from | Sickness.] Concerning the Carriage which we | should have under Trials used by God upon us. | The Fourth, [pp. 106-128 Life Desired. | Upon the Death of a Relative.] Concerning the End which in our | Desires of Life, we should propound unto ourselves. | Preached partly at Boston, partly at Charlston. || Published by a Gentleman lately Restored

from threatening Sickness; as an humble Essay to serve the Interest of Religion, in Gratitude unto God for his Recovery. Printed by R. Pierce. Sold by Jos. Brunning at his shop near the Exchange in Boston. 1689. 12mo. P. (1) Errata; pp. (1-6) To my ever-honoured Father-in-Law, John Philips Esq.; pp. 1-128 Text. *A, B.*

12. Souldiers Counsell'd and Comforted. | — | A | Discourse [At the North Meeting House in Boston 1 d. 7 m. Afternoon. 1689.] | Delivered unto some part of | the Forces | Engaged in the Just War of | New-England | Against the Northern & Eastern | Indians. | Sept. 1. 1689. || Boston: Printed by Samuel Green. 1689. 16mo. Pp. (1-7) To my Much Honoured Friends: The Pious and Valiant Commanders, Of the Forces now engaged against our Indian Enemies; pp. 1-38 The Text. *A, B, M, W.*

*“As I never can endure that mischievous Impertinency, of making the first or chief Exercise after our Hearing, to be upon that Question, How did you like the Sermon to day? So I am not much concerned about the Reception and Entertainment which may be given to this poor Sermon by the Readers of it. My not having more than half a day to prepare it in, made it incapable of being thus written, till since the Delivery of it; and it is now written near as well as could be to what when Spoken; without many more Additions, I suppose than may somewhat Ballance the Omissions made in the Transcription. The Subitaneous and so much Extemporeaneous Uttering of a Sermon, indeed I am far from accounting a matter of Applause, that I do esteem it Evil and Sinful, and never free from Blame, unless Gods Providence, and not our Election have made it Unavoidable; nor is any thing in the world more fulsome and nauseous, than for a Preacher to value himself upon such a Crime, as his not spending much time in study.”*

13. Work upon the Ark. Meditations upon the Ark as a Type of the Church. Delivered in a Sermon [à 1. P. 3. 20, 21.] at Boston [Nov. 17. 1689]. Boston: Printed by Samuel Green, and Sold by Joseph Brunning at the corner of the Prison Lane. 8vo. pp. (10), 54. *B, P\*.*

14. Addresses | To Old Men, and Young Men, and | Little Children. | — | In Three | Discourses | I. The Old Mans Honour; or, The Hoary | Head found in the way of Righteousness. | A Discourse Recommending unto | Old Men, A Saving Acquaintance with the | Lord Jesus Christ. | II. The Young Man's Glory;



or, A | Wreath of Graces for the Head of Youths. | A Discourse  
 Recommending unto Young | Men, A Blessed Victory over the  
 Devil. | III. The Little Child's Lesson; Or, A Child | Wise  
 unto Salvation. | A Discourse instructing and inviting Little | Chil-  
 dren to the Exercises of Early Piety. | To which may be added, A  
 Short Scriptural Cate- | chism accommodated unto their Capaci-  
 ties. || Boston: Printed by R. Pierce, for Nicholas Buttolph, at the  
 Corner Shop, next to Gutteridge's Coffee-House. 1690. 8vo.  
 Pp. (2), 122. The Scriptural Catechism appended was printed in  
 1691. A.

15. Boston Lecture 12 June 1690, Ecclesiastes xi, 1. 2. Notes  
 taken by John Hancock? Oblong 8vo. MS. pp. 25. H.

16. A Companion for Communicants. | ——— | Discourses |  
 Upon | The Nature, the Design, and the | Subject of the | Lords  
 Supper, | With | Devout Methods of Preparing for, | and Ap-  
 proaching to that | Blessed Ordinance. || Printed at Boston by  
 Samuel Green for Benjamin Harris at the London Coffee House.  
 1690. 8vo. Pp. 1-8 To the Church of the Lord Jesus in the  
 North Part of Boston. Particularly To the Honourable Sr. Wil-  
 liam Phips Kt. To the Worshipful John Richards Esq. And  
 to my Honoured and Worthy Friends, Mr. Adam Winthrop.  
 Mr. John Foster. Dr. John Clark; pp. 1-80 Invitations to the  
 Supper of the Lord; pp. 81-133 Preparations for the Supper of  
 the Lord; pp. 134-136 Devotions at the Supper of the Lord.

B, P, W.

*"I were a very Degenerate Person, if I should not be touched with  
 an Ambition, to be a Servant of the Churches in this now famous  
 COUNTRY, which my two Grand-fathers COTTON and MATHER had so  
 considerable a stroke in the first planting of; and for the preservation  
 whereof my Father, hath been so far Expos'd. Their Services (for,  
 Non ea Nostra voco) were my greatest Blemishes and Reproaches, if  
 I should not be studious to do what Little I can for the Children of my  
 people. . . . It is at the Service of these Churches, and at the cultivati-  
 on of the almost only Garden which our Lord Jesus has in the Ameri-  
 can Continent that I have aimed in publishing these Meditations; but  
 that any of my poor Labours may be Employed in such a Service, whilst  
 this COUNTRY has a Colledge in it, that is every year bringing forth  
 Sons, whom I see my self to be but a Little Dwarf among, Lord, who  
 am I? and what is my Life? or what is my Fathers Family?"*



*Indeed, I ought to be filled with shame, at the smallness of my own Improvement. But however profitable or acceptable, this Treatise may be unto the Churches abroad, . . . I promise to my self that it will have a particular Welcome with YOU that all the Flock, whereof the Holy Spirit has made me an Overseer, I may with some peculiarity of Consideration mind my self, That your Servant is keeping his Fathers Sheep; and, my dear Charge, give me leave to tell you, as I have often told you, That I am in some Anguish of Desire to find you all among the Sheep of the Lords Right-Hand in the Day of his Appearing."*

17. J. Cotton. "Milk for Babes: w<sup>th</sup> serious advice at the End. Mr. Bartholomew Green says—It [the serious advice] was wrote by Mr. Cotton Mather & Printed by Mr. Samuel Green." Pp. 14. P\*.

18. The Present State of New England. | ——— | Considered in a | Discourse | On the Necessities and Advantages of a | Public Spirit | In every Man; | Especially, At such a time as this. | Made at the Lecture in Boston | 20. d. 1. m. 1690: | Upon the News of an Invasion by bloody | Indians and French-Men, begun | upon Us. || Boston Printed by Samuel Green. 1690. sm. 8vo or 16mo. P. (1) To the Honourable Simon Bradstreet Esq. Governour . . . ; pp. 1-46 Text; pp. 47-52 An Order By the Governour and General Court of the Colony of the Massachusetts Bay, for the Work of Reformation; signed Isaac Addington Secr. March 13 1689-90. B, H, M.

19. The Principles | of the | Protestant | Religion | Maintained, | and Churches of New England, in the | Profession and Exercise thereof | defended, against all the Calumnies of one George Keith | a Quaker, in a Book lately Published at | Pensilvania, to undermine them both. | ——— | By the Ministers of the Gospel in Boston. || Boston, in New-England, Printed by Richard Pierce, and sold by the Booksellers. 1690. 12mo. Pp. (1-8) The Preface; pp. 1-156 The Text. The Preface is signed by James Allen. Joshua Moody. Samuel Willard. Cotton Mather. The latter was probably the principal author. A, B, H, P, W.

This was first printed, or reprinted, in London in 1701, under "Death made Easie." See No. 106.

20. The Serviceable Man. | ——— | A | Discourse | Made unto the | General Court | of the | Massachusetts Colony, New Eng-

land, | At the Anniversary | Election 28 d. 3 m. 1690. || Boston, Printed by Samuel Green, for Joseph Browning at the corner of the Prison-Lane next the Exchange. 1690. 8vo. Pp. (1-2) To my Countrey; pp. 1-64 Text. *B, H, M, W.*

21. Speedy Repentance Urged. | A | Sermon preached at Boston, December 29. 1689. In the Hearing, and at the Request of | One Hugh Stone [of Andover]; | A Miserable Man | Under a just Sentence of Death, for a Tragical and Horrible Murder. | Together with some Account concern- | ing the Character, Carriage, and | Execution of that Unhappy Ma- | lefactor. | To which are Added certain Memorable | Providences Relating to some other Mur- | ders; & some great Instances of Repen- | tance which have been seen among us. || Boston: Printed by Samuel Green, and Sold by Joseph Browning . . . and Benj. Harris. 1690. 12mo. Pp. (6), 87, (8), 15, 17, 75, 21, 40, (2), 14. *A, B, H.*

“A little history of several very astonishing Witchcrafts, and Possessions, which partly from my ocular observation, and partly my undoubted information, hath enabled me to offer unto the publick notice of my neighbours,” pp. 75, which is, perhaps, the first appearance of the author’s treatise on witchcraft. Then follows “A Discourse on the Power and Malice of Devils,” and “A Discourse on Witchcraft”; the volume concluding with an Appendix in defence of Increase Mather’s “Remarkable Providences.”

22. The Way to Prosperity. | — | A | Sermon | Preached to the Honourable | Convention | of the | Governour, Council, and Representatives | of the Massachuset-Colony in New-England; | on May 23, 1689. || Boston. Printed by Richard Pierce, for Benjamin Harris. Anno Domini 1690. [Some title-pages are, “Printed by R. Pierce, for Joseph Brunning, Obadiah Gill, and James Woode.”] sm. 8vo or 16mo. P. (1) A Prophecy in the Divine Herbert’s Church-Militant; pp. (1-5) The Preface; pp. 1-26 [36] The Sermon; pp. 1-5 Mantissa, a Discourse fetch’d from a Reserved Collection of Memorable Providences.

*B, H, M, P, W.*

This Discourse is also included in No. 23.

23. The Wonderful Works of God | Commemorated. | — | Praises | Bespoke for the God of Heaven, | In a Thanksgiving | Sermon; | Delivered on Decemb. 19. 1689. | Containing | Just Reflections upon the Excel- | lent Things done by the Great

God, | more Generally in Creation and Re- | demption, and in  
 the Govern- | ment of the World; But more Par- | ticularly in  
 the Remarkable Revolu- | tions of Providence which are every |  
 where the matter of present Observation. | With a Postscript  
 giving an Account of some very | stupendous Accidents, which  
 have lately happened | in France. | ——— | By Cotton Mather. | ——— |  
 To which is Added a Sermon Preached unto the | Convention of  
 the Massachuset-Colony in | New-England. | With a short Nar-  
 rative of several Prodigies, which New- | England hath of late  
 had on the Alarms of Heaven in. || Printed at Boston by S. Green  
 & Sold by Joseph Browning at the corner of Prison Lane, and  
 Benj. Harris at the London-Coffee-House. 1690. sm. 8vo or  
 16mo. P. (1) Proclamation for Thanksgiving; pp. (1-6) The  
 Epistle Dedicatory to the Right Worshipful Sir Henry Ashurst,  
 Baronet, containing, on the fifth page, a copy, cut in wood or  
 type metal, of the inscription on the Dighton Rock as it appeared  
 before the year 1690; pp. 1-62 [64] The Text.

*B, H, M, P, W.*

24. Balsamum Vulnerarium e Scriptura; or the Cause and  
 Cure of a Wounded Spirit. Boston. 1691. 8vo. pp. 92. S.

25. Fair Weather. Or Considerations to Dispel the Clouds  
 and Allay the Storms of Discontent: In a Discourse which with  
 an Entertaining Variety, both of Argument and History, layes  
 open, the Nature and Evil of that pernicious Vice, and offers di-  
 verse Antidotes against it; By Cotton Mather. Whereto there  
 is Prefixed a Catalogue of Sins against all the Commandments,  
 whereof all that would make thorough Work of Repentance, es-  
 pecially at this Day when the God of Heaven so Loudly calls for  
 it, should make their Serious and Sensible Confessions before the  
 Lord; With an Humble and Feruent Address unto this whole  
 People, there-about. Boston: Printed by Bartholomew Green,  
 and John Allen, for Nicholas Buttolph, at the corner of Gutteridges  
 Coffee-House. 1691. 12mo.

Preface signed "Mather," on reverse of title-page; pp. 1-28  
 no running-title; pp. 29-82 "A Sacred Exorcism upon Sinful  
 Discontent"; pp. 83-93 added while the preceding was in press  
 (without running-title), relating to the attack on York; pp. 92-93  
 poetical epitaph on Rev. Shubael Dummer. *B.*

The same. The Second Edition. Boston: Printed by Bar-  
 tholomew Green, and John Allen, for Nicholas Buttolph. 1694.

26. Good Souldiers a great Blessing. A Sermon from Isaiah II. 4 delivered at the Artillery Election in 1691. Boston. 1691. 8vo. pp. 3-28. *B.*

No perfect copy has been found. It is not mentioned in Thomas Prince's or Samuel Mather's list of Cotton Mather's works. I have made up the title from the imperfect one in George Brinley's library, and from Zachariah G. Whitman's History of the Ancient and Honorable Artillery Company, second edition, page 221.

27. Late | Memorabl Providences | Relating to | Witchcrafts and Possessions, | Clearly Manifesting, | Not only that there are Witches, but | that Good Men (as well as others) | may possibly have their Lives shortned | by such evil Instruments of Satan. | — | The Second Impression. Recommended by the Reverend Mr. Richard | Baxter in London, and by the Ministers of | Boston and Charlestown in New-England. || London: Printed for Tho. Parkhurst at the Bible and Three Crowns in Cheapside near Mercers-Chapel. 1691. 8vo. Pp. (1-2) To the Honourable Wait Winthrop, The Epistle Dedicatory; pp. (1-4) To the Reader, signed Charles Morton. James Allen. Joshua Moodey. Samuel Willard; pp. (1-9) The Preface, Rich. Baxter. London, Sept. the 30th. 1690; pp. (1-3) Catalogue of Books Printed for, and Sold by Thomas Parkhurst; pp. (1-2) The Introduction; pp. 1-70 Witchcrafts and Possessions; pp. 70-90 A Discourse on the Power and Malice of the Devils; pp. 91-130 A Discourse on Witchcraft; p. 131 Notandum; pp. 132-144 Appendix.

See No. 8.

*B, H, P.*

28. Little Flocks Guarded against | Grievous Wolves. | — | An Address | Unto those Parts of New-England which are | most Exposed unto Assaults, from the Mo- | dern Teachers of the misled Quakers. | In a Letter, | Which impartially Discovers the manifold Hæ- | resies and Blasphemies, and the Strong De- | lusions of even the most Refined | Quakerism; | And thereupon Demonstrates the Truth of those | Principles and Assertions, which are most | opposite thereunto. | With just Reflections upon the extream Igno- | rance and Wickedness, of George | Keith, Who is the Seducer that | now most Ravines upon the | Churches in this Wilderness. || Boston [Sept. 1.] 1691. Boston, Printed by Benjamin Harris, & John Allen, at the London-Coffee-House.

1691. sm. 8vo. P. (1) To the Reader; pp. 1-110 Quakerism Display'd. *A, B, H, M, W.*

29. Ornaments for the Daughters of Zion. | — | Or | the Character and Happiness | Of A | Vertuous Woman: | in A | Discourse | Which Directs | The Female-Sex how to Express, | the Fear of God, in every | Age and State of their Life; and | Obtain both Temporal and Eternal | Blessedness. || Cambridge: Printed by S. G. & B. G., for Samuel Phillips at Boston. 1691. 12mo. P. (1) The Preface; pp. 3-104 The Text; p. (105) Errata. *A, C, H, P, M.*

The same. Cambridge S. G. & B. G. for Samuel Phillips at Boston. 1692. 8vo. pp. 104. *B.*

The same. London. Printed for Tho. Parkhurst. 1694. 12mo. pp. 144.

The same. The Third Edition. Boston. Reprinted by S. Kneeland and T. Green in Queen St. pp. (4), 116.

The same. The Fifth Edition. Boston. Reprinted by S. Kneeland. 1741. 12mo.

30. A Scriptural Catechism. | — | The Heads of the Christian | Religion | Plainly, briefly, and fully delivered in a | Catechism, | Which endeavours a sufficient Answer to every | Question, barely with a pertinent Sentence of | Sacred Scripture, and Enables the Learner at | once with ease to confirm as well as assert the | great Articles of the Faith once delivered unto the Saints. || Boston, Printed by R. Pierce, for Nicholas Buttolph, at the corner Shop, next to Guttridge's Coffee-House. 1691. 8vo. P. 1 title; p. (2) X Commandments condensed into ten poetical lines; pp. 1-2 headed, Lambs | Led into Green Pastures and Still Waters, | By a Scriptural Catechism. || Running-title, Scriptural Catechism.

*A, M.*

31. Things to be Look'd for. | — | Discourses | On the Glorious Characters, | With Conjectures on the Speedy | Approaches of that State, | Which is | Reserved for the Church of God in the | Latter Dayes. | Together with an Inculcation of Several | Duties, which the Undoubted Cha- | racters and Approaches of that State | Invite us unto: | Delivered unto the Artillery | Company of the Massachusets | Colony: New England; at their | Election of Officers, for the Year 1691. || Cambridge: Printed by Samuel Green and Barth. Green, for Nicholas Buttolph,

at Gutteridge's Coffee-House, in Boston. 12mo. pp. 83, (1).  
Running-title, "Expectanda Or Things to be Look'd for."

*G, W.*

32. The Triumphs of the Reformed Religion, | in America. |  
— | The Life of the Renowned | John Eliot, | A Person justly  
Famous in the | Church of God, | Not only as an Eminent Chris-  
tian, | and an Excellent Minister, among the | English, | But also, |  
As a Memorable Evangelist among the | Indians, of New-Eng-  
land; | With some Account concerning the late and | strange  
Success of the Gospel, in those parts | of the World, which for  
many Ages have | lain Buried in Pagan Ignorance. || Boston,  
Printed by Benjamin Harris, and John Allen, for Joseph Brun-  
ning at the corner of the Prison-Lane. 1691. 8vo. Pp. (1-5)  
[Dedication] To the Right Honourable Philip Lord Wharton;  
pp. 1-3 The Introduction; pp. 5-152 Text. *H, M, P, W.*

Afterwards printed in Cotton Mather's *Magnalia*, iii. 170.

Subsequent editions were:—

The | Life and Death | Of The Renown'd | Mr. John Eliot, |  
Who was the | First Preacher | Of The | Gospel | To The | In-  
dians in America. | With an Account of the Wonderful Suc- | cess  
which the Gospel has had amongst the Hea- | then in that part of  
the World: And of the | many strange Customes of the Pagan  
Indians, | In New-England. || The Second Edition carefully cor-  
rected. London: Printed for John Dunton, at the Raven in the  
Poultry. 1691. sm. 8vo. Pp. 1-4 Dedication; pp. 1-3 The  
Introduction; pp. 4-138 The Life. *A, B, W.*

The | Life and Death | Of the Reverend | Mr. John Eliot, |  
Who was the | First Preacher | of the | Gospel | to the | Indians  
in America. | With An Account of the Wonderful Success | which  
the Gospel has had amongst the Heathen | in that Part of the  
World: And of the many | strange Customs of the Pagan In-  
dians, | in New-England. || The Third Edition carefully Cor-  
rected. London: Printed for John Dunton, at the Raven in the  
Poultry. 1694. 12mo. Pp. (1-5) Dedication; pp. 1-4 Intro-  
duction; pp. 5-168 Text; pp. (1-6) Books lately Printed for J.  
Dunton. *H.*

The same. A New Edition. London: D. Jaques. 1820.  
18mo. pp. (4), 112.

33. Blessed Unions. | ——— | An Union | With the Son of God

by | Faith, | And, an Union | In the Church of God by | Love, | Importunately Pressed; in a | Discourse | Which makes Divers Offers, for those Unions; | Together with | A Copy of those Articles, where-upon a most | Happy Union, ha's | been lately made | between those two Eminent Parties in | England, which have now Changed | the Names of Presbyterians, and | Congregationalists, for that of | United Brethren. || Boston, Printed by B. Green, & J. Allen. for Samuel Phillips, 1692. 12mo. P. (1) To the Brethren Of the Church in the North Part of Boston; pp. (1-8) [The Dedication] To the Very Reverend Matthew Mead, John How, and Increase Mather; pp. 1-86 Text; pp. 1-12 Heads of Agreement Assented to by the United Ministers, formerly called, Presbyterian and Congregational. *B, H, P, W.*

The "Articles" are printed in the *Magnalia*, v. 59.

34. Essay concerning Witchcraft. A letter to John Richards. Boston 31<sup>d</sup> 3<sup>m</sup> 1692. In the Massachusetts Historical Society's Collections, xxxviii. 391-397.

The author excuses himself for not being able to attend the Trials for Witchcraft, and gives directions how to proceed.

35. A Midnight Cry. An Essay for our Awakening out of a Sinful Sleep. . . . A Discourse given on a Day of Prayer, kept by the North-Church in Boston. Boston: Printed by John Allen for Samuel Phillips. 1692. 12mo. pp. 72.

"I have ordered a *Small Impression* . . . So that perhaps I may say of this Book, as the Philosopher did of his, 'Tis published, but Scarce made Publick.'" The last page contains A Catalogue of some (29) other Books, all by the same Author. *B.*

36. Optanda. | — | Good Men Described, | and | Good Things propounded. | A | Serious Consideration | of | Two very Important Cases: | I. What should be our Spirits, | And | II. What should be our Studies, | That so | All Things may Go well among us. . . . | — | . . . | — | In Two Sermons; Whereof One was | Preached unto the Governour, | and General Court, of the Pro- | vince of the Massachusetts-Bay, in New- | England; at their First Session: June 9. | 1692. || Boston, Printed and Sold by Benjamin Harris, at the London-Coffee-House. 1692. Pp. (1-4) To His Excellency, Sir William Phipps, Kt. Governour of the Massachusetts Province, and General of New-England; pp. 1-99 Text. *H, M.*



37. Preparatory Meditations upon The Day of Judgment. Printed by Bartholomew Green for Nicholas Buttolph at the Corner of Gutteridge's Coffee House. 1692.

Printed with Samuel Lee's "Great Day of Judgment."

38. The Day, and the Work of the Day. | — | A Brief Discourse, | on | What Fears, we may have at | This Time to quicken us ; | What Hopes there are for us at | This Time to comfort us : | And | What Prayers would be Likely to | turn our Fears into Hopes. | With | Reflections upon Time and State, | now come upon the Church | of God, | And | Collections of certain Prophecies | relating to the Present Circum- | stances of New-England. | Uttered on a Fast, kept in | Boston, July 6th. 1693. || Boston. Printed and Sold by B. Harris. 1693. 12mo. pp. 71. Anonymous. P.

"A *Fast* was kept in y<sup>e</sup> old-meeting-house y<sup>e</sup> day after y<sup>e</sup> Com̄-encement: occasion'd by an extreme *Drought* in these parts. I preached all the Day and God inclined some of His people, to print the Sermons. They are abroad, under y<sup>e</sup> Titles, THE DAY & Y<sup>E</sup> WORK OF Y<sup>E</sup> DAY."

39. Preface to C. Morton's Spirit of Man. Boston. 1693. 8vo. pp. (1-4).

"The Preface is evidently Mr. Cotton Mather's style of Phraseology." — MS. Note by T. Prince.

40. A | True Account | of the Tryals, Examinations, | Confessions, Condemnations, | and Executions of divers | Witches, | At Salem, in New-England, | for | Their Bewitching of Sundry People and Cattel | to Death, and doing other great Mischiefs, | to the Ruine of many People about them. | With | The Strange Circumstances that attended | their Enchantments : | And | Their Conversations with Devils, and other | Infernal Spirits. | In a Letter to a Friend in London. || London. Printed for J. Conyers, in Holbourn [1693]. 4to. pp. 8. Anonymous.

Signed "M. C.," and dated "Salem 8th. Moneth, 1692."

41. Unum Necessarium. | — | Awakenings | For The | Unregenerate. | Or | The Nature and Necessity | Of | Regeneration. | Handled in a | Discourse designed for the Service of | any that may be thereby assisted in the | Grand Concern of Conversion | unto God ; but especially the | Rising Generation. | With an Addition of some other Sermons relating | to that important Subject. || Bos-



ton. Printed by B. H. for Duncan Campbell, Bookseller at the Dockhead over against the Conduit. 1693. sm. 8vo. or 16mo. pp. (4), 161. *B, W.*

42. Warnings from the Dead. | ——— | Or | Solemn Admonitions | Unto | All People ; | but Especially unto | Young Persons | to Beware | Of such Evils as would bring | them to the Dead. | . . . | In Two Discourses, | Occasioned by a Sentence of Death, | Executed on some Unhappy Ma- | lefactors. Together with the | Last Confession, made by a | Young Woman, who Dyed on June | 8. 1693. One of these Malefactors. || Boston in New-England. Printed by Bartholomew Green, for Samuel Phillips. 1693. 12mo. pp. 67. *M.*

“I had often wished for an Opportunity to bear my Testimonies, against y<sup>e</sup> Sins of Uncleanness, wherein so many of my generacōn do pollute themselves. A Young Woman of *Haverhil*, (and a *Negro* Woman also of this Town) were under sentence of Death for y<sup>e</sup> murdering of their *Bastard-children*. Many & many a weary Hour, did I spend, in y<sup>e</sup> prison, to serve y<sup>e</sup> *Souls* of those miserable Creatures ; & I had often opportunities in my own Congregation, to speak to them, & from them, to vast multitudes of others. Their execution, was ordered to have been, upon y<sup>e</sup> Lecture of another. but by a very strange providence, without any seeking of *mine*, or any Respect to *mee* (that I know of) the order for their *Execution* was altered, & it fell on *my Lecture Day*. I did then, w<sup>th</sup> y<sup>e</sup> Special Assistance of Heaven, make and preach, a Sermon upon, Job. 36. 14. Whereat one of y<sup>e</sup> Greatest Assemblies, ever known in these parts of y<sup>e</sup> world, was come together. I had obtained from y<sup>e</sup> young woman, a pathetical *Instrument*, in writing, wherein she own'd *her own* miscarriages, & warn'd the *Rising Generacōn* of *Theirs*. Towards y<sup>e</sup> close of my Sermon, I read that *Instrument* unto y<sup>e</sup> Congregation ; & made what *use*, was proper of it. I accompanied the wretches, to their Execution. . . . The Sermon which was immediately printed ; w<sup>th</sup> another w<sup>ch</sup> I had formerly uttered on the Like occasion [entitled, WARNINGS FROM Y<sup>E</sup> DEAD] ; & it was greedily bought up ; I hope to y<sup>e</sup> attainment of y<sup>e</sup> Ends, w<sup>ch</sup> I had so Long desired.”

“’Twas afterwards reprinted at London.”

43. Winter-Meditations. | ——— | Directions | How to employ the Liesure of the | Winter | For the Glory of God. | Accompa-

nied with Reflections, as well Historical, | as Theological, not only upon the | Circumstances of the | Winter, | But also, upon the Notable Works of God, | Both in, | Creation, and Providence: | Especially those, which more immediately Con- | cern every Particular Man, in the whole course | of his Life: | And upon the Religious Works, wherewith e- | very Man should acknowledge God, in and | from the Accidents of the Winter. || With a Preface of the Reverend Mr. John Higginson. Boston. Printed and Sold by Benj. Harris, over-against the Old-Meeting-House. 1693. 8vo. Pp. (1-3) To the Right Worshipfull Sir John Hartop; pp. (1-5) To the Reader, Salem Octob. 5, 1693. John Higginson; pp. (1-6) The Introduction; pp. 1-82 Winter-Meditations.

*B, P, W.*

44. The Wonders of the Invisible World. | ——— | Observations | As well Historical as Theological, upon the Nature, the | Number, and the Operations of the | Devils. | Accompany'd with, | I. Some Accounts of the Grievous Molestations, by Dæ- | mons and Witchcrafts, which have lately | annoy'd the Countrey; | and the Trials of some eminent | Malefactors Executed upon occasion thereof: with several | Remarkable Curiosities therein occurring. | II. Some Counsils, Directing a due Improvement of the ter- | rible things, lately done, by the Unusual & Amazing | Range of Evil Spirits, in Our Neighbourhood: & | the methods to prevent the Wrongs which those Evil | Angels may intend against all sorts of people among us; | especially in Accusations of the Innocent. | III. Some Conjectures upon the great Events, likely | to befall, the World in General, and New-En- | gland in Particular; as also upon the Advances of | the Time, when we shall see Better Dayes. | IV. A short Narrative of a late Outrage committed by a | knot of Witches in Swedeland, very much Resem- | bling, and so far Explaining, That under which our parts | of America have laboured! | V. The Devil Discovered: In a Brief Discourse upon | those Temptations, which are the more Ordinary Devices, | of the Wicked One. || Boston. Printed by Benj. Harris for Sam. Phillips. 1693. sm. 8vo. pp. (31), 151, (1) 32. The first 31 pages contain "The Authors Defence," and "Enchantments Encountred." *P.*

45. The Wonders of the Invisible World: | Being an Account of the | Tryals | of | Several Witches | Lately Executed in | New-

England: | And of several Remarkable Curiosities | therein Occurring. | — | . . . Published by the Special Command of his Excellency the Governour of the Province of the Massachusetts-Bay in New-England. The Second Edition. Printed first at Boston in New-England, and reprinted at London, for John Dunton at the Raven in the Poultry. 1693. 4to. Pp. (1-2) The Author's Defence; p. (1) Demanding Justice; pp. 9-15 Enchantments Encounter'd; pp. 17-62 Text. *B, H.*

The same. In the title, after "Occurring" add, Together with, | I. Observations upon the Nature, the Number, and the Operations of the Devils. | II. A Short Narrative of a late outrage committed by a knot of Witches in | Swede-Land, very much resembling, and so far explaining, that under which | New England has laboured. | III. Some Councils directing a due Improvement of the Terrible things lately | done by the unusual and amazing Range of Evil-Spirits in New-England. | IV. A brief Discourse upon those Temptations which are the more ordinary Devi- | ces of Satan. | — | Published by the Special Command of his Excellency the Governour of the Province of the Massachusetts-Bay in New-England. Printed first, at Boston in New-England; and Reprinted at London, for John Dunton, at the Raven in the Poultry. 1693. 4to. Pp. (1-2) The Author's Defence; p. (3) Approbation by William Stoughton; p. (4) Demanding justice; pp. 5-17 Enchantments Encounter'd; pp. 2-51 Text; pp. 51-98 The Devil Discovered. *H.*

The same. The Third Edition. Printed first at Boston in New England, and reprinted at London, for John Dunton, at the Raven in the Poultry. 1693. 4to. [Much abridged.] Pp. 1-2) The Author's Defence; p. (1) Approbation by William Stoughton; p. (1) Demanding justice; pp. 9-14 Enchantments Encounter'd; pp. 15-64 The Wonders of the Invisible World; pp. (1-4) Books now in the Press, and going to it, Printed for John Dunton, at the Raven in the Poultry. *H.*

The same. To which is added | A further Account of the Tryals of the | New-England Witches. | By Increase Mather, DD. | President of Harvard College. || London, John Russell Smith, Soho Square. 1862. cr. 8vo. pp. xvi, 291. *A, H.*

46. Early Religion, | Urged in a | Sermon, | Upon | The Duties Wherein, | And the Reasons Wherefore, | Young People, |

Should Become | Religious. | Whereto are Added, | The Extracts of several Papers, Written | by several Persons, who here Dying in their | Youth, left behind them these Admonitions for | the Young Survivers; with brief Memoirs rela- | ting to the Exemplary Lives of some such, | that have gone hence to their | Everlasting Rest. || Boston, Printed, by B. H. for Michael Perry, under the West-End of the Town-House 1694. 8vo. Pp. 1-117 Text; p. (1) A Catalogue of some other Books. All by this Author. *M.*

47. The Short History of New-England. | ——— | A | Recapitulation | of | Wonderful Passages | Which have Occur'd, | First in the Protections, and | then in the Afflictions, of | New-England. | With a | Representation | Of Certain Matters calling for the | Singular Attention of that Country. | Made at Boston Lecture, in the Audience | of the Great and General Assembly | of the Province of the Massachu- | sett-Bay, June 7. 1694. || Boston: Printed by B. Green for S. Phillips. 1694. sm. 8vo or 16mo. pp. 67. Running-title, "Memorable Passages relating to New-England." *W.*

48. Batteries upon the Kingdom | of the Devil. | ——— | Seasonable | Discourses | upon | Some Common, but Woful, | Instances, | Wherein | Men Gratifie the Grand Enemy of | their Salvation. || London. Printed for Nath. Hiller. 1695. sm. 8vo. Pp. (1-4) To my Worthy Nephew, Mr. Cotton Mather. London Dec. 15, 1693; and pp. 1-6 To the Reader, signed Nathaniel Mather; pp. (2) Contents; pp. 1-42 Sacred Exorcisms: 'Or, The Care and Cure of Persons Possessed by the Devil (alluding, page 21, to cases "we have seen" of "bodily molestations by Evil Spirits"); pp. 43-65 The Dumb Devil cast out; pp. 67-94 The Stage-player unmasked; pp. 95-116 The Door of Hope; pp. 117-141 Honey at the end of the Rod; pp. 143-171 The Golden Curb; pp. 173-192 Appendix. The Great Ambition of a Good Christian. *B.*

Taken from a list of Books printed by Nath. Hiller of London, Appended to Isaac Chauncy's Discourse published in 1697. *H.*

49. Brontologia Sacra: | ——— | The | Voice | of the | Glorious God | in the | Thunder: | Explained and Applied | In a Sermon uttered [Sept. 12. 1694.] by a Minister of the Go- | spel in a Lec- ture unto an Assembly of Chri- | stians abroad, at the very same

time when | the Thunder was by the Permission and | Providence of God falling upon his own | House at home. | Whereto are added | Some Reflections formed on [Sept. 16. 1694] the Lords-Day following | by the Voices of Thunders, upon the great things | which the great God is now a doing in the World. | — | A Discourse useful for all Men at all times, but especi- | ally intended for an Entertainment in the Hours of | Thunder. || London, Printed by John Astwood. 1695. sm. 8vo. pp. (2), 38. Anonymous. *M, W.*

The same. In the Magnalia, vi. 14.

50. Durable Riches. | — | Two Brief | Discourses, | Occasioned | By the Impoverishing Blast of Hea- | ven, which the Undertakings of | Men, both by Sea and Land, | have met withal. | The One handling The true | Cause of Loosing; | The other, giving; The true | Way of Thriving. || Boston, Printed by John Allen, for Vavasour Harris, and are to be Sold at his Shop over against the Old Meeting-House. 1695. 12mo. P. (1) Preface; pp. 1-33 The True Cause of Loosing; pp. 1-34 The True Way of Thriving; p. (1) [citations]; p. (1) Advertisement.

*A, B, H, M, P.*

The same. Boston. 1715. 12mo.

51. Help for Distressed Parents. Offered at the Lecture in Boston, 14. d. 12. m. 1694. Boston. 1695. sm. 8vo. pp. 62, (2). *M.*

52. Johannes in Eremo. | — | Memoirs, Relating to the | Lives, | Of the | Ever Memorable, | Mr. John Cotton, | Who Dyed, 23 d. 10. m. 1652. [pp. 1-80.] | Mr. John Norton | Who Dyed 5. d. 2. m. 1663. [pp. 1-39.] | John Wilson, | Who Dyed 7. d. 6. m. 1667. [Memoria Wilsoniana, pp. 1-46.] | Mr. John Davenport, | Who Dyed 15. d. 1. m. 1670 [Chrysostomus Nov-Anglorum, pp. 1-30], | Reverend and Renowned Ministers of the | Gospel, All, in the more Immediate Service | of One Church, in Boston; | And | Mr. Thomas Hooker, | Who Dyed, 7. d. 5. m. 1647. | Pastor of the Church at Hartford; New-England. || [Boston] Printed for and sold by Michael Perry, at his Shop, under the West End of the Town-House. 1695. P. (2) Sources of Information, and Errata; pp. 3-12 To the Reader. Boston, New-England, May. 16. 1695. Increase Mather; pp. 13-27 The Introduction. Cotton Mather; pp. 28-32 A Schæme of his

Church-History of New England; pp. 80, 39, 46, 30 The Lives; pp. 1-45 Piscator Evangelicus. | ——— | Or, | The Life of | Mr. Thomas Hooker, | The Renowned, Pastor of Hartford-Church, | and | Pillar of Connecticut-Colony, | in | New-England. || Printed in the Year 1695. 8vo or 16mo. P. (1) To the Churches in the Colony of Connecticut; pp. 3-4 Life of Thomas Hooker; pp. 1-2 Catalogue of some other Books by Cotton Mather.

*A, B, H, M, W.*

The same. In Cotton Mather's Magnalia, iii. 8.

53. Memoria Wilsoniana | ——— | Or, | Some Dues | Unto | The Memory of the | Truly | Reverend & Renowned | Mr. John Wilson, | The First | Pastor of Boston: Who Expired August. 7. 1667. Aged, 79. || Printed for and Sold by Michael Perry at his Shop under the West-End of the Town-House in Boston, in N. E. 1695. 8vo. P. (1) To Edward Bromfield Esq.; pp. 46.

See also No. 52.

*M, W.*

54. Observanda. | ——— | The | Life and Death | Of the Late, | Q. Mary. | Prefaced, with some Observations | upon the Turns of Divine | Providence, now bringing of | mighty Changes, upon the | World. | Whereto is added, | The Address of Condolence, | made unto His Majesty, | by the Nonconformist Ministers, | on the Decease of that | Illustrious Queen. || Boston in N. E. Printed by B. Green, for Samuel Phillips, at the Brick Shop near the Old Meeting-House. 1695. 8vo. Pp. 3-31 Observable Turns of Providence; pp. 32-49 Dues Paid unto the Memory of Q. Mary; pp. 50-52 The Address of Condolence to His Majesty By the Dissenting Ministers; pp. 53-56 Postscript. For the Entertainment of the Reader, the Bookseller has been willing here to add, the manner of the Queens Funeral Whitehal, March 5th. 1694. *M.*

55. Piscator Evangelicus. | ——— | Or, | The Life of | Mr. Thomas Hooker, | The Renowned | Pastor of Hartford-Church, | and | Pillar of Connecticut-Colony, | in | New-England. || [Boston] Printed [for Michael Perry] in the Year 1695. At the end is a catalogue of thirty-four titles of Books by Cotton Mather.

See also No. 52.

*B.*

56. Seven Select Lectures, | ——— | Or, | Seasonable Discourses | upon | Some Common but Woful Distem- | pers, wherein men gratify the | Grand Enemy of their Salvation; And, upon, | The

Remedies of those Distempers. | By a Singular Providence of God, | Preserved from the Hands of the | French, whereinto they were fallen, | and now Published, by an English | Gentleman who providentially litt | upon them. || London, Printed for Nath. Hiller, at the Princes Arms, in Leaden-Hall-Street, over against St. Mary Axe. 1695. Pp. (1-6) The Epistle Dedicatory To my Worthy Nephew Mr. Cotton Mather signed London, Dec. 15. 1693. Nath. Mather.; pp. (1-6) To the Reader, signed Nath. Mather.; pp. (1-2) Contents; pp. 1-42 Sacred Exorcisms; pp. 43-65 The dumb Devil cast out; pp. 67-94 The Stage-player unmasked; pp. 95-116 The Door of Hope; pp. 117-141 Honey at the End of the Rod; pp. 143-171 The Golden Curb; pp. 173-192 Appendix. *H.*

57. The Christian Thank-Offering. A Brief Discourse . . . on Rom. 12. 1. Made on a Solemn Thanksgiving, kept in a Private Meeting of Christians, on the Occasion of some Deliverance. Boston: Printed by B. Green & J. Allen, for Michael Perry. 1696. 8vo. pp. 32. *B.*

A versified paraphrase of the 103d Psalm, by Mather, is prefixed.

58. "Cry against Opression: Serm on Prov. 11. 26.—10<sup>br</sup> 19.95." Boston, 1696. pp. 30. *P\*.*

59. A Good Master well-Served. | ——— | A Brief Discourse [a Tit. ii. 9, 10 | 1 Tim. vi. 1, 2. Eph. v. 5-8. &c.] | On the Necessary | Properties & Practices | Of a Good Servant | In every-kind of Servitude: And of the | Methods that should be taken by the | Heads of a Family, to Obtain such | a Servant. || Boston in New-England. Printed by B. Green, and J. Allen, 1696. sm. 8vo or 16mo. pp. 55; p. (56) Advertisement.

60. Great Examples of Judgment and Mercy; with Memorables occurring in the Sufferings of Captives among the Indians. 1696. *S.*

61. Things for a Distress'd People to think upon. Offered in the Sermon to the General Assembly of the Province of the Massachusetts Bay, at the Anniversary Election, May 27. 1696. Wherein, I. The Condition of the Future, as well as the Former Times, in which we are concern'd is Considered. II. A Narrative of the late Wonderful Deliverance, of the King, and the three Kingdoms & all the English Dominions is Endeavoured. III. A Relation, of no less than Seven Miracles, within this little while



wrought by the Almighty Lord Jesus Christ, for the Confirmation of our Hopes, that some Glorious Works for the welfare of this Church, are quickly to be done, is annexed. || Boston in N. E. Printed by B. Green, and J. Allen, for Duncan Campbel at his Shop over-against the Old Meeting House. 1696. 12mo. pp. 86. *B, W.*

62. Ecclesiastes. | — | The Life | of the | Reverend & Excellent, | Jonathan Mitchel; | A Pastor of the Church, | and | A Glory of the Colledge, | in | Cambridge, New-England, || Massachuset; Printed by B. Green, and J. Allen. Sold at the Booksellers Shops in Boston. 1697. sm. 8vo. Pp. 3-32 The Epistle Dedicatory. To the Church at Cambridge in New-England, and to the Students of the Colledge there. May 7. 1697. Increase Mather; pp. 33-111 Text; p. (1) Advertisement. *A, B, H, W.*

63. Faith at Work. | — | A | Brief and Plain | Essay, | Upon certain Articles of the Gospel, | most Necessary to be understood | by every Christian: to wit, | The Nature, the Order, | and the Necessity | of the | Good Works, | by which | The Faith of a Christian is | to be Evidenced. || Boston in New-England, Printed by B. Green, and J. Allen. 1697. sm. 8vo. pp. 23. Anonymous. *H.*

64. Gospel for the Poor. Boston. 1697. sm. 8vo. *S.*

65. Humiliations followed with Deliverances. [a Sermon à 2 Chr. 12. 7.] With an Appendix containing a Narrative of Wonderful Passages relating to the Captivity and Deliverance of Hannah Swarton. Boston: Printed by Joseph Wheeler. 1697. 12mo. pp. 72. Anonymous. *B, P\*.*

The "Narrative" is also printed in the *Magnalia*, vi. 10.

66. Pietas in Patriam: | — | The | Life | of His | Excellency | Sir William Phips, Knt., | Late Captain General, and Governour | in Chief of the Province of the Massachu- | set-Bay, | New England. | Containing the Memorable Changes Under- | gone, and Actions Performed by Him. | — | Written by one intimately acquainted with Him. | — | Discite Virtutem ex Hoc, Verumque Laborem. || London: Printed by Sam. Bridge in Austin Friars, for Nath. Hiller at the Princes-Arms in Leaden-Hall Street, over-against St. Mary-Ax. 1697. sm. 8vo. P. (1) Commendation; pp. (1-4) The Epistle Dedicatory, To his Excellency the Earl of Bellomont. April 27. 1697. Nath. Mather;



pp. (1-4) The Contents of the Sections; pp. 1-110 The Life; pp. 1-6 Lines upon his Death; pp. (1-2) Books printed for Nathaniel Hiller. Anonymous. *A, B, M.*

Calef remarks that Mather wrote this book anonymously, in order to praise himself.

A second edition appears to have been printed in 1699.

The same. In C. Mather's *Magnalia*, ii. 35.

67. The Songs of the Redeemed: A Book of Hymns. 1697. sm. 8vo. *S.*

68. *Terribilia Dei*. Remarkable Judgments of God, on several Sorts of Offenders, in several Scores of Instances; among the People of New-England. Observed, Collected, Related, and Improved; In Two Sermons, at Boston-Lecture in the Month of July, 1697. [à Psalm. 119. 120.] Boston: Printed by B. Green. 1697. 8vo.

The same. In *Magnalia*, vi. 23.

69. The Thoughts of a Dying Man. A Faithful Report of Matters uttered by many, in the Last Minutes of their Lives. Boston: Printed by B. Green & J. Allen, for J. Wheeler. 1697. 12mo. pp. 47, (1). Anonymous. *B.*

70. The Way to Excel. | ——— | Meditations, | Awakened by the Death of | the Reverend | Mr. Joshua Moody; | With some short Character | of that | Eminent Person: | Who slept in Jesus, 4 d. 5 m. 1697 | In the Sixty-fifth year of his Age. || Boston in N. E. Printed by B. Green, and J. Allen. 1697. sm. 8vo or 16mo. pp. 32. *M.*

71. The Bostonian Ebenezer. | Some | Historical Remarks, | On the State of | Boston. | The Chief Town of New-England, | and of the English America. | With Some, | Agreeable Methods, | for | Preserving and Promoting, the Good | State of That, as well as any | other Town, in the like Circumstances. | Humbly Offer'd, By a Native of Boston. || Boston, Printed by B. Green & J. Allen, for Samuel Phillips. 1698. 12mo. pp. 82. Anonymous.

The same. At Boston Lecture, 7. d. 2. m. 1698. In C. Mather's *Magnalia*, i. 30.

I. Mather gives as the title, "The Bostonian Ebenezer; with a Lecture on Household Religion."

"7<sup>d</sup> 2<sup>m</sup> Thursday [1698] The Lord having *Helped* mee, beyond my Expectation, in preparing a Discourse for v<sup>e</sup> Lecture, Hee yett

more gloriously *Helped* mee, in uttering of it, unto a Vast Assembly of His people.

“I first Laid my sinful mouth, in y<sup>e</sup> Dust on my study-floor before the Lord, where I cast myself, in my supplications for His Assistance and Acceptance, as utterly unworthy thereof. But y<sup>e</sup> Lord made my sinful mouth, to become this Day, y<sup>e</sup> Trumpett of His glory; and y<sup>e</sup> Hearts of y<sup>e</sup> Inhabitants of y<sup>e</sup> Town, were strangely moved, by what was delivered among them.

“A copy of the Discourse was much desired; so I gave it unto y<sup>e</sup> Bookseller; Entituling it, THE BOSTONIAN EBENEZER. And I added another unto it, Entituled HOUSHOLD RELIGION.”

72. Eleutheria: | Or, | An Idea of the Reformation | in | England: | And | A History of Non-Conformity in | and since that Reformation. | With Predictions of a more glorious | Reformation and Revolution at | hand. Written in the year 1696. | Mostly compiled and maintain'd from unex- | ceptionable Writings of Conformable Di- | vines in the Church of England. | To which is added, | The Conformists Reasons for joining with the | Non-conformists in Divine Worship. | By another Hand. || London: Printed for J. R. and Sold by Sam. Phillips Bookseller at Boston in New-England. 1698. 8vo. Pp. iii-iv The Publisher to the Reader; pp. (2-3) To the Bookseller; pp. 3-115 A History of Reformation and Nonconformity; pp. 115-135 The Conformists Reasons for joining the Nonconformists. Anonymous. *A, M.*

There is also a title-page with “London: Printed for J. R. and sold by A. Baldwin in Warwick-lane. 1698.” *M.*

“3 d. 3 m. 1698, Having Written w<sup>th</sup> Exceeding Pains, . . . I now sent the Manuscript, (Anonymous) by y<sup>e</sup> Hand of my Brother-in-Law, to a Bookseller in *London*; and if it bee published, I have a Secret Hope, that it will much affect y<sup>e</sup> affayrs of y<sup>e</sup> Church, in y<sup>e</sup> Changes that are approaching. In this Treatise, because I distinguish the Friends of the *Reformation*, by the name of *Eleutherians*, (while I call its Foes *Idumæans*,) for the Causes there assigned, I therefore entituled y<sup>e</sup> Book ELEUTHERIA. . . . I<sup>d</sup> 10<sup>m</sup> There comes to my Hand, my, *Eleutheria*, . . . published at *London*, with Circumstances, w<sup>ch</sup> give mee to see, a Special Care of y<sup>e</sup> *Holy Angels* concerning it. and I beleeve, it will have some Notable effect on y<sup>e</sup> English Nation.”

73. A Good Man making a Good End. | ——— | The Life and

Death, | of the Reverend | Mr. John Baily, | Comprised and Ex-  
 pressed | in a | Sermon, | On the Day of his Funeral. | Thursday,  
 16. d. 10. mo. 1697. || Boston in N. E. Printed by B. Green, and  
 J. Allen, for Michael Perry, at his Shop, under the West End of  
 the Town-House. 1698. 8vo. Pp. (1), 88. Running-titles,  
 pp. 3-57 A Good Man making a Good End; pp. 58-88 The  
 Character of a Christian. *A.*

74. *Mens Sana in Corpore Sano*, or A Discourse [lately uttered  
 at Boston Lecture, after that a great part of y<sup>e</sup> Town, as well as  
 myself had Recovered from o<sup>r</sup> Late Illness]. Boston: Printed by  
 B. Green and J. Allen. 1698. 12mo. pp. 68.

Title taken from the author's Manuscript Diary.

75. A Pastoral | Letter | to the | English | Captives, | in | Af-  
 rica. | — | From New-England. || Boston, Printed by B. Green,  
 and J. Allen, in the year. 1698. sm. 8vo or 16mo. pp. 16.  
 Anonymous. *H.*

“I Considered, That wee had many of o<sup>r</sup> poor Friends, fallen  
 into y<sup>e</sup> Hands of the *Turks* and *Moors*, and languishing under an  
 horrible Slavery in Salle. . . Wherefore, I wrote to these Dis-  
 tressed people, a Letter . . . I took some Care to print many Copies  
 of this Large Letter, that so it might bee, by diverse opportunities,  
 y<sup>e</sup> more certainly conveyed unto them. I entituled it A PASTORAL  
 LETTER, TO THE ENGLISH CAPTIVES IN AFRICA.”

76. Preface, pp. 3-4, to J. Belcher's Artillery Election Sermon.  
 1698. *M.*

77. *Decennium Luctuosum*. | An | History | of | Remarkable  
 Occurrences, | In the Long | War, | which | New-England hath  
 had with the | Indian Salvages, | From the Year 1688. | to the  
 Year 1698. | Faithfully Composed and Improved. || Boston:  
 Printed by B. Green & J. Allen, for Samuel Phillips. 1699. 8vo.  
 pp. 254. *B.*

After page 198, a second title-page: “Observable Things. |  
 The | History | of | Ten Years | Rolled away under the great |  
 Calamities of | A War, | with | Indian Salvages: | Repeated and  
 Improved, in a Sermon, | at Boston-Lecture. 27 d. 7 m. 1698.” ||  
 Boston: Printed for Samuel Phillips, at the Brick Shop. 1699.  
 Anonymous.

The same. The Second Edition. In Cotton Mather's *Mag-  
 nalia*. 1702. vii. 57.

Another edition. In Increase Mather's History, edited by Samuel Gardner Drake. 1862.

“In the Month of *August*, I sett myself to Consider on Some Further & Special Services for the Name of my Lord Jesus Christ. And I foresaw a very Comprehensive One to be done, first, in Collecting and Improving the *observable Dispensations* of God, w<sup>ch</sup> have occurred, in the Long *War*, which wee have had with o<sup>r</sup> *Indian Salvages*, & uttering my Observations, in a Sermon or Two, at our Countrey-Lecture: And, then, in composing as agreeable an History of o<sup>r</sup> *Indian War* as I can, and Incorporating into it, as charming & useful entertainments for y<sup>e</sup> Countrey, as I may think upon: so, Resigning myself up to y<sup>e</sup> Conduct of the Spirit of Grace, I sett about y<sup>e</sup> Service thus before mee; hoping within a few weeks time, in y<sup>e</sup> midst of my other undertakings, to dispatch it, for y<sup>e</sup> glory of my Heavenly Lord.

“The work, being accomplished, I putt upon it, the Title of DECENNIO LUCTUOSUM. It is filled with a great Variety of Things, contrived as well as I can together, for y<sup>e</sup> Glory of my Lord Jesus Christ, and the welfare of the people throughout y<sup>e</sup> Land.

“O my God, I exceedingly give Thanks to thy Name, for the Help thou hast given mee, in Dispatching this work!”

78. The Faith of the Fathers. | — | Or, | The Articles of the | True Religion, | All of them Exhibited | In the Express Words of the | Old Testament. | Partly, | To Confirm those who do profess that Reli- | gion of God, and His Messiah. | But Chiefly, | To Engage the Jewish Nation, unto | the Religion of their Patriarchs; | And, Bring down the Hearts of the Fathers into | the Children, and the Disobedient unto the | Wisdom of the Just; and so, To make Ready | a People prepared for the Lord. || Boston in New-England. Printed by B. Green, & J. Allen. 1699. 8vo. pp. 24. *A, B, H, M, P.*

79. A Family Well-Ordered. | — | Or | An Essay | To Render | Parents and Children | Happy in one another. | Handling Two very Important | Cases. | I. What are the Duties to be done by Pi- | ous Parents, for the promoting of Pie- | ty in their Children. | II. What are the Duties that must be | paid by Children to their Parents, | that they may obtain the Blessings of | the Dutiful. || Boston, Printed by B. Green, & J. Allen, for Michael

Perry, at his Shop over against the Town-House: & Benjamin Eliot, at his Shop under the West-End of the Town-House. 1699. 12mo. pp. 3-37 The Duties of Parents to their Children; pp. 38-79 The Duties of Children to their Parents; pp. (1-5) An Address Ad Fratres in Eremo. *P, W.*

80. La Fe | del Christiano: | En | Veyntequarto Articulos | de la Institucion de Christo. | Embiada | a los Españoles, | Paraque abran sus ojos, y paraque se | Conviertan de las Tinieblas a la luz, | y de la potestad de Satanas a Dios: | Paraque reciban por la Fe que es en | Jesu Christo, Remission de | peccados, y Suerte Entre los Sanctificados. || Boston. 1699. sq. 8vo or 16mo. pp. 1-16. *H, W.*

81. An History, | of Some | Impostors, | Remarkably and Seasonably detected, in | the Churches of New England; Written | to maintain the Advice Published by | some of the Pastors in those Churches | relating to Impostures, and prevent all | future Mischiefs from them. || 16mo. | [Boston December 28. 1699] pp. 79, (1). This title is on page 11, the copy being imperfect. C. M.'s name appears on page 52. Running-title pp. 53-79 is "Something to be known by all the Churches." *A, M.*

82. Pillars of Salt. | — | An History [Made, Novemb. 17. 1698, at Boston-Lecture] | Of Some | Criminals Executed in this Land, | For | Capital Crimes. | With some of their Dying Speeches; | Collected and Published, | For the Warning of such as Live in | Destructive Courses of Ungodliness. | Where to is added, | For the better Improvement of this History, | A Brief Discourse about the Dreadful | Justice of God, in Punishing of | Sin, with Sin. || Boston in New-England. Printed by B. Green & J. Allen for Samuel Phillips. 1699. sm. 8vo. pp. 11. Anonymous. *W.*

The same. In Cotton Mather's *Magnalia*, vi. 37.

The author writes: "20<sup>d</sup> 8<sup>m</sup> Thursday. Because I foresaw, that before my Next Lecture, the whole countrey would bee entertained with a Tragical Instance of a young woman, who was to come upon her Trial y<sup>e</sup> next week, for Murdering her Baseborn child, I now began to discrse, on Rom. i. 28 — Handling y<sup>e</sup> Case, of Gods *punishing for some sins*, by Leaving them to more. Intending a monthly lecture if y<sup>e</sup> L<sup>d</sup> please to Finish what I now began, & make y<sup>e</sup> Sad Examples before y<sup>e</sup> Countrey, particularly subservient unto my Design."

“17<sup>d</sup>. 9<sup>m</sup>. 1698. The execution of y<sup>e</sup> miserable malefactor, was ordered for to have been the last week, upon the [Thursday] Lecture of another. . . . The *General Court* then sitting ordered y<sup>e</sup> Lecture to bee held in a Larger and a Stronger House, than that *old* one where tis usually kept. For my own part I was weak, and Faint, and Spent; but I humbly gave myself up to y<sup>e</sup> *Spirit* of my Heavenly Lord, and Hee Assured mee, that Hee would send His *good Angel* to Strengthen mee. The greatest Assembly, ever in this Countrey preach'd unto, was now come together. It may bee Four or Five Thousand Souls. I could not gett unto y<sup>e</sup> *pulpit*, but by climbing over *pues* and *Heads*: and there the *Spirit* of my dearest Lord came upon mee. I preach'd with a more than ordinary Assistance, and Enlargem<sup>t</sup>, and uttered the most Awakening Things, for near Two Hours together. My Strength and Voice failed not; but when it was near failing, a silent Look to Heaven strangely Renew'd it. In y<sup>e</sup> whole I found prayer Answered and Hope exceeded; and faith encouraged, and y<sup>e</sup> Lord using *mee*, y<sup>e</sup> vilest in all that great Assembly to glorify Him.

“Oh! what shall I render to y<sup>e</sup> Lord!

“The Sermon, I gave to the Bookseller, and annexed thereunto, an History of *Criminals* executed in this Land, and especially, an Account of their Dying Speeches, and of my Disc'ses with them in their Last Hours; Hoping to warn others against Vice, by an History thus accomodated unto the purpose. I entituled the Book *PILLARS OF SALT*.”

83. La Religion pura; | En Doze | Palabras Fieles, y dignas de | ser recibidas de Todos. || Being pp. 10–16 of *La Fe del Christiano*, No. 80. H.

“Understanding that y<sup>e</sup> way for o<sup>r</sup> comūication with the *Spanish Indies*, opens more and more, I sett myself to Learn the *Spanish Language*. . . . A few Liesure minutes in y<sup>e</sup> Evening of Every Day, in about a Fortnight, or Three weeks Time, so accomplished mee, I could write very good Spanish. Accordingly I composed a little Body of y<sup>e</sup> *Protestant Religion*, in Certain Articles, back'd w<sup>th</sup> irresistible Sentences of Scripture. This I turn'd into the Spanish Tongue; and am now perusing it, with a Design to send it by all the wayes that I can, into the several parts of the *Spanish America*; as not knowing, *how great a matter a little Fire may kindle*, or, whether y<sup>e</sup> Time for o<sup>r</sup> Lord Jesus Christ to have glorious

Churches in *America*, bee not at hand. The title of my Composure is, *La Religion pura, en Doze palabras Fieles, y dignas de Ser recebidas de Todos.*"

84. *The Religious Marriner.* 1699. S\*.

85. *The Serious Christian*: | — | Or, | *Three Great Points* | of | *Practical Christianity* | I. *The Great Care of a Christian.* | Or, *What is the Care of Heart, which every* | *Christian should use, for the Keeping of his* | *Heart?* | II. *The Faithful Steward*: | Or, *What are our Talents, and what the* | *Methods, by which we may come to give a* | *Good Account of our Talents?* | III. *Sacred Archery*: | Or, *what may be said, for the Direction* | *and Incouragement of those Prayers, which* | *we call Ejaculatory?* | — | In *Three Brief Discourses.* | — | *By an American.* || London, Printed by *Benj. Harris*, and are to be Sold by most Booksellers. 1699. 12mo. Pp. (1-2) *The Epistle to the Reader.* Daniel Burgess; pp. 1-116 Text. Anonymous. P.

86. *Thirty* | *Important Cases,* | *Resolved* | *With Evidence of* | *Scripture* | and | *Reason.* | [*Mostly,*] *By Several Pastors of Adjacent Churches,* | *meeting in Cambridge,* | *New-England.* | [*With some other memorable matters.*] | *Now Published for* | *General Benefit.* || Boston in New-England. Printed by *Bartholomew Green,* & *John Allen.* Sold at the *Book-sellers Shops.* 1699. sm. 8vo. Pp. 3-6 Advertisement. Cotton Mather, who edits the book; pp. 7-78 The Text, pp. 77-78 being a Declaration of Ministers from Divers parts of the Province of the Massachusetts Bay, Assembled at Boston, May 27, 1697; p. (79) Errata.

B, H, M, P.

87. *A Cloud of Witnesses* — against Balls and Dances. "Un-cert<sup>n</sup> as to y<sup>e</sup> year, but guess'd about 1700 & no doubt by Mr. C. Mather." P\*.

88. *A Defence of Evangelical Churches.* 1700. S\*.

89. *The Everlasting Gospel.* | — | *The Gospel of* | *Justification* | *By the* | *Righteousness of God;* | *As 'tis* | *Held and Preach'd in the Churches* | *of New-England: Expressed in* | *a Brief Discourse on that* | *Important Article; Made at Boston* | *in the Year 1699.* | — | *By Cotton Mather.* | — | *And,* | *Asserted with the Attestations, of* | *several Reverend and Eminent* | *Persons, now most con-* | *siderable in those* | *Churches.* || Boston, Printed by *B. Green,* and *J. Allen,* for *Nicholas Buttolph,* and



Sold at his Shop at the corner of Gutteridges Coffee-House. 1700. 12mo. P. (1) The Memorable Words of Luther, before he engaged in the Reformation; pp. (1-15) The Dedication. To The Reverend Ministers Of the Gospel in London, Sometimes Honoured with the Name of United Brethren. Cotton Mather.; pp. (1-2) To the Reader. Increase Mather; pp. (1-9) To the Reader. John Higginson. September 28. 1699.; pp. (1-4) To the Reader. Samuel Willard.; pp. 1-73 The Everlasting Gospel. Boston Lecture: 27. d. 5. m. and 24. d. 6. m. 1699; pp. 74-76 Divine Hymns. *A, B, P.*

The same [without the Introductions]. Second Edition. Philadelphia. 1767. 18mo.

The same. With the title, The Gospel of Justification by the Righteousness of God. || Wilmington: Printed by Bonsal & Niles. n. d. 12mo. pp. 60.

90. The Good Linguist. 1700. *S\**.

91. Grace Triumphant. Boston. 1700. 8vo. pp. 45. Anonymous. *S\**.

92. The Great Physician. 1700. *S\**.

93. A | Letter of Advice | to the | Churches | of the | Non-conformists | in the | English Nation: | Endeavouring their Satisfaction in that Point, | Who are the True Church of England? || London, Printed and Sold by A. Baldwin. 1700. 4to. pp. (2), 30, (2). Anonymous. Signed Philalethes. *B, M.*

94. A Monitory, and Hortatory | Letter, | To those English, who debauch the | Indians, By Selling | Strong Drink unto them. || Boston, N. E. Printed in the Year 1700. 8vo. pp. 16; p. (2) "To E. B. Esq." Anonymous. *B, H, P, W.*

95. Monitory "Letter about y<sup>e</sup> Maintenance of Ministers." Boston. 1700. pp. 16. Anonymous. *P\**.

96. The Old Principles of New-England. Or Thirty-Three Articles Extracted from, and Contracting of, The [Cambridge] Platform of Church-Discipline. [Boston. 1700.] 8vo. pp. 16. Anonymous. *B, P\**.

97. A Pillar of Gratitude. | ——— | Or, | A brief Recapitulation, of the Match- | less Favours, with which the | God of Heaven hath obliged the | Hearty Praises, of His | New-English Israel. | A Sermon deliverd in the Audi- | ence of his Excellency, the | Earl of Bellomont, Captain | General, and Governour in | Chief,



and of the Council & | Representatives, of the Gene- | ral Assem-  
bly of the Pro- | vince of the Massachusetts Bay, Con- | vened at  
Boston, in New-England. | On May 29 1700 the Day, for Elec-  
tion | of Counsellors, in the Province. || Whereto there is Appen-  
diced, an Extract of some Accounts, concerning the Wonderful  
Success, of the Glorious Gospel, in the East-Indies. Boston,  
Printed by B. Green, & J. Allen. 1700. 12mo. pp. 1-48.

*H, M.*

98. Reasonable Religion. | ——— | Or, | The Truth Of the |  
Christian | Religion, | Demonstrated. | The Wisdom of its Pre-  
cepts | Justified: | And the Folly of Sinning against those | Pre-  
cepts, Reprehended. | With | Incontestable Proofs, | That Men,  
who would Act | Reasonably, must Live Religiously. || Boston, in  
N. E. Printed by T. Green, for Benjamin Eliot, at his Shop,  
under the West End of the Town-House. 1700. 12mo. pp.  
1-72. *P.*

The same. Together with the | Religion of the Closet, | and |  
Family Religion | Urged. || To which is prefix'd, A Preface by the  
Reverend Dr. [Samuel] Williams. London, Printed for N. Cliff,  
and D. Jackson, at the Bible and Three Crowns, in Cheapside.  
1713. Pp. (1-15) To the Reader. Daniel Williams; pp. 1-69  
Reasonable Religion; pp. 70-108 The Religion of the Closet;  
pp. 109-135 Family Religion; pp. 135-136 Books Printed for  
N. Cliff, and D. Jackson. *B, P.*

99. The Resolved Christian; Pursuing the Designs of Holiness  
and Happiness. Sold by Nicholas Boone. 1700. 8vo. pp. 128.

Trumbull says, "This is identical — the title-page, and the  
omission of the errata and dedication excepted — with Small Offers,"  
etc. See No. 11.

100. Things that Young People should | Think upon. | ——— |  
Or, | The Death of | Young People | Improved, | In some Lively |  
Admonitions | to the Living. [Boston, 24 d. 1 m. 1700. Three  
Young men of | the Neighbourhood, being Drowned, from | a  
Canoe, on the Tuesday before]. | With | Consolations, to the Be-  
reaved | Parents of such Young People, | as are by an Early, (and  
perhaps a | Sudden) Death, taken from them. || Boston in N. E.  
Printed by B. Green & J. Allen. 1700. sm. 8vo. pp. 16. [?] *W.*  
Anonymous. *W.*

101. A Token for the Children of New-England. Or, Some

Examples of Children to whom the Fear of God was Remarkably Budding, before they Dyed, In Several Parts of New-England. Added as a Supplement, unto the Excellent Janeways Token for Children: Upon the Re-printing of it, in this Country. Boston in N. E. Printed by Timothy Green, for B. Eliot. 1700. 12mo. pp. 36. Anonymous. *B.*

102. A Warning to the | Flocks | Against | Wolves in Sheeps Cloathing. | Or, | A Faithful Advice, from several | Ministers of the Gospel, in and | near Boston, unto the Churches | of New England, relating to the | Dangers that may arise from | Impostors, | Pretending to be Ministers. | With | A Brief History of some Impostors, | Remarkably and Seasonably detected; | Written, by One of the Ministers in Boston, | to assert that Advice and prevent future | Mischiefs. || Boston, Printed for the Booksellers. 1700. sm. 8vo. Pp. 3-72, pp. 29-52 being A Letter Containing a Remarkable History of an Impostor [Samuel May], dated 25d. 10m. 1699, signed by C. Mather; and pp. 54-79 Something to be Known by all the Churches. *A, B, L.*

The same. In *Magnalia*, vii. 30.

103. Wussukwhonk | En Christianeue asuh peantamwae | Indianog; | Wahteauwaheonaount | Teanteaquassinash, | Nish | Englishmansog | Kodtantamwog Indianog | Wahteauante kah Usse-nate, | En michemohtae Wunniyeuonganit. | — | Wussukwhosik nashpe Cotton Mather, | Englishmanne Nohtompeantog, nampoo- | hamunate kodtantamoonk Edward | Bromfield Englishmanne Nanawunnaenuh, | noh ukkodaninumau yeu womoasue | Magooonk en Indiansut. | — | Wushaumoomuk, | Printeuun nashpe Bartholomew Green, kah John Allen | 1700.

The left-hand pages are in Indian; the right-hand pages in English, with the following title:—

An Epistle | To the Christian | Indians, | Giving them | A Short Account, of what the | English | Desire them to Know and to Do, | In order to their Happiness. | — | Written by an English Minister, at the | Desire of an English Magistrate, | who sends unto them this | Token of Love. | — | Boston | Printed by Bartholomew Green and John Allen | 1700 || One sheet 16mo; the page numbers doubled. Indian title on verso of first leaf; English on recto of second leaf, the verso of which is page 1 of the Indian text, with page 1 of the English, opposite. Ends on (double) page 14. Anonymous. *N.*

In 1706 there appeared what purports to have been "The Second Edition," in which the name of John Allen as one of the printers is omitted; but perhaps the body of the book was the first edition with a new title-page. *B, H, M.*

104. "Ye Young Man's Monitor: a Sermon. à Heb. 10. 31." Boston. 1700. 8vo. pp. 43. Anonymous. *P\**.

105. American Tears upon the Ruines of | the Greek Churches. | — | A Compendious, but Entertaining | History | of the | Darkness come upon the | Greek Churches, | in | Europe and Asia. | — | Composed by an American. | — | And Published, | Partly to bespeak a more frequent Remem- | brance of those (once) Famous Churches, | in the Prayers of the Faithful afar off. | And, Partly, to Suggest unto Other Churches, | the Advice and Warning to be thence | taken, that their Candlestick, may not be | Removed out of its Place. | — | With, An Appendix containing a Relation | of the Conversion of a Jew, | Named Shalome Ben Shalomoh. || Boston in N. E. Printed by B. Green & J. Allen, for & Sold by Samuel Sewall junior. 1701. sm. 8vo or 16mo. P. (2) Preface; pp. 3-53 Tears dropt on the Ashes of the Greek Churches; p. (56) An Appendix. . . . pp. 57-59 A Preface. Cotton Mather; p. 60 Attestation; pp. 61-80 The Free Grace of God Exalted In the Conversion of a Jew. Anonymous. *B, C, H, M.*

106. A Christian at his Calling. Two Brief Discourses. One Directing a Christian in his General Calling; Another Directing him in his Personal Calling. Boston: Printed by B. Green & J. Allen, for S. Sewall, Jun. 1701. 12mo. pp. 72. Anonymous. *B.*

107. A Companion for the Afflicted. | — | The | Duties | and the | Comforts, | Of Good Men, under their Afflictions. | In | Two Brief and Plain | Discourses. | Accommodated unto the Condition That | All at Some Times, and Some at All | Times, do Encounter withal. || Boston, in N. E. Printed by T. Green, for, and Sold by Samuel Sewall junior. 1701. sm. 8vo. or 16mo. P. (1) Preface; pp. 3-26 Maschil. Or, Lessons to be Learn'd in the School of Affliction; pp. 27-41 Barnabas. Or, Cordials To be taken in a Time of Affliction; p. 46 An Hymn. Anonymous. *B, H, W.*

"I added another Discourse, formerly & more publicly deliv-

ered, consisting of *Cordials to be Taken in y<sup>e</sup> Time of Affliction*. The whole, I entituled, A COMPANION FOR THE AFFLICTED."

108. Consolations. November 1701. "I wrote a POEM of Consolations under Blindness, unto an Aged & pious gentlewoman, visited with total Blindness; which her Son-in-Law published."

109. Death made Easie & Happy. | — | Two Brief | Discourses | on the | Prudent Apprehensions | of | Death; | Which are to | Influence and Regulate our Lives. | Together with | Serious Thoughts in Dying Times: | Or, A | Discourse upon Death; | And the true Methods of Preparation for it. | — | A Book which has been Commended and | given for a Token at a Funeral. || London: Printed by Tho. Parkhurst, at the Bible and Three Crowns in Cheapside. 1701. 12mo. pp. 106. P, W.

"Many (it may be, more than seven) years ago, a Bookseller going from hence to *London*, carried certain Manuscripts of mine with him, declaring his Intentions to publish them. He carelessly left them in the Hands of Mr. *Cockeril*, a Bookseller there; who sometime after dyed; and I could never hear what became of my Manuscripts; but with humble Submission to the will of the Lord therein, I gave them over for lost. After all, a friend of mine going the last Summer for *London*, did y<sup>e</sup> last *Winter* Enquire after my Manuscripts; & strangely recovering of them, he carried them unto another Bookseller, who published them; and they are now, many of them, come over into the countrey. The Book, which has had such a *Resurrection* from the *Dead* has this Title, DEATH MADE EASY AND HAPPY."

110. Some Few | Remarks | upon | A Scandalous Book, against the | Government and Ministry of | New-England. | Written | By one Robert Calef. | Detecting the Unparallel'd Malice & Falsehood, | of the said Book; | and | Defending the Names of several particular | Gentlemen, by him therein aspersed & abused. | — | Composed and Published by several Persons | belonging to the Flock of some of the | Injured Pastors, and concerned for | their Just Vindication. | — | Truth will come off Conqueror. | — | Boston, N. E. Printed by T. Green, Sold by Nicholas Boone. 1701. || 8vo. Pp. (3-4) To the Christian Reader, signed Obadiah Gill John Barnard John Goodwin William Robie Timothy Wadsworth Robert Cumbeby George Robinson. The Postscript, pp. 67-71, is signed "Increase Mather, Cotton Mather," and dated "Jan.

9th. 1700, 1." A Letter, pp. 34-59, signed "Cotton Mather," contains information about the witchcraft delusion. Anonymous.

H.

111. *Thaumatographia Christiana.* | ——— | The | Wonders | of | Christianity ; | Discoursed, | In a brief Recapitulation of many | Wonderful Mysteries, | in our Lord | Jesus Christ ; | Which are Admired by Angels | in Heaven, and should be the | Contemplation and Admiration | of Christians on Earth. || Boston. Printed by B. Green, and J. Allen, for Samuel Sewall junior, at his Shop near the Old Meeting House. 1701. pp. 55. sm. 8vo or 16mo. pp. 74. Anonymous. H.

112. *Triumphs over Troubles: serm à Gen. 50. 20.* Jan. 9. 1700-1. Boston. 1701. pp. 41. P\*.

113. "Ye Young man<sup>s</sup> Preservative: serm à Prov. 13. 20. May 25. 1701. Boston. w<sup>th</sup> an Apendix, of a Young Gentleman wonderf<sup>y</sup> converted &c." P\*.

114. *An Advice | To the | Churches of the Faithful: | Briefly Reporting, | The Present State of the | Church, | Throughout the World ; | And bespeaking, | That Fervent Prayer for the | Church, | Which This Time calleth for.* || Boston: Printed by B. Green, & J. Allen. 1702. 8vo. pp. 16. Anonymous. A, B, H.

"I digested into a single sheet of paper as exact, & perfect, and curious an Account as I could, of y<sup>e</sup> deplorable condition in w<sup>ch</sup> y<sup>e</sup> Church at this Time is languishing, & w<sup>th</sup> as many Charms as I could, I derected & entreated the *Prayers* of Good men for Distressed *Zion*. . . . And I purposed, That when tis published, it shall be scattered throughout y<sup>e</sup> Countrey.

"My very dear Friend, m<sup>r</sup> *Bromfield*, was at y<sup>e</sup> charge of publishing it; and, his charitable Hand, gave Two apeece to each of y<sup>e</sup> Representatives in y<sup>e</sup> General Assembly, desiring them to give one unto y<sup>e</sup> minister of y<sup>e</sup> place, where each person lived. It proved highly Acceptable & Serviceable, and many ministers Even had it Read in their several congregaco<sup>ns</sup>.

"(He did y<sup>e</sup> like afterwards to y<sup>e</sup> General Assembly in *Connecticut*)."

115. *Arma Virosq; Cano: Or, The Troubles which the Churches of New-England have undergone in the Wars, which the People of that Country have had with the Indian Salvages.* In the *Magnalia*, vii. 41-56.

The same. Boston. 1862. 4to. In the History of King Philip's War, By the Rev. Increase Mather, D. D. ; also, a History of the same War, By the Rev. Cotton Mather, D. D. To which are added An Introduction and Notes By Samuel G. Drake ; printed in The Andros Tracts, ii. 324-332.

116. Cares about the Nurseries. | ——— | Two brief | Discourses. | The One, offering | Methods and Motives for | Parents | To Catechise their Children | While yet under the Tuition of | their Parents. | The Other, offering | Some Instructions for | Children. | How they may Do Well, when | they come to Years of Doing for | Themselves. || Boston, N. E. Printed by T. Green, for Benjamin Eliot. 1702. sm. 8vo or 12mo. Running-titles are, pp. 1-46 "Methods and Motives for Parental Catechising," and pp. 47-88 "Instructions for them that are past their Infancy." At the end, pp. 1-28, are

Sound Words, | to be held fast, in Faith and Love : | or, | The Christian Religion, | Epitomized and Inculcated | in Three Es-sayses. || *M, P.*

117. Christianity to the Life. A Discourse on the Imitation of our Saviour. Boston. 1702. 8vo. pp. 60. *P\**.

118. Christianus per Ignem. | ——— | Or, A Disciple | Warming of himself | and | Owning of his Lord : | With Devout and Useful | Meditations, | Fetch'd out of the | Fire, | By a Christian in a Cold Season, | Sitting before it. | ——— | A Work though never out of Season Yet | more particularly, designed for the | Seasonable and Profitable Entertain- | ment, of them that would well Employ | their Leisure by the Fire-Side. || Boston. Printed by B. Green, and J. Allen, for Benjamin Eliot. 1702. sm. 8vo or 16mo. pp. 198, (2); pp. 2-6 being A Praefatory Poem by Nicholas Noyes. Anonymous. *B, P.*

"I gave it unto y<sup>e</sup> Bookseller; with Resolutions that when it is published, I will take off two or three every week, & Scatter them in the Families, where I make my Visits in the Neighbourhood."

"I thought it might glorify my Lord JESUS CHRIST, if I should Exhibit His *Example* unto my Neighbours, in publishing some Evangelical Discourses, upon that Noble and Holy Subject. Wherefore I gave Two Discourses thereupon unto the Booksellers; who publish Them under the Title of CHRISTIANITY TO THE LIFE."

119. A Letter } to the } Ungospellized Plantations; } Briefly  
 Representing the } Excellency and Necessity, } Of a People's En-  
 joying the } Gospel } of the Lord Jesus Christ among them. } — }  
 Composed at the Desire, and Sent by } the Care, and in the Name,  
 of certain } Gentlemen, Merchants, and others, of } Boston, after  
 their Disbursements, to } procure an Offer of the glorious Gospel, }  
 unto the Plantations (too Willingly) destitute of an Evangelical  
 Ministry. || Boston: Printed by B. Green & J. Allen. 1702.  
 sm. 8vo or 16mo. pp. 16. Anonymous. *B, IV.*

120. Magnalia Christi Americana: } Or, the } Ecclesiastical  
 History } of } New-England, } from } Its First Planting in the  
 Year 1620. unto the Year } of our Lord, 1698. || London: Printed  
 for Thomas Parkhurst, at the Bible and Three Crowns in Cheap-  
 side. 1702. fol. In Seven Books.

- I. Antiquities: In Seven Chapters. With an Appendix.
- II. Containing the Lives of the Governours, and Names of the Magistrates of New-England. In Thirteen Chapters. With an Appendix.
- III. The Lives of Sixty Famous Divines, by whose Ministry the Churches of New England have been Planted and Continued.
- IV. An Account of the University of Cambridge in New-England; in Two Parts. The First contains the Laws, the Benefactors, and Vicissitudes of Harvard College; with Remarks upon it. The Second Part contains the Lives of some Eminent Persons Educated in it.
- V. Acts and Monuments of the Faith and Order in the Churches of New-England, passed in their Synods; with Historical Remarks upon those Venerable Assemblies; and a great Variety of Church-Cases occurring, and resolved by the Synods of those Churches: In Four Parts.
- VI. A Faithful Record of many Illustrious, Wonderful Providences, both of Mercies and Judgments, on divers Persons in New England. In Eight Chapters.
- VII. The Wars of the Lord. Being an History of the Manifold Afflictions and Disturbances of the Churches in New-England, from their Various Adversaries, and the Wonderful Methods and Mercies of God in their Deliverance: In Six Chapters: To which is subjoined, An Appendix of



Remarkable Occurrences which New-England had in the Wars with the Indian Salvages, from the Year 1688, to the Year 1698.

Each Book has a separate pagination. *H, L, M.*

“30 d. 8. m Friday [1702] Yesterday, I first saw my CHURCH-HISTORY, since y<sup>e</sup> publication of it. A gentleman arrived here, from *New Castle in England*, that had bought it there. Wherefore I sett apart this Day, for a solemn THANKSGIVING unto God, for His watchful & gracious providence over that work, & for y<sup>e</sup> Harvest of so many prayers, & cares, & Tears, & Resignations, as I had Employed upon it. My Religious Friend, mr *Bromfield*, who had been singularly helpful to the publication of that Great Book, (of Twenty shillings price, at London,) came to me at the close of the Day, to join with me, in some of my praises to God.”

The same. In Two volumes. First American, from the London edition of 1702. Hartford. Published by Silas Andrus. 1820. 8vo. *H.*

The same. In Seven Books. With an Introduction and Occasional Notes, By the Rev. Thomas Robbins, D. D., and Translations of the Hebrew, Greek, and Latin Quotations, by Lucius F. Robinson, LL. B. To which is added, A Memoir of Cotton Mather By Samuel G. Drake, M. A.; also, A Comprehensive Index, by another Hand. Hartford. Silas Andrus and Son. In two volumes. 8vo. Vol. I. 1855, Vol. II. 1853. *M.*

121. Maschil, Or, The Faithful Instructor. | ——— | Offering, | Memorials of Christianity | In Twenty Six | Exercises | Upon the | New-English Catechism; | Wherein | The meanest Capacities have the whole | Body of Divinity, so accommodated | unto their Understandings, that a bare | Yes, or, No, makes their Answers, to | Questions, upon all the Points of it; but still | directed and confirmed from, The Holy | Scriptures. | With several other Essayes, to Promote | Knowledge and Practice. | ——— | A Work, which may be of Great Use, to all | Christians; and especially to Christian Housholders. | ——— | With an Addition, | To render the Work yet more Universally Accep- | table and Serviceable,) of the like Operation | upon, The Assemblies Catechism. || Boston: Printed by B. Green, & J. Allen, for Samuel Phillips, at the Brick Shop. 1702. 8vo. P. (2) To the Reverend, Pastors of the Churches; pp. 3-13 Maschil, or, The Faithful Instructor; pp. 14-



106 Memorials of Christianity, upon the Milk for Babes; pp. 107–132 Maschil, or, The Faithful Instructor; pp. 133–187 The Word of Truth Divided, in the Assemblies Catechism; pp. 188–189 Appendix. The Ten Commandments, and The Lords Prayer [in verse]; pp. 190–192 A Paraphrase on the Creed, and a Profession of the Faith, directed by some Eminent Ministers, associated for Church Reformation. Anonymous. *B, P.*

25 d 8 mo 1701 “About this Time, as the effect of not small pains nor few prayers, I sent unto the press, a Work which is contrived many wayes to serve the church of y<sup>e</sup> Lord Jesus Christ, and promote good knowledge and practice in the world. I took y<sup>e</sup> *New English* (my grandfather *Cottons*) *Catechism*, and in *Twenty Six Exercises* upon it (which may be twice gone over in y<sup>e</sup> 52 Sabbaths of a year) I gave y<sup>e</sup> whole *Body of Divinity*, in so familiar & intelligible *Questions*, that a bare, *Yes* or, *No*, is y<sup>e</sup> whole Answer to them all; and yett still asserted with pertinent Scriptures. Hereto I added y<sup>e</sup> *Assemblies Catechism*, with y<sup>e</sup> like (but a shorter) operation upon it. But I did also fill up the Book, with many other *Essayes*, tho’ briefer Ones, with as Exquisite Contrivance as I was able, to advance y<sup>e</sup> Interests of y<sup>e</sup> Christian Religion, among all sorts of persons. I intended it as a Book of great use, to all Christians, but Especially to *Christian Housholders*. And y<sup>e</sup> Lord, in answer to my poor cries unto Him, inspired my Neighbours, with a mighty zeal to forward y<sup>e</sup> publication of this work so I gave it unto y<sup>e</sup> Booksellers; entituled, THE FAITHFUL INSTRUCTOR. Tis Twelve sheets, in print.”

122. A monitory Letter to them who Needlessly and Frequently Absent themselves from the publick Worship of God. Boston. 1702. pp. 16. Anonymous. *S.*

The same. Boston. 1712. 8vo. Anonymous.

The same. Briefly Representing the Nature and Intent of | Religious Assemblies, | And the Grievous Evil of Profane | Absence from them. | — | Published and Dispensed by Some, who desire | the Reformation of that Growing Evil. || The Second Edition. Boston: Printed by S. Kneeland and T. Green, for D. Henchman in Corn-Hill, and Nathan Procter at the Bible and Dove in Fish Street. 1738. 12mo. pp. (1–2) Hymn. Anonymous. *P.*

123. Much in Little; or three Brief Essays to sum up the whole Christian Religion. Boston. 1702. 12mo.

124. Necessary Admonitions; | — | Containing | Just Thoughts upon some | Sins, | Too Little Thought of. | Or, | A Brief Discourse | Concerning | Sins of Omission. | Made 11 d. 4 m. 1702. || Boston in N. E. Printed by B. Green, and J. Allen, for Samuel Phillips at the Brick Shop. 1702. 12mo. P. (1) Preface; pp. 1-34 Text. Anonymous. *M, W.*

“A Discourse, which I delivered at o<sup>r</sup> Lecture, when I suddenly diverted from the Subject I intended, and but a few minutes beforehand resolved upon delivering this Discourse, proving so acceptable to some of the Hearers, that they were desirous to publish it, I gave it unto y<sup>e</sup> Booksellers. It is entituled NECESSARY ADMONITIONS; *containing Just Thoughts upon some Sins too little thought of; or, a brief Discourse concerning Sins of Omission.* In y<sup>e</sup> preface, I have this Observation; *That y<sup>e</sup> Things & wayes from which any service to y<sup>e</sup> church of God, is Least of all Expected, are they that sometimes prove the most serviceable.* I have often found it so; and here again I find it so. Little did I imagine, that this poor Discourse, would ever have had this Improvement made of it.”

125. Notes of a Sermon delivered on a Fast at Woburn, Ephes. I. 9. 1702. (?) Oblong 8vo. MS. *H.*

126. The Pourtraiture of | A Good Man, | Drawn | With the Pencils of the Sanctuary, | in such Colours as | the Oracles of the | Sacred Scriptures | have given him. | — | At a Lecture, in the Audience of | the General Assembly | at Boston, | June 25. | 1702. || Boston: Printed for, and Sold by Benjamin Eliot. 1702. sm. 8vo or 12mo. pp. 34. Anonymous. *W.*

“I flattered my self with a belief, that you would know no interests but those of a glorious Christ, and of his *people and kingdom, and study what you should render to him* for his wonderful dispensations towards you, in restoring you to your family, with the government of a people, with whom you had been in such evil circumstances. The whole country were witnesses to some of my poor and plain endeavours, to do the part of a *faithful monitor* unto you, in the *portraiture of a good man*, at your arrival.” — C. Mather, Letter to Joseph Dudley, January 20, 1707-8, in Massachusetts Historical Society's Collections, iii. 129.

127. A Seasonable Testimony | To the Glorious Doctrines of Grace, | At this Day many ways undermined | in the World. | Considered, by a General Convention of | Ministers, Meeting at

Boston, May 28th | 1702. And Voted by them, to be Pub- | lished, for the Establishment of the | Churches in the present Truth. || Boston. 1702. sm. 8vo or 16mo. pp. 15.

“At y<sup>e</sup> general Convention of o<sup>r</sup> Ministers, in *Boston*, (at y<sup>e</sup> *Election*,) y<sup>e</sup> Lord accepted me to do Several Services for Him. Especially This: I considered, how much y<sup>e</sup> glorious *Doctrines of Grace*, are depraved, & deserted, even in y<sup>e</sup> Churches of y<sup>e</sup> Reformation, & Especially in y<sup>e</sup> English Nation; And, how much Danger there is, lest y<sup>e</sup> Churches of N. E. and o<sup>r</sup> younger clergy in them, should lose those glorious *Doctrines of Grace* & be poisoned by vile *pelagian* Books, that from beyond-sea, are Vended among us: Wherefore, I composed a System of these illustrious *Doctrines*; and I composed it in Express Terms fetch'd from the *Articles* and *Homilies* of y<sup>e</sup> Church of *England*. . . . This . . . I accompanied with Lively warnings unto y<sup>e</sup> Churches, telling them, how much y<sup>e</sup> Vitals of Christianity, were concerned, in the preservation of these *Doctrines*; Adding also, proper cautions against *Antinomian* Abuses of them. God so Assisted and prospered my Speeches among the ministers, that they Voted for the publishing of this Instrument unto y<sup>e</sup> Churches, as their *Testimony* to y<sup>e</sup> Interests of y<sup>e</sup> Gospel.”

128. Sound Words, | to be held fast, in Faith and Love. | Or, | The Christian Religion, | Epitomized and Inculcated, | in | Three Essayes. || The First Essay. Our Saviours Creed. pp. 1-4. The Second Essay. The Body of Divinity Versified. pp. 4-14. The Third Essay. An Abridgment of the famous Catechism, Composed by the most Reverend and Renowned Assembly of Divines at Westminster. pp. 16-28.

This anonymous tract is appended to the Cares about Nurseries, No. 116.

129. Agreeable Admonitions for Old and Young. Boston. 1703. pp. 48. Anonymous. S, P\*.

130. The Day which the Lord hath made. | ——— | A | Discourse | Concerning | The Institution | and | Observation | of the | Lords-Day. | ——— | Delivered in a Lecture, at Boston, | 4 d. 1 m. 1703. || Boston, N. E. Printed by B. Green, and J. Allen. Sold by Benj. Eliot. 1703. sm. 8vo or 16mo. pp. 46. Anonymous. H, P, W.

The same. Boston, N. E. Re-printed by B. Green. 1707. sm. 8vo or 16mo. pp. 36.

On the left-hand pages, which are numbered 16, to correspond with the 16 pages of English on the right, making in all 36 pages, is a translation into Indian:—

Ne Kesukod Jehovah kessehtunkup. | — | Kekuttoohkaonk | Papaume | Kuhquttummooonk | kah | Nanawehtoonk Ukkesukodum Lord. | — | Mvssohhomunnap | Monuppeantamooonk- | anut ut Boston 4 Kesukod I. Nupauz, 1703. | — | Nashpe noh quhtiantamwe Kuhkootumweh- | teenin assoowesit, Cotton Mather. | — | Kah woh OOneunnehqunnaout Indiansog, | Ukquishkunnumun en wuttunnonttoowa- | onkannoowout Experience Mayhew. || Boston, N. E. Up-Printhamun B. Green. 1707. sm. 8vo or 16mo. pp. 36.

At the end is a part of the first chapter of John in Indian and English, two pages each, “Inserted in these Supernumerary Pages for the more special Meditation of the Indian Readers.” *H.*

131. The Duty of Children Whose Parents have Pray'd for them. Or, Early and Real Godliness Urged; Especially upon such as are descended from Godly Ancestors. A Sermon, preached May 19. 1703. [on a Day of] Prayer with Fasting for the Rising Generation. Boston: Printed for the Booksellers. 1703. 12mo. *S.*

The same. The Second Impression. 1719.

132. *Εὐρηκα*, Or a Vertuous Woman found. An Essay on the Death of Mrs. Mary Brown. Boston. 1703. 8vo. *S.*

133. A Family Sacrifice. | — | A | Brief Essay [in a Lecture, | 29 d. 2 m. 1703.] | To | Direct and Excite | Family-Religion; | And | Produce the Sacrifices of Righteousness in our Families. || Boston: Printed by B. Green, and J. Allen. Sold by B. Eliot. 1703. sm. 8vo. pp. (2), 40. Anonymous. *W.*

The second edition was printed in 1707. See Family Religion, No. 154.

134. The Glory of Goodness; with Remarks on the Redemption of Captives from the Cruelties of Barbary. Boston. 1703. 8vo. pp. 51. Anonymous. *S, P\**.

135. Great Consolations: or a Tempted Christian Triumphant over his Temptations. Boston. 1703. 8vo. *S.*

136. Meat out of the Eater. | — | Or, | Funeral-Discourses, | Occasioned | By the Death of Several | Relatives. | — | A Work accommodated unto the | Service of all that are in any | Affliction; but very particularly | such as are afflicted with the | loss of their

Consorts or | Children. || Boston: Printed for Benjamin Eliot, at his Shop under the Town-house: 1703. 12mo. Pp. (1-4) Preface; pp. 1-31 A Tryed Faith, | Offering an Only Son. Preached 2 d. 2 m. 1693. *A. M.* My (then) only Son having died in the Night before; p. 31 My Satisfaction; pp. 32-67 The Fear of God, Under Tryals from The Hand of God. Preached, 8 d. 8 m. 1693, The Day after the Funeral of my Daughter Mary, and The Day of my Administring the Eucharist; pp. 67-68 My Resignation; pp. 69-108 Good News from A Far Country: For the Solace of them, whose Friends are gone thither. Preached, 29. d. 12 m. 1695. the Day after the Funeral of my Daughter Mehetabel. The Text occurring for that Day in a course of Sermons, on the Angelical Descent, in the Second Chapter of Luke; p. 108 My Resolution; pp. 109-141 Light arising in Darkness. Preached, 9 d. 12 m. 1700. My Son Samuel then Lying Dead in my House, and carried the Day following to the House appointed for all the Living; p. 124 [142] Songs in Such a Night; pp. 143-180 Appendix. The Living Redeemer, In the Ballance against a Dying Relation: Preached, when my Son Lay a Dying, and within a few Hours did actually Dy; pp. 181-182 My Text Paraphrased, and Faith Exhibited; pp. 182-183 The Incomparable Sir. Richard Blackmores Paraphrase upon Jobs Confession of Faith. Chap. 19. 25.; pp. 184 et seq. The House of Mourning. | ——— | The Death | of | Desirable Relatives, | Lamented & Improved, | In A | Sermon | Occasioned | By the Death of | Mrs. Abigail Mather. || Boston: Printed for Benjamin Eliot, 1703. || Pp. (185-186) Preface; pp. 187-190 Consolatory Poem [by Nicholas Noyes] Dedicated unto Mr. Cotton Mather; Soon after the Decease of his Excellent and Vertuous Wife, that well-accomplished Gentlewoman, Mrs. Abigail Mather, Who changed Earth for Heaven, Dec. 1. 1702. In the Thirty Third year of her Age; pp. 191-222 The Loss of a Desirable Relative, Lamented and Improved. Preached 6. d. 10. m. 1702. the Lords-Day after the Death of my Lovely Consort, having for a head title "An House of Mourning." *A, B, N, IV.*

In the Preface, on page 185, C. Mather writes: "The *Sudden Death* of his *First born*, produced a Discourse about Fourteen Years ago, Printed at *London*, under the Title of, *Right Thoughts in Sad Hours*. *Four more* of his *Olive Plants* have been since *Withered*; The *Fruits* yet produced by those Occasions, are Collected and

Exposed, in the Book now before the Reader. A more *Trying Death* by far than all the former is at length inflicted on him. Their *Lovely Mother* must be at last Laid in a *Tomb*, where they must now together *Sleep* with her. A Sermon uttered just after the saddest Funeral that ever he saw, and composed under the most grievous Desolations of his *Mind*, as well as of his house, that ever were upon him, is now added to the rest."

He also writes: "I took my Funeral Sermon for my Wife, (and that I might also do justice to the memory of that amiable creature, I annexed an *Elegy* or two upon her;) I also took y<sup>e</sup> Sermons, which I had preached upon the Deaths of my several Children, (being assisted by y<sup>e</sup> Notes of some who wrote shorthand after me; for some of them had been preach'd in too great Sorrow, & w<sup>th</sup> too small warning for me, to have any Competent Notes of my own :) These Discourses, I saw much accommodated unto the Edification of y<sup>e</sup> Readers; and, I thought Likewise, that y<sup>e</sup> Temper of my Spirit Expressed in the Discourses delivered on these occasions, would further glorify my L. Jesus Christ. So I published Them, and Scattered them, among the people of God. The General Title of them is, MEAT OUT OF THE EATER, or *Funeral Discourses, occasioned by the Death of Several Relatives.*"

137. Jedidiah: or a Favorite of Heaven described. S.

138. Methods and Motives for Society to suppress Disorders. Boston. 8vo. pp. 12. Anonymous. P\* and S.

139. Notes of a Sermon at Boston Lecture 16 September 1703, on Ephesians vi. 11. Oblong 8vo. MS. H.

140. The Retired Christian. | Or, The Duty | Of | Secret Prayer, | Publicly inculcated; | In a Sermon, At Boston- | Lecture, April 1st. 1703. || Boston. 1703. sm. 12mo or 24mo. pp. 46. P\*, W.

141. The Armour of Christianity. | ——— | A | Treatise, | Detecting first, the Plots of the | Devil against our Happiness. | Declaring then, the Wiles by | which those Plots are managed. | And Propounding, lastly, the | Thoughts by which those | Wiles may be Defeated. || Boston, in N. E. Printed by Timothy Green, for Benjamin Eliot, under the West End of the Exchange. 1704. 12mo. pp. 234. Anonymous. M, P, W.

At the end is a Declaration of y<sup>e</sup> Gov<sup>r</sup> Council and Assembly against Profaneness & Immorality. P\*.

142. Baptistes : | A Conference | About the | Subject and Man-  
ner | of | Baptism. | Between C. M. and D. R. | [Boston. 1704 |  
1705]. pp. 32. Anonymous. *H, S, W.*

Prince puts the date 1705.

The title to the second edition is lengthened, and varies. See  
1724, No. 392. *B.*

143. A Comforter of the Mourners. | — | An Essay | For  
the Undoing of | Heavy Burdens, | In an Offer of such | Good  
Words | As have a Tendency to cause | Glad Hearts, | in those  
who are | Stouping | Under Various Matters of | Heaviness. ||  
Boston, in N. E. Printed by Timothy Green, at the North End  
of the Town. 1704. 8vo. P. (1) Preface; pp. 3-34 Text;  
p. (1) Books printed by Timothy Green. Anonymous. *A, B.*

144. A Faithful Monitor. | — | Offering, An | Abstract | of  
the | Lawes | in the Province of the Massachusett-Bay, | New-  
England, | Against those Disorders, the Suppression | whereof is  
desired and pursued by them | that wish well to the worthy De-  
signs of | Reformation. | — | With some Directions and En-  
couragements, | to dispense due Rebukes, & Censures | unto all  
Censurable Actions. | — | Sic agitur Censura. || Boston, Printed,  
and Sold by Timothy Green, 1704. sq. 8vo or 16mo. Pp. 3-22  
An Abstract of the Lawes; pp. 23-55 The Reprover doing his  
Duty [uttered at Boston-Lecture. 30. d. 1. m. 1704]; p. 56 An  
Abstract, of the Directions for a General Reformation, Given in  
the Declaration of the Great & General Assembly, Lately Pub-  
lished. Anonymous. *H, M.*

145. Faithful Warnings to prevent Fearful Judgments. Bos-  
ton. 1704. *P\**.

146. The Nets of Salvation. A Brief Essay upon the Glorious  
Designs & Methods of Winning the Minds of Men unto Serious  
Religion. New London: Timothy Green. 1704. 8vo. pp. 56.  
Anonymous. *P.*

147. The Reprover doing his | Duty. | — | Boston-Lecture.  
30. d. 1. m. 1704. || sq. 8vo or 16mo. Pp. 23-55 of A Faithful  
Monitor, No. 144. Anonymous. *H, M.*

148. A Tree planted by the Rivers of Water. Or, An Essay,  
upon the Godly and Glorious Improvements, which Baptised  
Christians are to make of their Sacred Baptism. || Boston: Printed  
by Bartholomew Green, for Samuel Phillips. 1704. 12mo. pp.  
69. Anonymous. *B, C, S.*



149. A Servant of the Lord not ashamed of his Lord. Boston. 1704. sm. 8vo. S.

150. Le Vrai Patron des | Saines Paroles. || Without author or title-page. [Boston. 1704.] 8vo. pp. 15 "Designed for the Instruction of our French Captives. Anonymous. P.

151. A Weaned Christian. | — | Or, Some | Things, | By which a | Serious Christian may be made Easy | when | Great Things | are Deny'd unto him. | — | In a brief Essay, to render the | Language of Heaven in mul- | tiplied Judgments upon the | Earth, Articulate. || Boston, in N. E. Printed and Sold by Timothy Green, at the North-End of the Town. 1704. 12mo. pp. 42; p. (1) Advertisement. Anonymous. H, W.

152. Youth under a Good Conduct. | — | A | Short Essay | To render | Young People | Happy, | By Engaging them in the ways of | Early & Serious | Religion. | — | Made, at Boston-Lecture, | 2. d. 1. m. 1704. || Boston, in N. E. Printed and Sold by Timothy Green, at the North-End of the Town. 1704. 12mo. pp. 3-44. Anonymous. A.

153. A Faithful Man, | Described and Rewarded. | — | Some | Observable & Serviceable | Passages in the | Life and Death | of | Mr. Michael Wigglesworth. | Late Pastor of Maldon; | Who Rested from his Labours, on the | Lords-Day, June 10th. 1705. In the | Seventy Fourth year of his Age. | And | Memorials of Piety, | Left behind him among his Written | Experiences. | — | With a Funeral Sermon Preach'd (for him) at Maldon, June 24. 1705. || Boston: Printed by B. Green, for Benj. Eliot, at his Shop under the West-End of the Town-House. 1705. 8vo. Pp. (1-4) To the Church and Congregation at Maldon in New-England. Yours in the Lord; Boston, July, 11th. 1705. Increase Mather; pp. 1-27 Text; pp. 28-48 Appendix, containing a few Memorials of Piety; Faithfully extracted from the Reserved Papers of Mr. Michael Wigglesworth.

The title-page of the copy in the Library of the Massachusetts Historical Society has, "Printed by B. Green, for Nicholas Buttolph at his Shop at the Corner of Gutteridges Coffee-House."

H, M, P.

The same. Second Edition. 8vo. Boston. 1849. pp. 52.

154. Family Religion Excited and Assisted. The Second Impression. Boston. Reprinted by B. Green. 1707. 12mo. pp. 23. B, L.



The same. By Doctor Cotton Mather. I. Some Reasonable Considerations, Pro- | pounded unto the Reason and Conscience | of the Prayerless Housholder. || pp. 17; pp. 18-19 The Ten Commandments. | Exodus. Chap. xx. ; p. 19 The Lord's Prayer. | Boston: Printed by B. Green. 1714. 12mo. Title-page wanting.

On the left-hand pages of this edition, which are numbered 19 to correspond with the 19 on the right, is the translation into Indian, with the following title: — Teashshinninneongane Peantamoonk | Wogkouunumun kah Anunumwontamun. | ——— | Nashpe Doctor Cotton Mather. || I. Nohwutche tapeneunkque Nahoonta- | moongash Magun en ummittahhannit- | toomme tuppantamooon- | ganit mar pean- | tamoe OOWekittomwaenin. || pp. 17; pp. 18-19 Piogque Annoohteamoongash. | Exodus Chap. xx; pp. 19 Lordooc Peantamoonk | Bostonut | Printeunap nashpe B. Green. 1714. The Indian translation is by E. Mayhew. P\*.

Unaccompanied with the Indian translation are: —

The same. The Fourth Impression. Colophon. Boston. Reprinted by S. Kneeland, for S. Gerrish. 1720. 8vo. pp. 20.

The same. Another Impression. Boston. 1727. 8vo.

The same. The Third Impression. Newport, Widow Franklin. 1740. 8vo. pp. 16.

“I printed a Thousand of them. These I bound up in Bundles that had convenient parcels in them, and printed a short Letter to be added unto each of y<sup>e</sup> Bundles; Entreating y<sup>e</sup> person, whose Name I inserted with my pen, to find out what *prayerless Families* there may be in y<sup>e</sup> Town where he lives, & to Lodge these Essayes of piety in them. So I concerted with some of my Friends, a way to Convey a Bundle to every Town in all these Colonies; and some other places.”

“It was also Re-printed in London.”

For the first edition, see Family Sacrifice, No. 133.

155. The Hatchets to hew down the Tree of Sin, which bears the Fruit of Death. Or, the Laws, by which the Magistrates are to punish Offences among the Indians as well as among the English: — Togkunkash, tummethamunate Matcheseongane mehtug, ne meechemuoo Nuppooonk. Asuh, Wunnaumatuongash, nish nashpe Nananuacheeg kusunut sasamatahamwoog matcheseongash ut kenugke Indiansog netatuppe onk ut kenugke Englishmansog. (asuh Chohkquog.) One sheet, sm. 8vo. On the first page, the

double title, as above, and an Introduction to the Laws, beginning: "The Laws are now to be declared, O Indians," etc. This Introduction and each of the twenty laws are followed, in order, by the Indian translation. At the end, on page 15, are two paragraphs of admonition, and on the lower half of the page, between single rules, is the Colophon: Boston. Printed by B. Green. 1705. *B, W.*

See Proceedings of the American Antiquarian Society, No. 61, page 58.

156. A | Letter, About the Present State of Christianity, | among the Christianized | Indians | of | New-England. | — | Written, | To the Honourable, | Sir William Ashurst, | Governour of the Corporation, for | Propagating the Gospel, among the | Indians, in New-England, and | Parts Adjacent, in | America. || Boston, in N. E. Printed by Timothy Green. 1705. sm. 8vo. pp. 15. At the end, dated "*Boston, N. E. March 2. 1704, 5,*" and signed Increase Mather, Cotton Mather, Nehemiah Walter. Anonymous. *M, W.*

157. Lex Mercatoria. | — | Or, The | Just Rules | of | Commerce | Declared. | And Offences against the Rules of | Justice in the Dealing of | men with one another, Detected. | With a Testimony Publicly given a- | gainst all Dishonest Gain, in the Audience | of the General Assembly of the | Province of the Massachusetts-Bay, | New-England. Nov. 9. 1704. || Boston, Printed and Sold by Timothy Green, at the North End of the Town, 1705. sm. 8vo. pp. 3-39 with running-title, False-Dealer fairly dealt withal; p. (1) Advertisement. *A, W.*

158. Mare Pacificum; or the Satisfactions of afflicted Christianity. Boston. 1705. *S.*

159. Monica Americana. | — | A | Funeral-Sermon [Boston. Thursday 4d. 11m. 1704, 5.], | Occasioned | by the Death of | Mrs. Sarah Leveret, | (Once the Honourable Consort of | John Leveret Esq. | Governour of the Massachu- | set-Colony, New-England,) | Who changed Earth for Heaven. | 2 d. 11 m. 1704. | — | With an Elegy upon her Memory. || Boston: Printed for Samuel Phillips at the Brick Shop. 1705. sm. 8vo. pp. 32. Running-title, Female Piety Exemplified. Anonymous. *B, M.*

160. Nicetas. Or, Temptations to Sin, And Particularly to the Sin Wherewith Youth Is most Usually and Easily Ensnared, Well Answered & Conquered. In a Sermon, of Early Piety. ||

Boston in N. E. Printed & Sold by Timothy Green, At the North End of the Town. 1705. sm. 8vo or 16mo. pp. 34. Anonymous.

161. Parental Wishes and Charges. Or, The Enjoyments of a Glorious Christ, Proposed, as the great Blessedness which Christian Parents desire for themselves, and for their Children. (With a poem entitled The Consent.) Boston: Printed by T. Green. 1705. 12mo. pp. 60. Anonymous. *B.*

162. The Rules of a Visit. | — | An Essay | Upon that | Case, | How The | Visits | Of Christians to one another, may | be so Managed, as to Answer the | Noble Designs of Christia- | nity. | Act. XV: 36. | Let us go visit our Brethren,—and | See how they do. || Boston, in N. E. Printed and Sold by Timothy Green, at the North End of | the Town, 1705. | 12mo. pp. 40. Anonymous. *B, L.*

“13 d. 7 m. Thursday [1705]. It has been desired of me, that I would give y<sup>e</sup> publick, a Discourse on that point, How Christians may so manage their *Visits*, as to best answer the noble Designs of Christianity. I did it this Day; after I had exceedingly humbled myself before the Lord. The Lord was mightily present with me; (as indeed He has been in y<sup>e</sup> other Exercises of my ministry of Later time :) The Sermon proved Exceeding Acceptable to the people of God. In the evening, the publication of it, was, by a considerable Number of good men proposed. So I gave it them. . . . That the mercy of y<sup>e</sup> Lord unto me, in this matter, may be the more signalized, it was putt into y<sup>e</sup> Hearts of y<sup>e</sup> Reforming Societies in this Town, to divide all the colonies of N. E. between them, and to provide, that at Least a Couple of the Books, be put into every Town in the Countrey; One directed unto y<sup>e</sup> minister of y<sup>e</sup> place; y<sup>e</sup> other having upon it this inscription, *To be Lent*. Thus I shall have another precious opportunity to glorify y<sup>e</sup> Lord, in Every Town throughout New England. *I shall serve y<sup>e</sup> Lord, in all His Congregations from one end of the Countrey to the other.*”

163. The Christian Temple. | — | Or, | An Essay | Upon A | Christian | Considered as A | Temple. | A Consideration of great Consequence | to the Interests of | Christianity. || Boston: Printed and Sold by Bartholomew Green. 1706. sm. 8vo. pp. 38. Anonymous. *C, M, W.*

164. Free-Grace, Maintained & Improved. | — | Or, | The

General Offer | of the | Gospel, | Managed with Considerations of  
 the | Great Things done by | Special Grace, | in the | Election  
 and Redemption | and Vocation | Of those who Embrace that  
 Offer. | And | The Illustrious Doctrines of Divine | Predestina-  
 tion and Humane | Impotency, Rescued from the Abuses, | which  
 they too frequently meet withal; | And rendered (as they are)  
 highly Useful | to the Designs of Practical Piety. | — | In Two  
 brief Discourses; Published at the Desire | of Some, who have  
 been greatly Apprehensive | of Growing Occasions for Such Treas-  
 tises. || Boston: Printed by B. Green. 1706. sm. 8vo. pp. 70.  
 Anonymous. *A, B, H, M, P, W.*

“My very dear Friend Mr. *Bromfield*, must be mention'd by  
 me in these memorials, as y<sup>e</sup> great Instrument of procuring a pub-  
 lication unto this Book, and unto many others which have served  
 y<sup>e</sup> Churches of God. The Lord reward unto him, & unto his  
 Family, all the service which he has this way, or any other done,  
 unto His people.”

165. Good fetch'd out of Evil: A Collection of Memorables  
 relating to our Captives. Anonymous. Boston. 1706. pp. 46.  
*L, S.*

1706 11<sup>d</sup> 6<sup>m</sup> Lords-day “The Lord has Lately brought home  
 unto us, between Forty and Fifty of o<sup>r</sup> *Captives*; tho' many more  
 are yett left behind. I am visited by many of them, every Day.  
 & I have opportunity, by putting Books into their Hands, & other-  
 wise, to do good unto them. They agreed that they would this  
 Day appear in o<sup>r</sup> Congregation; and the Lord, having first annihili-  
 lated me by an Ill Turn upon my Health, assisted me to glorify  
 Him on this occasion. We gave thanks together, in the great  
 Congregation; and I preached unto them a Sermon, on y<sup>e</sup> Great  
 Things done by y<sup>e</sup> Lord for them.

“On the day following, I composed a Collection of Memorables  
 relating to the Captives; y<sup>e</sup> marvellous displayes of y<sup>e</sup> Divine power  
 and Goodness, towards many of them, especially in Deliverances;  
 the means of their Constancy under Temptations to Popery. &  
 edifying poems written by some of them, to confirm their children;  
 and, a Copy of a *Pastoral Letter* written by y<sup>r</sup> worthy Minister, who  
 is now a Captive; (that so he may be doing service, even when  
 confined from Serviceableness:)

“And I gave this collection to y<sup>e</sup> Bookseller, that it may be pub-

lished, & y<sup>e</sup> Lord glorified, and His people Edified. It is entituled, GOOD FETCH'D OUT OF EVIL.

“In a weeks time, he sold off a Thousand of the Impression.”

166. Good Lessons for Children, in Verse. Boston. 1706. sm. 8vo. Anonymous. S.

1706 22<sup>d</sup> 1<sup>m</sup> Frid. “About this Time, sending my little Son to School, Where y<sup>e</sup> Child was Learning to Read, I did use every morning for diverse months, to Write in a plain Hand for the Child, and send thither by him, a *Lesson in Verse*, to be not only *Read*, but also *Gott by Heart*. My proposal was, to have the child improve in *goodness* at the same time that he improv'd in *Reading*. Upon further Thoughts, I apprehended, that a Collection of some of them would be serviceable to y<sup>e</sup> Good Education of other children. So I Lett y<sup>e</sup> printer take them, & print them, in some hope of some Help to thereby contributed unto that Great Intention of a *Good Education*. The Book is entituled, GOOD LESSONS FOR CHILDREN; or, Instruction, *provided for a Little Son to learn at School, when Learning to Read*.

“It quickly had a second edition.”

167. The Good Old Way. | — | Or, | Christianity | Described, | From the Glorious Lustre of it, | Appearing | In the Lives of the | Primitive Christians. | An Essay [Given in Three Lectures], | Tending, from Illustrious Examples | of a Sober & a Righteous, | and a Godly Life, Occurring | in the ancient Church- | History, to Revive the | Languishing Interests of Genuine | and Practical Christianity. || Boston: Printed by B. Green, for Benj. Eliot at his Shop under the West-End of the Town-House. 1706. 12mo. pp. 94. Anonymous. B, H.

168. Heavenly Considerations: or the Joy of Heaven over them that answer the Call of Heaven. 1706. S.

169. The Impenitent Sinner disarm'd of his Plea for Impenitency. Boston. 1706. 8vo. S.

170. The | Negro Christianized. | — | An Essay | to | Excite and Assist | that Good Work, | The Instruction | of | Negro-Servants | in Christianity. || Boston, Printed by B. Green. 1706. 12mo. pp. 46. Anonymous. P.

“In the Beginning of *June*, I did, with the Help of Heaven, dispatch a Work, which my Heart was greatly sett upon; a Work which may prove of Everlasting Benefit unto many of the Elect of

God; a Work which is Calculated for the Honour & Interest of a Glorious CHRIST; and a Work, which will Eprage y<sup>e</sup> Divel at such a rate, that I must Expect, he will immediately fall upon me, with a storm of more than ordinary Temptations; I must immediately be buffeted in some singular manner, by that Revengeful Adversary. And the late Calamities on y<sup>e</sup> American Islands, I thought, had a Word in them, to quicken my doing of this Work. I wrote as well contrived an Essay as I could, for y<sup>e</sup> animating and facilitating of that work, the Christianizing of the *Negroes*. It is entituled, THE NEGRO CHRISTIANIZED. *An Essay, to Excite and Assist that Good Work; the Instruction of the Negroes in Christianity.* And my Design is, not only to Lodge one of the Books, in every Family of *New England*, which has a *Negro* in it, but also to send Numbers of them into the *Indies* & Write such Letters to the principal Inhabitants of y<sup>s</sup> Islands, as may be proper to accompany them."

171. New and Remarkable Discoveries of Quakerism.

September 1706. "The wicked *Quakers* having made their Addresses and complaints and clamours, at home in *England*, against the Country, whereof an Account was address'd unto us, by y<sup>e</sup> Independent Ministers in *London*; as if we had persecuting Lawes among us: I thought this a good opportunity, not only to Vindicate my Injured Country, but also to discover more and more of y<sup>e</sup> wicked Spirit of *Quakerism*, and to demonstrate, that their *Light within* is a *dark, feeble, Sinful Creature*, and that to sett it up for *Christ and God*, which is done in *Quakerism*, is a very Horrible Idolatry. I composed a Treatise on this Occasion, and Sent it over unto the Ministers in *London*, under this Title: NEW AND REMARKABLE DISCOVERIES OF THE SPIRIT OF QUAKERISM."

Perhaps not printed; I have never seen it.

172. Private Meetings Animated and Regulated. A Short Essay, To Preserve and Revive the Ancient Practice of Lesser Societies, Formed among Religious People, to Promote the Great Interests of Religion. Boston, Printed by T. Green. 1706. 12mo. pp. 23. Anonymous. B.

173. The Religion of the Closet. | — | An Essay [Boston, N. E. 23 d. 10 m. 1705. Lords-Day], on the | Holy Employments | Which are proper for a Christian in his | Daily Retirements. | Or | A Christian Furnish'd with | a Companion in Solitude. ||

The Second Edition. Boston. Printed by T. Green. 1706. 12mo. pp. 42, (2). Anonymous. *B.*

The same. The Fourth Edition. Boston: Printed by T. Fleet, & T. Crump, for Samuel Gerrish, on the North Side of the Town-House, in King-Street. 1715. 12mo. pp. 44. Anonymous. *B.*

First edition probably in 1705 or early in 1706.

174. Vigilantius. | ——— | Or, | A Servant of the Lord | Found Ready for the | Coming of the Lord. | A Discourse [At Boston-Lecture. 8. d. 9. m. 1705.], | Occasioned by the Early Death | of Seven Young | Ministers, | Within a little while One of another ; | With some Essays upon their | very Commendable and Imitable | Character. | ——— | And an Elegy upon them [translated from an Oration of Witsius]. || Boston: Printed & Sold by B. Green, at the South End of the Town. 1706. 16mo. pp. 38. Anonymous. *M.*

The Young Men were Edward Tompson of Marshfield, H. U. 1684; John Morse of Newton, H. U. 1692; Jabez Wakeman of Newark, N. J., H. U. 1697; John Hubbard of Jamaica, N. Y., H. U. 1695; John Wade of Berwick, Me., H. U. 1693; Andrew Gardner of Lancaster, H. U. 1696; John Clark of Exeter, N. H., H. U. 1690.

175. Young Follower of a Great Saviour. Boston. 1706. pp. 36. Anonymous. *P\**.

176. Another Tongue brought in, to confess the great Saviour of the World; or, Some Communications of Christianity, put into a Tongue used among the Iroquois Indians in America. And put into the hands of the English and Dutch Traders. To accommodate the Great Intention of communicating the Christian Religion unto the Salvages among whom they may find anything of this language to be intelligible. Boston. Printed by T. Green. 1707. 8vo. pp. 16. Anonymous. *P\**.

“Sentences in relation to God, Jesus Christ, and the Trinity, in the Iroquois, Latin, English, and Dutch languages.”—J. Sabin, Dictionary, xi. 388.

177. The Best Ornaments of Youth. | ——— | A Short | Essay, | on the | Good Things, | Which are found in Some, and should | be found in All, | Young People. | And which | Wherever they are found, Heaven will take a Favourable Notice of | them. | ——— |



A Sermon [To my Young People, 3. d. 9. m. 1706.] Published by a Religious | Society of Young People, that were the Hearers of it. || Boston in N. E. Printed by Timothy Green. 1707. sm. 12mo. pp. 36. Anonymous. *B, W.*

178. The Fall of Babylon. Anonymous. 1707. *P\**.

See No. 179.

“I considered, That it were very desireable to have o’ poor people in o’ Frontiers well informed, & well defended, against y<sup>e</sup> Delusions of *popery*; Lest any more of them should be carried captives, as many of them have been, into a popish country. Wherefore, I composed a Catechism for that purpose, to be added, unto my Little Book for y<sup>e</sup> *Frontiers*. I considered, That in *Maryland*, a Colony not very far from us, there were many papists; and y<sup>e</sup> popish clergy seduced many people on frequent occasions. Wherefore I printed some Hundreds of this Catechism by itself, to be dispersed in *Maryland*. I considered also, That it was a Blessedness, to do a part in the work of this Day, y<sup>e</sup> pulling down of y<sup>e</sup> *Romish Babylon*. Accordingly, I entituled this Little peece of Work, THE FALL OF BABYLON.”

179. Frontiers Well-Defended. | ——— | An | Essay, | To Direct the | Frontiers | of a | Countrey Exposed unto the Incur- | sions of a Barbarous Enemy, | How to behave themselves in their | Uncasy Station? | ——— | Containing Admonitions of Piety, | Propos’d | by the Compassion of | some Friends unto their Welfare, | to be Lodg’d in the Families of | our Frontier Plantations. || Boston in N. E. Printed by T. Green. 1707. sm. 12mo. pp. 52. At page 50, without paging, are two pages of “The Protestant Armed from the Tower of David,” which is followed by “The Fall of Babylon,” in the form of a catechism, extending to more than twenty pages. Anonymous. *A, B, P, W.*

“In a prayer at a meeting of some Christians, I mentioned y<sup>e</sup> sad condition of o’ Provinces; that notwithstanding y<sup>e</sup> extreme obligations which their Dangerous & Afflicted Scituation Laid upon them, to be a very Religious people, yett there was much irreligion & profaneness & Disorder in many of them. After y<sup>e</sup> prayer, some of them that were present, being touch’d with a sense of y<sup>e</sup> matter, mov’d me to write a little Book agreeable to y<sup>e</sup> Condition of o’ Exposed plantations; which they would be at the Expence to send and Lodge in all their Families. I sett upon y<sup>e</sup> work, and enjoy’d



a Singular Assistance of Heaven, in drawing up the Admonitions of piety for those plantations. It may be, the Lord will bless this Essay, for much Good, unto many poor people, in a land of un-walled villages. I gave it y<sup>e</sup> printer; Entituled: FRONTIERS WELL-DEFENDED."

180. A Golden Curb, for the Mouth, which with a Headstrong Folly, Rushes into the Sins of Profane Swearing and Cursing. Boston: Printed by John Allen. 1709. 12mo. pp. 12. n. t. p.

"You Disguise, you Curtail, you Abbreviate your *Swearing*: As, *Dod*: and many other such Strokes, in the *Jargon* of *Oath-mongers*. . . This is a poor Evasion. What is it, that these Fictitious Words Originally Signify? In these *Mongrel* Oathes, your *God so*, is as much as to say, *By Gods Soul*. Your *Ods me*, is as much as to say, *As God sees me*. '*Slife*, is as much as to say, *By Gods Life*. '*Zounds*, is as much as to say, *By Gods Wounds*. Yea, when you say, *Marry*, 'tis, *By Saint Mary*. And thus for the rest." p. 10. Anonymous. B, H.

"The Golden Curb; or, Sober Checks, given to Rash Passions," was the title of another work of Mather, published as pp. 173-190 of No. 48.

181. The Greatest Concern in the World. 1707. Anonymous.

The same. A Short and Plain Essay to Answer [the] Enquiry, What must I do to be Saved? The Second Edition. || New London. T. Green. 1718. 8vo. pp. 22. Anonymous. B.

182. Ornamental Piety. 1707. Anonymous. P\*.

183. "Ye soldier told what he shall do." 1707. P\*.

The same. Reprinted with the title "Ye soldier taught what he shall do." 1709. P\*.

184. The Spirit of Life entring into the Spiritually Dead. |——| An Essay, | To bring a | Dead Soul | Into the Way, wherein the Quicken- | ing Spirit of God & of Grace, | is to be Hoped and Waited for; | And | To Prophesy over the | Dry Bones | In The | Valley of Death, | Such Words of the Lord, as use | to be the Vehicles of Life unto them. || Boston in N. E. Printed and Sold by Timothy Green. 1707. sm. 8vo or 12mo. pp. 40. (?) Anonymous. B, P\*, W.

185. A Treacle fetch'd out of a Viper. | A Brief Essay | Upon | Falls into Sins; | Directing, | How a Recovery out of such | Falls, | May be attended with a Revenue | of Special | Service and Glory

to God, | From the | Fallen Sinner. || Boston in N. E. Printed by B. Green, for Benj. Eliot. 1707. 12mo. pp. 32. Anonymous. S.

186. A Very Needful Caution. | — | A Brief | Essay [at the Boston-Lecture, 15. d. 6 m. 1706.], | To Discover the Sin that | Slaves its Ten Thousands; | And Represent the Character | and Condition of the | Covetous. | With some Antidotes against | the Infection of Covetousness | and Earthly-Mindedness. || Boston in N. E. Printed and Sold by Timothy Green, at the North End of the Town. 1707. sm. 12mo or 24mo. pp. 60. Anonymous.

M.

187. Corderius Americanus. | — | An Essay | upon | The Good Education of Children. | And what may Hopefully be Attempted, for | the Hope of the Flock. | In a | Funeral Sermon | upon | Mr. Ezekiel Cheever. | The Ancient and Honourable Master of the | Free-School in Boston. | Who left off, but when Mortality took him off, in | August, 1708. the Ninety Fourth Year of his Age. | With an Elegy and Epitaph upon him. | — | By one that was once a Scholar to him. || Boston, Printed by John Allen, for Nicholas Boone, at the Sign of the Bible in Cornhill, near the Corner of School-Street. 1708. 8vo. Pp. (1-4) An Historical Introduction; pp. 1-34 Text; pp. 26-33 being a Poetical Essay on the Memory of my Venerable Master, and 33-34 the Epitaphium. Anonymous. A, B, H, L.

The same. Boston: Printed by Ezekiel Russell, next the Cornfield, Union Street. 1774. A, M.

The same. Somewhat Abridged, | by omitting the Latin Phrases, etc., etc., and by an Attempt to render | the Language throughout more Perspicuous and Energetic. | — | To which is added, Latin Poems, and Facsimile of Cheever's Manuscript, written in London, dated 1731, with Specimens of Greek, | never before published. || Boston: Printed by Dutton and Wentworth, Nos. 1 & 4 Exchange Street. 1828. 8vo. Pp. 3-4 The Editor's Preface. Ezekiel Cheever. Goshen, Sept. 1828; pp. 5-6 The Original Preface abridged; pp. 1-20 Sermon; pp. 21-22 The Essay on the Memory of Ezekiel Cheever; pp. 22-23 Epitaphium; pp. 24-32 Ex Libro Londini Scripto ab A. D. in Tempore, 1631, ad—A. D. 1637. Carmina Selecta. A, H, M.

This title, taken from the cover, differs somewhat from that of the pamphlet itself.

188. A Good Evening for the Best | of Days. | — | An Essay, | To Manage an | Action of Trespass, | against | Those who Mispend the | Lords-Day | Evening, | In Such Things as have a Tendency to | Defeat the Good of the Day. | A Sermon Preached in the Audience | of the General Assembly, | at Boston, 4 d. 9 m. 1708. | And Published by the Order of the | House of Representatives. || Boston: Printed by B. Green. 1708. 8vo. Pp. (1-4) To the Reader. Boston. Nov. 6. 1708. Increase Mather; pp. 1-26 The Cause of the Lords-Day Evening, Pleaded.

*A, B, H.*

189. Letter January 20, 1707-8 to Governor Joseph Dudley. 8vo. In Collections of the Massachusetts Historical Society, iii. 128.

190. The Man of God Furnished. | — | The | Way of Truth, | Laid out; with a Threefold | Catechism, |

I. The famous Catechism, Entituled, Milk | for Babes, rendred now a little more | Easy & Proper for Children of the Smallest Capacity. [pp. 20-32.]

II. An Abridgement of the Assem- | blies Catechism; Epitomizing that Ex- | cellent Composure of One Hundred & Seven, | with no more than Thirty Two Questions. [pp. 33-46.]

III. Supplies from the Tower of Dvaid. | Or, A Catechism, which arms Christians of all | Ages, to refute the Errors, which most | commonly assault the cause of Christianity. [pp. 47-127; pp. 54-69 being against Popery; pp. 72-81 against Quakerism; pp. 84-90 against Socinianism; pp. 93-100 against Pelagianism; pp. 103-112 against Antinomianism; pp. 115-120 against Anabaptism; pp. 124-125 against Sabbatarians.] Boston: Printed by B. Green for Samuel Phillips.

To which are Added; Several other In- | struments of Piety; To Serve the | great Interests of Religion, which ly near | to the Hearts of all Faithful Ministers | and all Godly Household-ers. | — | Offered unto the Publick Service, by several | Ministers of the Gospel in the | Churches of New England. || Boston: Printed by B. Green, for Samuel Phillips. 1708. 12mo. pp. 140, (2). Anonymous.

For a second edition see The Way of Truth, 1721. No. 369.

“The Apostasy of some few of o<sup>r</sup> people to *popery* in *Canada*, awakened my concern, to have o<sup>r</sup> people better fortified, not onely against y<sup>e</sup> *wiles* of *popery*, but also against y<sup>e</sup> *Snares* of all other Errors, whereby they may be endangered. Wherefore, having fitted, both y<sup>e</sup> *New English Catechism*, and the *Assemblies Catechism*, to be more easily conquered by o<sup>r</sup> children, I accompanied these composures, with *Supplies from the Tower of David; or, A Catechism, which arms Christians of all Ages to refute y<sup>e</sup> Errors, which most commonly assault y<sup>e</sup> Cause of Christianity, and to preserve the Faith once delivered unto y<sup>e</sup> Saints*: In Seven ESSAYES, (namely, Against *popery*, and *Quakerism*, and *Socinianism*, and *Pelagianism*, and *Antinomianism*, and *Anabaptism*, and *AntiSabbatarianism*.) Each of y<sup>e</sup> Answers, which have in them y<sup>e</sup> marrow & Substance of all y<sup>e</sup> volumes written on Controversial Divinity, concludes with a pertinent *Scripture*, which alone may serve to Answer and to Defend y<sup>e</sup> Question. And all y<sup>e</sup> *Essayes* End with *Desires* relating to y<sup>e</sup> Truths which had been defended; such *Desires*, as, if y<sup>e</sup> Hearts of men come to be enflamed with them, they will never part w<sup>th</sup> y<sup>e</sup> Truths, which have made such Impressions upon y<sup>m</sup>. In this Book, there are Several other *Instruments of Piety*; The whole is Entituled, THE MAN OF GOD FURNISHED. My Design is, to have it published with the countenance of *The Ministers of Boston and Salem*; And Addressed unto both *Ministers* and *Housholders* in all parts of y<sup>e</sup> Country. It is to me, a child of many prayers; and I am waiting to see, how far y<sup>e</sup> Lord will prosper it.”

191. Sober Considerations, on a Growing Flood of Iniquity. Or, An Essay, To Dry up a Fountain of, Confusion and every Evil Work; and to Warn People, particularly of the Woful Consequences [of] the Prevailing Abuse of Rum. Boston: Printed by John Allen. 1708. 8vo. pp. 20. Anonymous. B.

192. The Bonds of the Covenant. Boston. 1709. 8vo. pp. 33. Anonymous. P\*.

193. A Christian Conversing with the Great Mystery of Christianity. | ——— | The Mystery | of the | Trinity | In the One Infinite and Eternal God, | Practically Improved and Applied, | and Plainly brought into the Life | of Christianity. || [Boston:] Printed and Sold by T. Green. 1709. 12mo. P. (2) Preface; pp. 3-55 Text; p. (1) Advertisement. Anonymous. B, L.

194. The Cure of Sorrow. An Essay directing Persons under

Sadness what Course to take, that they may be no more Sad. Boston: Printed by B. Green. 1709. 12mo. pp. 46. Anonymous. *B.*

195. The Desires of the Repenting Believer. 1709. *S.*

196. An Essay on the Streets of the Holy City. 1709. *S.*

197. Family Religion | Urged. | Or, | Some serious Considerations | Offer'd to the Reason and Conscience | Of every | Prayerless Housholder. | With Plain Directions how the Gift of | Prayer may be sought by Persons | of the meanest Capacity. | To which is added, | A Select Number of choice Hymns, upon extraordinary Occasions, collected from the Works of | several eminent Ministers of the Gospel in Great- | Britain. || The Third Edition. Boston: Re-printed for D. Henchman in Cornhill. 1747. 8vo. pp. 23. *B, H, L.*

The first edition. Boston. 1709. 12mo. pp. 24.

198. Nunc Dimittis, | briefly descanted on [16. d. 10. m. 1708.] | ——— | The Happy Dismission, | of the | Holy Believer, | from | The Work of Earth, to the Joy | of Heaven; | Considered in a | Funeral Sermon, | For that Venerable and Memorable | Servant of Christ, | Mr. John Higginson, | The Aged Pastor of the Church in | Salem; [with Memoirs of his Life,] Who, on 9 d. 10 m. 1708. in the Ninety | Third Year of his Age, went from the | Earthly Salem, to the Heavenly. || Boston in N. E. Printed by B. Green, for Eleazar Phillips, at his Shop in Corn-hill. 1709. sm. 8vo or 16mo. Pp. (1-4) [Dedication] To the Church of Christ in Salem. Cotton Mather; pp. 1-42 Text; pp. 1-8 An Elegy by Nicholas Noyes. Anonymous. *N, W.*

199. The Sailours Companion | and Counsellour. | An Offer of | Considerations | for the | Tribe of Zebulun; | Awakening the | Mariner, | To Think and to Do | those things that may render his | Voyage Prosperous. || Boston in N. E. Printed by B. Green, for Samuel Gerrish, and Sold at his Shop near the Old Meeting-House in Corn-Hill. 1709. sm. 8vo. Pp. i-x To the Commanders of our Vessels; pp. 11-62 Text. Anonymous.

*B, E, H.*

200. "Y<sup>e</sup> Sum of y<sup>e</sup> matter: Abridg<sup>mt</sup> of y<sup>e</sup> Assemblies Catechism. 1709." Anonymous. *P\*.*

201. The Temple Opening. | ——— | A | Particular Church | Considered as a | Temple | of the | Lord. | In a Sermon Preached

on a | a Day, when such a Church | was Gathered [10 d. 7 m. 1707. At Braintree.], and [Hugh Adams] a Pastor | to it Ordained. | — | Now Published by that Church, [With a Copy of the Covenant] as a conti- | nual Monitor of their Duty, and for the | more Extensive Benefit of others, who | would be Confirmed in the Right wayes | of the Lord. || Boston: Printed by B. Green, for S. Phillips. 1709. 12mo. pp. 34; pp. 32-34 being A Copy of the | Covenant; | with | which the Church was Gathered. | — | Inserted, as a Perpetual Monitor | of the Flock, to be Stedfast in the | Covenant. And, | In Perpetuam rei Memoriam. || Anonymous. *H, M.*

202. Winthropi Justa. | — | A | Sermon | At the Funeral of the Hon<sup>ble</sup> | John Winthrop, Esq. | Late Governour of the Co- | lony of Connecticut in New- | England. Who Died at Boston, | Nov. 27. 1707 in his 69th Year. || Boston. 1708. 8vo. pp. 40. *B.*

The same. Printed at Boston in New-England, and Reprinted at London, by B. Harris, at the Golden Boar's Head in Gracechurch street; and Sold by J. Baker, at the Black Boy, Pater-noster-Row. 1709. 8vo. P. (3) Dedication by H. Ashurst; p. (4) To the Reader. Increase Mather; pp. 5-16 Text, with the running-title, Mortality Considered; or, Serious Thoughts on Dying Times; p. (17) Epitaphium. *M.*

The same. A Second Impression. Printed at Boston in New-England, and Reprinted at London, by B. Harris, at the Golden Boar's-Head in Grace-Church-Street. 1710. 8vo. *A, W.*

203. Work Within-Doors. An Essay to Assist the Serious in the Grand Exercise of Conversing with Themselves, and Com-muning with their own Hearts. Boston. Printed by T. Green. 1709. 12mo. pp. 40. Running-title, A Christian Conversing with Himself. Anonymous. *B.*

204. Youth in its Brightest Glory. | — | An Essay, | Di-recting them that are | Young in Age, | To become | Strong in Grace, | By the Word of | God | Abiding in them. | — | Pub-lished by a Religious Society | of Young Men, that were the | Hearers of it. || Boston. Printed & Sold by T. Green. 1709. sm. 8vo or 12mo. pp. 36. Anonymous. *H.*

205. Bonifacius. | — | An Essay | Upon the Good, that is to be | Devised and Designed, | by those | Who Desire to Answer

the Great End | of Life, and to Do Good | While they Live. | A Book Offered, | First, in General, unto all Christians, | in a Personal Capacity, or in | a Relative. | Then more Particularly, | Unto Magistrates, unto Ministers, | unto Physicians, unto Lawyers, | unto Scholemasters, unto Wealthy | Gentlemen, unto Several Sorts of | Officers, unto Churches, and | unto all Societies of a Religious | Character and Intention. With Humble | Proposals of Unexceptionable | Methods, to Do Good in the World. [Running-title, Essays to do Good.] || Boston in N. England: Printed by B. Green, for Samuel Gerrish at his Shop in Corn Hill. 1710. 8vo. Pp. i-xviii Preface; pp. 19-193 Text; pp. 194-199 An Appendix concerning the Essays that are made, for the Propagation of Religion among the Indians in the Massachuset Province of New-England; pp. 200-206 Advertisement for publication of the author's Biblia Americana. Anonymous. *A, B, H, M, P.*

The title was subsequently changed to

Essays to do Good: | Addressed | to all Christians, | whether in | Public or Private Capacities. || A New Edition, Improved by George Burder. From the latest London Edition. Boston: Printed and Sold by Lincoln & Edmands, No. 53 Cornhill. 1808. P. (3) Contents; pp. v-x Editor's Preface; London, April 27, 1807; pp. xi-xxiii Preface; pp. 25-148 Text. *A, M, P.*

The same. From the latest Boston and London Editions. To which is added, Treatises, on Engagements [by Jonathan Edwards], Religious Education [from the Christian Observer], and Sanctifying the Sabbath-Day [by Sir Matthew Hale]. Johnstown: Printed and Sold by Asa Child. 1815. 12mo. Pp. iii-iv Recommendations; pp. v-xii Editor's Preface; pp. xiii-xxv Preface; pp. 27-178 Text; pp. 179-191 Treatises; and p. (1) Contents. *A.*

Essays | to do Good. | By | Cotton Mather, | D. D. F. R. S. | — | With | An Introductory Essay, | By | Andrew Thomson, D. D. | Minister of St. George's, Edinburgh. || Glasgow: Printed for Chalmers and Collins; William Whyte & Co. and William Oliphant, Edinburg; R. M. Tims, and Wm. Curry, jun. & Co. Dublin; and G. B. Whittaker, London. 1825. 12mo. pp. 1-214. *A.*

The same. Dover. Published by Samuel C. Stevens. 1826. 12mo. *A, P.*

The same. London: Printed for Francis Westley, 10 Stationers' Court and Ave Maria Lane. 1842. *P.*



The same. Revised by the Committee of Publication. Boston: Massachusetts Sabbath School Society, Depository, No. 13 Cornhill. 1845. 12mo. Pp. iii-v Advertisement; p. vi The Original Title; pp. vii-xxv Preface; pp. 27-304 Text; pp. 305-315 An Appendix; concerning the Essays that are made for the Propagation of Religion among the Indians in the Massachusetts Province of New England. *H.*

Another edition. Published by the American Tract Society, No. 150 Nassau St., New York. D. Fanshaw, Printer [1805]. 12mo. pp. 108.

206. Christianity Demonstrated. [To my Young Men. 30. d. 8. m. 1709.] | — | An Essay | To | Consider the Sanctifying | Work of Grace | On the Minds of the Faithful, | as a Noble Demonstration to the | Truth of our Holy Religion. | With | An Exhortation unto All | but especially unto Young | Persons, to seek after that | Work of God. || Printed at Boston in N. E. Sold by Timothy Green. 1710. 16mo. pp. 60. Anonymous. *W.*

207. Dust and Ashes. An Essay upon Repentance to the Last. Boston: Printed by B. Green. 1710. 12mo. pp. 34. Anonymous.

208. Elizabeth in her Holy Retirement; | An Essay | To Prepare a Pious | Woman | for her | Lying-In | or Maxims and Methods | of Piety | To direct and Support an | Handmaid of the Lord | who expects a | Time of Travail. || Boston in N. E. Printed by B. Green, for Nicholas Boone. 1710. 12mo. pp. 36. Anonymous. *P\*, S.*

209. The Heavenly Conversation, | An Essay | upon the Methods of Conversing | With a Glorious | Christ, In Every Step of our Life. || Boston. 1710. 18mo. pp. 14. Anonymous. *P\*.*

210. Letter, 25 d. 10 mo. 1710. To the truly Honourable, & Venerable Rector & others of the University of Glasgow, acknowledging the degree of Doctor of Divinity. 12mo. pp. 12. *P.*

211. Man Eating the Food of | Angels. | — | The | Gospel | of the | Manna, | To be Gathered in the | Morning. | With diverse famous & wondrous | Examples of Early Piety. | Especially, the Surprising History, | of Christlieb Leberecht Von Extor, | Late Son to the Physician of the | King of Prussia. | Delivered, part of it, in Boston-Lecture; | part of it on another Occasion. || Boston: Printed for Benj. Eliot. 1710. 12mo. *P.* (1) Preface; pp. 1-85



Text. Running-title, The Religion of the Morning. Bound at the end of Increase Mather's Exhortation to the Children of New-England. *B, H, P.*

212. Nehemiah. | ——— | A Brief Essay on | Divine Consolations, | How Great they are ; | And | How Great the Regards to be paid unto them. | With an | Application thereof to Some | frequent Casés ; | Especially, | The Death of Relatives. | ——— | Offered, at the Lecture in Boston. 3od. 9. m. 1710. [after the death of a daughter of Judge Sewall.] || Boston in New-England. Printed by Bartholomew Green. 1710. 4to. Pp. (1-2) To the Honourable Judge Sewall ; pp. 1-24 Text. *A, L.*

213. Theopolis Americana. | ——— | An Essay | on the | Golden Street | Of the Holy City ; | Publishing, | A Testimony against the | Corruptions of the | Market-Place. | With Some Good Hopes of | Better Things to be yet seen | in the American World. | ——— | In a Sermon, To the General | Assembly of the Massachusetts- | Province in New-England. | 3 d. 9 m. 1709. || Boston: Printed by B. Green: Sold by Samuel Gerrish at his Shop. 1710. 12mo. Pp. (1-2) To the Honourable Judge Sewall. Your hearty Servant. Cotton Mather ; pp. 1-51 Text, with the running-title, Pure Gold in the Market-Place ; pp. 51-53 Appendix. Anonymous. *A, B, H, N.*

214. Advice from Taberah. | ——— | A Sermon | Preached [4 d. 8 m. 1711.] | After the Terrible | Fire, | Which, (attended with Some very | Lamentable and Memorable cir- | cumstances, On Oct. 2, 3. 1711.) | Laid a Considerable Part of Boston, | in Ashes. | Directing a Pious Improvement of Every | Calamity, but more Especially of so | Calamitous a Desolation. || Boston, in N. E. Printed by B. Green: Sold by Samuel Gerrish, at his Shop at the Sign of the Buck over against the South Meeting-House. 1711. 8vo. Pp. ii-iv The Occasion ; pp. 1-33 Text. Running-title, The voice of God, Crying to the City ; p. (1) Advertisement.

*A, B, H, M.*

215. Compassions Called for | ——— | An Essay [Made at Boston-Lecture, 28. d. 10. m. 1710]. | Of | Profitable Reflections | On Miserable | Spectacles. | To which is added, | A Faithful Relation of Some | Late, but Strange Occurrences | that call for an awful and | useful Consideration. | Especially, | The Surprising Distresses and | Deliverances, of [John Dean and] a Company |

lately Shipwrecked on [Boon Island] a Desolate | Rock, on the coast of New-England. || Boston: Printed by B. Green, for Eleazer Phillips, at his Shop the South side of the Town-house. 1711. 12mo. P. (2) Preface; pp. 3-44 The Text; pp. 45-48 An Appendix, Relating certain Modern, and very Remarkable Occurrences — The Drinking & the Swearing Atheist Spoken to; p. 49 The Mariner Call'd upon; pp. 50-60 A Relation of a Remarkable Deliverance, after a Shipwreck of Uncommon Distress, received by Captain John Dean and Company [Communicated from himself]. Anonymous. *A, B, M.*

216. Manly Christianity. | — | A Brief | Essay on the | Signs of Good Growth | and Strength | In the most Lovely | Christianity. | Or | The Marks of a Christian become | Strong in the Grace that makes him One. | A Discourse very Seasonable in | these Times of so much Controversy | from different Opinions in Religion. || London: Printed for Ralph Smith at the Bible under the Piazza of the Royal Exchange, Cornhill. 1711. 8vo. pp. 34. Anonymous. *H, W.*

217. Memorials of Early Piety. | — | Occurring in the | Holy Life & Joyful Death | of | Mrs. Jerusha Oliver. | With Some Account of her | Christian Experiences, | Extracted from her | Reserved Papers: | And Published, for the Service of | Christianity; But especially | to Serve the Intentions of | Early Religion. || Boston in N. E. Printed and Sold by T. Green, at his Shop, in Middle Street. 1711. 12mo. Pp. 1-5, 6-54; p. (1) Advertisement. Anonymous. *P.*

Jerusha, wife of Peter Oliver, was sister of Cotton Mather.

218. The Old Pathes Restored. | — | In a brief Demonstration, | That | The Doctrines of Grace hitherto | Preserved in the Churches of the | Non-Conformists, are not | only Asserted in the Sacred Scrip- | tures, but also in the Articles | and Homilies of the Church of | England; | And | That The General Departure from | those Doctrines, Especially in those | who have Subscribed them, is a most | Unaccountable Apostasy. | — | Extracted from some things formerly | Published; And Contrived into a | Single Sheet, for the Use of some that | want & ask, for the Armour of Christia- | nity, against the Seducers of this Evil | Time. || Boston: Printed and Sold by T. Green, in Middle Street. 1711. 12mo. P. (1) Dedication in Latin to the Reverend John Edwards; pp. 1-21 The Text. Anonymous. *A, B.*

The same. Reprinted at London, with a Preface by Will Whiston, A. M. To be sold by A. Baldwin. sm. 8vo. pp. 12, 24. *W.*

219. Orphanotrophium. | Or, | Orphans Well-provided for. | — | An Essay, | On the Care taken in the | Divine Providence | For Children when their | Parents forsake them. | With Proper Advice to both | Parents and Children, that | the Care of Heaven may be the more Conspicuously & Comfortably, Obtained for them. | Offered in a Sermon, on a Day | of Prayer, kept with a Religious | Family [28. d. 1. m. 1711.], whose | Honourable Parents [John Foster, Esqr. who Expired 9. d. 12. m. 1710, 11. and Abigail Foster, who Departed 5. d. 1. m. 1710, 11.] were late | by Mortality taken from them. || Boston: Printed by B. Green. 1711. sm. 8vo or 16mo. Pp. (1-2) Preface; pp. 1-68 The Orphan's Patrimony. *A, B, M, P.*

220. Perswasions from the Terror of the Lord. | — | A Sermon | concerning, | The Day of Judgment; | Preached on a | Solemn Occasion, | 15. d. 2. m. 1711. || Boston in New-England: Printed and Sold by Timothy Green, at the Lower End of Middle-Street. 1711. 8vo. P. (1) To my dear Friends, That were the Parents of the Child [Crush'd to Death by a Cart falling on him], whose Death gave Life to the following Sermon; pp. 1-38 The Sermon. *A, W.*

221. The Right Way to shake off a Viper. | — | An | Essay | on a | Case | Too commonly calling for | Consideration. | What shall Good Men do, when they | are Evil Spoken of. || London: Printed, and are to be Sold by Sarah Popping, at the Raven in Pater-Noster Row. 1711. 8vo. P. (ii) The Publisher to the Reader; pp. iii-xi The Occasion of the Ensuing Essay; pp. 1-33 Text; pp. 34-35 Postscript. *A, W.*

The same. The Second Impression. Boston: Printed by S. Kneeland, for S. Gerrish, and Sold at his Shop. 1720. 12mo. Pp. i-ii A Preface. Boston, Sept. 1. 1720. Increase Mather; pp. iii-xi The Occasion of the Ensuing Essay; pp. xii-xiv Appendix; pp. 1-61 Text; pp. 62-64 Postscript. *A, M, W.*

222. Sermon on Psalms xxii. 10. Boston. 12mo.

223. Awakening Thoughts on the Sleep of Death. | A Short Essay, [at a Thursday Lecture. Dec' 1711.] | on the | Sleep, | which | By Death all Men must fall into: The Meaning of that

Lively Metaphor, the Nature of Sleep, and the Method by which we may Enter into an Happy Rest, when we fall Asleep. | With a Debt paid unto the Memory of | some that Sleep in Jesus. || Boston in N. E. Printed and Sold by Timothy Green, in Middle Street. 1712. sm. 8vo or 16mo. Pp. ix, 34.

The Preface is a tribute to the memory of Mrs. Mary Higginson.

224. The Fisher-mans Calling. | ——— | A Brief Essay, | to | Serve the Great Interests of | Religion | among our | Fisher-men; | And set before them the Calls | of their Saviour, whereof | they should be Sensible, in | the Employments of their | Fishery. || Boston in N. E. Printed: Sold by T. Green. 1712. sm. 8vo or 16mo. Pp. i-iv To the Gentlemen Who Employ the Fisher-men; pp. 1-49 The Religious Fisher-man; p. (1) Advertisement.

B.

“I have here done something like what *Peter* did; *I have girt a Fishers Coat about me.*” “Your *Fish* don't always come so Soon as you would have them; you must *Bait & Wait*; your *Patience* must be Exercised. In like manner you must be willing to *Pray & Wait* for the *Desired Mercies* of God.”

225. Grace Defended. | ——— | A Censure | on the | Ungodliness, | By which the Glorious | Grace of God, | is too commonly Abused. | A Sermon Preached on the | Twenty fifth Day of December, 1712. | Containing Some Seasonable | Admonitions of Piety. | And Concluded, with a brief Dissertation | on that Case, Whether the Penitent Thief on | the Cross, be an Example of one Repenting at the | Last Hour, and on such a Repentance | received unto Mercy? || Boston: Printed by B. Green, for Samuel Gerrish, at his Shop in Marlborough Street. 1712. Pp. 1-32 Grace Defended; p. (1) Hymn by Dr. Watts. B, P.

“We lay the charges of God upon you, that if any People take *this Time*, for any thing of a *riotous tendency*, you do not associate with them in such *Ungodliness*. . . . The Grace of God in sending us a Great Saviour calls for more Pious Acknowledgments.” (p. 20.)

One of the earliest *Christmas Sermons* — perhaps the first — preached from a Puritan pulpit in New England. — J. H. Trumbull, in Brinley's Catalogue.

226. Grata Brevitas. | ——— | An Essay | Made in a Few Words, | To demonstrate that a | Few Words | May have | Much comprised in them. | With | The most Weighty Matters of | Religion,

offered in several | Abridgments, as particular | Demonstrations of it. | — | A Winter Sermon Preached at | Boston-Lecture. 27. d. 9. m. 1712. || Boston: Printed by B. Green, for Samuel Gerrish at his Shop over against the South Meeting-House. 1712. pp. 20.  
*B, H, M.*

227. Pastoral Desires. | — | A Short Catalogue | of | Excellent Things, | which | A True Pastor, will Desire to | see Approved, and Practised, and | Abounding, among his People. | — | A Book, design'd to be Lodg'd | and Left in their Hands, by One | Desirous to be Such an One, in His Pastoral Visits | to the Houses of all his People. || Boston, Printed by B. Green, for Nicholas Boone. 1712. sm. 12mo. pp. 116. Anonymous.

228. Preface to J. Pierpont's Sundry False Hopes of Heaven Discovered and Decryed. Boston. 1712. 16mo.

229. Reason Satisfied: | and | Faith Established. | — | The | Resurrection | Of a Glorious | Jesus | Demonstrated by many In- | fallible Proofs: | And the Holy Religion of | a Risen Jesus, | Victorious over all the Cavils of its | Blasphemous Adversaries. || Boston: Printed by J. Allen, for N. Boone, at the Sign of the Bible. 1712. 12mo. pp. iii-vi The Occasion; pp. 7-47 Text. Anonymous. *B, H.*

230. Repeated Warnings. Another Essay, to Warn Young People against Rebellions that must be Repented of. . . . With a Pathetical Relation, of what occur'd in the Remarkable Experiences of a Young Man, who made an Hopeful End lately at Lyme in Connecticut. || Boston: Printed by B. Green, for S. Gerrish. 1712. 12mo. pp. (2) 34. *B.*

"A copy of a Letter to the Author" is appended, from the father of the young man, signed M. G. [Matthew Griswold].

231. Seasonable Thoughts upon | Mortality. | A Sermon | Occasioned by the raging of a | Mortal | Sickness | in the Colony of | Connecticut, | and the many Deaths of | our Brethren there. | Delivered at Boston-Lecture, | 24. d. 11. m. 1711, 12. || Boston, Printed: Sold by T. Green. 1712. 12mo. pp. 26, (2).

232. A Soul Well-Anchored. A Little Manual for Self-Examination; To assist a Christian In Examining his Hopes of a Future Blessedness. Boston: Printed by B. Green. 1712. 12mo. pp. 24. Prefixed is "A Short Hymn to Assist the Pauses of Self-Examination." Anonymous. *B.*

233. Thoughts for the Day of Rain. | ——— | In Two Essay's: | I. The Gospel of the Rainbow. | In the Meditations of Piety, | on the Appearance of the Bright | Clouds, with the Bow of God | upon them. | II. The Saviour with His | Rainbow. | And the Covenant which God | will Remember His People in the | Cloudy Times that are passing | over them. || Boston in N. E. Printed by B. Green: Sold by Samuel Gerrish at his Shop at the Sign of the Buck over against the South Meeting House. 1712. 8vo. Pp. i-vi Preface; pp. 1-34 The Gospel of the Rainbow; pp. 35-36 A Carmen Gratulatorium, addressed to Cotton Mather, signed R. H. [Robert Hale?]; pp. 37-64 The Saviour with His Rainbow. At Boston-Lecture, 12 d. 5. m. 1711.

*A, B, G, H, M.*

234. A True Survey & Report | of the Road. | ——— | A brief Essay | To Rectify the Mistakes of Men, | about the Way taken by them. | The Whole | Way of Transgression, | And Particularly, | The Wrong Way, wherein Men | Transgress the Rules of Honesty, | Proved an | Hard Way. | And | The Good Way of Religion, | therefore Preferred & Commended. | In a Lecture at Boston, on a | Special & Mournful Occasion. | ——— | 10. d. 5. m. 1712. || Boston. 1712. sm. 8vo or 16mo. pp. 46. Running-title, The Hard Way, Laid out & Warn'd against. Anonymous. *W.*

235. The Wayes and Joyes of | Early Piety. | ——— | One Essay more [Boston-Lecture. 20 d. 1 m. 1712.], | To Describe and Commend, | A Walk in the Truth | Of our Great | Saviour, | Unto | The Children of His People. | With a Testimony against some | Errors which many of our | Children Run into. | At a Time that very much calls for | it: And in the Audience of the | General Assembly of the | Massachusett-Province. || Boston in N. E. Printed by B. Green, for Samuel Gerrish at his Shop at the Sign of the Buck in Marlborough Street. 1712. 8vo. pp. 54. P. 2 Appendix containing two Hymns by Isaac Watts. *H.*

236. Winter Piety. | A Very Brief Essay, | in the | Methods of Piety, | wherein | A Serious Christian may Propose to meet with his Blessed | Saviour, at the Temple | in the Winter. | Made in a Sermon, at Boston-Lecture, 27. d. 10. m. 1711. || Boston in N. E. Printed by B. Green: Sold by T. Green. 1712. 12mo. pp. 33.

*B.*

237. The Young Man Spoken to. Another Essay, to Recommend & Inculcate the Maxims of Early Religion, unto Young Persons. In a Sermon preached unto them on a Special Occasion [the death of Peter Oliver]. Boston: Printed by T. Green, for Samuel Gerrish. 1712. 12mo. pp. (4), 43. B, P\*.

238. The A, B, C, of Religion. Lessons Relating to The Fear of God, Fitted unto the Youngest & Lowest Capacities, and Children suitably instructed in the Maxims of Religion. Boston: Timothy Green. 1713. 12mo. pp. 42. At the end, pp. 37-42, "Instructions for Children, in Verse," including "The Body of Divinity Versified." Anonymous. B.

239. Adversus Libertinos. | — | Or, | Evangelical Obedience | Described and Demanded; | In an Essay | To Establish, the Holy Law | of | The Glorious God, | upon | The Principles, of Justification | by the Faith of the Gospel. || Boston: Printed by B. Green, for Samuel Gerrish, at his Shop over against the South Meeting-House in Marlborough Street. 1713. 8vo. Pp. (1-2) Preface; pp. 1-49 Text; p. (1) A Hymn by Dr. Watts. Running-title is, The Gospel Entertained, with the Law Established. In the Preface, the author states "The Occasion of the Treatise" to be this: "The Churches in some Southern Colonies of our North-AMERICA, have begun to suffer an assault from some Spreaders, of *Antinomian Errors*, and Sowers of *Tares* and of Strifes among them. A Valuable Servant of God, who hath been after an Exemplary manner *Labouring for His Names Sake*, without *fainting*, in those Colonies [Mr. JEDIDIAH ANDREWS] wrote his Desire, that something might be here Composed and Published against *Antinomianism*, with an Attestation to it, from the Ministers of BOSTON, and be sent thither, for the Establishment of the Faithful in *their most Holy Faith*." A, B, M, P.

240. Advice from the Watch Tower. | — | In a Testimony against | Evil Customes. | A brief Essay | To declare the Danger & Mischief of all | Evil Customes, | in general; | And Offer a more particular Cata- | logue of Evil Customes grow- | ing upon us; | With certain Methods for the Pre- | vention and Suppression of them. || Boston: Printed by J. Allen, for N. Boone, at the Sign of the Bible in Cornhill. 1713. sm. 8vo or 16mo. pp. 40; p. 30 being Custome in Sin. Considered in an Hymn of Mr. Isaac Watts; and pp. 31-40 A Black List of some Evil



Customes, which begin to appear among us; And a Proposal of Proper Methods to discourage them. The author concludes what he has to say with "Liberavi Animam meam." Anonymous.

*A, B, H.*

241. The Best Way of Living; | ——— | Which is to | Die Daily: | Very briefly Described and Com- | mended in a plain | Discourse, | Made at a Time, when the Au- | thor had newly seen Repeat- | ed Strokes of Death, on his | own Family. | And the Publisher had his | Family also Struck with a | Sudden Death upon a | Vital Part of it. | ——— | 22. d. IX. m. 1713. || Boston: Printed by J. Allen. 1713. 12mo. P. (1) To the Reader; pp. 1-26 The Text. *P.*

242. A Christian Funeral. A brief Essay, On that Case, What should be the Behaviour of a Christian at a Funeral? Boston: Timothy Green. 1713. 12mo. pp. 36, (1). Anonymous.

*B, P\*.*

243. The Curbed Sinner. | A Discourse | Upon the Gracious and Wondrous Restraints | Laid by the | Providence | Of the Glorious God, | On the Sinful Children of Men, to | Withhold them from Sinning against | Him. | Occasioned by a Sentence of Death, | passed on [David Wallis] a poor Young Man, | for the Murder of his Companion. | With some Historical Passages refer- | ring to that Unhappy Spectacle. || Boston, N. E. Printed by John Allen, for Nicholas Boone, at the Sign of the Bible in Cornhil. 1713. 12mo. pp. (2), xiv, 64.

244. A Flying Roll, | Brought forth, to Enter into the House | and Hand of the Thief. | ——— | The | Crime & the Doom | Of the Thief declared; | The Various Wages of his | Theft | Detected and Exposed; | And a Repentance demanded | from the Malefactor. | In a Sermon Preached at Boston, | P. M. Lords-Day. 11 d. 11 m. 1712. || Boston in New-England: Printed by B. Green. Sold by Timothy Green, at his Shop in Middle Street. 1713. 8vo or 16mo. pp. 34. *B, H, P.*

245. Golgotha. | ——— | A Lively | Description of Death [Made, 28 d. 4 m. 1713]. | With | Such Thoughts, as are to | be Entertained by Men, that | they may not Perish, in that | very Day, when the Thoughts of | Men do Perish. | Occasioned | By some fresh Instances of | Early Mortality. | With | A more particular Memorial | of One of them; Namely, | Mr. Recompence



Wadsworth, a | Late School-Master in Boston. || Boston in N. E.  
Printed by B. Green, for Daniel Henchman at his Shop in King  
Street. 1713. 12mo. pp. 46. *M.*

246. Hezekiah. | A Christian | Armed with Strength | from  
above ; | to keep him from Fainting | in a day of | Adversity. In  
a brief Essay at the Boston Lecture, Nov. 26, 1713. || Boston :  
Printed by B. G. for Benj. Eliot. 1713. 12mo. pp. 37. *P\**.

247. Instructions for Children, in Verse, including the Body of  
Divinity. Being pp. 37-42 of the A, B, C, of Religion. 1713.

248. A Letter | About a Good Management under the Dis-  
temper of the Measles, at | this time Spreading in the Country.  
Here Published for the Benefit of | the Poor and such as may want  
the Help | of Able Physicians. [Boston, 1713.] Fol. pp. 4.  
Anonymous. *M.*

T. Prince writes, "Y<sup>e</sup> style is Dr. C. Mather's."

"There is 'A LETTER, *about a Good Management under the  
Distemper of the MEASLES,*' &c., which was printed without date or  
signature, some time during the last century. It is mentioned by  
Dr. Josiah Bartlett, in his historical address delivered before this  
[Massachusetts Medical] Society, June 6, 1810, who speaks of it  
as being 'on the files' of the Massachusetts Historical Society, and  
leaves it to be inferred that it is in manuscript. Dr. Bartlett says  
that it was written, probably, during the latter part of the seven-  
teenth century, and that 'it can be viewed in no other light, than  
as an ancient curiosity.' Several writers of medical history have  
repeated the same statement. The copy of the 'Letter' in the  
possession of the Historical Society is a small four-page, printed  
sheet, and its full title is 'A LETTER, *about a Good Manage-  
ment under the Distemper of the Measles, at this time Spreading  
in the Country. Here Published for the Benefit of the Poor, and such  
as may want the help of Able Physicians.*'

"It bears the marks of having been folded, and in former times  
might have been spoken of as 'on the files.' It is signed '*Your  
Hearty Friend and Servant,*' and immediately below, the words  
'Cotton Mather, I guess by the Style,' are written in Dr. Jeremy  
Belknap's handwriting. On the authority of this guess it has been  
ascribed to Dr. Mather; and in the catalogue of ante-revolutionary  
publications given in the 'Transactions' of the American Anti-  
quarian Society, it has been referred to the year 1713 as the date

of its appearance, because at that time measles were very prevalent in Boston. An advertisement, however, in 'The Boston Evening Post,' November 12, 1739, announces this 'Letter' — with its long title given exactly — as 'Just published,' which would seem to fix the time of its appearance. As Mather died February 13, 1728, it is plain that he could not have written it, unless it was a re-publication, of which there is no evidence." — S. A. Green, Centennial Address, June 7, 1881.

249. A Man of his Word. A very brief Essay, on Fidelity In Keeping of Promises and Engagements. At Boston-Lecture; in the Audience of his Excellency the Governour, and of the General Assembly 11 d. 4 m. 1713. Boston: Printed by John Allen, for N. Boone. 8vo. pp. (2), 22. Anonymous. *B, W.*

250. Nepenthes Evangelicum. A brief Essay, upon a Soul at Ease in what Piety will bring both Parents and Children to. A Sermon Occasioned by the Death of a Religious Matron, Mrs. Mary Rock, who having Enter'd the 81st Year of her Age, Withdrew from us 30 d. 7 m. 1713. Boston: Printed by Thomas Fleet for D. Henschman. 1713. 12mo. pp. 48. Anonymous. *B.*

Mrs. Rock was the daughter of the Reverend John Wilson of Boston, and "one of the First-born, if not the *very First* of her Sex that was born in this famous Metropolis of the English-America: and who deserves to be honourably mentioned as long as *Boston* shall endure, which, I hope, will be unto the Second Coming of our Saviour." p. 4. The Reverend Samuel Danforth of Roxbury, H. U. 1643, was her first husband.

251. A | New Offer | To the Lovers of | Religion and Learning. || [Boston. 1713.] sm. 8vo. pp. 16. Being A Prospectus for the Publication of his Biblia Americana. *W.*

Thomas Prince says, "I cannot forbear expressing my most earnest Wishes that *That* admirable Labour of his, The AMERICAN BIBLE, might soon appear . . . an extraordinary Work, that his Heart has been set upon from his early Days, and has taken Him up almost *Fifty Years* to compose." The work is a learned illustration of the Old and New Testaments. A proposition to publish it in three volumes folio failed. It is now in the library of the Massachusetts Historical Society.

252. A Present of Summer-Fruit. | A very brief Essay | To

Offer | Some Instructions of | Piety, | Which the Summer-Season | more Particularly and Empha- | tically Leads us to; But such | also as are never out of Season. | Being | The Short Entertain- ment of an | Auditory in Boston, on a Day | distinguished with the Heat of | the Summer; 5 d. 5 m. 1713. || Boston: Printed and Sold by B. Green, in Newbury Street. 12mo. pp. 29. *M.*

253. The Sad Effects of Sin. | ——— | A True Relation of the | Murder | Committed by | David Wallis, | On his Companion | Benjamin Stolwood: | On Saturday Night, the first of Au- | gust, 1713. With his Carriage af- | ter Condemnation; His Confessi- | on and Dying Speech at the Place | of Execution, &c. | To which are added, The Sermons | Preached at the Lecture in Boston, | in his Hearing, after his Condem- | nation; And on the Day of his | Execution, | being Sept. 24, 1713. || Boston in N. E. Printed by John Allen, for Nicholas Boone, at the Sign of the Bible in Cornhil. 1713. 12mo. Pp. 1-14 A Narrative of David Wallis. Anonymous. *B, M.*

The first Sermon has the following title-page: —

The Curbed Sinner. | ——— | A Discourse [Boston-Lecture 10 d. 7 m. 1713.] | Upon the Gracious and Wondrous | Restraints | Laid by the | Providence | of the Glorious God, | On the Sinful Children of Men, to | Withold them from Sinning against | Him. | Occasioned by a Sentence of Death, | passed on a poor Young Man, | for the Murder of his Companion. | With some Historical Passages refer- | ring to that Unhappy Spectacle. || Boston. 1713. 12mo. pp. 64. Running-title, Restraints Merciful and Wonderful.

The other Sermon is The Heinous Nature of the Sin of Murder. By Benjamin Colman. Boston. 1713.

254. Tabitha Rediviva. | ——— | An | Essay [Boston, p. m. 8. d. 12. m. 1712, 13.] | To Describe and Commend the | Good Works | Of a | Vertuous Woman; | Who therein approves her self a | Real Disciple | Of an | Holy Saviour. | With some Justice done to the Memo- | ry of that Religious and Honoura- | ble Gentlewoman, | Mrs. Elizabeth Hutchinson. | Who expired, 3. d. 12. m. 1712, 13. | In the LXXI Year of her Age. || Boston: Printed by J. Allen. 1713. sm. 8vo or 16mo. pp. 56, and pp. (1-2) being Six Stanzas of Watts beginning "Why do we mourn Departed Friends." *M.*

255. A Testimony against Evil Customs Given by Several Ministers. [Boston. 1713.] 4to. pp. 4. B.

256. Things to be more thought upon. | ——— | A Brief | Treatise | on the | Injuries Offered unto | the Glorious and Only Saviour | of the World: | In many Instances, where- | in the Guilty are seldome Aware | of their being so Injurious to the | Eternal Son of God. | With a more Particular Conviction of the | Jewish and Asian Infidelity. || Boston: Printed by Thomas Fleet for Daniel Henchman, in King-Street. 1713. sm. 12mo. pp. 108. Anonymous. P.

257. What should be most of all Tho't upon. | ——— | A | Brief Essay [Boston-Lecture, 17 d. 7 m. 1713.] | To Awaken in a | Dying Man, | (That is to say, in Every Man,) A | Proper and a Lively Concern for, | A Good State | after | Death. | With some Directions | How that Good State is to be | Obtain'd and Ensur'd. || Boston: Printed by T. Green, for D. Henchman, in King-Street. 1713. 12mo. Pp. i-ii To the Reader; pp. 1-39 Text; pp. 40-42 Two Hymns Transcribed from the Sweet Composures of Mr. Isaac Watts; p. 1 Advertisement. Anonymous. H, M.

258. Wholesome Words. A Visit of Advice, Given unto Families that are Visited with Sickness; By a Pastoral Letter, briefly declaring the Duties incumbent on all Persons in the Families that have any Sick Persons in them. Boston: D. Henchman. 1713. 12mo. pp. (2), 24. Anonymous. B, P\*.

The author wrote in 1702: "It being impossible for me to visit the many scores of Sick Families in my Neighbourhood, and yett it being my desire to visit them as far as tis possible I composed a sheet, which I Entituled, WHOLESOME WORDS, or, *A Visit of Advice, to Families visited with Sickness.* I putt myself to y<sup>e</sup> small Expense of printing it; and then dividing my Flock into Three parts I singled out three Honest men, unto whom I committed the care of lodging a sheet in Every Family, as fast as they should hear of any falling sick in it. The Lord makes this my poor Essay, Exceeding Acceptable & Serviceable."

S. Mather enters the first edition in 1702.

259. The Will of a Father Submitted to. | ——— | The Duty of | Patient Submission | To every Condition, | which the Providence of God, | Orders for the Children of Men. | Enforced [8 d. 9 m. 1713] from the | Glorious Pattern of the | Blessed Jesus, |

Readily and Cheerfully Submitting to | take the Cup, which His  
 Father | had given Him. | In a very Brief Discourse, | made with  
 a special Regard unto a | Religious Family, Burying an Only |  
 Son. | And at a Time of much Affliction in the Neighbourhood. ||  
 Boston: Printed by T. Fleet for D. Henschman. 1713. sm. 8vo  
 or 16mo. pp. 40. Anonymous. *B, W.*

260. Death Approaching. Boston. 1714. Anonymous. *P\**.

261. Duodecennium Luctuosum. | ——— | The History of a  
 Long | War | With Indian Salvages, | And their Directors and  
 Abettors; | From the Year, 1702. To the Year, 1714. | Com-  
 prised in A | Short Essay, to declare the Voice of the | Glorious  
 God, in the Various Occurrences | of that War, which have been  
 thought Mat- | ters of more Special Observation. | A Recapitula-  
 tion made in the Audience, | of His Excellency the Governour, |  
 and the General Assembly of the | Massachusetts Province at Bos-  
 ton, | 30. d. VII. m. 1714. || Boston: Printed by B. Green, for  
 Samuel Gerrish, at his Shop on the North-side of the T. House.  
 1714. 8vo. pp. 30. Anonymous. *A, B, M, W.*

262. The Glorious Throne. | ——— | A Short View of Our  
 Great | Lord-Redeemer, | On His Throne; | Ordering by His  
 Providence, all the | Changes in the World: | And most Particu-  
 larly, what has Occurr'd in | the Death of Our Late Memorable |  
 Sovereign, | And the Legal | Succession of the British Crown, | to  
 the Illustrious House of | Hanover. | In a Sermon on that Great  
 Occasion, | at Boston in New-England | on 23 D. VII M. 1714. ||  
 Boston: Printed by B. Green. Sold by S. Gerrish, at his Shop  
 at the North-side of the T. House. 1714. sm. 8vo. pp. 37.

*A, B, P, W.*

263. Insanabilia; | or an | Essay | Upon | Incurables; | Hand-  
 ling that Case, | What shall People do under | their Grievs, when  
 there is | no Curing of them? | And Aimed at the | Comfort and  
 Council | Of the Many, who Encounter those | Grievous Things, |  
 For which there is no Remedy | but | Patience. || Boston: Printed  
 by T. Fleet, for Samuel Gerrish. 1714. 12mo. pp. 48. Anony-  
 mous. *B.*

264. A Life of Piety Resolv'd upon. | ——— | A brief and plain |  
 Essay, | Upon, A Life of Religion, | in, | A Walk before the Glo-  
 rious God. | And the | Resolutions | Wherewith such a Walk | is  
 to be come into. | Made [Boston. 7. d. 1. m. 1713, 14.], upon the

Death of that | Honourable and Religious | Gentlewoman, | Mrs. Sarah Thing; | Who after many Steps in that | Walk, arrived unto the | Blessed end of it; | 28. d. 12. m. 1713, 14. || Boston: Printed by John Allen, for Nicholas Boone, at the Sign of the Bible in Cornhill. 1714. sm. 12mo. pp. 34. *M.*

265. Maternal Consolations. | An Essay | on | The Consolations | of God | whereof, | A Man whom his Mother comforteth . . . on the Death of | Mrs. Maria Mather | the Consort of the Eminent | Dr. Increase Mather. || Boston: Printed by T. Fleet, for Samuel Gerrish. 1714. 12mo. pp. 44, (4).

266. A Monitor for Communicants. | ——— | An Essay | To Excite and Assist. | . . . Religious Approaches | To The | Table of the Lord. | Offered by an Assembly of the | New-English Pastors, | unto their own Flocks, and | unto all the Churches in | these American Colonies; | With | A Solemn Testimony to | that Cause of God, and | Religion, in them. || Boston. 1714. sm. 16mo or 24mo. pp. 22. Anonymous. *W.*

The Testimony is signed by Zechariah Whitman, Peter Thacher, John Norton, John Danforth, Joseph Belcher, Nathanael Eeles, with the Unanimous Vote & Consent of the whole Association.

The same. Printed by T. Fleet and T. Crump, for Samuel Gerrish and Daniel Henschman, and Sold at their Shops. Boston. 1715. 12mo. pp. 24.

The same. The Third Edition. Boston: Printed by T. Fleet, and T. Crump; for Samuel Gerrish, and Daniel Henschman, and Sold at their Shops. 1715. Price 4d. Single, and 3s. per Doz. sm. 12mo. pp. 24. *B, H.*

The same. "In English and Indian. Boston. 1716. pp. 20 & 20." *P\*.*

The same. The Fourth Edition. New London: T. Green. 1732. 12mo. pp. (4), 18. *B.*

The same. Another Edition. Boston. Reprinted and Sold by S. Kneeland, over against the Prison in Queen-Street. 1750. 12mo. pp. 21. *M.*

267. Pascentius. | ——— | A very brief Essay | Upon | The Methods | of Piety. | Wherein | People in whom the Difficulties of the | Times have caused Anxieties, | may have a Comfortable Assu- | rance of being At all Times | Comfortably Provided for. | Offered | Unto the Inhabitants of Boston, at | their Lecture, 23 d.

X. m. 1714. || Boston, in N. E. Printed by B. Green, for Benj. Eliot and Joanna Perry. sm. 8vo or 16mo. pp. 33. Running-title, How to Live in Hard Times. *B, W.*

268. A Perfect Recovery. | — | The Voice | Of the | Glorious God, | Unto Persons, whom His Mercy | has Recovered from | Sickness. | Exhibited in a Brief Discourse [at the Boston-Lecture, 21 d. 11 m. and 4 d. 1 m. 1713-14.] to | the Inhabitants of a Place, that | had pass'd thro' a very | Sickly Winter, | And a Time of much Adversity. With some Remarks on the Shining | Patterns of Piety, left by Some | very Young Persons, who died in the com- | mon Calamity. || Boston. 1714. sm. 12mo. pp. 60. Anonymous. *B, W.*

269. The Religion of the Cross. | — | A Brief Essay [p. m. 15. d. 9. m. 1713.] | Upon the | Cross | Whereof our Great Saviour, once | Crucified for us, will have every | Christian, to be a Sufferer. | With some Instructions unto the | Christian | How to bear the | Cross appointed for him. | Occasioned by what was Encountred in | the Death of that Vertuous | Gentlewoman [his wife], | Mrs. Elizabeth Mather, | Who Expired, 9. d. IX. m. 1713. || Boston: Printed by John Allen: And are to be Sold by Nicholas Boone, at the Sign of the Bible in Cornhill. 1714. 12mo. Pp. (1-2) Preface. Nov. 16, 1703; pp. 1-47 The Text, pp. 42-47 being Appendix; p. (1) Hymn from Watts. Anonymous. *P.*

270. The Sacrificer. | — | An Essay [Boston-Lecture. 15 d. 2 m. 1714.] | Upon the | Sacrifices, | Wherewith a Christian, laying | a Claim to an | Holy Priesthood, | Endeavours to Glorify | God. || Boston: Printed by T. Fleet, for Samuel Gerrish, at the North-side of the Town-House. 1714. 12mo. pp. 45 The Sacrifices of Christianity; pp. (1-3) Books printed for and Sold by Samuel Gerrish. *A.*

271. The Saviour with his Rainbow. A Discourse concerning the Covenant which God will remember in the Times of Danger passing over his Church. (Dedication by Samuel Mather.) London. 1714. 8vo. pp. 23. Reprinted from the first Boston edition. See 1712, No. 233.

272. A Short Life, yet not a vain one: occasioned by some Instances of Mortality. 1714. *S.*

273. A Short View of our Glorious Redeemer on his Throne. Boston. 1714.



274. Verba Vivifica: some Words of Life, produced by the Death of some young Persons. Boston. 1714. Anonymous.

*P\**.

275. Vita brevis; an Essay upon Withering Flowers. Boston. 1714. Anonymous. *S*.

276. Benedictus. | ——— | Good Men | Described, | And the Glories of their | Goodness, declared. | With | Some Character, & History of | One who belonged unto the Tribe; | Namely, | Mr. Thomas Bridge, | A Late Pastor of the First-Church in | Boston; | Who Expired, | 26 d. VII m. 1715. | Whereto there is added, An Instru- | ment, which he wrote, when he | drew near his End, and Left as a | Legacy to Survivors, relating some | of his Experiences; | And offering some | Testimonies to the cause of Religion. || Boston: Printed by B. Green, for Samuel Gerrish, Daniel Henschman, and Benj. Gray, at their Shops. 1715. 24mo. pp. 1-58. *B, M, P*.

277. The Grand Point of Sollicitude. A very brief Essay upon Divine Desertions, the Symptoms of them, and the Methods of Preventing them. A Sermon published for the Service of Others, by One of the Hearers, more particularly affected on the Hearing of it. Boston: Printed by B. Green. 1715. 12mo. pp. 31. Anonymous. *P\**.

278. Just Commemorations. | ——— | The | Death | of | Good Men, Considered; | and | The Characters of Some who | have lately Died in the Service of | the Churches, Exhibited. | Unto which there is added, | A brief Account of the Evangelical | Work among the Christianized | Indians of New-England; | Whereof One of the Persons here | Commemorated [Grindal Rawson], was a Valuable | and Memorable Instrument. || Boston in N. E. Printed by B. Green: Sold by Samuel Gerrish at his Shop on the North side of the Town House. [Printed off April 9<sup>th</sup>. 1715.] 8vo. Pp. i-iv [Dedication] To the Honourable Judge Sewall; pp. 1-58 Text. The Running-title of pp. 40-45 is Mantissa, Memorials of Grindal Rawson; pp. 46-54 Appendix, an Account of the Evangelical Work among the Indians; and pp. 54-58 Postscript. Anonymous. *B, H, M*.

279. "Monitor for y<sup>e</sup> Children of y<sup>e</sup> Coven<sup>t</sup>:" 1715. Anonymous. *P\**.

280. Nuncia Bona | e Terra Longinqua. | ——— | A Brief Account | of Some | Good & Great Things | A Doing | For the



Kingdom of God, | In the Midst of | Europe: | Communicated  
in a Letter to —. || Boston in New-England: Printed by B.  
Green, for Samuel Gerrish, at his Shop on the North Side of the  
Town-House. 1715. 16mo. pp. 14; page 14 being a Postscript  
from Dr. Kennet, on Charity Schools. *A, B, M, P.*

281. Parentalia. | — | An Essay | Upon the | Blessings and  
Comforts | Reserved for | Pious Children | After the Death | of  
their | Pious Parents. | And a Commemoration of Two | such  
Parents; in a Sermon | Preached [22d. IX m. 1715] on a Time of  
Prayer, attend- | ed by some Christians in the Neighbour- | hood,  
with the Children of an Honou- | rable and Religious Family; ;  
whose Fa- | ther first, and then at some distance of | Time, their  
Mother, have been taken | from them. || Boston: Printed by J.  
Allen, for N. Boone, at the Sign of the Bible in Cornhil. 1715.  
sm. 8vo. pp. 34. Running-title, Blessings and Comforts for  
Pious Orphans. *M.*

282. Shaking Dispensations. | — | An Essay | Upon the  
Mighty Shakes, | which | The Hand of Heaven, hath given, | and  
is giving, to the World. | With Some | Useful Remarks | On the  
Death of the | French King, | Who left off to make the World a |  
Wilderness, and to destroy the Cities | thereof; on the Twenty-  
first of | August. 1715. | In a Sermon on that great Occasion, | At  
Boston, New England. | 13 d. VIII. m. 1715. || Boston: Printed  
by B. Green for S. Gerrish. Sold at his Shop at the N. side of  
the T. House. 1715. 8vo. pp. 50. *A, M.*

283. A Sorrowful Spectacle. | — | In Two Sermons [29 d.  
III. m. 1715.], | Occasioned by a Just Sentence of | Death, on  
[Margaret Gaulacher] a Miserable Woman, | for the Murder of a  
Spu- | rious Offspring. | The One Declaring, | The Evil of an  
Heart Har- | dened, under and against all | Means of Good. | The  
Other Describing, | The Fearful Case of such as in a | Suffering  
Time, and much more | such as in a Dying Hour, are found | with-  
out the Fear of God. | With some Remarkable Things, relating  
to | the Criminal; proper for All to be In- | formed of. || Boston:  
Printed by T. Fleet & T. Crump, for Samuel Gerrish, on the  
North Side of the Town-House, in King-Street. 1715. 12mo.  
Pp. i-vii The Occasion; pp. 3-92 A Sorrowful Spectacle. *B, P.*

The second sermon, with a separate title, is by Benjamin Colman.

284. Successive Generations. | — | Remarks | upon | The

Changes of a | Dying World, | Made by | One Generation | passing off, and another | Generation coming on. | Delivered in the Audience of the | General Assembly | of the Massachusetts-Province, | New-England. 8 d. X m. 1715. || Boston: Printed by B. Green: Sold by Samuel Gerrish at his Shop. 1715. 12mo. pp. 42. *H.*

285. Verba Opportuna: The Circumstances of Boston considered, with fresh Inculcations of Piety. 1715. Anonymous. *P\**.

286. The Christian Cynick. | — | A brief Essay | On a | Merciful Saviour, | Address'd by an | Unworthy Sinner; | With | Directions and Encouragements | For the | Addresses, | Which will obtain His Favours. || Boston: Printed by T. Fleet, for D. Henschman, at the Corner Shop over against the Brick Meeting-House. 1716. 12mo. pp. 42; pp. (1-3) Advertisements. Running-title, The Favours of the Saviour asked for. Anonymous. *P, S, W.*

287. A brief Essay on Tokens for Good. 1716. *S.*

288. The City of Refuge. | — | The | Gospel of the City | Explained [To a Society of Young People. 5 d. XII m. 1715-16]; | And the Flight of a | Distressed Sinner | Thereunto, | Directed and Quickened; | With a special Aspect on the Intentions of | Early Piety. || Boston: Printed by T. Fleet and T. Crump, for Daniel Henschman, at the Corner Shop over against the Brick Meeting-House. 1716. 12mo. pp. 33. Anonymous. *P.*

289. Directions How to spend the Lords Day Evening. 1716. *S.*

290. The Echo's of Devotion. | A very brief and plain | Essay [at Boston Lecture, 21 d. V m. 1715.] | on those Acts of Compliance | which all | Calls to Piety | are to be entertained withal. | . . . | Now published. || Boston: Printed by T. Fleet and T. Crump, for Samuel Gerrish. 1716. 12mo. pp. 36. Anonymous. *M.*

291. Fair Dealing | between Debtor and Creditor. | — | A very brief Essay | upon | The Caution to be used, | about coming in to | Debt, | And getting out of it. | Offered at Boston-Lecture; | 5. d. XI m. 1715-16. || Boston: Printed by B. Green, for Samuel Gerrish, at his Shop over against the North side of the Town-House. 1716. 8vo. pp. 30. *A, B, H, L, M.*

292. Letter to Dr. John Woodward, of London, respecting

Bridget and Jane Moulton, etc. 1716. In the Collections of the New Hampshire Historical Society, iii. 122.

293. Life swiftly Passing and quickly Ending. | — | A very Short | Sermon, | on the | Shortness of Humane | Life. | Preached [15 d. 11 m. 1715-16] after the Death of | Mrs. Mehetabel Gerish, | The Consort of Mr. Benjamin Gerrish, and | the Daughter of John Plaisted, Esq. | Who died III d. XI m. 1715-16. In the | Twenty First Year of her Age. || Boston: Printed by T. Fleet and T. Crump, in Pudding-Lane, near the Town-House. 1715-16. 8vo. pp. 20. Running-title, A Meditation on the Weavers Shuttle. *H.*

294. Menachem. | — | A very brief Essay, | on | Tokens for Good: | Wherein, | Together with the Good Signs | which all Good Men have to | Comfort them, there are Exhibited | also some Good Things of a | Late Occurrence, and of a Great Im- | portance, which have a Comfortable | Aspect on the Protestant | Religion in General, and more | particularly on a Countrey of | Distinguished Protestants. | A Sermon, | Delivered in an Honourable Audience, | At Boston. | 11 D. VIII M. 1716. || Boston: Printed for Benjamin Gray, at the upper End of King-Street. 1716. pp. 45. *B, P.*

295. Piety Demanded. 1716. Anonymous. *P\**.

296. Pleasures of True Piety. Boston. 1716. 12mo. pp. 90. *S.*

297. The Resort of Piety. | — | Our Saviour | Considered and Exhibited, as a | Tree of Life, | Which All may and must Resort | unto. | And an Early Flight unto | Him, very particularly called for. | An Essay | Offered unto a Society of Young | Men, United in the Intentions of | Early Piety. | On the Lord's-Day Evening, | 18 d. I m. 1716. || Boston: Printed in the Year 1716. sm. 12mo. pp. 47. Anonymous.

298. The Servant of Abraham. With Motives for the Instruction of Servants. Boston. 1716. 12mo. *P\**.

299. Some Seasonable Advice unto the | Poor | To be annexed unto the | Kindnesses of God, that are dispensed | unto them. || No title-page or date. 12mo. pp. 12. Anonymous. *P.*

May have been printed in 1716 or 1726.

“Sold by T. Fleet, at his printing press.” — MS. note.

300. The Stone Cut out of the | Mountain. | And | The King-

dom of God, | In | Those Maxims of it, that | cannot be shaken. | Rev. XIV. 7. | Fear God, and Give Glory to Him ; for the Hour | of His Judgment is Come. | Exhibited in the Year | Seventeen hundred & Sixteen. | ——— | Lapis e Monte Excisus. | Atque | Regnum Dei, | Ejusdemque Principia in æternum | Stabilienda. | Apoc. XIV. 7. | Timete Deum, et ei tribuite Gloriam ; nam venit | Hora Judicij ejus. | Editur Anno Domini, M DCC XVI. || [Boston.] 8vo. Pp. 13 + 13, English and Latin. Anonymous.

*A, H, M, W.*

301. Utilia. | ——— | Real and Vital | Religion | Served, | In the Various & Glorious Intentions of it. | With Eight Essays | Upon important Subjects, which | have a Serviceable Aspect upon it. | I. Joshua, Or, The Joyful Sound, of a | Saviour leading into Rest. | II. En-Gedi. Or, The Delights of Piety. | III. Urijah. Or, The | Light of God in | the Soul of Man. | IV. Chilion. Or, Thorough Christianity. | V. Bochim. Or, The Weepers of Zion. | VI. Shemajah. Or, The Successful | Petitioner. | VII. Azubah: Or, A Believer in a Wil- | derness. | VIII. Upon Alamothe. A Discourse | of Unknown Things. || Boston: Printed by T. Fleet, & T. Crump, for Daniel Henchman. 1716. sm. 12mo. pp. (5), (1), 288 ; pp. 5 being the Preface by Increase Mather, dated Dec. 19, 1715. Anonymous. *W.*

302. Anastasius ; The Resurrection of Lazarus improved. 1717. *S.*

303. A Brief | Account | of the State of the | Province | of the | Massachusetts-Bay | in | New-England, | Civil and Ecclesiastical. | ——— | By a Lover of his Country. || Boston: Printed by T. Crump for Gillam Phillips, and Sold at his Shop, over against the West End of the Town-House. 1717. 8vo. pp. 8. Anonymous. *M.*

“D<sup>r</sup> C. M.” written on the title-page.

304. The Case of a troubled Mind. | ——— | A brief Essay [20 d. XI. m. 1716-17.], | upon the | Troubles | of a | Mind ; | Which apprehends the Face of a gracious God | Hidden from it. | The Symptoms of the Troubles, | And the Methods of prevent- | ing them. || Boston: Printed by B. Green, for S. Gerrish. 1717. 18mo. pp. 27. Anonymous. *B.*

The same. The Second Edition. Boston: Printed by G. Rogers for N. Procter, at the Bible and Dove on Fish-Street. 1741. 8vo. P. (1) Preface ; pp. 1-23 Text. *P.*

305. Febrifugium. An Essay for the Cure of Ungodly Anger. Boston. 1717. 8vo. S.

306. Hades Look'd into. | ——— | The Power of Our Great | Saviour | Over the | Invisible World, | and the | Gates of Death, | Which lead into that World. | Considered, In | A Sermon | Preached at the Funeral | of the Honourable [Major-General], | Wait Winthrop Esq; | Who Expired, 7d. IX m. 1717. | In the LXXVI Year of his Age. || Boston: Printed by T. Crump. 1717. 8vo. Pp. i-vi A Preface of Dr. Increase Mather; pp. 1-42 Text, running-title, The Keys of the Invisible World; pp. 43-46 Epitaphium. B, H, M.

307. Icono-clastes. | ——— | An Essay [at Boston-Lecture. 29. d. I. m. 1716.] | upon the | Idolatry, | too often committed under the | Profession of the | most Reformed | Christianity; | And a Discovery of the | Idols which all | Christians are | Every where in danger of. || Boston: Printed by John Allen, for Daniel Henchman, at his Shop over against the Brick Meeting House. 1717. 12mo. Pp. (1-6) Preface; pp. 1-37 Text, Running-title, Idols Discovered; p. (1) Advertisements. B, H.

308. Instructions to the Living, | from the Condition of the | Dead. | ——— | A Brief Relation of Remarka- | bles in the Shipwreck of a- | bove One Hundred | Pirates, | Who were Cast away in the Ship | Whido, on the Coast of New- | England, April 26. 1717. | And in the Death of Six, who af- | ter a Fair Trial at Boston, were | Convicted & Condemned, Octob. | 22. And Executed, Novemb. 15. | 1717. With some Account of | The Discourse had with them on | the way to their Execution. | And a Sermon preached on | their Occasion. || Boston, Printed by John Allen, for Nicholas Boone, at the Sign of the Bible in Cornhill. 1717. 16mo. pp. 64; pp. 1-38 being The End of Piracy, and 39-64 Warnings [27. d. VIII. m. 1717.] | to | Them that make Haste | To be | Rich. Anonymous. M.

309. Malachi. | ——— | Or, The | Everlasting Gospel, | Preached unto the Nations. | And those | Maxims of Piety, | which are to be | The Glorious Rules of | Behaviour, | The Only Terms of | Communion, | and | The Happy Stops to | Controversy, | Among All | that would meet and serve those | Advances which the | Kingdom of God | is now making on the World; | And what the Distressed Nations | must see their Distresses go on, till they | are

brought unto. || Boston: Printed by T. C. for Robert Starke. 1717. 12mo. pp. (2), 93. Running-title, The Grand Maxims to be United on. Anonymous.

The same. The Second Edition. Philadelphia. 1767. 12mo. pp. 59 Introduction; pp. 56 by Isaac Eaton, A. M.

310. Piety and Equity United. In Two Essays: 1. The Desires of Piety. 2. The Measures of Equity. Boston: Printed by J. Allen, for Robert Starke. 1717. 12mo. pp. 44, 42. *B, S.*

311. Preface of Dr. Increase Mather and Dr. Cotton Mather to Bridgewater's Monitor, by James Keith and Samuel Danforth. Boston. 1717. 12mo. *N.*

312. Raphael: The Blessings of an healed Soul considered. Boston. 1717. *S.*

313. The Thankful Christian. | — | A brief Essay, | Upon those Returns of | Thankfulness and Obedience | to the Glorious God, in | which there lies the most | Acceptable and Ingenuous | Thanksgiving | to Him for his Benefits. | Address'd unto All that have | received the Favours of Hea- | ven; But more especially un- | to them, who after the good | Successes of a Whaling- | Season, would Express their | Gratitude unto God their | Saviour. || Boston: Printed by B. Green, for Samuel Gerrish, and Sold at his Shop near the Town-House. 1717. 12mo. pp. 1-43; p. (1) The Christian's Thank-Offering. Anonymous. *P.*

314. The Tribe of Asher. | A brief Essay | on the | Conspicuous Blessings | with which | the People of God | and their Off-Spring | are known to be the | Blessed of the Lord. | A Sermon preached on the | Baptism of a Grand-Child. || Boston: Printed in the Year, 1717. 12mo. pp. 34. Anonymous. *P\*.*

315. The Valley of Baca. | — | The | Divine Sov'reignty, | Displayed & Adored; | More particularly, in | Bereaving Dispensations, | Of the | Divine Providence. | A Sermon | Preached on the Death of | Mrs. Hannah Sewall; | The Religious & Honourable Consort | of | Samuel Sewall Esq; | Which befell us, on the 19 d. VIII m. 1717. | In the Sixtieth Year of her Age. || Boston: Printed by B. Green. 1717. Pp. 1-4 To the Honourable Judge Sewall; pp. 1-28 Text. *A, B, H, L.*

316. The Valley of Hinnom. | — | The Terrours of | Hell | demonstrated; | And the Methods of Escaping the | Terrible Miseries of the | Punishments on the Wicked | there declared. | In A |

Sermon | Preached in the Hearing, and at the | Request, of [Jeremiah Fenwick] a Man under a Sen- | tence of Death for a Murder ; | Just before the Execution of the | Sentence ; and upon [Matt. x. 28] a Text by | himself assigned for the Sermon | to insist upon. | — | At Boston, 13 d. IV. m. 1717. || Boston, Printed by J. Allen, for Robert Starke, at his Shop near the New North Meeting-House. 1717. 12mo. P. (1) The Occasion ; pp. 1-49 A View of an Unseen World ; pp. 1-6 The Dying Speech of Jeremiah Fenwick. Anonymous. *M.*

317. Victorina. | — | A | Sermon | Preach'd [23. d. X. m. 1716.] | On the Decease | and | At the Desire, | of | Mrs. Katharin Mather, | By her Father. | — | Whereunto there is added, | A further Account of that | Young Gentlewoman. By another Hand. [Thomas Walter.] || Boston : Printed by B. Green, for Daniel Henchman, at his Shop over against the Brick Meeting-house. 1717. 12mo. Pp. i-viii Introduction signed Cotton Mather ; pp. 1-47 Pleasures of True Piety ; pp. 47-82 An Account, etc. ; pp. 82-86 Post Praxis Medica, or Memory of Mrs. Katharin Mather, being lines signed J. P. Anonymous.

*B, H, P.*

318. The Voice of the Dove ; with Memoirs of Mr. Robert Kitchen [probably a Student at Harvard College, who died Sept. 20, 1716]. 1717. *S.*

319. Zelotes. | A Zeal | For the | House of God ; | Blown up, in | a Sermon unto an | Assembly of Christians : [at the Dedication of the New Meeting-House on Church Green in Summer Street] in the South-Part of Boston | On 8. d. XI. m. 1716, 17. | A Day of Prayer kept by them, | at their First Entrance | into a New Edifice Erected | by them, for the Publick Worship of God our Saviour. || Boston : Printed by J. Allen, for Nicholas Boone, at the Sign of the Bible in Cornhill. 1717. 12mo. Pp. 3-44 The Zealous Christian. *A, B, H, P, W.*

320. Brethren dwelling together in | Unity. | — | The True Basis for an | Union | Among the | People of God, | Offered and Asserted ; | In | A Sermon | Preached at the Ordination of a | Pastor [Elisha Callender], in the Church of the | Baptists. | At Boston in New-England. | On 21 d. III m. 1718. | . . . | With a Preface of the Reverend | Dr. Increase Mather. || Boston : Printed for S. Gerrish in Corn-Hill. 1718. 8vo. Pp. i-iv Preface,



Boston, May 28. 1718. Increase Mather; pp. 1-42 Text, Running-title, Good Men United. *A, B.*

321. Early Piety, exemplified in Elizabeth Butcher of Boston, who was born July 14th, 1709, and died June 13th, 1718, being just 8 years and eleven months old. With a Preface by the Rev. Mr. Sewall. Fourth Edition. Sold by Samuel Gerrish. Bookseller in Cornhill Boston. 1718. 16mo. See Massachusetts Historical Collections, xlvii. 357.

322. An Essay to do Good unto the Widow. 1718. *S.*

323. Faith Encouraged. | ——— | A | Brief Relation | Of a | Strange Impression from | Heaven, on the Minds of Some | Jewish Children, | At the City of Berlin, | (In the Upper Saxony.) | And some Remarks, for the | Improvement of so Marvellous an | Occurrence. || Boston: Printed by J. Allen, for T. Fleet. 1718. sm. 8vo. pp. 32. Anonymous. *W.*

324. A | Man of Reason. | ——— | A Brief Essay | to demonstrate | That all Men should hearken to | Reason; | And | What a World of Evil would | be prevented in the World, if | Men would once become so | Reasonable. || Boston: in N. E. Printed for John Edwards, on the South Side of the Town-House in King-Street. 1718. 12mo. pp. 1-34. Anonymous. *M.*

“About Nine years ago I formed a briefe Treatise, which I entituled, *A Man of Reason*. One who pretended much Friendship to me, carried it for *England*, with a declared purpose to publish it there. The French took him, & he Lost all that he had with him. Only one day at his Lodgings in *France*, his Landlord brought this manuscript unto him, telling him *I can gett no Good by it; It may do you some good*. He carried it over to *Bristol* with him; and there left it carelessly in an Hand unknown unto mee. After some years, it was by the mediation of my Friend Mr. Noble, return'd unto me. Here it remained some years, until a religious society of young men, asked me Lately to give them a Sermon; and this was the sermon, which with some other strange circumstances, that at y<sup>e</sup> Instant brought it into my hand, tho' I had Lodg'd it with one that was now gone a voyage from us, I gave unto them. The young men at Last committ it unto the press; and it Looks as if it were designed for some Good in y<sup>e</sup> World.”

325. The Obedient Sufferer. Boston. 1718. 12mo. pp. 42.

*S.*



326. Providence asserted and adored: A Sermon occasioned by the Death of several [Mr. Worthylake, etc.] who were drowned. 1718. Anonymous. S, P\*.

327. Psalterium Americanum. | ——— | The Book of | Psalms, | In a Translation Exactly conformed | unto the Original; | But all in | Blank Verse, | Fitted unto the Tunes commonly used | in our Churches. Which Pure | Offering is accompanied with | Illustrations, digging for Hidden | Treasures in it; And Rules to | Employ it upon the Glorious and | Various Intentions of it. | Whereto are added, | Some other Portions of the Sacred | Scripture, to enrich the | Cantional. || Boston: in N. E. Printed by S. Kneeland, for B. Eliot, S. Gerrish, D. Henchman, and J. Edwards, and Sold at their Shops. 1718. 8vo or 16mo. Pp. i-xxxv Introduction; pp. xxxv-[xxxvi] An Admonition concerning the Tunes; pp. 1-410 Text; pp. 411-426 Appendix. Anonymous. B, H, M.

Some copies have the Prospectus "Proposals | For Printing by | Subscription | Psalterium Americanum," etc., pp. 7. "In this singular publication, which is a close translation of the Hebrew, Dr. Mather has not only disregarded the modern practice of breaking the lines, whether rhymed or not, but he has run out (to use a printer's phrase) the whole matter; so that while each psalm looks exactly like prose, and may be read as such, it is, in fact, modulated so that it may be sung as lyric verse. The learned Doctor says that in the 'twice seven versions' which he has seen, the authors put in as large an Heap of poor Things, which, are entirely their own, — meerly for preserving the *Clink* of the *Rhyme*; Which after all is of small consequence unto a Generous Poem, and none at all unto the Melody of Singing."

The same. The author's manuscript copy as prepared for the press. B.

328. Right Hand of Fellowship of the Churches at the Ordination of Thomas Prince. pp. 72-76. 1718. 8vo. In T. Prince's Sermon.

329. Vanishing Things. | ——— | An Essay, | on | Dying Man; | Known in his Place no more, | When Death hath once removed | him from it. | In | A Sermon | Preached on the Departure of the | Shining, and yet Humble, | Mr. Thomas Bernard, | The late Pastor of a Church | in Andover. | Who expired Suddenly on 13. d. VIII. m. 1718. | In the Sixtieth Year of his Age. || Boston: Printed

by S. Kneeland, for D. Henchman, and Sold at his Shop. 1718. sm. 8vo or 16mo. pp. 35, (1). *B, L.*

330. Concio ad Populum. | ——— | A | Distressed People | Entertained with | Proposals | For the Relief of their | Distresses. | In a Sermon at Boston; made | in the Audience of His Excellency | the Governour, and the General | Assembly of the Massachusetts-Bay, | New-England. | 12 d. I m. 1719. || Boston, New-England: Printed by B. Green, for Benj. Eliot, Sold at his Shop in King Street. 1719. 8vo. pp. 29. Running-title, The Valley of Vision in the Valley of Achor. *A, B, M, P.*

331. Desiderius. | ——— | Or, | A Desireable Man | Describ'd; | In the Characters of One Worthy to be, | A | Man Greatly Beloved. And | An Example of One, who Lived | very much Desired, and has Dyed | as much Lamented; | Given in some Commemoration of the | very Valuable and Memorable | Mr. James Keith, | Late Minister of the Gospel | in Bridgwater; | Who Expired, on 23. d. V. m. 1719. In the | Seventy Sixth Year of his Age. || Boston: Printed by S. Kneeland. 1719. 12mo. pp. 1-34. *B, H, M.*

332. The Duty of | Children, | Whose Parents have Pray'd for them. | Or, | Early and Real | Godliness | Urged; | Especially upon such as are Descended | from Godly Ancestors. | In a Sermon, Preached, on May 19. | 1703. A Day Set apart for Pray- | er with Fasting, in one of the | Congregations at Boston, to im- | plore the Glorious Grace of God, | for the Rising Generation. || The Second Impression. Boston, Printed for J. Edwards & B. Gray, at their Shops in King-street. 1719. 12mo. P. (41) title-page; pp. 43-46 The Preface; pp. 47-99 Text, with running-title, Lessons of Godliness, for Children of Godly Ancestors. The whole being pp. 41-99 of Increase Mather's Sermon, The Duty of Parents to Pray for their Children. *B, P.*

333. Genethlia Pia; Or, Thoughts for a Birth-Day. Boston. 1719. 12mo. pp. (2), 37. Anonymous. *B.*

334. A Glorious Espousal. A Brief Essay to Illustrate the Marriage, wherein Our Great Saviour offers to Espouse unto Himself the Children of Men; And there upon to Recommend . . . a Good Carriage in the Married Life. An Essay . . . Seasonably to be presented, where a Marriage is upon a Celebration. Boston: Printed by S. Kneeland, for B. Gray. 1719. 12mo. pp. 46. Anonymous. *B, P\*.*

335. History of Seasonable Interposition Especially Relating to the Fifth of November. Boston. 5 d. IX m. 1719. pp. 34. n. t. p. *P.*

336. Letter to Rev. Thomas Bradbury Septemb 7. 1719. Prefixed to Bradbury's Necessity for Revealed Religion. pp. xix—xxiv.

337. A Letter, Boston, Nov. 4. 1718, giving the "Character of the Inhabitants of New England, and of Col. Shute, their present Governour," Nov. 4, 1718. Fol. broadside. Taken from the Flying-Post or Post-master. From Thursday, May 14, to Saturday May 16, 1719. No. 422. *H.*

338. Mirabilia Dei. | ——— | An Essay | On the very | Seasonable & Remarkable | Interpositions | of the | Divine Providence, | To | Rescue & Relieve | Distressed People, | Brought unto the very Point | of Perishing; Especially relating | to that Twice-Memorable | Fifth of November. | Offered in the Audience of His Ex- | cellency the Governour | and the General Assembly of | the Massachusetts-Province, New- | England, On the Fifth of | November. 1719. || Boston, Printed by B. Green, Printer to His Excellency the Governour & Council. 1719. sm. 8vo or 16mo. pp. 34. *A, W.*

339. A New-Year Well-begun. | ——— | An | Essay | Offered on | A New-Years-Day, | To Provide a | Good Work for such a Day, | And Advise, | How a Good Year may certainly | follow the Day. | ——— | Boston January 1. 1718—19. || New-London: Printed and Sold by T. Green. 1719. 16mo. Pp. 1—2 [Dedication] To John Winthrop, Esq. 2. d. XI. m. 1718, 19; pp. 1—29 Text; p. (1) New-Years-Day. From Sir Richard Blackmore's Collection of Poems, Printed at London, Anno 1718. *B, H, M.*

340. The Religion of an Oath. | ——— | Plain Directions [Delivered At Boston: In the Audience of the | General Assembly. | 20 d. IX m. 1718.] | How the Duty of | Swearing, | May be Safely Managed, | When it is Justly Demanded. | And | Strong Persuasives | To avoid the Perils of | Perjury. | Concluding with a most Solemn Expla- | nation of an Oath, | which the Laws | of Denmark have provided for the con- | sideration of them, whom an Oath | is propos'd unto. | ——— | Published at the Desire of Some, who | apprehend Oaths to be too frequently | and faultily trifled with. || Boston, N. E. Printed by B. Green, for D. Henchman, Sold at his Shop. 1719. 8vo. pp. 1—30. Anonymous.

*B, H, M.*

341. Sincere Piety described, and the Trial of Sincerity assisted. 1717. *P\*, S.*

342. A | Testimony | against | Evil Customs. | Given by Several Ministers of the Gospel. || Signed by Cotton Mather, Benjamin Wadsworth, Benjamin Colman. With the Concurrence of others Ministers of Boston. || Boston: in N. E. Printed by Samuel Kneeland, for Samuel Gerrish, and Sold at his Shop in Corn-Hill, near the Old Meeting-House. 1719. 4to. pp. 1-4. *H, P.*

343. The Tryed Professor. | ——— | A very Brief Essay, | To Detect and Prevent | Hypocrisy, | And make sure of | Sincerity, | In the Profession of | Religion. | A Plain, Short, and Useful Manual | for the | Self-Examination | Which every Christian has Frequent | and Solemn Occasion for. || Boston: in N. E. Printed by S. Kneeland. 1719. sm. 8vo. pp. 16. Running-title, A Manual for Self-Examination. Anonymous. *W.*

344. Vigilius. | ——— | Or | The Awakener, | Making a Brief Essay [XV. d. I. m.], To Rebuke first the | Natural Sleep | Which too often proves a Dead Fly, | in the Devotions of | them that indulge it. | And then the | Moral Sleep, | Wherein the Souls of Men frequently | Omit the Duties, and Forfeit the Com- | forts, of Religion In Earnest. || Boston: Printed by J. Franklin. 1719. 8vo. pp. 14. Anonymous. *A, B, H, M, P.*

345. A Voice from Heaven. An Account of an uncommon Appearance in the Heavens, with Remarks upon it. 1719. Anonymous. *P\*.*

346. Youth Advised: An Essay on the Sins of Youth. 1719. *S.*

347. A Brother's Duty: An Essay on every Man his Brothers Keeper. 1720. *S.*

348. Coheleth. | ——— | A Soul | upon | Recollection; | Coming into | Incontestible Sentiments | of | Religion; | Such as all the Sons of Wisdom, | will and must forever Justify. | ——— | Written by a Fellow of the | Royal Society. | ——— | Offering the Advice of a Father | going out of the World, unto a | Son coming into it. || Boston: Printed by S. Kneeland, for S. Gerrish, and Sold at his Shop. 1720. 12mo. pp. 44. Running-title, Right Sentiments of Religion. Anonymous. *M, P.*

349. Detur Digniori. | ——— | The Righteous Man | described & asserted | as the | Excellent Man; | and | The Excellencies of

such | an One demonstrated. | In a Sermon, upon the Death | of  
the Reverend | Mr. Joseph Gerrish, | Late Pastor to the Church  
in | Wenham: | Who was Received, where the weary | are at Rest ;  
On the 6 d. XI m. 1719. | In the Seventieth Year of his Age. ||  
Boston: Printed by B. Green. 1720. sm. 8vo or 16mo. pp. 29.

*A, B, M.*

350. Letter (supposed) "To The Hon<sup>e</sup> Judge Sewall" April  
1720. Anonymous. In Massachusetts Historical Society's Col-  
lections, xxxii. 122.

351. The Salvation of the Soul considered . . . With Directions  
. . . and Incentives. Boston. Printed by B. Green. 1720.  
12mo. pp. 22. Anonymous. *B.*

352. Undoubted Certainties. | ——— | Or, | Piety Enlivened |  
From the View | Of what the Living | Do | Certainly Know | of |  
Death Approaching. | In a Sermon [5 d. IV m. 1720.], Preached  
on the | Death of | Mrs. Abigail Sewall, | Who Expired, 26 d.  
III m. 1720. | Ætatis 54 || Boston: Printed by B. Green. 1720.  
8vo. pp. 28. *A, B, H.*

353. The Quickened Soul. A Short and Plain Essay on, The  
Withered Hand Revived and Restored. Boston: Printed by B.  
Green. 1720. 12mo. pp.(2), 20. Anonymous. *B.*

"Aimed, more Particularly at the Direction of them whose  
Conversion to Piety may be in Danger, thro' wretched and foolish  
*Pamphlets*, which the Enemies of Grace & of Souls, industriously  
scatter about the Country." It perhaps refers to John Checkley's  
"Choice Dialogues between a Godly Minister and an Honest Coun-  
tryman, concerning Election and Predestination," published anony-  
mously in 1720.

354. A Year and a Life Well Concluded. A brief Essay, On  
the Good Things Wherein The Last Works Of a Christian, may  
be, and should be, His Best Works. A Sermon Preached on the  
Last Day of the Year, 1719. Boston: Printed by S. Kneeland,  
for B. Gray, at the Corner Shop on the North side of the Town-  
House. 1719-20. 12mo. pp. 24. Anonymous.

355. The Accomplished Singer. | ——— | Instructions | How the  
Piety | of | Singing | with a | True Devotion, may be | obtained  
and expressed; the Glo- | rious God after an uncommon | manner  
Glorified in it, and His | People Edified. | Intended for the Assist-  
ance of all that would | Sing Psalms with Grace in their Hearts ; |

But more particularly to accompany the | Laudable Endeavours of those who are | Learning to Sing by Rule, and seeking to pre- | serve a Regular Singing in the Assemblies of | the Faithful. || Boston: Printed by B. Green, for S. Gerrish, at his Shop in Cornhill. 1721. sm. 8vo or 16mo. pp. 24. Anonymous. *H, W.*

Pasted on the reverse of the half-title is "An Attestation From the very Reverend Dr. Increase Mather," and on the reverse of the title-page, "A Proposal" by the author.

356. An Account of the Method and further Success of Inoculating for the Small Pox in London. Boston. 1714. 8vo.

S. Mather's list enters this under 1721. Anonymous.

"Thomas says there were two editions, but I have been unable to find either." — J. Sabin.

357. The Ambassadors Tears. | — | A | Minister of the Gospel, | Making his Just and Sad | Complaint | Of an | Unsuccessful Ministry. || Boston: Printed and Sold by T. Fleet. 1721. 12mo or 16mo. pp. 27. Anonymous. *M.*

358. American Sentiments on the Arian Controversy. London. 1721. 8vo. *S.*

359. The | Christian Philosopher: | A | Collection | of the | Best Discoveries in Nature, | with | Religious Improvements. || London; Printed for Eman. Mathews at the Bible in Pater-Noster-Row. 1721. 8vo. Pp. iii–vi Dedication To Mr. Thomas Hollis, Merchant in London. London, Sept. 22. 1720. Tho. Bradbury; pp. vii An Index; p. (1) Books lately Published; pp. 1–6 Introduction; pp. 7–304 Text; p. (1) Errata, pasted on the cover.

*A, B, H, P.*

"In a vessel blown off o' Coast last winter, is this week arrived from *England*; — an Hundred of y<sup>e</sup> Books are come. I may glorify God, especially by getting o' Colledges filled with them."

The same. Charlestown. Middlesex Bookstore. J. McKown, Printer. 1815. pp. 1–324. *L.*

360. Genuine Christianity. | — | Or, | A True Christian | Both in Life and in Death, | Glorifying the most Glorious Lord. | A Sermon [17 d. VII. m. 1721.] | On the Departure of | Mrs. Frances Webb, | The Vertuous Consort of | Mr. John Webb, | (A Pastor to One of the Churches in Boston.) Who Expired September 14. 1721. | In the Twenty-Eighth Year of her Age. || Boston: Printed by S. Kneeland, for S. Gerrish, at his Shop in Corn-Hill. 1721. 8vo. pp. 20. *A, B, P.*

361. *Honesta Parsimonia*; | Or, | Time Spent as it | should be. | Proposals, | [26. d. XII. m. 1720.], | To prevent that Great Folly | and Mischief, | The Loss of Time; | And Employ the | Talent of Time | So Watchfully and Fruitfully | that a Good Account may at | Last be given of it. || Boston: Printed by S. Kneeland, for J. Edwards, and Sold at his Shop. 1721. 16mo. pp. (4), 23. Anonymous. *W.*

“Disperse among the Scholars at y<sup>e</sup> Colledge a number of my *Honesta Parsimonia*.”

362. *India Christiana*. | ——— | A Discourse, | Delivered unto the | Commissioners, | for the | Propagation of the Gospel among | the American Indians [On 18. d. XI. m. 1720. A Time Set | apart for Supplications to Heaven for a | Blessing on their Intention, at the House | of Judge Sewall.]. | Which is | Accompanied with several Instru- | ments relating to the Glorious | Design of Propagating our Holy | Religion, in the Eastern | as well as the Western Indies. | An Entertainment which they that are | Waiting for the Kingdom of God | will receive as Good News | from a far Country. || Boston in New-England: Printed by B. Green. 1721. 8vo. Pp. i–ii [Dedication] To the Honourable Robert Ashhurst; pp. 1–48 Text, etc., with running-title, *The Joyful Sound*, reaching to both the Indias; pp. 49–51 *Notitia Indiarum*; pp. 52–55 (doubled) *The Religion which all Good Men are united in*. In Indian & English; pp. 56–61 *Unio Fidelium*. Communications between the Western and Eastern Indias; pp. 62–74 (doubled) Latin & English. To Bartholomew Ziegenbalgh, signed Boston. New-England, Dec. 31. 1717. Cotton Mather; and one in Latin and English; pp. 75–87 (doubled) dated *Tranquebar* the 10 day of December. 1719. John Ernest Grundler; pp. 88–94 Appendix. *The Present Condition of the Indians on Martha’s Vineyard*, Extracted from an Account of Mr. Experience Mayhew, newly Published; and *Corrigenda*, pasted on the last cover of the book.

*A, B, H, M, P.*

“My *India Christiana* being published, I am sending it into several parts of *Europe*, with Designs to serve the Kingdom of God.”

363. A | Letter | to a | Friend in the Country, | Attempting a Solution of the | Scruples & Objections of | a Conscientious or Religious | Nature, commonly made | against the New Way of | receiving the Small-Pox. | ——— | By a Minister in Boston. || Bos-



ton: Printed by S. Kneeland, for S. Gerrish, at his Shop in Cornhill. 1721. 8vo. pp. 13. Anonymous. *H.*

364. A Pastoral Letter, to Families Visited with Sickness. From several Ministers of Boston, At a time of Epidemical Sickness Distressing of the Town. The Third Impression. [Colophon:] Boston: Printed by B. Green, for S. Gerrish, at his Shop near the Brick Meeting-House in Cornhill. 1721. 12mo. pp. 24.

“I putt a Number of the *pastoral Letter to Families Visited with sickness*, into the hands of a pious physician to be prudently dispersed by him in his Visits.”

365. Silentiarius. A Brief Essay on the Holy Silence and Godly Patience, that Sad Things are to be Entertained withal. A Sermon at Boston-Lecture; On the Death of Mrs. Abigail Willard, And the Day before her Interment; who Expired Septemb. 26. 1721. By her Father. Where to there is added, A Sermon on, The Refuge of the Distressed, which was Preached on the Lord's-Day preceding. Boston: Printed by S. Kneeland. 1721. 12mo. pp. 34, 28. Anonymous.

366. Three | Letters | from | New-England, | Relating to the | Controversy | of the | Present Time. || London, Printed for Eman. Matthews, at the Bible in Pater-Noster-Row. 1721. [Price Fourpence.] 8vo. Pp. 3-6 To the Reverend Mr. Thomas Bradbury, Minister of the Gospel in London. Signed Boston in New-England, September 7. 1719. Cotton Mather; pp. 7-27 Some American Sentiments on the great Controversy of the Time. In a Letter from America . . . To the Reverend Mr. William Tong, Mr. Benjamin Robinson, Mr. Jeremiah Smith, and Mr. Thomas Reynolds. Boston, New-England July 1. 1720. Cotton Mather; pp. 28-30 To the Reverend Mr. Thomas Reynolds. Signed Boston, New-England July 1. 1720. Increase Mather; pp. (2) Catalogue of Books Lately published relating to the Doctrine of the Trinity. Anonymous. *H.*

367. Tremenda | ——— | The | Dreadful Sound | with which | The Wicked are to be | Thunderstruck. | In a Sermon | Delivered unto a Great Assembly, | in which was present, a Miserable | African [Joseph Hanno], just going to be Exe- | cuted for a most Inhumane and | Uncommon Murder. | At Boston, May 25th. 1721. | To which is added, | A Conference between a Minister | and the Prisoner, on the Day | before his Execution. || Boston: Printed by



B. Green, for B. Gray & J. Edwards, & Sold at their Shops. 1721. 8vo. pp. 1-40; p. (1) Books printed for and Sold by Benj. Gray. Anonymous. *B, L, W.*

368. A Vision in the Temple. | ——— | The | Lord of Hosts, | Adored; | And the | King of Glory | Proclaimed; | On a Day of Prayer kept [May | 10. 1721] at the Opening of the New | Brick Meeting-House in the North | part of Boston, by the Ministers of | the City, with the Society which | Built it, & this Day Swarmed into it. || Boston, Printed for Robert Starkey, And Sold at his Shop in Fleet Street. 1721. 12mo. pp. 1-25. The half-title is Two Sermons, etc. One by Cotton Mather, and the other by Mr. Benja. Wadsworth. *B, P.*

“It fell unto me to preach the First Sermon in the New Brick Meeting-house. I made it an Opportunity, to glorify my Admirable Saviour, and I concluded y<sup>e</sup> Sermon with a very Solemn Speech, in my Fathers Name as well as my own, taking a Farewel of them. The people publish the Sermon.”

369. The Way of Truth laid out. A Catechism which, as with Supplies from the Tower of David, Arms Christians of all Ages, to refute the Errors which most commonly assault the Cause of Christianity: and To Preserve the Faith once delivered unto the Saints. In Seven Essays. The Second Edition. [Boston:] S. Kneeland. 1721. 12mo. pp. 8, 95, (2). *B.*

This seems to be the second edition, with additions and change of title, of “The Man of God furnished with Supplies from the Tower of David,” entered by Samuel Mather under the year 1706, but printed in 1708. Of the Seven Essays, the First, entitled “The Fall of Babylon,” was appended to “Frontiers well Defended,” printed in 1707, No. 178, with a prefatory note headed “The Protestant Armed from the Tower of David.” At the end of the volume is “The Body of Divinity Versified,” which was (first?) printed in “Maschil,” 1702, No. 121. “An Addition,” pp. 91-95, contains “A Short Catechism for the Conscience, on the Condition of the gospellized Plantations.”

370. The World Alarm'd. | ——— | A | Surprizing Relation, | Of a New | Burning-Island | Lately raised out of the Sea, | near Tercera; | With | A Geographical and Theological | Improvement of So astonishing | an Occurrence. | And | A brief History of the other | Ignivomous Mountains at | this day flaming in the World. |

[Dated Boston, N. E. June 10, 1721 to J. C. Esq.] an Honourable | Fellow of the Royal | Society at London. | From a Member of the Same | Society, at Boston. || Boston: Printed by B. Green, for S. Gerrish, and Sold at his Shop in Corn Hill. 1721. Pp. 1-16 Text; pp. (1-2) Books Sold by S. Gerrish. Anonymous. *B, M.*

“The Eruption of a New *Volcano*, producing an Island in the Sea, near Tercera, is a just Alarum on a Secure & sleepy world. It affords occasion for some Thoughts which may be of Use more ways than one if the minds of sensible people may be entertained with them.

“And behold, At the very time, when I am writing my Thoughts upon the Subject, the Bookseller comes to me, with Desires to have them, that he may give them to the public.”

371. The Angel of Bethesda, | Visiting | the | Invalids | of a Miserable | World. || By a Fellow of the Royal Society. New-London: Printed and Sold by Timothy Green. 1722. sm. 8vo or 16mo. Pp. 1-15 Text, with running-title, Nishmath-Chajim. The Seat of all Diseases & their Cure; p. 16 De Flatibus Humanum Corpus Molestantibus. By another Hand. Anonymous.

*M, W.*

372. Bethiah. The Glory Which Adorns the Daughters of God. And the Piety, Wherewith Zion wishes to see her Daughters Glorious. Boston: Printed by J. Franklin, for S. Gerrish, at his Shop in Cornhill. 1722. 12mo. pp. 60. Anonymous. *B.*

373. Columbanus. | ——— | Or, | The Doves | Flying to the Windows | of their | Saviour. | A Sermon | to a Religious Society | of Young People. | June 4th. 1722. || Boston: Printed by S. Kneeland, for J. Edwards, Sold at his Shop. 1722. sm. 12mo. pp. 24. Anonymous. *B, N.*

374. Divine Afflations. | ——— | An Essay, | To Describe and Bespeak | Those | Gracious Influences | of the | Holy Spirit, | Which | Will Produce & Confirm the Eter- | nal Happiness of those who | find that Blessed Spirit of Life | so Entring into them, and making | Them to Live unto God. || New London: Printed and Sold by Timothy Green. 1722. sm. 8vo. pp. 38. Anonymous. *M.*

375. Love Triumphant. | ——— | A | Sermon | at the Gathering | Of a | New Church, | And the | Ordaining | Of their | Pastor [William Waldron]; | In the North Part of Boston; | May 23.

1722. | With Copies of other Things Offered in the | Public Ac-  
 tions of that Solemn Occasion. || Boston: Printed by S. Kneeland,  
 for Nath. Belknap, at his Shop the Corner of Clarke's Wharffe,  
 and next Door to the Mitre Coffee-House. 1722. 8vo. pp. 1-  
 39; pp. 33-34 being the Charge by Increase Mather, and pp. 35-  
 39 the Right Hand of Fellowship by Benjamin Wadsworth. Anony-  
 mous. *B, H, P.*

376. The Minister. | ——— | A Sermon, | Offer'd unto the |  
 Anniversary Convention | of | Ministers, | From several Parts of |  
 New-England, | Met at Boston, 31 d. III. m. | 1722 | ——— | By  
 One of their Number. | ——— | And published at the Request of  
 them that heard it. || Boston: Printed in the Year 1722. 8vo.  
 pp. 3-45. Running-title, The Services of an Useful Ministry.  
 Anonymous. *A, B, H, M, P.*

377. Pia Desideria. Or, The Smoaking Flax, raised into a  
 Sacred Flame; In a Short and Plain Essay upon those Pious De-  
 sires, Which are the Introduction and Inchoation of all Vital Piety,  
 Delivered unto a Religious Society of Young People; On the  
 Lord's Day-Evening, Aug. 5. 1722. Boston: Printed by S.  
 Kneeland for S. Gerrish, at his Shop in Cornhill. 1722. 12mo.  
 pp. 22. Anonymous.

378. Repeated Admonitions. | In a | Monitory Letter, | About  
 the | Maintainance | Of an Able and Faithful | Ministry; | Di-  
 rected unto those People, | who Sin against | and Sin away the  
 Glorious Gospel, | by not supporting the worthy Dispensers | of it: |  
 First Published some Years ago; and now Re- | printed; | In  
 concomitancy with the pious Concern about | this Matter, ex-  
 pressed by the General Assembly | of the Province. || Boston:  
 Printed by J. Franklin, for S. Gerrish. 1722. 8vo. Anony-  
 mous. *A.*

The same. Boston: Printed for S. Gerrish, near the Brick  
 Meeting House in Cornhill by T. Fleet. 1725. 8vo. Pp. i-iii  
 To the Honourable William Dummer; pp. 1-19 The Text. *M.*

379. Sober Sentiments. | ——— | In an Essay [Boston-Lecture,  
 19 d. V m. 1722.] | upon the | Vain Presumption | of Living &  
 Thriving | In the World; Which does too often possess and  
 poison | the Children of the World. Produced by the | Prema-  
 ture and much lamented Death of | Mr. Joshua Lamb [a student  
 in Harvard College], | Who died (of a Fall received a few Days

before) July 15. 1722. | — | By One of the Ministers in Boston. | — | With an Appendix by another Hand [Thomas Walter]. || Boston: Printed by T. Fleet in Pudding-Lane. 1722. 8vo. Pp. 3-31 A Rebuke upon Vain Presumptions; pp. 32-37 Appendix. Anonymous. *A, B.*

See New England Historical and Genealogical Register, viii. 260.

380. The Soul upon the Wing. | — | An Essay | on | The State of the | Dead. | Answering | That Solemn Enquiry, | How the Children of Men are at | their Death disposed of? | In | A Sermon [North-Boston, Aug. 26. 1722.] | Occasion'd by the Decease of some | Desirable Friends lately Departed. | — | By One of the Ministers in | the North-part of Boston. || Boston, N. E. Printed by B. Green. 1722. 8vo. pp. 24. Running-title, The Soul Departing. Anonymous. *A, M.*

381. A Brief Memorial, | Of Matters, and Methods for | Pastoral Visits. || Boston: Printed in the Year 1723. 4to. pp. 3. *P.*

382. Cælestinus. | — | A | Conversation in Heaven, | Quickened and Assisted, | with | Discoveries | Of Things in the | Heavenly World. | And some Relations of the | Views and Joys | That have been granted unto Several | Persons in The Confines of it. | Introduced by Agathangelus, Or, An | Essay on the Ministry of the Holy | Angels. | And Recommended unto the People of God, by the | very Reverend, | Dr. Increase Mather; | Waiting in the Daily Expectation of his Departure | to that Glorious World. || Boston: Printed by S. Kneeland, for Nath. Belknap, at his Shop the Corner of Scarletts Wharffe, and next Door to the Mitre Coffee House 1723. Pp. i-viii Dedication. To my most honoured Friend, Mr. Thomas Hollis, Merchant, in London; pp. 1-27 Agathangelus, or The Servant of God with his Guardian; pp. i-ii An Attestation, signed Increase Mather. Sept. 4. 1722; pp. 1-162 Cælestinus. Heaven Convers'd withal. Anonymous.

*B, H, M, P.*

383. An Essay on Remarkables in the Way of Wicked Men. Boston. 1723. *S.*

384. Euthanasia. | — | A | Sudden Death | Made [April 14th. 1723] | Happy and Easy | to the | Dying Believer, | Exemplified in | John Frizell, Esq; | Who so Expired, April 10. 1723. || Boston: Printed by S. Kneeland. 1723. 8vo. pp. 27. Running-title, On, Dying very Suddenly. Anonymous.

*A, B, H, M, P.*

“On p. 1, in the handwriting of Dr. Samuel Mather: ‘Donum Dominæ Dorothy viduæ D. Johan Frizel defuncti.’” B.

385. A Father Departing. | — | A Sermon [Preached at Boston, Aug. 25. 1723.] | On the Departure of the | Venerable and Memorable Dr. Increase Mather, | Who Expired Aug. 23. 1723. | In the Eighty Fifth Year of his Age. | — | By One who, as a Son with a Fa- | ther, served with him in the | Gospel. || Boston: Printed by T. Fleet, for N. Belknap, at his Shop near Scarlet’s Wharf. 1723. 8vo. pp. 31. Anonymous. *A, M, P.*

386. A Good Character. | — | Or, | A Walk with God | Characterized [At Boston-Lecture, May 2. 1723.]. | With | Some Dues paid unto the | Memory of | Mr. Joseph Belcher, | The late Reverend | & Excellent Pastor | of Dedham, who Expired April 27. 1723. | — | By One of the Ministers in Boston. | — | With an Elegy by the Reverend | Mr. John Danforth. || Boston, N. E. Printed by B. Green. 1723. 8vo. pp. 24, (3); the last three pages being the Elegy. Running-title, An Holy Walker. Anonymous. *M, P.*

387. The Lord-High-Admiral | of all the Seas, Adored. | — | A Brief Essay | upon the | Miracle of our Saviour | Walking upon the Water. | With | Admonitions of Piety, | Profitable to All; | But very particularly Agreeable to | them, whose Business calls them to | Sailing on the Water [A Glorious Christ Exhibited on the Waters.] In a Sermon Preached, June 7, 1723. At | the Request of a Young Gentleman taking a Voyage to Sea. || Boston: Printed by S. Kneeland. 1723. 8vo. pp. 22. Anonymous.

*A, B, P.*

388. The pure Nazarite. | — | Advice | to a | Young Man, | concerning | An Impiety and Impurity (not easily to be | spoken of) which many Young Men are | to their perpetual Sorrow, too easily drawn | into. | A Letter forced into the Press, by the | Discoveries which are made, that Sad Occasi- | ons multiply, for the Communication of it. || Boston: Printed by T. Fleet, for John Phillips, at his Shop on the South Side of the Town-House. 1723. 8vo. P. (1) The Bookseller To the Reader; pp. 1-19 The pure Nazarite. Anonymous. *A, P.*

389. Valerius: or Soul Prosperity. The Prosperity of the Soul proposed and Promoted. Boston: Printed by T. Fleet, for S. Gerrish. 1723. 8vo. pp. 24. Anonymous. *B.*

390. The Voice of God | in a Tempest. | ——— | A | Sermon | Preached in the Time of the | Storm; | Wherein many and heavy and | unknown Losses were Suffered | at Boston, (and Parts | Adjacent,) Febr. 24. 1722-3. | ——— | By one of the Ministers in Boston. || Boston: N. E. Printed by S. Kneeland. MDCCXXIII. P. (1) The Occasion; pp. 1-19 Text. The whole preceded by the half-title "A | Sermon | Preached at the Time | Of the Late | Storm, | February 24. 1722, 3." Anonymous. *A, M, P.*

391. Some Seasonable | Inquiries [Concerning Episcopacy] | Offered, | For the Consideration and Satisfaction of | them that are willing to Weigh things | in Even Balances. | And for the Establishment of the Re- | formed Churches; Lest being | Led away with the Error of this Day, | they fall from their own Steadfastness. [Boston. Printed in the Year 1723.] 12mo. pp. 12. Without title-page or author: date at the end. Anonymous.

*B, P.*

392. Baptistes. | ——— | Or, A | Conference | About the | Subject and Manner | of Baptism. | Moderately, but Successfully managed, | between a Minister [C. M.] who maintain'd | Infant-Baptism, and [D. R.] a Gentleman who | Scrupled it. | ——— | Now Published, at the Desire and for the Ser- | vice of some Serious Christians, who have | apprehended the Explanation and the Establishment of the Truth in the matter, to | be of some Consequence to the Interests | of Christianity. || The Second Edition. Boston: Printed by T. Fleet, for J. Phillips, at his Shop on the South Side of the Town-House. 1724. sm. 8vo. P. (2) Advertisement; pp. 3-32 Text. *L.*

For first edition see No. 142.

"The mischief which the Anabaptists are doing in the Neighbourhood, putts me upon Abetting and Assisting, the design of some, to reprint my *Baptistes*, and scatter it where there may be occasion for it."

393. The Converted Sinner. | ——— | The Nature of a | Conversion | to Real and Vital | Piety: | And the Manner in which it | is to be Pray'd & Striv'n for. | A Sermon Preached in | Boston, May 31. 1724. | In the Hearing and at the Desire of certain Pirates [Archer and White], a little before | their Execution. | ——— | To which there is added, A more Private | Conference of a Minister | with them. || Boston: Printed for Nathaniel Belknap, and Sold at

his Shop the Corner of Scarletts Wharff. 1724. 8vo. The half-title is, The | Last Sermon | Heard by Certain | Pirates. Pp. (1-2) The Occasion; pp. 1-31 A Repenting Ephraim; pp. 31-47 A Conference between a Minister and the two Pirates, (Archer, and White) the Week before their Execution; pp. 48-49 Remarks on their last Moments. Anonymous. *L, IV.*

“One of y<sup>e</sup> first Things which y<sup>e</sup> pyrates, who are now so much y<sup>e</sup> *Terror of them that haunt the Sea*, impose on their poor Captives, is; *To curse Dr. M—r.* The pyrates now Strangely fallen into the Hands of Justice here, make me y<sup>e</sup> *first Man*, whose Visits & Counsels & prayers they beg for. Some of them under Sentence of Death, Chuse to hear from me, y<sup>e</sup> Last Sermon they hear in y<sup>e</sup> world. The Sermon is desired for publication.”

These pirates, John Rose Archer and William White, executed June 2, 1724, belonged to the crew of the dreaded Captain John Phillips, conspicuous in the capture of whom was John Philmore of Ipswich, great-grandfather of President Millard Fillmore. — S. G. Drake's History of Boston, 570, and Boston Gazette, 1724, June.

394. Decus ac Tutamen. | ——— | A Brief Essay | on the | Blessings | Enjoy'd by a People | That have | Men of a Right Character | Shining among them. | Offered [at Boston Oct. 1st. 1724] in Commemoration of that | Good and Great Man | the Honourable | Gurdon Saltonstall Esq; | Late Governour of Connecticut-Colony | New-England. | Who Expired, at New-London; | Sept 20th. 1724. | In the Fifty-ninth Year of his Age. || New-London: Printed by T. Green. 1724. 16mo. Pp. i-iv Dedication to the Honourable Mrs. Mary Saltonstall, the Sorrowful Relict of the Late Governour of Connecticut. *B, M.*

395. Light in Darkness. | ——— | An Essay [October 11. 1724.] | On the | Piety | Which by Remembering the | Many Days of Darkness, | Will Change them into a | Marvellous Light. | With a Notable Example of it, in a | Young Person | Mrs. Rebeckah Burnel, | In the Seventeenth Year of her Age: | Meeting her Death, with uncommon | Triumphs over it. || Boston: Printed by S. Kneeland, for Nath. Belknap, at the Corner Shop near Scarletts-Wharffe. 1724. 8vo. pp. 20. Anonymous. *G, P.*

396. The Nightingale. | ——— | An Essay | on | Songs among Thorns. | Or the | Supports & Comforts | of the | Afflicted Believer. | ——— | Thankfully Published by One that | has had Ex-



perience of them. || Boston in New-England: Printed by B. Green. 1724. 8vo. P. (1) The Occasion; pp. 1-19 Text. Anonymous. *M.*

“A Godly Woman having been carried thro’ many Afflictions, thought herself bound in Duty to invite her Friends unto a Consort with her in y<sup>e</sup> praises of God her SAVIOUR, and having had a more particular Experience of the Truth in that word; Psal. cxix. 92, *Unless thy Law* had been . . . She desired me to furnish her with a discourse upon it. I did so, and she published it. It is entituled: *The Nightingale,*” etc.

397. Parentator. | — | Memoirs | of | Remarkables | in the | Life | and the | Death | of the | Ever-Memorable | Dr. Increase Mather. | Who Expired, August 23. 1723. || Boston: Printed by B. Green, for Nathaniel Belknap, at the Corner of Scarlets-Wharff. 1724. 8vo. Pp. i-x To the Illustrious University of Glasco. Cotton Mather. Boston, New-England. October 1. 1723; pp. i-xiv Introduction; pp. 1-239 Remarkables of Dr. Increase Mather (234-239 being a Catalogue of his Works); pp. (1-4) Epitaphium; p. (1) Advertisement. Anonymous. *A, B, H, M.*

The same. Boston. 1741. 8vo. pp. 256.

398. Religious Societies. | — | Proposals | For the Revival of | Dying Religion, | By Well-Ordered | Societies | For that Purpose. | With a brief Discourse, Offered | unto a Religious Society, on | the First Day of their Meeting. || Boston: Printed by S. Kneeland, for John Phillips, and Sold at his Shop over against the South-side of the Town House. 1724. 12mo. Pp. 1-8 Proposals; pp. 1-19 Pure and Peaceable Wisdom. *P.*

“In this Essay, there is one thing a little singular. The Sermon in it, is one that I entertained my neighbours withal, before I was a public preacher, when I was but sixteen years of Age. It may be, this is the First Sermon from one of that Age, that has been published.”

399. Stimulator, or the Case of a Soul walking in Darkness. Boston. 1724. sm. 8vo. *S.*

400. Tela Prævisa. | — | A Short Essay [Octob. 4. 1724.] | on | Troubles to be Look’d for. | A Wise | Expectation of, | and | Preparation for, | Troublesome Changes, | Recommended unto the Strangers and | Pilgrims in this Present Evil World. || Boston, in New-England: Printed by B. Green, for Thomas Hancock, and



Sold at his Shop in Ann-Street, near the Draw-Bridge. 1724.  
8vo. pp. 22. *H, M, P.*

“Preaching lately a Sermon on Job iii. 25, — One of the Hearers came to me, for a Copy of it. It was a Sermon which y<sup>e</sup> Death of my Son INCREASE led me to.”

The author afterwards wrote: “Being Sollicitous that the grievous Calamity befalling me in the Death of my poor Son *Increase*, may yeeld Some Revenue of Service to the Kingdome of God; and that the Child, who did so little Good, but much Ill, in all the Days of his Life, may do some Good at his Death; I took y<sup>e</sup> Sermon I preached on that occasion, adding to it another that is agreeable; and with a considerable expence enabled y<sup>e</sup> Bookseller to publish them. While it was, in y<sup>e</sup> press . . . a strange hand of providence made such an Accession from others to my own Disbursements, that I could add a Third Sermon, to y<sup>e</sup> Book, wherein I may yett more notably serve the Designs of piety. All these are concluded, with an Instrument of, a Soul Repenting & returning to God, which is a Copy of a penitent and pertinent writing Left by y<sup>e</sup> poor Child on y<sup>e</sup> Table in my Study, before his going off. So it makes a Bound Book; whereof the Title is: THE WORDS OF UNDERSTANDING. *Three Essays. I. The ΦΙΛΟΜΕΛΑ. With The Notes of Morning-piety. II. The ΕΦΕΜΕΡΟΝ. or, Tears dropt on Dust and Ashes. III. IONAH. or, the Dove in Safety, Occasioned by some early Deaths which require such Notes to be taken of them.*”

401. The True Riches. | — | A Present | of | Glorious and Immense | Riches, | Plainly and Freely Tendered unto | those that are willing to Accept | of them. | In a brief Essay | on the | Unsearchable Riches | of Christ. || Boston: Printed by B. Green, for Nathaniel Belknap, at the Corner of Scarlets-Wharff. 1724. 8vo. Pp. i-vi The Dedication. July 27th 1724. Cotton Mather; pp. 1-31 The True Riches. Anonymous. *B, P.*

“In the Dedication ‘To the Flock of God whereof the Author is the Servant,’ the words ‘particularly, to Mr. Grafton Fevriere’ are interlined in *Mather’s autograph*: and the autograph ‘of Grafton Feveryeare’ is on the title-page.” — Brinley.

“Being by the unhappy Entanglements of my Wifes & her Daughters estates, brought into a Necessity of paying a Debt, of more than Two Hundred pounds, for an Estate which I was never

one penny the better for, and being so exhausted, that I have nothing to pay it, except y<sup>e</sup> Creditor please to take my Library, which tho' so very dear to me above all Temporal possessions, I offer to Deprecedation ; — A little Number of my Flock, generously joined for my Deliverance ; and privately & presently advanced y<sup>e</sup> Sum that was necessary for my Deliverance out of my Entanglements.

“I was thinking, how to Express my Gratitude unto a people, who have so obliged me, & expressed such a Tender care of me. Among other projections for this purpose, I take a Discourse On the *unsearchable Riches of CHRIST*, and with an Agreeable Dedication of it unto the Flock, Declaring what I should be to them and what they have been to me, I am at the expense to publish it : proposing to present it particularly to my Benefactors, with their Names written by my pen in the front of the Dedication. I would hope also, that my Confessions of my Duty, may be found Directions & Incentives unto other pastors for their Duty, when it arrives, as I intend it shall, to many of them. It is entituled, *THE TRUE RICHES,*” etc.

402. *Une grand Voix du Ciel a la France.* 1724. 8.

“I have a strong Apprehension, That *France* is very near a mighty & a wondrous Revolution ; and that it is not easy to do a greater Service for the Kingdome of God, than to Sett before y<sup>e</sup> French Nation, the Horrible Wickedness of that cruel & matchless persecution, w<sup>th</sup> which they have exposed themselves to the tremendous Vengeance of God ; and therewithal to instruct them in the *Only Terms*, which y<sup>e</sup> Friends of a *Reformation* must insist upon, and Exhibit unto them an Incontestible System of *pure and undefiled* religion, and a Scriptural Fulmination upon y<sup>e</sup> Corruptions of Religion with which y<sup>e</sup> Man of Sin intoxicates them. The glorious Lord has helped me to do This, in an Essay, which I put myself unto the Expense of publishing ; under the Title of *Une grande VOIX DU CIEL, A LA FRANCE.* And to apply myself immediately, to methods of getting it convey'd into *France.*”

403. *The Words of Understanding.* | — | Three Essays [Boston, 30. d. VI. m. 1724]; | I. *The Philomela* [30. d. VI. m. 1724.] | With, *The Notes of* | *Morning-Piety.* | II. *The Ephemeron.* | Or, *Tears drop'd on* | *Dust and Ashes.* | III. *Jonah :* Or, *The* | *Dove in Safety.* | Occasioned by some Early | Deaths which require such | Notice to be taken of them. || Boston : Printed

by S. Kneeland, for J. Edwards, & Sold at his Shop. 1724. 12mo. P. (1) The Occasion; pp. 1-105 The Text, pp. 98-105 being Mantissa; p. (1) Advertisement. Anonymous. *M, P.*

“ These Sermons w<sup>re</sup> published & som of y<sup>m</sup> at least Preach’d on occasion of y<sup>e</sup> Loss of *Increase* y<sup>e</sup> eldest son of D<sup>r</sup> *Cotton Mather* of Boston; w<sup>o</sup> hav<sup>e</sup> set sail from Barbadoes s<sup>m</sup>time last Fall for Newfoundland, was never after heard of, & so concluded to be founder’d in y<sup>e</sup> sea.” — T. Prince.

404. An Attestation. pp. 4. Prefixed to A. Mather’s Sabbath-Day’s Rest. 1725. *P.*

405. Christodulus. | — | A Good Reward | of | A Good Servant. | Or, The Service of a | Glorious Christ, | Justly Demanded and Commended, from a | View of the Glory with which it shall | be Recempensd. | With some Commemoration of | Mr. Thomas Walter, | Lately a Pastor to a Church in Roxbury: | Who had an Early Dismission from what of | that Service was to be done in this | World. Jan. 10. 1724-5. || Boston, Printed by T. Fleet, for S. Gerrish, near the Brick Meeting-House in Cornhill. 1725. 8vo. Pp. i-iii To my dear Brother, Mr. Nehemiah Walter, Pastor of the first Church in Roxbury; pp. 1-33 Text, Running-title, The most honourable Service. *A, B, P, M.*

406. Deus Nobiscum. | — | A | Very brief Essay [on a Sacramental Occasion. Sept. 26. 1725.], | On the | Enjoyment | of | God. | Answering the Grand Enquiry | of Piety; | What it is to Find the Glorious God; | and Where He is to be met withal? || Boston: Printed for S. Gerrish, and Sold at his Shop in Cornhill. 1725. 12mo. pp. 24. Running-title, A Manuduction to Blessedness. Anonymous. *P.*

407. Edulcorator. | — | A brief Essay | on the Waters of Marah | Sweetened. | With a Remarkable Relation | of the Deplorable Occasion | afforded for it, | In the Præmature Death of | Captain Josiah Winslow, | Who [with several of his Company] | Sacrificed his Life, in the Service | of his Country; | Engaging an Army of Indians, | May 1. 1724. || Boston: Printed by B. Green. 1725. 8vo. Pp. (1-4) Dedication to the Honourable Col. Isack Winslow, and his Religious Consort; pp. 1-38 Text. *H.*

408. El-Shaddai. | — | A brief Essay [Aug. 3. 1725.], on | All Supplied in an Alsufficient | Saviour. | Produced by the Death | Of that Vertuous Gentlewoman, | Mrs. Katharin Willard, | [The

Valuable Consort of | Josiah Willard, Esq;] | Who Died, Aug. 1. 1725. | In the Thirty-fifth Year of her Age. || Boston, N. E. Printed by B. Green. 1725. 8vo. Pp. i-ii Dedication to Josiah Willard; pp. 1-25 Text. *A, P.*

409. Memoirs | of the Life | Of the | late Reverend | Increase Mather, D. D. | Who died August 23, 1723. [Abridged and altered from the Remarkables of Rev. Cotton Mather.] | — | With a Preface by the Reverend Edmund Calamy, D. D. || London: Printed for John Clark and Richard Hett at the Bible and Crown in the Poultry, near Cheapside. 1725. 4to. Pp. (1-6) The Preface; pp. 1-88 The Life. *L.*

410. The New Settlement of the Birds in New England. In Collections of the Massachusetts Historical Society, xxi. 126-133; also in the Publications of the Prince Society; Andros Tracts, ii. 324-332, under the title of "Political Fables." Anonymous. *H.*

About the time that Increase Mather was preparing an account of his agency in England, Cotton Mather "handed about a Paper of Fables; wherein his Father under the Name of *Mercurius*, and himself under the Name of *Orpheus*, are extoll'd, and the great Actions of *Mercurius* magnified; the present Charter exalted, by trampling on the former, as being very defective, and all those call'd unreasonable that did not readily agree with the New one: and indeed the whole Country are compared to no better than Beasts, except *Mercurius* and *Orpheus*, the Governour himself must not escape being termed an Elephant, tho' as good as he was great, and the Inferiours told by *Orpheus* that the quiet Enjoyment of their Lands, &c. they were beholding to *Mercurius* for. Tho this Paper was judged not convenient ot [to] be Printed, yet some Copies were taken, the Author having shown variety of *Heathen Learning* in it." — Calef, More Wonders, p. 151.

411. The Palm-bearers. | — | A brief | Relation | of | Patient and Joyful | Sufferings; | and of | Death | Gloriously Triumphed over; | In the History of the Persecution | which the Church of Scotland | suffered, from the Year 1660 to the | Year 1688. || Boston: Printed by T. Fleet, for S. Gerrish, near the Brick Meeting-House in Cornhill. 1725. P. (1) Citation; pp. i-viii The Introduction; pp. 1-58 Patient and Joyful Sufferings. Anonymous. *P.*

412. A | Proposal | for an | Evangelical Treasury; | Humbly

tendred unto the Churches. [No title-page. Boston. 1725.]  
4to. pp. 4. Anonymous. *P\**.

413. *Renatus*. | — | A brief *Essay* | on, | A Soul passing |  
From Death to Life; | in a | Translation | from the First Adam |  
to the Second Adam. | And the Mystery of the | Two Adams, |  
Explained, as what all Real & Vital | Christianity turns upon. ||  
Boston: Printed for S. Gerrish, and Sold at his Shop in Cornhill.  
1725. 12mo. pp. 34. Anonymous. *P*.

414. *Virtue in its Verdure*. | — | A | Christian | Exhibited  
as a | Green Olivetree, | in the | House of God; | with a | Char-  
acter | of the Virtuous | Mrs. Abigail Brown: | [The Amiable and  
Memorable Consort | of the Honourable | Samuel Brown, Esq;] |  
Who Expired Feb. 18: 1724, 5. || Boston, N. E. Printed by B.  
Green. 1725. 8vo. Pp. i-iv Dedication to the Honourable Col.  
Samuel Brown; pp. 1-24 The Green Olive-Tree; pp. 25-28  
Appendix. Anonymous. *A, H*.

Mrs. Abigail Brown was the only Child of John Keach, whose  
widow Abigail afterwards married Thomas Clark.

415. *Vital Christianity*: | A Brief | Essay | On the Life of  
God, | in the | Soul of Man; | Produced and Maintained by a |  
Christ living in us: | And | The Mystery of a Christ | within,  
Explained. | With an Exhibition, in which all that | Fear God and  
give Glory to Him, will be | sanctified. || Printed by Samuel Keimer  
[of Philadelphia], for Eleazer Phillips, in Charles-Town in New  
England, and sold at Rice Peter's, in Chesnut-street, Philadelphia.  
1725. 8vo. Pp. (1-3) The Dedication; pp. 1-30 The Text;  
p. (1) Advertisement of an Almanac. Anonymous. *P*.

416. *Zalmonah* [Begun April 18. 1725.] | — | The Gospel  
of the | Brazen Serpent, | In the Mosaic History. | Offered | With  
some Uncommon Sentiments | upon it; | And With moving Exhi-  
bitions and | Commendations of the Glorious | Redeemer, by whom  
we are | in Wondrous Methods, | Delivered from what the Old |  
Serpent has brought upon us. || Boston: Printed for J. Phillips, and  
Sold at his Shop on the South-side of the Town-House in King-  
Street. 1725. 8vo. *P*. (1) Introduction; pp. 1-106. Anony-  
mous. *P*.

417. *The Choice of Wisdom*. | — | A | Brief and Plain Es-  
say [At the Lecture in Roxbury. Aug. 31. 1725.] | on the | Best of  
Blessings, | To be Obtained | By the Chusing of them | and Ask-

ing for them. | — | Designed to be left in the Hands | of those  
whom the Pastoral | Visits take notice of. || Boston: Printed for  
Thomas Hancock, and Sold at his Shop in Ann-Street, near the  
Draw-Bridge. 1726. 12mo. pp. 23. Anonymous. *P.*

418. The Comforts of one walking thro' the Valley of the  
Shadow of Death. 1726. *S.*

Perhaps the same as No. 423.

419. Diluvium Ignis. | — | De | Secundo ac Optando | Je-  
hovæ-Jesu | Adventu; | Deque | Secundo ac Tremendo | Illum  
Comitante | Diluvio; | Atque de Fine omnium instante; | Monita  
quædam Scripturaria, | et Salutaria, atque summe | Necessaria: |  
Mundo alte consopito, et hæc | porro omnia susque deque ha- |  
bituro oblata. || s. l. Editur, A. D. Vulgariter, 1726. Realiter,  
1729. Boston. 8vo. pp. i-xv. Anonymous. *H, M, P.*

420. Ecclesiæ Monilia. | — | The | Peculiar Treasure | of  
the | Almighty King | Opened; | And the Jewels that are made  
up | in it, | Exposed. | At Boston Lecture, July 14. 1726. | Whereof  
One is more particularly | Exhibited, in the Character of | Mrs.  
Elizabeth Cotton, | Who was Laid up a few Days before. | And  
Certain Instruments and | Memorials of | Piety, | Written by that  
Valuable & Honourable | Gentlewoman. || Boston, Printed for  
Daniel Henchman, and Sold at his Shop in Cornhill over against  
the Brick Meeting House. 1726. 8vo. pp. 42. Running-title  
of pp. 1-27 A Rich Cabinet Opened. Anonymous.

*A, B, G, H, M, P.*

Mrs. Cotton was the widow of Reverend Roland Cotton, H. U. 1685, and sister of Gurdon Saltonstall, H. U. 1684.

421. Fasciculus Viventium. | — | Or, | All Good Wishes |  
in One. | A brief Essay | on, | A Soul Bound up in the Bundle |  
of Life; | As the Best Thing, and, All the | Good, that can be  
wished for. || Boston: Printed by T. Fleet, for Alford Butler,  
at the lower End of King-Street, near the Crown Coffee-House.  
1726. sm. 8vo. pp. 24. *P.*

422. A Good Old Age. | — | A Brief Essay | on | The  
Glory | of | Aged Piety. | Humbly Commended and Present- | ed  
unto Them, whose Arrival | to, or near, Sixty, ranks them | among  
The Aged. || Boston: Printed by S. Kneeland and T. Green, for  
S. Gerrish, in Cornhill. 1726. 8vo. pp. 1-42. Anonymous.

*A, B, H, P.*

423. Hatzar-Maveth. | — | Comfortable Words ; | In a Short Essay [Sept. 18. 1726.] | on | The Comforts | Of One Living to God, | But Walking through the Valley | of the | Shadow of Death ; | And finding it no more than a Shadow | of Death. || Boston. 1726. 12mo. pp. 28. Running-title, A Child of Light Singing in the Dark Valley of Death. Anonymous. *P, W.*

See No. 418.

424. The Instructor. 1726. *S.*

425. Lampadarius. | — | A very brief Essay, | To Show the | Light, | Which Good Men have in | Dark Hours | Arising to them. | — | Now Published as a Monument and | Instrument of Gratitude un- | to Heaven ; At the Desire and | Expense of One, whom God, under a Dispensation full of Dark- | ness, has graciously appeared for. || Boston: Printed in the Year 1726. 12mo. pp. 24. Running-title, The Children of Light. Anonymous. *P.*

426. Manuductio ad Ministerium. | — | Directions | for a | Candidate | of the | Ministry. | Wherein, First, a Right Founda- | tion is laid for his Future Improvement ; | And, Then, | Rules are Offered for such a Ma- | nagement of his Academical & Preparatory | Studies ; | And thereupon, | For such a Conduct after his | Appearance in the World ; as may | Render him a Skilful and Useful | Minister of the Gospel. || Boston: Printed for Thomas Hancock, and Sold at his Shop in Ann-Street, near the Draw-Bridge. 1726. 8vo. Pp. i-xviii Studiosæ Juventuti, | in Academiis, | Impremis Glascuensi ; Deinde Novanglicanis ; | Nec non in Anglia Nonconformista- | rum intra privatos Parietes Coactis ; Timorem Domini ; | Atque inde | Salutem in Domino ; p. 1 Contents ; pp. 1-147 Text, with the running-title, The Angels preparing to Sound the Trumpets ; pp. 148-149 Filii quum legisset, Gratulatio. *S.* Mather ; pp. 150-151 A Catalogue of Books for a Young Student's Library ; and Eratula. Anonymous. *A, B, H, P.*

The same. Republished under the title Student and Preacher, by John Ryland, A. M., of Northampton. || London: Printed for Charles Dilly in the Poultry. 1781. 8vo. Pp. iii-xx To the Gentlemen and other several Christians in London and the Country, etc. ; pp. 1-207 ; pp. 208-214 A Select Library for a Student of Divinity. By the Editor. *H.*

The same. To which is added A Literal Translation of Dr. Cotton Mather's famous Latin Preface ; with an Abridgment of



Mr. Ryland's Preface to his edition. Carefully Revised and Corrected by a Lover of the Gospel. London: Printed by R. Hindmarsh . . . for T. Scollick, City Road near Moorfields; and J. Matthews, Strand. 1789. 12mo. pp. i-xvi; 1-260. *B*.

427. Nails Fastened. | — | Or, | Proposals of Piety | Reasonably and Seasonably | Complied withal. | A Brief Essay | on | The Conduct | Expected of such as have | had their Duty Proposed | unto them. | — | Designed more particularly to be | Lodg'd and Left, where Pasto- | ral Visits have Watched for | the Souls of a Gospellized People. || Boston: Printed for Joseph Edwards, at the Corner Shop on the North side of the Town House. 1726. 8vo. pp. 1-22. Running-title, Duty & the Time for doing it. Anonymous. *A, B, P*.

428. Pietas Matutina. | — | One Essay more, | to bespeak and engage | Early Piety, | made | on an Occasion taken from the | Early Departure | of | Mrs. Elizabeth Cooper, | at the age of Twenty-Two, | August 7. 1726. By her Father. Boston. Printed for J. Phillips. 1726. sm. 8vo. pp. 46. With a Poem by Samuel Mather.

429. Ratio Disciplinæ Fratrum | Nov-Anglorum. | — | A | Faithful Account | of the | Discipline | Professed and Practised; | in the | Churches | of | New-England. | With Interspersed and Instructive Reflec- | tions on the Discipline of the | Primitive Churches. || Boston: Printed for S. Gerrish in Cornhill. 1726. 8vo. Pp. i-iv An Attestation From the very Reverend Dr. Increase Mather. Boston 10, d. X. m. A. D. 1719. Ætatis, LXXXI; pp. 1-10 Introduction; pp. 1-207 Text; p. (1) Postscript; pp. (2) Table of Contents. Anonymous. *A, B, H, P*.

The same. Edited by T. C. Upham. Portland. 1829. 12mo.

430. A | Serious Address | To Those | Who unnecessarily frequent | the | Tavern, | and | Often spend the Evening | in | Publick Houses. | — | By several Ministers. | — | To which is added | A private Letter'on the Subject, by the | late Rev. Dr. Increase Mather. || Boston, N. E. Printed for S. Gerrish, at the lower end of Cornhill. 1726. 8vo. Pp. i-iv The Preface. Sept. 29. 1726. Signed by Cotton Mather and twenty-two other ministers; pp. 1-26 The Text, with the running-title, Seasonable Advice concerning the Tavern; pp. 27-30 Increase Mather. *B, P*.

431. Some Seasonable Advice unto the | Poor. | To be annexed



unto the | Kindnesses of God, that are dispensed | unto them. || [Boston. 1726.] “Printed by T. Fleet” added in a manuscript note. 12mo. pp. 12. Without title-page or author. *P.*

432. *Suspiria Vinctorum.* | ——— | Some Account | Of the Con-  
dition to which the | Protestant Interest | in the World is at this  
Day reduced. | And the Duty to which all that | would prove them-  
selves | True Christians | must and will count themselves obliged. |  
Briefly laid before the Churches of the | Faithful, by several Min-  
isters of | the Gospel, desirous to do | The Work of the Day. ||  
Boston: Printed and Sold by T. Fleet in Pudding-Lane. 1726.  
12mo. pp. 1-22. Anonymous. *B, H, M, P.*

433. *Terra Beata.* | ——— | A Brief Essay [Boston, May 8.  
1726.], | On the | Blessing of Abraham; | Even the | Grand Bless-  
ing | Of a Glorious | Redeemer, | Which, All the Nations of the  
Earth, | are to Ask for, and Hope for. | And the Promises of it  
Ex- | plained, with some uncommon | Illustrations. || Boston:  
Printed for J. Phillips. 1726. 12mo. *P.* (1) Introduction; pp.  
1-54. Anonymous. *P.*

434. *The Vial poured out upon the Sea.* | ——— | A | Remark-  
able Relation | Of certain | Pirates [William Fly, Henry Green-  
ville, & Samuel Cole] | Brought unto a Tragical and Untimely |  
End. | Some Conferences with them, | after their Condemnation. |  
Their Behaviour at their Ex- | ecution. | And A | Sermon |  
Preached on that Occasion. || Boston: Printed by T. Fleet, for N.  
Belknap, and sold at his Shop near Scarlet's Wharf. 1726. 8vo.  
*P.* (1) Paraphrase by Sir Richard Blackmore; pp. 1-5 A Remark-  
able Relation of a Cockatrice crush'd in the Egg; pp. 6-17 A  
Conference with the Pirates. July 6; pp. 18-27 A Second Confe-  
rence July 9; pp. 28-46 Wisdom In the Latter End. | ——— | A  
Sermon occasion'd by the Condition of the Condemned Pirates,  
July 10. 1726; pp. 47-51 Their Execution. Anonymous.

*A, M.*

435. *Agricola.* | ——— | Or, The | Religious Husbandman: |  
The Main Intentions of | Religion, | Served in the | Business and  
Language | of | Husbandry. | A Work Adapted Unto the Grand |  
Purposes of Piety; | And Commended therefore by a Number | of  
Ministers, to be Entertained in | the Families of the Country. ||  
Boston, Printed by T. Fleet, for D. Henchman, over against the  
Brick Meeting-House in Cornhil. 1727. 8vo. Pp. (1-3) Rec-

ommendation; p. (4) Contents; pp. 1-221; p. (1) Advertisement. "Reader, It was proposed that this Book might have been rendred a yet more Compleat Family-Book, by serving more Explicitly the Interests of Piety in Two Instances, with Two Supplements. I. Family Religion Excited and Assisted. II. A Monitor for Communicants. But because it was found, that these would swell the Book beyond what was at first intended, they are laid aside; And they are to be had by themselves, in Two Single Sheets, at the Booksellers." Anonymous. *B, H, L.*

436. The Balance of the Sanctuary. | — | A Short and Plain Essay; | Declaring, | The True Balance | Wherein Every Thing Should be Weighed, | And, Detecting, | The False Balance | Wherein Many Things Are Weighed, | among the Children of Men. | — | A Lecture; In the Audience of the | General Assembly at Boston, | Oct. 5. 1727. || Boston: Printed and Sold by T. Fleet, in Pudding-Lane, near the Town-House. 1727. 12mo. pp. 24. Anonymous. *A, B, H, P.*

437. Baptismal Piety. | — | Two brief Essays. | I. The Angel of the Waters. | Instructing | The Spectators of the Sacred | Baptism, | Administred in our Assemblies, | How to make it a most Profitable Spectacle. | II. The Angel of the Little Ones | Directing | The Aims and the Frames wherewith | Parents are to bring their In- | fants unto the Holy | Baptism. || Boston: Printed in the Year 1727. 12mo. pp. 48. Running-titles, A Sacred Baptism Seriously look'd upon, and The Infants of the Faithful brought into their Baptism. Anonymous. *H, P.*

Probably the same with what S. Mather calls An Essay towards a Religious Improvement of Baptism, at the sight of Administration. 1727.

438. Boanerges. | — | A Short Essay | to preserve and strengthen the | Good Impressions | Produced by | Earthquakes | On the Minds of People that have been | Awakened with them. | With some Views of what is to be Further and | Quickly look'd for. | — | Address'd unto the Whole People of New- England, who have been Terrified | with the Late Earthquakes; ¶ And more Especially the Towns that have had | a more singular Share in the Terrors of them. || Boston: Printed for S. Kneeland, and Sold at his Shop in King-Street. 1727. 8vo. pp. 53. Running-title, Good Impressions cultivated. Anonymous. *B, H, P.*

439. Christian Loyalty. | — | Or, | Some Suitable Sentiments | On the Withdraw of | King George the First, | Of Glorious Memory, | And the Access of | King George the Second, | Unto the Throne of the | British Empire. || Boston: Printed and Sold by T. Fleet, at his Printing-House in Pudding-Lane, near the Town-House. 1727. 12mo. Pp. 1-2 To the Honourable William Dummer, etc.; pp. 1-24 Christian Loyalty. Boston, Aug. 20. 1727. *A, H, M, P.*

440. The evident Tokens of Salvation. Boston. 1727. 8vo. S.

441. Hor-Hagidgad. | — | An Essay | upon, | An Happy Departure. | Occasioned | By the Decease of the Valuable | Mr. William Waldron, | Late Pastor to one of the Churches in | Boston; | Who Departed, Sept. 11. 1727. || Boston: Printed for S. Gerrish, S. Kneeland, N. Belknap, and B. Love. 1727. Pp. 1-8 To the Hopes of our Flocks; My Younger Brethren in the Evangelical Ministry; pp. 1-28 Text. *A, B, H, M, P.*

442. Ignorantia Scientifica. | — | A brief Essay | on | Mans not knowing his | Time: | the | Just Inferences from it, | and the | Great Advantages of it. | Upon a Special and Mournful | Occasion [The sudden Death of a pious Gentleman, Mr. Samuel Hirst, Jan. 14. 1726, 7.]. || Boston in N E Printed by B. Green, for Samuel Gerrish, the lower End of Corn-hill. 1727. 8vo. pp. 24. Running-title, Instruction fetch'd from Ignorance. Anonymous.

*A, B, H, P.*

443. The Marrow of the Gospel. | — | A very brief | Essay, | on the | Union | Between the | Redeemer | And the Beleever. || Boston: Printed for N. Belknap. 1727. sm. 8vo. pp. 25. Running-title, The Glorious Union. Anonymous. *B, P.*

444. Preface to J. Emerson's Important Duty of a Timely Seeking of God. 1727. 12mo. pp. viii.

445. Restitutus. | The | End of Life Pursued, | And then, The | Hope in Death Enjoyed, | by the | Faithful. | Both of them Described | in A | Discourse | Made upon a | Recovery from Sickness. | Or, The | Declaration | Of One Returning from the | Gates of the Grave. || Boston: Printed for S. Gerrish, at the lower end of Cornhill. 1727. 12mo. pp. 54. Anonymous. *H.*

446. Signatus. | — | The | Sealed Servants | Of our God, | Appearing with | Two Witnesses, | To produce a Well-Estab-

lished | Assurance | Of their being the | Children of the Lord Almighty | Or, | The Witness of the Holy Spirit, | with the Spirit of the Beleever, to his | Adoption of God; briefly and | plainly Described. | — | At Boston Lecture, 1726-7. || Boston: Printed for Daniel Henschman, over against the Brick Meeting-House, in Cornhill. 1727. sm. 8vo or 16mo. pp. 3-40. Running-title, A Well-testified Adoption of God. Anonymous. *A, B, P, W.*

The same. With a Preface | and Appendix | By the Rev. Mr. Crosswell. | — | The Second Edition. || Boston: Printed and Sold by Rogers and Fowle in Queen-Street. 1748. 8vo. Pp. iii-viii The Preface. Boston, Dec. 14. 1747. A. Crosswell; pp. 1-28 Text, with running-title, A Well-testified Adoption of God; pp. 29-31 Appendix. Choice Evangelical Paradoxes taken out of the Works of Mr. Ralph Venning. *A, H.*

447. Some Remarkables on the Peaceful and Joyful Death of Mrs. Abiel Goodwin. Together with a Sermon preached to Young People at the Request of the Deceased. Boston. D. Henschman. 1727. 8vo.

For the second edition, see *Juga Jucunda*. No. 451.

448. The Terror of the Lord. | — | Some Account of the | Earthquake | That shook New-England, | In the Night, | Between the 29 and the 30 of October 1727. | With a Speech, | Made unto the Inhabitants of Boston, | Who Assembled the Next Morning, for | the proper | Exercises of Religion, | On so Uncommon, and so Tremendous | an Occasion. [With An Appendix. Written Saturday, Nov. 4.] || Boston: Printed by T. Fleet for S. Kneeland and Sold at his Shop in King-Street. 1727. 8vo. Pp. 1-3 Remarks upon the Earthquake; pp. 1-6 An Appendix. Author's name on the half-title. Anonymous. *M, P.*

The same. The Second Edition. With a Second Appendix. Printed by T. Fleet for S. Kneeland. 1727. 12mo. pp. (4), 42. *B.*

The same. The Third Edition. With an Appendix and a Further Appendix. Printed by T. Fleet, for S. Kneeland. 1727. 12mo. pp. (4), 42. *B.*

449. Victorina. | — | A | Sermon | Preach'd [23. d. X. m. 1716.] | On the Decease | and | At the Desire, | of | Mrs. Katharin Mather, | By her Father. | — | Whereunto there is added, | A further Account of that | Young Gentlewoman, | By another

Hand. || Boston: Printed by B. Green, for Daniel Henchman, at his Shop over against the Brick Meeting-house. 1727. 12mo. Pp. i-viii The Introduction; pp. 1-86 Text. Anonymous.

H, M, P.

450. The Comfortable Chambers, | ——— | Opened and Visited, | upon | the Departure of that | Aged and Faithful | Servant of God, | Mr. Peter Thatcher, | The Never-to-be-forgotten Pastor | of Milton. | Who made his Flight thither, | On December 17. 1727. || Boston: Printed for J. Edwards, at the Corner Shop on the North-side of the Town-House. 1728. 8vo. Pp. 1-31 Text; p. (1) Advertisement, that this Sermon was "*the last that was ever Preached by the Author, who was willing it should go to the Press, that the World might have a lasting Testimony of the sincere Friendship, Value and Honour he had for the Person commemorated in it,*" and that the Author "*entring into the same Chambers of Blessedness . . . before the first Sheet was finished; it is therefore desir'd, if there be any the least Mistake in the Printing, it may be ascrib'd to the only Son of the Author, who corrected it. S. M.*"; pp. 1-4 Addenda from the Weekly Journal, No. XL. Milton, December 23, 1727. Anonymous. A, B, H, M, P.

The same. Boston: Reprinted by Thomas Fleet, jun. in Cornhill. 1796. 8vo. P. (1) Note; pp. 1-24 Text; pp. 25-26 Addenda; pp. 27-28 Account of Milton. A.

451. Jugu Jucunda. | ——— | A Brief Essay | to Obtain from | Young People, | An Early and Hearty Submission | to the | Yoke of their Saviour, | and His Religion. | With a Relation of the Glorious | Peace and Joy, which brightened | the Dying Hours of | Mrs. Abiel Goodwin, | Who having Born the Yoke in her Youth, | Triumphantly Expired October 3. 1727. | A Sermon Preached [October 15. 1727.] at the Desire | of the Deceased. | ——— | The Second Edition. || Boston: Printed for D. Henchman, at the Corner Shop over against the Brick Meeting House in Cornhill. 1728. 8vo. pp. 1-36. The half-title is, "Dr. Mather's | Remarkables | on the | Peaceful and Joyful Death | of Mrs. Abiel Goodwin," which may have been the title of the first edition.

452. The | Mystical Marriage. | ——— | A Brief Essay, | on, | The Grace of the Redeemer | Espousing | The Soul of the Believer | . . . | Approved by Several Pastors of our Churches, | as a Present, proper, to be offered unto | our Young People; And very

particularly | where the Celebration of a Marriage | affords an Agreeable Occasion for it. || Boston. N. E. Printed for N. Belknap, and Sold at his Shop near Scarlet's Wharf. 1728. 8vo. P. (1) Preface. S. M.; pp. 1-16 A Soul Espoused to the Saviour.

*A, W.*

453. The | Widow of Nain. | — | Remarks | On the Illustrious | Miracle | Wrought By Our Almighty | Redeemer, | On the behalf of a Desolate | Widow. || Boston: Printed in the Year 1728. 8vo. P. (1) To the Reader J. Gee. Feb. 23. 1727, 8; p. (1) "To Mrs. Dorothy Frizzel. Oct. 17. 1724. Cotton Mather"; pp. 1-30 The Text. *M, P, W.*

454. Discipline Practised in the Churches of New England, containing the Principles owned and the Endeavours used by them. Whit-church, Salop. 1823. 8vo.

455. The Life | of | Mr. Thomas Dudley, | Several Times Governor of the Colony of Massachusetts. | Written, as is supposed, | By Cotton Mather. | Edited by Charles Deane. || Cambridge: Press of John Wilson and Son. 1870. 8vo. pp. 20. *A, H.*

The Manuscript from which the above was printed. *M.*

Another edition. New York. 1862. 8vo. In George Adler's Sutton-Dudleys of England and the Dudleys of Massachusetts in New England, pp. 24-38. *H.*

456. Several Letters in Massachusetts Historical Society, Collections, xxxviii. 383-462. *H.*

AUTHORITIES. — American Antiquarian Society Proceedings, No. lxii. 36-45. Andros Tracts, ii. 315-332. R. Calef, More Wonders of the Invisible World. B. Colman, Sermon at the Lecture after the Death of Cotton Mather. S. G. Drake, in New England Historical and Genealogical Register, vi. 10. J. Eliot, Biographical Dictionary, 314. J. Gee, Sermon on the Lords Day after the Death of Cotton Mather. T. Hutchinson, History of Massachusetts Bay, ii. 50. Massachusetts Historical Society, Collections, xxxii. 172; xxxiv. 390; xxxvii. 392, 479; and Proceedings, iii. 288,

322. C. Mather, Magnalia; and Manuscript Diaries. S. Mather, Life of Cotton Mather. New England Historical and Genealogical Register, vi. 10; vii. 345. B. Peirce, History of Harvard University. T. Prince, Funeral Sermon on Cotton Mather. J. Quincy, History of Harvard University. A. H. Quint, in Congregational Quarterly, i. 233. C. Robbins, History of the Second Church, 67, 71, 112. J. Savage, Genealogical Dictionary, iii. 171. C. W. Upham, Salem Witchcraft; and Salem Witchcraft and Cotton Mather. H. Ware, Two Discourses, 49.

## GRINDALL RAWSON.

Born 1659, died 1715, aged 65.

REV. GRINDALL RAWSON, M. A., of Mendon, named "for the sake of the Amiable Archbishop Grindall," was born 23 January, 1659. His father, Edward Rawson, born at Gillingham, in Dorsetshire, England, 16 April, 1615, was married to Rachael, daughter of Thomas Perne, and granddaughter of that John Hooker whose wife was a Grindall, sister to Edmund Grindall, "the most worthily renowned Archbishop of Canterbury" in the reign of Queen Elizabeth. By this marriage he became connected with two of New England's greatest divines, Hooker and Wilson, the latter of them, says Cotton Mather, "having for his Mother a neece of Dr. *Edmund Grindal*," and mentions Wilson as the "good Kinsman of his, who deserves to live in the same Story, as he now lives in the same Heaven with him, namely, Mr. *Edward Rawson*, the Honoured Secretary of the *Massachuset* Colony." He was the fifth and youngest son of the Secretary.

At the son's graduation, President Oakes, in his oration as cited by Mather, after noticing two others of the class, said: "*Tertius Grande quiddam Sonans, Grindallus Rawsonus est; Clarissimo quoque Genere natus; Nam Pater Ejus Honorandus illustrem in R. P. locum tenet; Pietissimus et Ορθοδοξοτατος JOHANNES WILSONUS, Apostolicus plane Vir Proavunculus, Reverendissimusque EDMUNDUS GRINDALLUS, Archi-Episcopus olim Cantuarensis, Sanctissimus Vir, tantumque non in Archi-Episcopatu Puritanus, Abavunculus, fuerunt. Detque Deus, ut Eruditione, Sanctitate, Moribus optimis, WILSONUM et GRINDALLUM exprimat.*"

According to a letter from his wife to Cotton Mather,



“After he had taken his first Degree, he was invited by his Brother-in-Law, the Reverend Mr. *Samuel Torrey*, to come to his House, and Study Divinity there. Which he did, with such Proficiency, that he was advised to Enter upon Preaching. He Preached his first Sermon at *Medfield*, with great Acceptation; and after two Months Occasional Performances at other Places, he received an Invitation,” 4 October, 1680, “to Mendon” “for this yere In order to his further settlement.” It was voted to “give him twenty pound In corrent New England mony and his bord and a hors to be kept for his servis. Tenn pound of the said money to bee paid att or before the 25th of March the other tenn pound att or before the 25th of September next Insuing.

“Oct. 21 Samuel Read agreed to board Mr. Rawson for one year for thirteen pounds, in country pay, at the prices following, viz: Wheat at 5s., Rye 4s., Indian corn 3s. a bushel; butter 6 pence a pound, pork 3d., mutton 3d., beef 2d. half penny, and 12 pound of tallow besides the thirteen pound. Joseph White agreed to keep his horse one year for forty shillings in town pay.”

February 2, 1681, “It was voted that, *if Mr. Rawson settle with us*, he shall have his great Lot laid out before any others that are not already laid out and his Doubling Lot before any others.”

November 14, it was voted to raise a *rate* for the sixteen pounds dew to John Bartlett to be paid when the ministers house is finished, “the one half In Indian Corn att 2 shillings a bushell and the other half in pork at 2 pence a pound.”

“January 18, 1682, Att a general Towne meeting It pased by a Clere vote that Mr. Rawson, for the yere in being shall have forty five pounds for a Consideration of his Labours amungst us; fifteen pounds money starling



of New England, y<sup>e</sup> Rest in such other Country Commoditys as wee pays amungst us, and, if he shall desire a sixt part abatement of the Country prise as it goes between man and man; for the next yere fifty five pounds, fifteen In Corent mony of New England, the Rest in the same specie above, and afterwards as his Necessity shall apparently Call for, and In case any Inhabitant, shall see Reson he shall have liberty to pay all his wholl proportion in mony upon y<sup>e</sup> same abatement.”

July 21. A committee was chosen “to Renew ‘our hold of Mr. Rawson for his continuance with us for the futer, and doe give them full power to acte in behalf of the Towne, as If themselves were present, and to Rest satisfied In what they doe.’”

September 17, 1683, “The Selectmen were instructed to draw up an instrument to convey to Mr. Rawson ‘that land which was formerly Common Land & that Land which was formerly y<sup>e</sup> Ministryes Home lot together with all Meadows belonging to y<sup>e</sup> Ministreye’s Lott & y<sup>e</sup> Lott called y<sup>e</sup> Scoole lot with all privileges belonging to y<sup>e</sup> same.’”

“The Returne of Mr Rawson’s Home Lott” was forty acres; but as the “town could not give a good title to the ministry lot, they voted him thirty acres of land where he shall choose it, and also the improvement of the ministry lot, he to be paid for any betterment he shall have made, ‘as Rashonall men shall judge’ which shall be reimbursed to him or his heirs.”

Rawson was ordained 7 April, 1684. Joseph Emerson, probably H. U. 1675, had preached before him; and Rawson was succeeded by Joseph Dorr, H. U. 1711.

Rawson and the town passed receipts in full for all services and dues 2 November, 1684, and the long continued negotiations were ended. The conclusion seems to have been that he should have his salary collected and

delivered to him, fifteen pounds in sterling New England money and forty pounds in country pay, half in March and half in October; and “a forty acre lott, one Cord of wood yerly, and so pro portionably for Lotts of Lesser quantity to be delivered att his dore.” He was to have more “as God should Inable [them] and the wants of his family [should] call for,” he not removing “without just grounds . . . as shall be judged by a Counsell of Congregationall principals, mutually chosen.”

These terms were modified from time to time according to the emergencies of the people, the distresses from the Indians, and the relinquishments of Rawson. Many details are given in the Annals of Mendon by John G. Metcalf.

Rawson “had been but a very short Time [at Mendon], before the Sectaries from the Neighbouring Town of *Providence*, Laboured to Lead aside the People. While he had his Meeting at One End of the Town, they held a Meeting at the Other End. However, after he had disputed with them Two or Three times, they grew weary and Left the Town. Before he was Ordained, he was invited unto Other Places; where he had a far greater Prospect, for his Outward Comfort in the World, than could be Expected in such a Small Place, where there was but about Twenty Families, just recovering themselves from a tedious War.”

“As he grew into more Years, the Care of the Churches more came upon him. The Unwearied Pains he took for them! There was not a Council for many Years in all the Neighbouring Towns, but he was at it. Also his Voyage, as a Chaplain, [agreeably to an invitation of the General Court, 31 July, 1692,] with the Fleet that went unto *Canada*; and the Half Year he spent in Service for God at *Nantucket*; will not be soon forgotten.

“As for his Pains with his own Flock (*Since Exceed-*

*ingly increased unto more than an Hundred Families*) for more than five and thirty Years; he was a faithful Labourer, in Season and out of Season; in Publick, and in Private; Suiting himself to all Occasions, that he might be Profitable to his Hearers; Especially upon the Death of any, Old or Young. He *Catechised* first in Publick, on the *Lords-days* in the Afternoons. Afterwards he had Set times to *Catechise* in the Week. He divided the Town into *Five Parts*; and every *Friday* there was a Meeting in One or Other of them, where he Preached a *Sermon*; and *Catechised* the Children which belonged unto the Families thereabouts. His Pains in Visiting the *Sick*, were unwearied; His Prayers with them without Ceasing; At which the Neighbourhood would flock to the House where he came, as if it had been to a Lecture. The Constitution of the People, and their affairs, he knew so well; that they thought they could carry nothing on well without him. God made him a Great *Peace-Maker*; So that in all the Thirty five Years of his Continuance in the Town, there was no considerable Difference.”

“He was the Strictest Observer of the LORDS-DAY, that ever I took notice of in my Life; That neither Child, nor Servant, nor Stranger within his Gate, was Permitted any thing, but what tended to *Religion*. He was a Strict Observer of Worship in his *Family*. And the Devotions of his Retirements were such as no Company nor Business might ever put him by. He was a Great Reader of the *Sacred Scriptures*, and might say, *Thy Statutes have been my Songs in the House of my Pilgrimage*. His *Charity* was as Exemplary as his *Piety*. And in his Hospitality, he would often say, *He had rather want Entertainment than Good Company*.

“As for his Labours among the INDIANS, it was Twenty Seven Years since he undertook the Work. It was thought, *Two Years* was Time little Enough to

Learn their Language in. But applying himself to the Business, with Gods Blessing on his Extraordinary Pains, it was not above *Nine Months*, before he Preach'd to the *Indians*, to their good Understanding. Within Two Years, they removed their Habitations, to be so near him, that for a whole Summer his Custome was, when he came from his own English Congregation on the Lords-day, about five a Clock, to take about half an Hours Repose, and then go to the *Indians*; and Pray with them, and Preach to them; so that he performed Three Exercises every Lords-day, while he had Strength to attend them. His Discouragements were Great, in that there was so little Good done among them. He judg'd, a Great Occasion of it might be, the *Strong Drink*, with which some of the English too often furnished them. I think, no Man could bear a greater Testimony against it. And when he could find no other Way to Restrain it, at length he perswaded the Church to *Renew their Covenant*; and a Solemn Day of *Prayer* with *Fasting*, was kept on that Occasion; and this Article was made One of the Engagements, *That whoever should Sell any Strong Drink to an Indian, should be counted a Covenant-breaker; and be dealt withal in the Church accordingly.* Which put a Considerable Stop unto it."

In 1698 he was joined with Samuel Danforth, H. U. 1683, in a commission to visit the several plantations of Indians in Massachusetts, in pursuance of orders from the Commissioners for the Propagation of the Gospel among the Indians in New England and Parts adjacent. The report of their visits, which continued from 30 May to 24 June, is printed in the Collections of the Massachusetts Historical Society, x. 129.

In 1700 he was receiving a salary of twenty-five pounds for preaching to the Indians. The Earl of Bellomont wrote to the Lords of Trade that he was the only one of

the thirteen preaching to them who could talk and preach in their language.

January 8, 1709, "The persons living on Mr. Rawson's farm had liberty 'to build a place for their Relief upon the Sabbath day, between the meeting house and the town pound.' Mr. Rawson's farm was in what is now Uxbridge." According to Metcalf, "The place of Relief was what, in later times, was called a *Noon House*. It consisted of one room with a large hearth in the centre and a square hole in the roof immediately over the hearth. When the weather required it a fire of charcoal was kindled upon the hearth in the morning, and the baskets and pails containing the dinners were arranged upon its outer edge. At noon the room would be found warm and comfortable, and the occupants, having eaten their frugal meal, returned to the meeting house to partake of the spiritual food furnished by the afternoon service. As riding upon horse-back was the principal mode of conveyance, the inevitable horse block always stood near the door of the Noon House."

March 10. "Where as A scoole Master is wanting to teach the Children to Reed, writ and cifer, as the Law Diricts; and Mr. Rawson offering the Towne that if the Towne would Retain a *Latin* Scoole Master for *four* years he would give said Scooll Master his bord all the said time, therefore voted that the Towne accept of sd offer and doe Resolve to Retaine a Latin scoole Master for sd Towne for four years and to give Twenty pounds A year for that service."

August 29. Mr. Rawson had liberty to build a pew for the use of his family, "'between the two middle posts where the Great door is,' the Town to allow him thirty shillings for his present pew."

"Some while before his Death he had an Illness, in which he lay Weak and Languishing almost all the Sum-

mer; And it was very Sinking unto his Spirit, that he was, as he said, *Like a Dead Man among the Living*. But God Restored him to his Publick Ministry; . . . And . . . he Preached Constantly Every Lords-day, till just Three Weeks before his Death," which was "on the Lord's-day about Sun-set, Feb. 6. 1714-15."

Mather says of his friend and classmate: "We generally Esteemed him a truly *Pious Man*, and a very *Prudent One*, and a Person of *Temper*, and every way Qualified for a *Friend* that might be delighted in. We honoured him for his Industrious over-sight of the *Flock in the Wilderness* which had been committed unto him, and the Variety of *Successful Pains* which he took for the Good of those, to whom God had therefore Exceedingly Endeared him. We honoured him for his *Intellectual Abilities*, which procured frequent Applications to him, and brought him sometimes upon our most conspicuous *Theatres*; and we usually took it for granted, that Things would be *Fairly Done*, where he had an hand in the doing of them. We honoured him, for his doing the Work of an *Evangelist* among our *Indians*, of whose Language he was a *Master* that had scarce an *Equal*, and for whose Welfare, his Projections and Performances, were Such as render our loss therein hardly to be repaired. Such *Services* are *Pyramids!*"

Rawson married, in 1683, Susanna, born December, 1664, daughter of the Reverend John Wilson, of Medfield, H. U. 1642. She died 8 July, 1748. Children: 1. Edmund, born 1684, farmer and deacon, settled in Uxbridge; 2. John, 26 April, 1685, died 26 May, 1685; 3. Susanna, 3 October, 1686, married, 1719, Benjamin Reynolds, of Bristol, Rhode Island; 4. Edmon, 8 July, 1689; 5. Wilson, 23 June, 1692, farmer, settled in Mendon, married, 4 May, 1712, Margaret Arthur, of Nantucket, and died 14 November, 1757; 6. John, 1 October,

1695, farmer, settled in Uxbridge; 7. Mary, 22 June, 1699, married, 9 April, 1724, Joseph Dorr, H. U. 1711, Rawson's successor at Mendon, and died 9 April, 1776; 8. Rachael, 6 September, 1701, married Samuel Wood, of Upton, and died in 1790; 9. David, 25 October, 1703, died 18 January, 1704; 10. Grindall, 6 September, 1707, H. U. 1728, of South Hadley, and of Hadlyme, Connecticut, and died 29 March, 1777; 11. Elizabeth, 21 April, 1710, married, (1.) Abner Hazeltine, of Sutton, and (2.) 8 March, 1737-8, James Wood, of Mendon.

A brief obituary of Rawson was printed in the Boston News-Letter, 14 February, 1714-5. Epitaphs on him and his wife are in Metcalf's Annals of Mendon, 171, 172.

## WORKS.

1. Sampwutteahae | Quinnuppekompauaenin. | Wahuwômook oggussemesuog Sampwutteahae | Wunnamptamwaenuog, | Mache wussuk-húmun ut English-Mâne Unnontoowaonk nashpe | Né muttáe-wunnegenúe Wuttinneumoh Christ | Noh asoowesit | Thomas Shephard | Quinuppenúmun en Indiane Unnontoowaonganit nashpe | Ne Quttianatamwe wuttinneumoh Christ | Noh assoowesit | John Eliot. | Kah nawhutche ut aiyeuongash oggusse-mese ontcheteaanun | Nashpe | Grindal Rawson. || Cambridge. Printed by Samuel Green, in the Year 1689. sm. 8vo. Pp. (4), 161 Being A Translation of Thomas Shepard's Sincere Convert.

*W.*

2. Nashauanittue Meninnunk | Wutch Mukkiesog, | Wussese-mumun wutch Sogkoddunganash | Naneeswe Testaments-ash; | Wutch | Ukkesitchippooonganoo Úkketeahogkounooh. | Nekonáe wussukhúmun ut Englishmâne Unnon- | toowaonganit, nashpe ne anue, wunnegenue | Nohtompeantog. | Noh asoowèsit | John Cotton. | Kah yeuyeu qush kinnúmun en Indiane Unnontoo- | waonganit wutch oonenehikqunàout Indiane | Mukkiesog, | Nashpe | Grindal Rawson. | Wunnaunchemookáe Nohtompeantog ut kenugke | Indianog. || Cambridge: Printenooop nashpe Samuel Green, kah Bartholomew Green. 1691. sm. 8vo or 16mo. pp. 13.

A translation of John Cotton's Milk for Babes. *H, W.*



In T. Prince's manuscript catalogue is "T. Shephard. Sincere Convert: in Indian. tr. by J. Eliot, &c: Camb. N. 1689. pp. 161. At y<sup>e</sup> End is added Mr. J. Cotton's milk for Babes: in Indian. tr. by G. Rawson. N. Camb. 1691. pp. 13."

3. A | Confession | of | Faith | Owned and consented unto by the | Elders & Messengers | of the Churches | Assembled at Boston in New England, | May 12, 1680. | Being the Second Session of that | Synod. || Boston. Re-printed by Bartholomew Green, and John Allen. 1699. sm. 4to or 16mo. pp. 161, (4).

Wunnamptamoe | Sampooaonk | Wussampooowontamun | Nashpe moeuwehko- | munganash ut | New-England. | Qushkenu-  
mun en Indiane | Unnontowaonganit. | ——— | Nashpe | Grindal  
Rawson, &c. || Mushauwomuk [Indian word for Boston]. Printeuun  
nashpe Bartholomew Green, kah John Allen. 1699. sm. 4to or  
16mo. pp. 161.

Paged consecutively throughout; the original on the left-hand pages, and Rawson's Indian translation on the right. *H.*

4. Miles Christianus, Or Christians Treated in the Quality of Soldiers. Massachusetts Artillery Election Sermon. Ephes. vi. ii. 12mo. Boston. 1703. *W.*

5. The Necessity | of | A Speedy and Thorough | Reformation, | As it was Discoursed | in a Sermon, Preached before His | Excellency the Governour, the | Honourable Council, and Repre- |  
sentatives of the Province of the | Massachusetts-Bay in New-  
England: | on May 25. 1709. | Which was the Day for Election |  
Of Her Majesties Council | for that Province. || Boston: Printed  
by B. Green, for Benj. Eliot, Sold at his Shop at the Head of King  
Street. 1709. 8vo. pp. 40. *H.*

AUTHORITIES. — M. Blake, Centennial History of the Mendon Association, 85. Boston News-Letter, 1714-15, February 14. S. G. Drake, History and Antiquities of Boston, 457, 553. Massachusetts Historical Society, Collections, x. 129. C. Mather, Magnalia, iii. 41, 50; and Just Commemorations. The Death of Good Men, Considered, iii. 35, 40. New England Historical and Genealogical Register, iii. 201, 300, 303,

304; xix. 160, 161. New York Colonial Documents, iv. 718, 755. T. Noyes, in American Quarterly Register, x. 126, 131. S. R. Rawson, The Rawson Family, 17. J. Savage, Genealogical Dictionary, iii. 510; iv. 585. E. M. Stone, History of Beverly, 213. J. H. Trumbull, in Proceedings of the American Antiquarian Society, No. 61, pp. 55-57. Z. G. Whitman, History of the Ancient and Honorable Artillery Company, 249.



## URIAN OAKES.

Born 1657 (?), died 1679, aged 22.

URIAN OAKES, B. A., probably born in England, and probably son of Urian Oakes, H. U. 1649, died at Cambridge, 3 November, 1679, at twenty-two years of age, "after almost two years languishing by a consumption & was buried y<sup>e</sup> day following."

AUTHORITIES. — J. D. Almanac, 1679, interleaved, in the Library of the Massachusetts Historical Society. J. Farmer, Genealogical Register, 210; and in the American Quarterly Register, viii. 335. L. R. Paige, History of Cambridge, 617. J. Savage, Genealogical Dictionary, iii. 303.

CLASS OF 1679.

Jonathan Danforth,  
Edward Oakes,

James Alling,  
Thomas Barnard.

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Q U Æ S T I O N E S  
IN PHILOSOPHIA DISCUTIENDÆ,

*Sub Reverendo*  
*CRESCENTIO MATHERO*  
*Apud Bostonienses V. D. M.*

Nec non Collegii Harvardini Curatore Vigilantissimo;  
Ac in Comitibus Academicis Moderatore perquam  
Honorando; *Cantabrigiæ Nov-Anglorum*

*Per Inceptores in Artibus*

Die Sexto ante Idus Sextiles MDCLXXXII.

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**A***N Anima Rationalis sit Immortalis?*  
*Affirmat Respondens Jonathan Danforth.*

*An genus Existat extra intellectum?*  
*Affirmat Respondens Edvardus Oakes.*

*An Angeli habeant materiam et formam?*  
*Affirmat Respondens Jacobus Alling.*

*An Anima Rationalis agat inorganice?*  
*Affirmat Respondens Thomas Barnardus.*

His { *Antecedit Salutatoria*  
*et*  
*Accedit Valedictoria.* } *ORATIO.*

## JONATHAN DANFORTH.

Born 1659, died 1682, aged 22.

JONATHAN DANFORTH, M. A., of Cambridge, born 10 and baptized 13 February, 1658-9, was the third and last surviving son of Deputy-Governor Thomas Danforth, of Cambridge, Massachusetts, by his wife Mary, daughter of Henry and Elizabeth Withington, of Dorchester.

According to the Diary of Noadiah Russell, H. U. 1681, "On the 28 of the 2<sup>d</sup> month [April, 1682] Mr. Jonathan Danforth was taken with an extreme bleeding." At the ordination, 15 November, 1682, of Nathaniel Gookin, H. U. 1675, S. Sewall, H. U. 1671, writes, "Mr. Jonathan Danforth, y<sup>e</sup> Dep<sup>t</sup> Governours onely Son, lay by y<sup>e</sup> Wall, having departed on Monday Morn [about two hours before day, 13 November, 1682], of a Consumption." He was buried on the 16th.

AUTHORITIES. — American Quarterly Register, xv. 167. J. Farmer, Genealogical Register, 78. W. T. Harris, Epitaphs from the Old Cambridge Burying-Ground, in Cambridge, 171. New England Historical and Genealogical Register, iv. 185; vii. 57, 58, 318; viii. 54. L. R. Paige, History of Cambridge, 530. J. Savage, Genealogical Dictionary, ii. 8, 9; iv. 618. J. Sewall, MS.; and in the Collections of the Massachusetts Historical Society, xlvi. 20\*.

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 EDWARD OAKES.

Died 1689.

EDWARD OAKES, M. A., was probably the son of Urian Oakes, H. U. 1649, and was the Mr. Oakes who preached at Lancaster, Massachusetts, after its resettlement in 1680 or 1681. From the Cambridge Church Book it appears

that in 1681 and 1682 he preached in Cambridge at least five sermons, for each of which his compensation was ten shillings in money. Noadiah Russell, of the class of 1681, says: "The sixth day of the tenth month [1682], Mr. Edward Oakes took his joirney towards Branford w<sup>th</sup> two men y<sup>t</sup> came to fetch him. Scil: Mr. Frisby and Mr. Stint."

At a town meeting held in New London, 19 November, 1683, a committee was chosen to apply to Mather and Willard, ministers of Boston, for "advice and counsell in attayneing a minister," and in June, 1684, they "gave notice that they had applied to Mr. Edward Oakes, of Cambridge, and received a favorable answer." "The town declared their approbation," and voted him "a salary equal to £100 *per annum*, for so long a time as they could agree together." "He preached in New London about a year, and some preparatory steps to a settlement were taken. But the inhabitants were not unanimous in his favor, and he left the place," probably as early as September, 1685. Afterward he perhaps went to England, and was probably the bearer of a letter, dated "9. 8. 88," from Joshua Moodey, H. U. 1653, to Increase Mather, then in London.

J. L. Bass, in a letter dated 3 October, 1878, cites John Flint's Family Record that "M<sup>r</sup> Edward Oaks dyed 23 October 1689."

AUTHORITIES. — C. A. Bartol, Sermon at the Ordination of G. M. Bartol, 43. J. L. Bass, Letter, 1878, October 3, citing J. Flint's Family Record. F. M. Caulkins, History of New London, 195. J. Farmer, Genealogical Register, 210. A. P. Marvin, History of Lancaster, 125. Massachusetts Historical Society, Collections, xxxviii. 368, 369. L. R. Paige, His-

tory of Cambridge, 617. W. F. Poole, Letter, 1870, August 24. N. Russell, Diary, in New England Historical and Genealogical Register, vii. 54, 58. J. Savage, Genealogical Dictionary, iii. 302, 303. J. Willard, History of Lancaster, in the Worcester Magazine, ii. 316; and Letter, 1861, November 2.

## JAMES ALLING.

Born 1657, died 1696, aged 39.

REV. JAMES ALLING, M. A., of Salisbury, Massachusetts, born 24 June, 1657, was son of Roger Alling, of New Haven, whose wife, Mary, eldest child of Thomas Nash, of New Haven, died 16 August, 1683.

The nuncupative will of the father directs that his son James Alling be brought up to learning.

"At a meeting of y<sup>e</sup> Corporation 14. 3. 77," he was chosen "Schollar of y<sup>e</sup> house." Being from "y<sup>e</sup> colonie of Nox or New haven," he received seven pounds from the Pennoyer Fund, by vote of the Corporation, 3 July, 1679.

January 17, 1681, the "Village" of East Haven, Connecticut, having received encouragement from the General Court, appointed a committee "to speak with Mr. James Alling to know his mind in reference to his settling" there as a minister. He "served them several months, but, contemplating a long journey, he declined the invitation to stay longer with them."

His name occurs several times in Noadiah Russell's Diary in connection with payments made to him.

In 1682 he was invited to preach at Salisbury, Massachusetts, and probably delivered his first sermon there, 17 December. He was ordained 4 May, 1687, being the successor of Wheelwright, and the third minister. He died, 3 March, 1695-6, "after 3 moneths sore sickness with dry Gripes." "He was a gentleman well accomplished and of a sweet disposition."

In 1688 Alling married Elizabeth, born 5-6 August, 1663, daughter of the Reverend John Cotton, of Plymouth, H. U. 1657, and his wife, the daughter of Dr.

Bray, or Bryan, Rossiter. She outlived him, married his successor, Caleb Cushing, H. U. 1692, and died in September, 1743.

AUTHORITIES. — W. G. Brooks, Letter, 1862, February 24. J. Cotton, Manuscript Diary, W. G. Brooks's copy, 45, 138. J. B. Felt, in *American Quarterly Register*, vii. 254, 260. Harvard College Corporation Records, i. 55; iii. 68, 70. J. L. Kingsley, *Historical Discourse*, 91. New Haven Records, in *New England Historical and Genealogical Register*, ix. 357. J. Pike, *Journal in the New Hampshire Historical Society's Collections*, iii. 46; and *Massachusetts Historical Society's Proceedings*, xiv. 129. N. Russell, in the *New England Historical and Genealogical Register*, vii. 54-59. J. Savage, *Genealogical Dictionary*, i. 40; iii. 577, 597.

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## THOMAS BARNARD.

Died 1718, aged 60

REV. THOMAS BARNARD, M. A., born at Hartford, Connecticut, at the age of two or three years moved with his father, Francis Barnard, maltster, and his mother, Hannah, a sister of Matthew and Reynold Marvin, to Hadley, Massachusetts, "where he was brought up at school till he fitted for the College into w<sup>ch</sup> Society he entered Sophomore."

"At a meeting of y<sup>e</sup> Corporation 14. 3. 77 . . . Three pounds given to Thomas Bernard out of m<sup>r</sup> Webbs gift for y<sup>e</sup> yeare following."

July 22, 1680, he began school-teaching at Roxbury. In 1681 he writes: "Of inconveniences I shall instance in no other than that of the school-house; the confused and shattered and nastie posture that it is in, not fitting for to reside in; the glass broken, and thereupon very raw and cold, the floor very much broken and torn up to

kindle fires, the hearth spoiled, the seats, some burnt and others out of kilter, so that one had as well nigh as goods keep school in a hog stie as in it. I thought it good to acquaint you with it, and would entreat to acquaint the rest of the Feoffees therewith."

He continued to teach here till he moved to Andover. January 13, 1682, "it was universally voted" to give him a call to settle there in the ministry. Francis Dane, who died 17 February, 1697, was then the minister in that place. In March, 1683, the town voted to give Barnard "fifty pounds per annum, the one quarter of it in money, the use of the parsonage, and all his firewood, during the time Mr. Dane shall carry on part of the work," after which he was to have the same perquisites as before, with his salary increased to eighty pounds, one quarter of it in money, so long as he carried "on the whole work of the ministry." He appears to have been ordained in 1682 as Dane's colleague.

At this time the meeting-house was at North Andover. In 1707 it was thought necessary to build a new one, and the votes showed that most of the inhabitants resided at the south part of the town. The consequence was a controversy, and the General Court, 2 November, 1708, ordered the town to be divided into two precincts, to have two meeting-houses, etc., "upon all which, Mr. Barnard, the present minister, shall declare his choice of which congregation he will officiate in, and that precinct, north or south, shall fully and wholly perform the past contract of the town with him, and the other precinct or division . . . shall call and settle another minister for themselves." This was the origin of the South Parish in Andover. November 7, 1710, the south precinct petitioned the General Court that Mr. Barnard might be directed to choose his precinct, and the General Court desired him "to do so before the eleventh of December,

or that then the south precinct provide for themselves." He remained in the north precinct.

About the year 1707 the parsonage-house was destroyed by fire, and the town provided a house for Barnard, and fortified it for protection against the Indians. After a few years the town made a grant to enable him to procure a house for himself.

In 1711 the town accepted a proposal from him to receive for his salary forty-two pounds in money, instead of sixty pounds in corn.

He ministered with great acceptance for about thirty-six years. He was attacked with apoplexy between nine and ten o'clock on the 11th, and died on the 12th of October, 1718. October 20 was appointed a day of humiliation and prayer on account of his sudden death and of the people being destitute of a minister. During his ministry two hundred and seventy-five persons were admitted to the church.

His son, John Barnard, H. U. 1709, who succeeded him in the ministry at Andover, writes that "he was by the learned and wise accounted a Gentleman of bright natural parts, admired for his keen witt, which never transgressed the bounds of *Modesty, Charity* and *Purity*, as was observed, his Judgment was Solid, and his memory Tenacious. Nature laid in him a good foundation for learning, upon which he improved very considerably. As to the *Latin & Greek Tongue*, I suppose few in the country Exceeded Him: he was well acquainted with the Philosophy & Logick in reputation in his Day: was no stranger to History: but could discourse entertainingly of the affairs of Kingdoms and Countrys: was a good Divine, and an excellent, judicious preacher. I have read over many of his sermons and they all to me appear pithy and nervous because Scriptural, without any solecism as to the method.



“His piety shone bright, and particularly that part of it, his Humility, the light of his Doctrine joyned with that of his conversation was indeed very forcible and convincing. He was relatively good and desirable.”

December 14, 1686, he married Elizabeth, born 19 January, 1670-1, daughter of Theodore and Ann (Wood) Price. She died 10 October, 1693. April 28, 1696, he married Abigail Bull, who died in 1702. July 20, 1704, he married Lydia Goff.

AUTHORITIES. — A. Abbot, *History of Andover*, 75-77; and *Letter in W. B. Sprague's Annals of the American Pulpit*, i. 198. S. L. Bailey, *Historical Sketches of Andover*, 422, 427, 431. J. Barnard, *Diary*, in the *Congregational Quarterly*, iv. 380, 381. C. K. Dillaway, *History of the Grammar School in Roxbury*, 46, 47, 185. C. M. Ellis, *History of Roxbury*, 53, 57. J. B. Felt, in *American Quarterly Register*, vii. 246. Harvard College

*Corporation Records*, i. 55; iii. 68. *Historical Manual of the South Church in Andover*, 18, 19. S. Judd and L. M. Boltwood, *History of Hadley*, 450. *Massachusetts Historical Society Collections*, x. 170. *New England Historical and Genealogical Register*, iii. 67, 68. R. G. Parker, *Sketch of the Grammar School in Roxbury*, 30. J. Savage, *Genealogical Dictionary*, i. 118, 120. W. B. Sprague, *Annals of the American Pulpit*, i. 198.

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July 9, 1680. “We started out to go to Cambridge . . . about six o'clock in the morning, and were set across the river at Charlestown. We followed a road which we supposed was the right one, but went full half an hour out of the way, and would have gone still further, had not a negro who met us, and of whom we inquired, disabused us of our mistake. We went back to the right road, which is a very pleasant one. We reached Cambridge about eight o'clock. It is not a large village, and the houses stand very much apart. The college building is the most conspicuous among them. We went to it, ex-

pecting to see something curious, as it is the only college, or would-be academy of the Protestants in all America, but we found ourselves mistaken. In approaching the house, we neither heard nor saw anything mentionable; but, going to the other side of the building, we heard noise enough in an upper room to lead my comrade to suppose they were engaged in disputation. We entered, and went up stairs, when a person met us, and requested us to walk in, which we did. We found there eight or ten young fellows, sitting around, smoking tobacco, with the smoke of which the room was so full

that you could hardly see; and the whole house smelt so strong of it, that when I was going up stairs, I said, this is most certainly a tavern. We excused ourselves, that we could speak English only a little, but understood Dutch or French, which they did not. However, we spoke as well as we could. We inquired how many professors there were, and they replied not one, that there was no money to support one. We asked how many students there were. They said at first, thirty, and then came down to twenty; I afterwards understood there are probably not ten. They could hardly speak a word of Latin, so that my comrade could not converse with them. They took us to the library where there was nothing particular. We looked over it a little. They presented us with a glass of wine. This is all we ascertained there. The minister of the place goes there morning and

evening to make prayer, and has charge over them. The students have tutors or masters. Our visit was soon over, and we left them to go and look at the land about there. We found the place beautifully situated on a large plain, more than eight miles square, with a fine stream in the middle of it, capable of bearing heavily laden vessels. As regards the fertility of the soil, we consider the poorest in New York superior to the best here. As we were tired, we took a mouthful to eat, and left. We passed by the printing-office, but there was nobody in it; the paper sash however being broken, we looked in; and saw two presses with six or eight cases of type. There is not much work done there." — J. Danker and P. Huyter's *Journal of a Voyage, etc.*, in the Long Island Historical Society's *Memoirs*, i. 384.

## CLASS OF 1680.

Richard Martyn,  
John Leverett,

James Oliver,  
William Brattle,  
Percival Green.

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### Q U Æ S T I O N E S .

*An Detr Concursus Causæ primæ cum  
omni Causâ Secundâ?*

Affirmat Resp. J. L.

*An Detur Summum Malum?*

Negat Resp. G. B.

*An Mundus sit Ens Necessarium?*

Negat Resp. P. G.

The only notice of the Commencement exercises of this Class which I have found is recorded in a neatly written manuscript volume, which is mentioned among Leverett's Works, at the end of my biographical sketch of him. The three of the Class who appear to have had parts may be known by the initial letters of the names, which were in Latin.

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### RICHARD MARTYN.

Born 1660, died 1690, aged 30.

RICHARD MARTYN, B. A., was born 10 January, 1659-60. He was oldest son and third child of Richard Martyn, of Portsmouth, New Hampshire, one of the founders of the church there, and a leading man in the Province.

June 21, 1689, the graduate was engaged to preach by the town of Wells, Maine, where he had been living several years, and is said to have taught school. He was to be paid yearly “£50 in the produce of the town, . . . pork at two and a half cents a pound, wheat at four shillings a bushel, rye at two shillings and six pence, peas at four shillings, boards at nineteen dollars and staves at seventeen dollars a thousand. He was also to have the use of the parsonage.” December 6 [1690], “M<sup>r</sup> Richard Martin jun: deceased of the smal pox,” at Portsmouth, never having been ordained.

The father was the ancestor of John Martyn, H. U. 1724, Martyn Paine, H. U. 1813, and other graduates.

The family coat of arms may be found in W. H. Whitmore's *Elements of Heraldry*.

AUTHORITIES. — E. E. Bourne, *History of Wells and Kennebunk*, 169. J. Farmer, *Genealogical Register*, 189. J. B. Felt, *History of Ipswich*, 160, 333. N. Gilman, *Interleaved Triennial Catalogue of Harvard College*. J. Greenleaf, *Sketches of the Ecclesiastical History of Maine*, 20. Maine Historical Society, *Collections*, i. 264. New England Historical and Genealogical Register, vii. 124; xxiv. 17. M. Paine, *Letter*, 1862, February 17. J. Pike, *Journal*, in *New Hampshire Historical Society's Collections*, iii. 44; and *Massachusetts Historical Society's Proceedings*, xiv. 127. J. Savage, *Genealogical Dictionary*, iii. 164; iv. 246. J. Wentworth, *Wentworth Genealogy*, i. 116; iii. 448. W. H. Whitmore, *Elements of Heraldry*, 68.

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## JOHN LEVERETT.

Born 1662, died 1724, aged 61.

JOHN LEVERETT, M. A., B. D., F. R. S., Tutor or Resident Fellow, Judge, President of the College, was born in Boston, 25 August, 1662, and baptized, 8 May, 1670. He is commonly spoken of as grandson of Gov-

ernor John Leverett. He was the oldest child of Hudson Leverett, who "maintained but an indifferent character," by his first wife, Sarah, daughter of Bezaleel Payton, or Peyton. He received his early education at the public grammar school in Boston, mostly under the instruction of the famous Ezekiel Cheever. At graduating he delivered the Salutatory Oration in Latin. He studied divinity, and preached occasionally for several years. March 23, 1684-5, he was "chosen Probationer, and . . . desired to take the Care of the Class of Sophimores." September 15, 1685, he was chosen Resident Fellow or Tutor. His classmate, William Brattle, was appointed to a similar office in the same year, perhaps on the same day. They continued together in office more than ten years. The government and instruction of the College devolved on them chiefly during the whole time; and almost exclusively during the four years while President Mather was in Europe; and then they moderated at Commencements. In the year 1686, "there was allowed to" them, "besides the income of the" Charlestown "Ferry, the sume of fifty eight pounds for that year"; but, as they say in a memorial in 1690, "for y<sup>e</sup> years 1687, 88, and 89 (Now Expireing) besides y<sup>e</sup> Ferry we have not received one Penny," though "our Expences have necessariely been as great, our Difficulties more Intricate & our Services more Burthensome then they were Anno 86, Especially these two last years, by Reason of y<sup>e</sup> Rev<sup>d</sup> Mr. Mather's Absence." June 16, 1690, the Corporation agreed that they "should have £50 pr Annum for the years 87. 88 & 89 pd them out of Colledge money beside the Ferry. So as may not be prejudiciall to the Colledge Stocke: These 3 years Expired at the Commencem<sup>t</sup> viz July 1690; or August 1<sup>st</sup> 1690." This arrearage occurred during Andros's administration.

After Andros's deposition, and immediately after his

escape from Massachusetts to Rhode Island, Leverett, Brattle, and others from the College, visited New York. Governor Leisler was greatly alarmed. The circumstances attending their arrival led to the suspicion that they were Andros's confederates, and that Andros was not far off. Leisler sent for them and demanded their pass. They said they had one, but had lost it; they knew nobody but two known Papists, says Leisler, "whereby I suspected them to be really of Sir Edmund's people, and beat the drum." Leisler sent twelve soldiers to search the house where they put up. They brought two portmanteaus, which contained about forty letters, "most of them directed to disapprovers of our actions," writes Leisler; whereupon he alarmed the town, and rallied "about five hundred men courageously armed," and "sent out parties to search for strangers, and for the men of the house where they arrived, being persons who never joined with us to watch and fortify, nor armed in any alarm. The letters being read, and nothing found, we suspected that those of consequence were gone, and so remained upon our guard. In the morning," continues Leisler, "Mr. Lawrence perused a letter from his grandchild, wherein the characters of the said gentlemen were discovered; upon which slender proof, and my charity, I ventured to release the said gentlemen, who confessed we had just cause to suspect them, all things falling out as they did."

In 1692, Leverett and Brattle received the degree of Bachelor in Divinity.

Both of them favored the organization of the Brattle Street Church and Society in Boston, and when the invitation was sent to Benjamin Colman, H. U. 1692, then in England, to become the minister, each of them wrote to him urging him to accept the invitation. Both were liberal in their religious sentiments, and both differed

from what may be called the Mather party. Both were made members of the College Corporation by the College charter of 1692. When this charter was negatived by the King, both held that relation, and were among those who were afterward reinstated in their offices.

Both were elected members of the Royal Society of London, 11 March, 1713.

Toward the close of the seventeenth century began the religious and political controversy which affected the College for many years. November 25, 1696, Brattle was settled in the ministry in Cambridge. Leverett's name was omitted, or struck out, from the original draft of a charter for the College, which was proposed in 1697, and which was drawn up by Increase Mather; but it was restored by the House of Delegates. Brattle's name was also left out of the proposed charter of 1700, and also restored.

Leverett studied and practised law. He was Representative to the legislature. Cotton, H. U. 1698, writes that his class was "obliged to rise at five o'clock in the winter mornings that Mr. L. might seasonably attend the General Court at Boston." In 1700 Leverett was Speaker of the House. Afterward he was member of the Governor's Council. September 8, 1702, he was appointed Judge of the Superior Court, and while holding this office he was appointed, 23 October, 1702, Judge of Probate by Governor Dudley, with whom he was then a great favorite, and to whom he was strongly attached.

In 1704, he and Colonel Townsend, of Massachusetts, with other commissioners from Connecticut, visited the Five Nations to "strengthen the alliance with them, which they did to so good effect that they promis'd to take up the Hatchet whenever the Governor of New York should desire it."

In 1707, Colonel Hutchinson, Colonel Townsend,

and Leverett, all of them members of the Council, were appointed Commissioners, with as full powers as the Governor would have, to superintend and direct the proceedings of the army, which, under Colonel March, had for the most part returned to Casco Bay from an unsuccessful expedition against Port Royal in Nova Scotia. They were to be superintending Counsellors to March, and he was to do nothing without their advice. They embarked about 3 July, and after beating for some time in the morning on a rock, to which they gave the name of Alden Rock, three or four miles from Cape Elizabeth, near Portland, they arrived in the afternoon, 7 July, at Casco Bay. The troops, who were in a mutinous condition, were brought to obedience, and on the 25th sailed again for Port Royal, where they arrived, by the way of Passamaquoddy, on the 10th of August;—a return to Port Royal which was in accordance with the Governor's will. August 15, Leverett writes to his wife: "The most difficult and the most successless service in the world has been imposed upon me. Nothing, I fear, can be compared with the difficulty, but the dishon<sup>r</sup>, that will, unless an infinitely mercyfull providence interpose, redound to my poor Country & Countrymen, from this popularly insisted on design and Expedition. I expect no honour to myself, nor ever did, and I am in no terrour of my dishonour singly, because I haue diligently and carefully, though unsuccessfully, as yet, attended to the duties of my station. Altho' I am the least of the number sent out, I may without vanity, and it will be acknowledged, and can be demonstrated, that I have laboured and drudged, both in thought and deed, more than others." The army landed and continued on shore till the 20th, when they re-embarked, both they and the French being glad to get rid of each other.

October 28, 1707, very soon after the failure of the



expedition, Leverett, while holding the several offices of Lieutenant of the Ancient and Honorable Artillery Company, of Judge of the Superior Court, Judge of Probate, and Counsellor, was unanimously chosen President of the College. This nomination by the Fellows was with "good Confidence that he" would "(when Accepted & Subsisted) Lay aside and Decline all Interfering Offices & Employments and Devote himself to s<sup>d</sup> worke, And by the Divine help be A Very able and faithfull Instrum<sup>t</sup> to promote the holy Religion here practiced and established, by Instructing and fitting for Our Pulpits, and Churches, and Other publick and usefull Services, Such as Shal in this School of the Prophets be Comitted to his Care & charge."

The choice was so satisfactory that, though it was natural for the clergy to expect it would fall on one of their number, thirty-nine of them signed an address to Governor Dudley, expressing their "great Joy," and stating "that no p<sup>son</sup> whatsoever could be more Acceptable to" them; that they were "abundantly satisfied and Assur'd of his Religion, and Learning & . . . Excellent Accomplishm<sup>ts</sup> for that Eminent Service, a Long Experi<sup>e</sup> of w<sup>ch</sup> we had while he was the Sen<sup>r</sup> Fellow of that House, for y<sup>t</sup> under the Wise & faithfull Governm<sup>t</sup> of him and the Rev<sup>d</sup> M<sup>r</sup> Brattle . . . the greatest p<sup>t</sup> of y<sup>e</sup> now rising Ministry in New Engl<sup>d</sup> were happily Educated."

For twenty years the constitution of the College had been in a condition of hazardous dependence on the will of civil rulers; and when the nomination came up for action, in December, 1707, the General Court took occasion to settle the matter by voting that the act of 1650, establishing the Corporation of Harvard College, had "not been repealed or nulled." The number of Fellows, which had grown to fourteen, was reduced to that required by the charter. A salary of one hundred and fifty

pounds was granted to the President elect, "to be paid annually out of the publick Treasury . . . during his Continuance in the s<sup>d</sup> Office, residing at Cambridge and discharging the Proper Dutys to a Presid<sup>t</sup> belonging and entirely devote himself to that service."

January 14, 1707-8, "His Ex<sup>c</sup>y, attended by M<sup>r</sup> Presid<sup>t</sup>, the Fellows and Overseers went into the Hall; and in the Presence of the Schollars, and a Numerous Company of Gent<sup>n</sup> from Severall p<sup>ts</sup> Declared M<sup>r</sup> John Leverett to be the Rev<sup>d</sup> President of the s<sup>d</sup> Colledge; and put the Care of that Seminary into his hands agreeable to y<sup>e</sup> Choice of y<sup>e</sup> ffellows of the House, Approbation of the Overseers and the votes of the Council & Assembly in their Last Session, w<sup>th</sup> the Usual formality; Directing him to Govern that house & the Schollars there with Duty & Allegiance to Our Sovereign Lady the Queen, and Obedience to Her Maj<sup>ty</sup>s Laws." "A Psalm was sung (Choragogo D. Paulo Dudleio) and the *Gloria Patri* closes the whole."<sup>1</sup>

<sup>1</sup> According to Wadsworth's minutes, copied into Leverett's manuscript volume, "The Govern<sup>r</sup> & Council & ministers from the Six Neighbouring Towns were present in the Library; there were the College Charter, Records, Laws with a seal standing upon them; also the College Keys. Many pple were in the Hall below, in the Middle of the Hall a Table was set for the Gov<sup>r</sup> & Council to sit at; things being thus prepared, The Gov<sup>r</sup> Order'd the Library Keeper to carry down (under his right arm) the College Charter, Books of Record, & Laws, & the Seal upon them; He order'd the Buttler to carry down the Keys in his Left hand; then the Gov<sup>r</sup> took M<sup>r</sup> Leverett by the Hand, Led him out of the Library (after the books

& Keys) down into the Hall, where the Books, Seal, Keys were laid on the Table in the Midst of the Hall. The Gov<sup>r</sup> sat down on one side of the Table, & M<sup>r</sup> Leverett over against him; The Council and M<sup>r</sup> Hubbard" [Hobart] "of New Cambridge also sat at the Table. Then Mr. Hobart began with a very serious suitable Prayer, he having Ended, S<sup>r</sup> Sewal made An Oration in Latin; nextly the Govern<sup>r</sup> made a speech in Latin, to M<sup>r</sup> Leverett more especially, declaring how the Corporation had chosen him, the Gov<sup>r</sup> & Council approved him, the Gen<sup>l</sup> Court voted him A Salary So he invested him in his Office, pointing to the Books, Scal, Keys, on the Table, w<sup>ch</sup> he delivered to him as Ensigns of his Office-power. After this M<sup>r</sup> Lever-

By Increase Mather and his son, Cotton Mather, the election of Leverett was almost insupportable. They were disappointed that the choice had not been of one of themselves. Increase Mather never attended a meeting of the Board of Overseers during Leverett's administration, and Cotton Mather but once, and then it was to try to thwart Dudley, whom he hated. Their influence, so far as it was exerted, was to embarrass Leverett's administration, which, though eminently successful, was not carried through without many trials and perils to the institution. It was during his presidency that difficulties between Sever (H. U. 1701) and Pierpont (H. U. 1715) led to consequences that "threatened the dissolution of the college."

ett made a short speech in Latin to the Gov<sup>r</sup> then S<sup>t</sup>: Holyoke made an Oration in Latin. In the next place, M<sup>r</sup>: Danforth Min<sup>r</sup>: of Dorchester went to prayer. In the Last place, part of the 132 Psalm was Sung, [closed with the Gloria Patri,] and thus the Affair was Ended. After the business was thus over, They went to dinner in the Hall, and then every one went his way." The account by Judge Sewall is printed in Quincy's History, I. 493; and in the Collections of the Massachusetts Historical Society, xlvi. 209.

The kind of entertainment at the dinner may be inferred from the following details in the Steward's Accounts:—

|                        | £  | s. | d. |
|------------------------|----|----|----|
| 6 pounds mutton,       | 0  | 1  | 6  |
| Two tongues,           | 0  | 4  | 0  |
| 7 pounds bread,        | 0  | 3  | 6  |
| Onions,                | 0  | 0  | 6  |
| Cranberries,           | 0  | 0  | 8  |
| 6 cabbages,            | 0  | 2  | 0  |
| Turnips,               | 0  | 1  | 6  |
| Parsnips,              | 0  | 1  | 0  |
| Potatoes,              | 0  | 0  | 8  |
| Eggs,                  | 0  | 1  | 6  |
| White sugar,           | 0  | 0  | 6  |
| Beer,                  | 0  | 5  | 8  |
| 10 gallons green wine, | 1  | 7  | 6  |
| 4 gallons Madeira,     | 0  | 18 | 0  |
| 2 gallons Port wine,   | 0  | 14 | 0  |
| 6 glasses,             | 0  | 5  | 6  |
| 2 pounds sugar,        | 0  | 1  | 10 |
| Spice,                 | 0  | 0  | 8  |
| 2 pounds tobacco,      | 0  | 2  | 0  |
| 4 dozen pipes,         | 0  | 2  | 8  |
| 4½ pounds cheese,      | 0  | 4  | 6  |
| 10 mess-meat pies,     | 0  | 7  | 6  |
| 9 mess-apple pies,     | 0  | 6  | 9  |
| Wood,                  | 0  | 5  | 0  |
| Porterage,             | 0  | 5  | 0  |
|                        | 10 | 6  | 6  |

|                                                              | £ | s. | d. |
|--------------------------------------------------------------|---|----|----|
| 24 pounds flour,                                             | 0 | 8  | 0  |
| 14 pounds butter, and 10½,                                   | 0 | 13 | 9  |
| 12 fowls,                                                    | 0 | 7  | 10 |
| 29½ pounds beef, 36 pounds<br>pork, 75 pounds roast<br>beef, | 2 | 0  | 10 |
| 4 turkeys, 36½d.,                                            | 0 | 12 | 2  |

Leverett writes, 28 March, 1709, "I set out for New-York, being in joynt Com̄ission from the Governm<sup>t</sup> with Maj<sup>r</sup> Winthrop to Congratulate the Arrival of My Lord Lovelace, and treat upon the Defence of our ffrontiers, and Concert measures for the Carrying on the Warr against the French and Indians of Canada, and to Induce the Governm<sup>t</sup> of N. York to lay aside their Neutrality, and joyn with" Massachusetts "against the Com̄on Enemy to her Maj<sup>ty</sup>s Interests in America." He got back to "Boston in the beginning of May . . . And w<sup>n</sup> the General Court Sat, besides the Copys of" their "Memorials, presented to My Lord Lovelace, and the Answers return'd by his Council of State to" him and Winthrop, "before returnd to his Ex<sup>c</sup>y Gov<sup>r</sup> Dudley," he "gave acc<sup>t</sup> to the General Assembly of" their "Negotiation." "Upon my return from that service, I betook my Selfe to my Post and busieness at College."

Leverett also took another excursion in October, 1716, with Governor Shute, who had just arrived in Boston, and visited the College on his way to Portsmouth, New Hampshire, where, 23 October, Shute made "publick his com̄ission for that Governm<sup>t</sup>," took "the oaths, and issued a Proclamation for the Continuance of all Officers Civil and Military."

November 12, 1718, Leverett was publicly attacked by Sewall, H. U. 1671, before the Overseers, on the ground that there had been some "Intermission of the Exposition of the Scriptures." Quincy says: "At this time there existed in the Board of Overseers and House of Representatives a party, having for their object to effect a change in the Corporation, either by the voluntary resignation or compulsory removal of some obnoxious members of that board. The schemes of this party extended apparently to President Leverett himself, if we may judge by the nature of their attacks, and by their

refusal of grants for his necessary support. . . . On the 6th of December, 1720, President Leverett addressed a supplicatory letter to the House of Representatives, stating his difficulties, inconveniences, discouragements, and 'want of necessary support.'" It was altogether unheeded. He began to infer it was their intention to "starve him out of the service." If such be "their mind," he writes, "it is but letting me know, and I will not put the House to exercise that cruelty." Paul Dudley, H. U. 1690, improved the moment to assail him by stating that he "had not given three expositions in the Hall for a twelve month." Leverett replied, 15 December, that "it was false."

In 1715, "in consideration of the extraordinary scarcity and dearness of provisions, and other necessaries of house-keeping," the House had, for the current year, added £40 to his allowance; and again, in 1720, they voted to him a grant of £50; but, 8 September, 1721, they negatived a motion to make him an allowance of £30.

June 23, 1721, Sever, H. U. 1701, and Welsted, H. U. 1716, Tutors, improved the occasion, and presented to the Overseers a memorial, claiming seats as members of the Corporation, by virtue of being Fellows and actual residents at the College, engaged in the business of instruction, and receiving a stipend. This memorial opened the whole question whether what is now called the College Faculty should by virtue of their offices be members of the Corporation. The discussion was continued, at times with warm altercation, for more than two years; and the prosperity, if not the existence, of the College would have been imperilled if it had not been for the firmness and conscientiousness with which Colman, H. U. 1692, Wadsworth, H. U. 1690, and Appleton, H. U. 1712, who were members of the Corporation, supported the principles maintained by Leverett.

This memorial, too, was introduced amid the agitating questions and altercations growing out of the liberality of the Corporation, and the illiberality and bigotry of the Overseers, concerning the Professorship of Divinity which Hollis had proposed to found. These attempts to change the charter terminated, in 1723, in the complete triumph of the Corporation.

While these matters were in agitation, it was thought a favorable moment to commence in the Board of Overseers measures strongly indicating discontent with the state of the College. Ten articles, three of them having reference to the general conduct of the College, and seven exclusively to its religious and moral condition, indicating very distinctly the points on which there existed, or was a disposition to create, suspicions, were drawn up and reported by a committee, 30 September, 1723, as proper for a Visitation of the College by the Overseers to proceed upon.

For some months before this, as appears from statements in the bill of his physician, Dr. Henry Hooker, Leverett's health, which may have been affected by these vexatious trials, had begun to fail. In 1722 he was in Boston under the treatment of Doctor Boylston. After this he "comes up again, and complains that he is sick at stomach and has asthma." May 2, 1724, according to Sewall, "he went to bed seemingly pretty well, wak'd early and complain'd of pain. He seemed to goe to sleep again; was found dead in his bed betw. 6 and 7 A. M." Again Sewall writes, "When he was call'd to pray in the Hall Lord's day morning, May 3, was found dead in his Bed." May 6 he was buried. "Bearers, His Honor the L<sup>t</sup> Gov<sup>r</sup>, Col. Tailer; Sewall, Dr. Mather; Wadsworth, Colman. Gloves, Rings, Scutcheons. The Corps was first carried into the Hall, the whole Funeral Solemnity moving thither. There it was set down; and Mr. Welsted made a Funeral Oration in

Latin; w<sup>ch</sup> was performed well, considering the greatness of the Occasion, and Short Warning. Then the Cavalcade proceeded again, and by reason of the length of it; The Fellows and Students going before; and the Mourners, & others, following after, were fain to proceed near as far as Hastings before they return'd. Was laid in a brick grave. . . . Mr. Appleton & Mr. Wadsworth Preach next Sabbath. Mr. Colman Sabbath After. All gave him a great Character as I am informed." In opening the Court at Cambridge, 28 July, Sewall spoke of him as having been "an Ornament to that Bench, and to the Probat Office. Mention'd his excellency in governing the Students of the College, with great Sweetness and Candor tempered with Convenient Severity." The Latin inscription over his grave is printed in W. T. Harris's Epitaphs, and in the Leverett Memorial.

After sixteen years of faithful and laborious service on a salary of one hundred and fifty pounds, exclusive of the grants which have been mentioned, he died in debt upward of two thousand pounds, for the payment of which his daughters were obliged to sell the mansion-house which had descended to them from their great-grandfather.<sup>1</sup>

<sup>1</sup> While Leverett was engaged in the affairs of the College he was also interested in another subject which occupies an important place in the history of Maine for a century afterwards. The Council established at Plymouth in England made, 23 March, 1630, to John Beauchamp and to Thomas Leverett, the President's great-grandfather, a grant of land equal to thirty miles square, called Lincolnshire, or Muscongus Patent, all of which became vested in the President. The settlement of it had been often interrupted and delayed

in consequence of the wars with the Eastern Indians. After the peace of Utrecht, Leverett projected the resettlement of the "Land with all possible Vigour and Despatch; but in regard all the old Settlements were demolished, apprehending the Undertaking too Extensive for a single Person, he invited several" men of property to become associated with him. To strengthen his title, he bought, 13 August, 1719, of Spencer Phips, heir and adopted son of Sir William Phips, the Indian deed which Sir William Phips had received from the Indian



The daughters and heirs, in a memorial to the General Court in 1726, state that their father had been necessitated to "sink his Yearly Rent in his own Estate," and "to fall in debt *One Hundred Pounds* per Year during the Time of his being President," and that, the President's house having been pulled down to make way for the new college, Massachusetts Hall, he had been subjected for four years to the additional expense of twenty pounds rent, and that rent for two months was due for their house while occupied by President Wadsworth. Although the Council transmitted to the House the memorial, with a message that the justice and honor of the General Court were concerned in making compensation, they voted only "thirty pounds to the petitioners in full satisfaction of and in answer to the petition," declaring that of this sum twenty pounds were for arrearages of salary occurring in the month antecedent to the President's death, and ten pounds for the two months' rent due as above stated.

Quincy says that Leverett's administration, "in circumstances of great delicacy and difficulty, reflected an honor on his name and character, which his contemporaries almost unanimously acknowledged, and which has been

chief, Madokawando. By deeds of 14 and 15 August, 1719, the property was divided into thirty equal parts among the associates, and the company afterwards became known as "The Twenty Associates of the Lincolnshire Company." The extensive tract is often called the Waldo Patent, and became the scene of many important historical events. The most important settlements were at Warren and Thomaston, on the St. George's River. At the latter place, and almost precisely on the spot where the fort was built, General

Knox erected a mansion, which at the time was the most splendid in Maine, and there he died. A very instructive account of the historical events in connection with this tract of land may be found in Eaton's *Annals of Warren*. A concise early account is printed in the *Journals of the House of Representatives of Massachusetts*, under date of 27 January, 1731-2, and further notices are found in the *Massachusetts Historical Collections*, xxxii. 226. See also Samuel Waldo's *Defence of the Title of the late John Leverett*.



confirmed by the judgement of posterity." He was distinguished for vigorous and active endeavors to increase the funds, enlarge the accommodations, and establish the neglected or dormant claims of the College. A favorable decree in chancery secured the legacy of Hopkins. The bounty of the first Thomas Hollis, beginning in 1719, "flowed towards the College in a continuous stream, enlarging its beneficiary fund, increasing its Library, and at last concentrating in two Professorships, one of Divinity, the other of Mathematics and Natural Philosophy, and amounting to nearly five thousand pounds Massachusetts currency, not including various contributions to the Library." It was Leverett and Colman who suggested to Hollis the establishment of the Professorship of Divinity which he founded. To all this may be added several smaller donations, and the erection of Massachusetts Hall for the accommodation of the increased number of students.

Peirce, deriving many of his ideas from Appleton's Funeral Sermon, says: "His qualifications for the office were not only eminent in degree, but singularly various. . . . He had a 'great and generous soul.' His natural abilities were of a very high order. His attainments were profound and extensive. He was well acquainted with the learned languages, with the arts and sciences, with history, philosophy, law, divinity, politics; and such was his reputation for knowledge of men and things, that, 'in almost every doubtful and difficult case,' he was resorted to for information and advice.

"To his wisdom and knowledge he added great firmness, resolution, and energy of character. His great abilities being consecrated to the service of God and of his generation, he was never deterred by difficulties or dangers from any undertaking, which Providence seemed to impose upon him. He prosecuted his plans with

invincible constancy, diligence, and cheerfulness. The accomplishment of them was frequently the reward of his untiring perseverance; but if at any time his efforts were not attended with success, his strength of mind was equally conspicuous under the disappointment. It was in truth not *his own* will, but the will of God, that was his rule of life. . . . All his endowments, natural and acquired, all the operations of his mind and heart, were subjected to the control of religious and moral principle."

"With so many solid and brilliant recommendations, and with the experience which his former connection with the College (as Tutor) had happily given him, he brought to the station, in which he was to pass the residue of his days, a spirit of government, which was never probably manifested in greater perfection. Such was the weight of his character; such his reputation for talents, learning, and virtue; such the 'majesty and marks of greatness in his speech, his behaviour, and his very countenance'; and so admirably did he temper severity with mildness; that the students were inspired with reverence and affection for him at the same time. The result, it is almost unnecessary to say, was obedience and order."

"FOR *forty* years together," said Colman, "he has *shone* in *this Place* and in the eyes of *this Society*, in near a *Meridian* lustre. For his *Morning*, which we do but just remember, was so bright that it seem'd to us even then the *Noon* of life; and the College and Country greatly *rejoiced* in his early and uncommon light. Near *forty* years past *we* saw the College flourishing under his wise Instruction and Government, his faithful Watch, his diligent and authoritative Inspection. We then beheld him esteemed highly in love and honored greatly by those that were his *Fathers* image; and as for *us* we reverenc'd, fear'd and lov'd him as our Father, and as if he had been then grey in the Presidents Chair."

Peirce says further: "Of all the tributes to his memory, the finest, perhaps, was that paid to it by Mr. Henry Flynt, about thirteen years after his death. Mr. Flynt was a scholar, had been educated under Mr. Leverett, and, as Tutor and Fellow of the Corporation, was associated with him during the whole of his presidency. In a Latin Oration on the death of President Wadsworth, he took occasion to introduce a brief but glowing eulogium on President Leverett, closing it in the following striking language: 'De illo viro amplissimo, et doctissimo, a quovis excellenti genio, dici potest, ut olim, "*a longe sequor, vestigia semper adorans.*" Inscribere convenit, in ejus monumento, quod Aristoteles Philosophus longe ab hinc, in sepulchro magistri sui *Platonis divini*, exarari voluit, nimirum, *hic jacet homo, quem non licet, non decet, impiis vel ignorantibus laudare.*'"

Hutchinson speaks of Leverett as "having the character of a gentleman and scholar, and also of a man of virtue and religion."

According to Eliot, "One of the effects of the devotion of this eminent man to the education of young persons at Cambridge was the increase of the number of those who resorted to Harvard College for instruction. Notwithstanding the recent establishment of Yale College, which would naturally withdraw those who would otherwise have resorted to us from the sister province, the average number in the classes was more than doubled in President Leverett's time; and, indeed, it reached a point that was not greatly surpassed for more than half a century. It was a period, too, of financial embarrassment, and even of distress; so that the growth of the College must have been in spite of many adverse circumstances. Nor was there any decline as to the character and high position attained, in after life, by the young men who were led to Cambridge by his influence, and

were educated under his care. Three of the graduates between 1706 and 1728 were afterwards governors, and two of them were lieutenant-governors of provinces, two were judges, and five others chief justices of the Supreme Courts of different provinces, one was rector of Yale, and two became professors in Harvard College; and of the whole number, 449, there were 207 that became ministers of the gospel, the renown of some of whom has descended to our day."

Leverett was married, (1.) at the age of thirty-five, by Cotton Mather, 25 November, 1697, to Margaret, born 18 February, 1664. She was daughter of President John Rogers, H. U. 1649, by Elizabeth, only daughter of Major-General Daniel Denison, and was the widow of Captain Thomas Berry, of Boston, afterward of Ipswich, H. U. 1685, respecting whom there is an interesting letter by her in the Leverett Memorial, page 130. They had Margaret, born 30 September, 1698, died 22 November, 1702; Mary, probably 1699, died 7 July, 1699; Sarah, 12 November, 1700, married, at Cambridge, 15 June, 1726, Professor Edward Wigglesworth, H. U. 1710, and died 9 November, 1727; Mary, 29 October, 1701, married, 9 April, 1719, Major John Denison, of Ipswich, H. U. 1710, and 25 December, 1728, Nathaniel Rogers, H. U. 1721, and died 25 June, 1756; John, 26 September, 1703, died 31 October, 1704; Payton, 4 August, 1704, died 7 December, 1704; Margaret, 31 July, 1705, died 16 June, 1716; Anne, 5 July, 1708, died 30 July, 1708; John, 21 June, 1711, died 4 July, 1711. The mother of all these children died 7 June, 1720.

Leverett was married (2.) by Benjamin Colman to Sarah, born in Boston 15 September, 1672, daughter of Richard and Sarah Crisp, who had been married 11 April, 1695, to William Harris, who died 22 September, 1721. After the decease of Leverett, the widow was

married, 15 July, 1725, by Benjamin Colman, to John Clark, and 6 May, 1731, to Doctor Colman himself. She died 24 April, 1744.

## WORKS.

No important monuments of Leverett's literary or scientific attainments remain except such as relate to the College.

1. In the Library of the Massachusetts Historical Society is a manuscript volume containing some of Leverett's writings, among which are college exercises after his graduation, and an "Oratio Salutatoria," which appears to have been delivered on the occasion of Andros's visit to the College. It also has notes of several sermons which he had heard preached.

2. A manuscript volume by him, beginning 28 October, 1707, the day on which he was chosen President by the Corporation, and irregularly continued till 23 August, 1723, was presented to the Corporation in 1797 by "the children of the late Doctor Wigglesworth." It contains details of Leverett's Inauguration, Dudley's Latin Oration, and Leverett's Latin Inaugural Oration; also Leverett's Latin Addresses at the Inauguration of Joseph Stevens, H. U. 1703, 14 February, 1711-12, as Fellow of the College; of Edward Holyoke, H. U. 1705, 20 September, 1712, as Resident Fellow; and of Edward Wigglesworth, H. U. 1710, 23 October, 1722, as Hollis Professor of Divinity, together with Wigglesworth's Latin Address. It also contains the Address to Governor Dudley by the thirty-nine ministers, with their names and residences, which is printed in Quincy's History, i. 504; votes of the Corporation, and details, of which there is no other record, respecting the discipline of the College, the difficulties between Sever and Pierpont, and those of the Corporation and Overseers.

3. A few letters by him to his wife while he was a commissioner to regulate the Port Royal army are printed in the Leverett Memoir, and others in Quincy's History.

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## JAMES OLIVER.

Born 1658-9, died 1703, aged 44.

JAMES OLIVER, M. A., of Cambridge, born 19 March, 1659, brother of Peter Oliver, H. U. 1675, son of Peter, of Boston, and Sarah (Newgate or Newdigate) Oliver, made freeman in 1690, was "a man beloved, pious, and useful, above many." He was "one of the most esteemed *Physicians* in his Day; who had a singular Help in the Art of *Chymistry* by the ingenious Dr. *Lodovick*, a German, who was also accounted an excellent *Physician*; and the most skilful *Chymist* that ever came into these Parts of *America*." He settled in Cambridge, married Mercy, born 20 November, 1667, daughter of Dr. Samuel Bradstreet, H. U. 1653, and Mercy (Tyng), granddaughter of Governor Simon and Anne (Dudley) Bradstreet. She

died at Cambridge, 29 March, 1710. Their children were Mercy, born 1695, died unmarried in 1773; Sarah, born 4 September, baptized 20 December, 1696, who was married, 12 August, 1714, to the Honorable Jacob Wendell, of Boston, father of Jacob Wendell, H. U. 1733.

“Sub hoc tumulo  
 Depositæ sunt Reliquiæ,  
 Cl. D. JACOBI OLIVERI,  
 Col. Harvardini quondam  
 Alumni & Ornamenti;  
 Viri Arte Medicâ insignis  
 & Virtutibus tam Divinis quàm  
 humanis vere conspicui,  
 qui summo sui desiderio apud  
 Omnes Valentes pariter atque  
 Ægrotantes relicto. Decessit  
 Octavo die Aprilis, Anno Domini  
 MDCCIII, Ætatis XLIV.”

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LEVERETT, Oliver, and Brattle, three classmates, all born in Boston, entered College, graduated together, and settled in Cambridge, one a lawyer, another a physician, the third a clergyman. The last two were placed in the same tomb.



## WILLIAM BRATTLE.

Born 1662, died 1717, aged 55.

REV. WILLIAM BRATTLE, M. A., of Cambridge, Tutor or Resident Fellow, F. R. S., born 22 November, 1662, was fourth child of Thomas Brattle, of Boston, by his wife Elizabeth, daughter of Captain William Tyng. Many of the events of his life may be found in the Biographical Sketches of his classmate, John Leverett, and of the Reverend Ebenezer Pemberton, H. U. 1691, and it is not necessary here to repeat them. Reverend Benjamin Colman, H. U. 1692, has a comparison between him and Pemberton in a Sermon preached after their funerals. Abiel Holmes, D. D., has given an account of him in his History of Cambridge, published in the Collections of the Massachusetts Historical Society, vii. 38, 55, and E. D. Harris, in his Account of the Descendants of Capt. Thomas Brattle.

Brattle was ordained at Cambridge, 25 November, 1696, as successor of Nathaniel Gookin, H. U. 1675. "He and Mr. Mather, the President preached. Twas first order'd y<sup>t</sup> Mr. Brattle should not preach but many being troubled at it twas afterward altered. Mr. Brattle also procured the Ch to order y<sup>t</sup> Elder Clark should not lay his hand on's head w<sup>n</sup> he was ordaind; and he refraind accordingly." These deviations from established usages showed Brattle's early disposition to act with independence. Subsequently, he prevailed on his church to allow private examinations, instead of public relations of religious experience, for admission to fellowship, and that the admission of members should be signified by silence, instead of a manual vote.

Colman, who was a student in College when Brattle



was an instructor, says he was “an *Able, Faithful and tender Tutor*. . . He countenanc’d vertue and Proficiency in us and every good Disposition he discern’d, with the most *Fatherly Goodness*; . . . he search’d out Vice, and *browbeat* and punisht it with the Authority and just Anger of a *Master*. . . He did his utmost to *form* us to Vertue and the fear of GOD and to do well in the World; and with . . . *Tears* he dismiss’d his *Pupils* when he took leave of them, with his *Pious Charges* to them.”

In 1690 or 1691, when the small-pox, which in those days spread terror wherever it appeared, broke out in the College, though Brattle had never had it, he remained with the sick students instead of moving out of town, visited them, and “ventured his *Life* for them, *Ministring* both to their *Souls* and *Bodies*; for he was a skilful *Physitian* to both.” He took the disease, and retired to his bed “to Live or Die as GOD should please to order for him”; but not having it in a malignant form, he recovered. This heroism endeared him to the students, and he received from them the name of Father of the College.

August 10, 1703, he was chosen a member of the College Corporation.

Increase Mather, in his Preface to J. Sewall’s Sermon after the death of E. Pemberton, says of Brattle, “*Had I not well known his Abilities, I would not have advised the precious Church in Cambridge, to have Elected and Ordained him their Pastor, and at their and his desire, performed that Office of Respect and Love.*” “*I am glad to see his Character already Published; and that it is done without any Hyperbolizing; that which is there said of him being true, and nothing but justice to his Memory.* *Honos fugientem sequitur.* *He is the more worthy of the honour which has been put upon him, for that (as I am informed) he desired that no mention should be made of him in any Funeral Sermon; which*

*altho' an evidence of his Humility, does not make it unlawful for any to act contrary to his desire in that Matter."*

The treatment which Brattle, in common with his brother Thomas Brattle, H. U. 1676, Leverett, Pemberton, and others, received from the Mathers and their friends, on account of their independence, hastened the formation in Boston of the Church and Society in Brattle Square. The great principle maintained seems to have been the right to interpret the Scriptures for themselves, instead of being obliged to subscribe to the infallibility of the authors of the Cambridge Platform. Before the controversy which grew up was ended, the College became involved in it, and its welfare, if not its existence, imperilled. After the death, 18 May, 1713, of his brother Thomas Brattle, who was Treasurer of the College, William Brattle, who was his executor, was requested by the Corporation to discharge the duties of the office till there could be an election. During two years he conducted its financial concerns with fidelity and success. When he transferred the stock, 16 August, 1715, to the Treasurer, John White, H. U. 1685, the property had been so well managed by the two Brattles that it amounted to £3,767, its revenue from rents and other property yielding £280.

According to Colman, Brattle "was *Wise and Discreet; Humane, Affable, Courteous and Obliging; Free, Open, Sincere and Upright, Tender, Compassionate and Bountiful* to the *Needy*; a *Father to Orphans*; *Secret and Silent* in the Good he did, a known *Peace-Maker* to Persons or Societies, a true and constant *Friend*, and a *faithful* one; a *Flatterer of none* and free to *Reprove* where he *lov'd and esteem'd*. He could *bear and forgive*, and has said after *Trials* that he knew not how he could have *spar'd* any one of them; which shows that he had *improv'd* them all. His *Moderation and pacifick Spirit was known unto all*, and

he seem'd to have an *equal* Respect unto Good Men of *all Denominations*. He had a Soul much *above* the Riches and Honours of this World, *nor of Men sought he Glory*. His *Vertue* was so strict and severe that he could not bear the Appearance of Evil, or any Liberties that look'd toward *unlawful Pleasures*. Nor did he express less *Indignation* at falseness, envy, malice and other *Lusts of the Spirit*. Yet he was most *Candid* in making Allowances for *Infirmities*, Imprudencies and the Oversights of others, and *Follies* too which he tho't proceeded not from a Vicious Mind. In his Eyes a *vile Person* was contemned, but he had the *Charity* also that *thinketh no Evil*.

“His vertue was without a *Soil*. He was of an *Austere and Mortify'd* Life. When did he ever allow himself (that we could see) in a Word, a Look or Gesture that was *loose*, nor could he suffer it in another. He could not bear to see another remember any fault of his own *lightly*, (as I have sometimes observ'd) were it never so *small* a one, and almost only a *Childish Act*.

“Tho' he was *Generous*, Free and Plentiful at his *Table*, yet he lov'd what was *Plain* there, and cared not for *Superfluity*. He was *Temperate in all things*, and lov'd good *Hours* and good *Order*; and lately he sent down his *Dying Testimony* against the *Excess* he heard of in our *Entertainments*.”

“He had true *Humility*, true *Magnanimity* and true *Faith*. He was Meek and *Lowly in Heart*, but *Fierce* against Sin. He could *bow* low to any in *Civility* or for their *Benefit*, but was never *Brib'd* nor *Overaw'd* by their *Favour* or *Displeasure*. He was a steady *Observer*, Admirer and Adorer of *Divine Providence*.”

He was a man of great learning and abilities, and at once a philosopher and a divine.

John Barnard, H. U. 1700, represents him as “an excellent scholar, good preacher, a very pious, humble,

and meek man, though naturally of quick and strong passions; full of benevolence, a father to the college, and cherisher of the candidates for the ministry; exceeding prudent, to whom all addressed themselves for advice."

In comparing him with Pemberton, Colman says: "They perform'd their *Publick* Exercises in the House of God with a great deal of Solemnity, tho' in a manner something different; for Mr. *Brattle* was all *calm* and *soft* and *melting*, but Mr. *Pemberton* agreeably to his *natural Temper*, was all *flame*, and *Zeal* and *Earnestness*."

The Boston News-Letter says: "They that had the happiness to know Mr. *Brattle*, knew a very Religious Good Man, an Able Divine, a Laborious Faithfull Minister, an Excellent Scholar, a Great Benefactor, a Wise & Prudent Man and One of the best Friends. The pomoting of Religion, Learning, Vertue and Peace every where w<sup>th</sup>in his Reach, was his very Life and Soul; the great Business about w<sup>ch</sup> he was constantly imploy'd, and in w<sup>ch</sup> he principally Delighted: Like his Great Lord and Master, he went (or Sent) about doing Good. . . . For a considerable time before his Death he labour'd under a Languishing Distemper, w<sup>ch</sup> he bore with great Patience & Resignation."

During his ministry the baptisms were seven hundred and twenty-four, and the admissions to the church three hundred and sixty-four.

He died at midnight, 15-16 February, 1717. The funeral on the 20th, a day rendered memorable by the Great Snow,<sup>1</sup> was attended by the principal magistrates

<sup>1</sup> This great storm extended through the country. I have already mentioned the circumstances of the funeral of the Reverend Samuel Treat, H. U. 1669, at the time. In some places the drifts were twenty-five feet deep. The Boston News-

Letter of 25 February, 1717, corresponding to 8 March, New Style, says: "Besides several snows we had a great one on Monday the 18th current [1 March] and on Wednesday, the 20th, it began to snow about noon, and continued snowing till

and ministers of Boston and the vicinity, several of whom were detained by the snow at Cambridge for many days. He was placed in a tomb on which is this inscription: "Depositum | *Gulielmi Brattle* | nuper Ecclesiæ Cantabrigi-ensis | N. A. Pastoris Rev<sup>di</sup> Senatus Collegii | Harvardini Socij Primarij | Ejusdemque Curatoris Spectatissimi | Et R. S. S. qui obiit XV<sup>o</sup> Febr<sup>ii</sup> | Anno Domini MDCCXVII et Ætatis | Suæ LV. Hic requiescit in spe | Beatæ Resurrectionis. | Over this inscription and on the same slab is the inscription to the memory of his class-mate Oliver, who was a very intimate friend, and whose wife was Brattle's cousin. The contents of the tomb have been removed to Mount Auburn.

Brattle was succeeded in the ministry by Nathaniel Appleton, H. U. 1712.

Brattle bequeathed to the President and Fellows of the College two hundred and fifty pounds, with the proviso that fifteen pounds should "be Annually dispos'd of to One or More of y<sup>e</sup> Students at y<sup>e</sup> discretion and pleasure of said President & Fellows; Unless said Student or Students be Nominated & Appointed by some of my Kindred Related to me by blood." He also made a provisional

Friday the 22d so that the snow lies in some parts of the streets about six foot high. . . . Saturday last was a clear sunshine, not a cloud to be seen till towards evening. And the Lord's-Day, the 24th, a deep snow. The extremity of the weather has hindered all the three Posts from coming in; neither can they now be expected till the roads (now impassable with a mighty snow upon the ground) are beaten." March 4 [15], it says: "February ended with snow and March begins with it, the snow so deep that there is no travelling." John Denison writes from Newton,

27 February: "I came from Ipswich to attend Mr. Brattle's funeral. I know not when I shall get home — the snow is so deep. There were ten or twelve of us at Mr. Leverett's Thursday night. We attempted to go to Mr. Coolidges to lodge, but could not possibly; so that we were obliged to encamp together. Came here yesterday on snow-shoes." If to each of these dates we add eleven days to make them correspond to modern style, and consider the lateness in the season, it will be seen to be the most remarkable snow-storm on record in New England.

bequest of another two hundred and fifty pounds to the College in case his son died before he came "to the Age of One & twenty years." Another item is, "It is my desire to Consecrate & with humility I Bequeath & Present to the Church of Christ in Cambridge (my dearly Beloved Flock) for a Baptismal Basin, my great Silver Basin, an Inscription upon which I leave to the Prudence of y<sup>e</sup> Rev<sup>d</sup> President, & y<sup>e</sup> Rev<sup>d</sup> Mr. Simon Bradstreet." The will is printed by Harris.

Brattle married at Boston, 3 November, 1697, Elizabeth Hayman, who was admitted to the church in Cambridge 10 April, 1698, and died 28 July, 1715, in the thirty-ninth year of her age. They had: 1. Thomas, who died in early childhood; 2. William, born 18 April, 1706, the only descendant in the male line of his grandfather, Captain Thomas Brattle. Perhaps as Sewall, 25 December, 1716, "went to Cambridge to wish Mr. Brattle Joy," it was about this time that he married Elizabeth, born 9 October, 1673, who died at Medford, 22 May, 1747, daughter of the Reverend Joseph and Ann (Waldron) Gerrish, widow of the Reverend Joseph Green, H. U. 1695, of Salem Village, leaving no children. The marriage must have taken place between the date of Brattle's will, 21 June, 1716, in which no mention is made of a second wife, and his death, 15 February, 1716-17. On the Salem Village Parish Records, under date of 29 June, 1717, is a receipt for "fourteen pounds due to me on account of a Barn Mr. Green built and left with the Plantation. Eliz<sup>a</sup> Brattle."

#### WORKS.

1. In 1682, at "Cambridge printed by Samuel Green," was issued "An Ephemeris of Cælestial Motions, Aspects, Eclipses, &c For the Year of the Christian Æra 1682 . . . By W. Brattle Philomath." It consists of seven leaves unpagged, succeeded by five leaves pagged, containing "An Explanation of the Preceding

*Ephemeris*, fitted to the *Meridian* of their Partes whose Poles are least Elevated, *Longitude* little or none," and on the last page, in manuscript, is, "The last half Sheet was Printed with my Letters, at Boston. S. S."

2. His "Compendium Logicæ secundum Principia D. Renati Cartesii Plerumque Efformatum et Catechistice Propositum" was a text-book in Harvard College till 1765. The editions of 1735 and 1738, and probably others, were published anonymously.

3. Jeremiah Dummer, H. U. 1699, while agent in England, in reply to an application from Henry Flynt, H. U. 1693, to procure some sermons, writes, 5 May, 1711: "I think the modern sermons, which are preached and printed here, are very lean and dry, having but little divinity in the matter, or brightness in the style; I am sure they are no way comparable to the solid discourses which Mr. Brattle gives you every week."

4. Notes of several of his sermons, preached about the time of the date of Dummer's letter, are contained in a manuscript volume by John Leverett, which belongs to the Library of the Massachusetts Historical Society.

AUTHORITIES. — B. Colman, Sermon after the Funeral of W. Brattle and E. Pemberton. J. Eliot, Biographical Dictionary, 85. S. A. Eliot, Sketch of the History of Harvard University, 29, 168. J. B. Felt, History of Ipswich, Essex, and Hamilton, 339. S. A. Green, Account of Percival and Ellen Green, and of some of their Descendants, 13; and New England Historical and Genealogical Register, xv. 106. E. D. Harris, Account of some of the Descendants of Capt. Thomas Brattle, 5, 13, 17, 25. W. T. Harris, Epitaphs from the Old Burying-Ground in Cambridge, 33, 51. A. Holmes, Annals of America, i. 518; and History of Cambridge, vii. 32, 38, 55. J. Leverett, Manuscript Diary, 118 *et ante*, 130. Massachusetts Historical Society, Collections, vi. 79; vii. 32, 38, 55; x. 168; and Proceedings, vi. 341. I. Mather, Preface to J. Sewall's Sermon on E. Pemberton, iii. W. Newell, Farewell Sermon in the Old Church, 17, 18. B. Peirce, History of Harvard University, 87-92, 112. J. Quincy, History of Harvard University. A. H. Quint, in Congregational Quarterly, i. 233. J. Savage, Genealogical Dictionary, i. 239. S. Sewall, Manuscript Diary; and in Massachusetts Historical Society's Collections, xlv., xlvi., xlvii.; and in American Quarterly Register, xi. 174, 180; xiv. 259. W. B. Sprague, Annals of the American Pulpit, i. 236. C. W. Upham, Salem Witchcraft and Cotton Mather, 85, etc. T. B. Wyman, Genealogies and Estates of Charlestown, i. 120.



## PERCIVAL GREEN.

Born 1660, died 1684, aged 24.

PERCIVAL GREEN, M. A., of Cambridge, born 29 March, and baptized 1 April, 1660, was son of John and Ruth (Mitchelson) Green, of Cambridge. In 1672, while a boy, he was led into mischief, as mentioned in these Biographical Sketches, ii. 416.

At a meeting of the Corporation of Harvard College, 6. 1. 77-8, it was ordered, "That Percivall Green shall have three pounds of Mr. Webbs [gift] for y<sup>e</sup> year following." The subject of his part at Commencement has been mentioned in the note on page 179, taken from a manuscript of Leverett. He preached as early as 4 March, 1682; and 3 December, 1682, "M<sup>r</sup> Parcivalle Green (S<sup>r</sup> B. A.) preached his first time in Cambridge." In 1683, June 20, Mr. Green "hath given some incorridgmt to be helpful" at Stow, "on y<sup>e</sup> Lords Days as his ocations p<sup>r</sup>mitt." In 1683 he succeeded John Buss, at Wells, Maine, on an annual salary of fifty pounds in lumber and provisions, and the use of the parsonage. It is said that he also taught school. His ministry in Wells must have been short, as in the old Burying-Ground in Cambridge is a stone with this inscription:—

"Qualis Vita, Finis ita.

Here lyes inhumd y<sup>e</sup>  
body of Percivall  
Green who dyed July  
10<sup>th</sup> Anno Ætatis 25  
Annoq. Christi 1684."

The statement, made inferentially in Bourne's History, that he did not remain at Wells during the Indian troubles,



on account of his want of courage, is unfounded, as he died five years before they began, in 1689.

AUTHORITIES. — E. E. Bourne, *History of Wells and Kennebunk*, 168. G. F. Clark, Letter, 1863, December 8. S. A. Green, *Account of Percival and Ellen Green, and of some of their Descendants*, 9. J. Greenleaf, *Sketches of the Ecclesiastical History of Maine*, 20. W. T. Harris, *Epitaphs from the Old Burying-Ground in Cambridge*, 12. Harvard College Corporation Records, i. 55; iii. 69. *Maine Historical Society, Collections*, i. 264. J. Newell, *Century Sermon at Stow*, 16. W. Newell, *Church Gathering* 60. *New England Historical and Genealogical Register*, xv. 105. N. Russell, in the *Historical and Genealogical Register*, vii. 55, 58. J. Savage, *Genealogical Dictionary*, ii. 304.

## CLASS OF 1681.

|                  |                  |
|------------------|------------------|
| Samuel Mitchel,  | James Pierpont,  |
| John Cotton,     | John Davie,      |
| John Hastings,   | Samuel Russell,  |
| Noadiah Russell, | William Denison, |
|                  | Joseph Eliot.    |

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### Q U Æ S T I O N E S P R O M O D U L O D I S C U T I E N D Æ

*Sub Reverendo*

*JOHANNE ROGERSIO*

*Collegii Harvardini Cantabrigiæ  
Nov-Anglorum PRÆSIDE<sup>1</sup>*

PER ICEPTORES IN ARTIBUS  
CALEND: QUINTILIS MDCLXXXIII.

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**A** *N Vlla Actio sit Absolute indiffe-  
rens?*

*Negat Respondens Samuel Mitchellus.*

*An Gratia sit universalis?*

*Negat Respondens Johannes Cottonus.*

*An Creatio et conservatio realiter diffe-  
runt?*

*Negat Respondens Johannes Hastings.*

<sup>1</sup> On this Order of Exercises, between this line and the next, Judge Sewall, H. U. 1671, has written, "Gra-  
dus Collati sunt p<sup>r</sup> Rev<sup>d</sup> Gulielm<sup>m</sup> Hubbard."

*An Anima generatur?*

*Negat Respondens* Noadiah Russellus.

*An Creatio mundi sit rationibus philosophicis demonstrabilis?*

*Affirmat Respondens* Jacobus Pierpontus.

*An notitia Dei sit homini naturalis?*

*Affirmat Respondens* Samuel Russellus.

*An decretum Dei sit ipse Deus?*

*Affirmat Respondens* Gulielmus Denisonus.

*An Lex humana ligat conscientiam?*

*Affirmat Respondens* Josephus Eliotus.

*His accedit Oratio valedictoria.*

## SAMUEL MITCHEL.

Born 1660, probably died before 1691.

SAMUEL MITCHEL, M. A., Tutor or Resident Fellow, son of the Reverend Jonathan Mitchel, of Cambridge, H. U. 1647, was born 14 and baptized 21 October, 1660.

At a meeting of the Corporation of the College, 1 March, 1677-8, it was ordered that "Samuel Mitchell shall have 6 pounds of the scholarships that remaine vacant." July 12, 1681, "Agreed that he be continued scholar of the house." March 27, 1682, "Ordered that what remayne due from Mr. Richard Russell before his decease for scholarships, supposed to be about ten pound, be disposed of to S<sup>r</sup> Mitchell." December 5, 1683, "S<sup>r</sup> Mitchell" was chosen one of "the scholars of the house

for the year ensuing," and 14 December, again, "for y<sup>e</sup> next year." October 30, 1684, he was chosen "Probationer & desired to undertake y<sup>e</sup> charge of y<sup>e</sup> class of y<sup>e</sup> Sophimores until further order." April 12, 1686, he was allowed ten pounds out of Mr. Dodderedges gift.

He probably died, unmarried, before 1691, as no provision was made for him or his representatives in the settlement of his mother's estate in that year.

AUTHORITIES. — American Quarterly Register, viii. 143. Harvard Corporation College Records, i. 55, 56, 63, 67, 70; iii. 69, 83. W. Newell, Church Gathering, 52. L. R. Paige, History of Cambridge, 610. J. Savage, Genealogical Dictionary, iii. 220.

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## JOHN COTTON.

Born 1661, died 1705-6, aged 44.

REV. JOHN COTTON, M. A., of Yarmouth, son of the Reverend John Cotton, of Plymouth, H. U. 1657, was born 3 August, 1661. He is probably the person of whom his father wrote from Plymouth, 24 November, 1676, to Increase Mather:—

"My Dearest, being sagacious, did immediately coniecture something was amisse, which necessitated discovery, the fruit of which was, & is, much greife & bitterness of heart; after some houres of secret lamentation, God brought to her that 1: Tim: 1: 15; with some power, which sustaines her heart in hopes, that even that gracious word may finde accomplishment on this subject. Amen, Amen. Once a weeke, at least, be entreated to send for him & converse with him; Who knowes but God may make you his father?"

"I would intreat earnestly of you, that you would write

a cordiall letter to my afflicted wife, to quiet her heart & strengthen her faith in God; that one soe deare to her may be saved from sin & be accepted unto mercy. Our soules are troubled for him. Wee heartily wish his hastening out of the schoole, that he might be under your rooffe & eye, etc. I durst not be soe bold as to urge for it this winter, but I hope, in the Spring it may be attainable, & that your sophisters may be good Tutors to him, you being Præsident. I hope you are not supplied with a Barrell of Beefe, & therefore doe put aboard for you out of my owne store a Barrell of choice Beefe, which may be with you the next faire winde. I now set noe price upon it, neither doe I desire you to pay me any mony for it. I hope my child may ere long bring me much more into your debt, & I shall make conscience, God helping, to send to the full for your satisfaction, in Butter, & other necessaries for a family; & I hope about this time twelve-moneth to save you much trouble in laying in your winter-provisions, & halfe in halfe of the prizes you now pay upon those accounts."

For about six years Cotton was preacher at Exeter, New Hampshire. It was at the time that the arbitrary Governor Cranfield was in office. The constable, and afterward the marshal, told him the people refused to pay their taxes on account of their illegality. There was great excitement, and threats of violence from women as well as men. "Some half-score of the sturdy yeomen of Hampton, on horseback and armed with clubs, then made their appearance on the scene in order to ensure that the marshal and his deputy should receive all due attention. And to cap the climax, the Rev. John Cotton, at that time probably officiating as the clergyman of Exeter, joined the company 'with a club in his hand.'"

While at Exeter, Cotton married Sarah, daughter of Richard and Sarah (daughter of Governor Bradstreet)

Hubbard, of Ipswich, on which occasion his father gave him half of a farm at Muddy River, now Brookline, or Longwood, Massachusetts. "By reason of the Indian War, &c. he removed" to his "fathers at Plymouth where he sojourned sometime with his family; and preached" several months, in 1690-91, to the Upper Church, or Second Society, in Scituate. In 1691 he went to Yarmouth, Massachusetts, to assist Thomas Thornton. March 14, 1693, the town voted to give him, for his yearly maintenance and encouragement to settle among us in the work of the ministry, £56, and October 1, "£60 and the new town-house," — meaning parsonage, — "barn, lands," etc., "provided he do spend his natural life here." Some time in this year Thornton moved to Boston, and Cotton was ordained, he preaching his own ordination sermon. In 1696 it was "agreed with Mr. C. that his Indian, Saxuant, should . . . look after the meeting house," for which one pound was to be paid to him or Mr. Cotton. It was also "agreed that each townsman shall give and haul the minister a load of wood." In 1697 it was ordered that "the Quakers be rated for the support of the ministry, but that the tax be made so much larger—that Mr. Cotton may have his full salary"; it being probably intended not to use what was assessed on the Quakers. In 1698 ten pounds were added to his salary. In 1702 he "accepted of £40 in money, of the product of the whale fishes that came to this town the last year, the town to have the balance."

In June, 1704, John Barnard, H. U. 1700, was sent for by the church in Yarmouth, and spent two months assisting Cotton, "who was taken off from public service by a paralytic disorder." April 26, 1705, "being under weakness of body & mind he resigned" his pastoral office. The people "fetched" Barnard "again to them in July, 1705," and he "preached to them some time," but left

in September. Cotton died at Yarmouth, 21 February, 1706. The funeral charges were paid by the town.

The Reverend Nathaniel Stone, H. U. 1690, "a grave gentleman, attending a funeral at Yarmouth, being in the burial place some years after the death of Mr. Cotton, inquired where his grave was, but there not being any one that could show him, he replied, 'I think it is with Mr. Cotton as it was with Moses that distinguished servant of God; no man knoweth of his sepulchre to this day.'" Rawson adds, in the second edition of Dr. Gay's Sermon at his ordination, that he "was the *only one* of the first seven ministers whose dust was committed to the dust in Yarmouth. Whatever they suffered, the worm did not feed on them there."

His brother, Josiah Cotton, H. U. 1698, states that "he was of a loving liberal nature, but of a quick spirit so that his haste too often veiled his prudence. He endeavoured to fullfill his Ministry according to his capacity and did service therein. Making due allowance for natural humour and humane infirmities, we have reason to think that death to him was a joyful exchange. His wife died, June 17, 1706, at y<sup>e</sup> same place [Yarmouth] having given birth to a son June 15. She was a handsome witty woman but of a weakly constitution." They had one or two sons who died in infancy. Seven daughters were at home when their parents died. Cotton was succeeded in the ministry by Daniel Greenleaf, H. U. 1699. In 1708, September 25, a division was made of the parsonage land and meadow owned conjointly by his heirs and the town.

AUTHORITIES.—T. Alden, Collection of American Epitaphs, iii. 236. American Quarterly Register, xv. 61, 70. J. Cotton, Manuscript Diary, copied by W. G. Brooks, 16, 28-30. S. Deane, History of Scituate, 195. Exeter News-Letter, 1871, May 19. F. Freeman, History of Cape Cod, ii. 199-208, 219. Massachusetts Historical Society, Collections, v. 60; xiv. 236; xxv. 188, 189; xxxviii. 229. New England Historical and Genealogical Register, i. 165; viii. 323. J. Savage, Geneal. Dict., i. 463.

## JOHN HASTINGS.

Born 1660, probably died before 1705.

JOHN HASTINGS, M. A., born 2 and baptized 9 December, 1660, was oldest son of Walter Hastings, of Cambridge, by his wife, Sarah Meane, daughter of John Meane, or Meen, or Means. He was a physician in Barbadoes, and probably died before 1705, as he was not named in his father's will of that date, and is starred in the Triennial Catalogue of 1700.

AUTHORITIES. — N. Gilman, *Interleaved Harvard Triennial Catalogue*. W. T. Harris, *Epitaphs from the Old Burying-Ground in Cambridge*, 35. W. Newell, *Church Gathering*, 60. L. R. Paige, *History of Cambridge*, 575. J. Savage, *Genealogical Dictionary*, ii. 374; iii. 192.

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 NOADIAH RUSSELL.

Born 1659, died 1713, aged 53.

REV. NOADIAH RUSSELL, M. A., of Middletown, Connecticut, born 22 and baptized 24 (not 25) July, 1659, "and left an orphan, with an elder sister, when about a year old," was son of William Russell, of New Haven, who died in 1664 or 1665, and Sarah, sister of John Davis, H. U. 1651. His father designated by will the person to be his guardian, and requested "that his son be devoted to God in the way of learning, being likely to prove a useful instrument in the good work of the ministry."

October 16, 1677, just after he entered college, the General Court of Connecticut, "upon the motion of those entrusted in the management of the estate of Noadiah



Russell, that was left him by his grand father and father, they haueing expended considerable of his estate in bringing of him up in learning, and he being now at the Colledg and not in a capacity to proceed in learning without his houseing and land in New Haven be sold for his mayntenãnce, . . . doe judg that it will be more advantageous for the s<sup>d</sup> Noadiah that his house and land be sold, and the pay receiued be improued for the bringing of him up in Colledg learning, than to leaue his learning and injoy his house and land, he being likely to proue a usefull instrument in the work of God; and therefore doe . . . giue the executors . . . full power to make sale of his house and lands for the ends afoarsayd."

May 13, 1678, "This Court grants the Widow Osborn liberty to transport to Boston thirty two hides annually for three years next following, prouided the hides be disposed for the payment of a purchass she hath made of a house and land which did belong to Noadiah Russell, the money being for his maintenance at colledge."

Another authority states that Russell, "by the great care of Mrs. Ellen Glover, his distinguished friend and patroness, was educated at Harvard College."

March 6, 1677-8, he "was chosen schollar of y<sup>e</sup> house, for y<sup>e</sup> yeare following," and, "being of y<sup>e</sup> Colonie of Nox or New Haven," received by vote of the Corporation, 3 July, 1679, seven pounds from the Pennoyer fund, but according to the Treasurer's statement eight pounds fifteen shillings; though it appears he did not get it till 1693. October 8, 1679, "Russell Sen<sup>r</sup> was chosen Butler of the Colledge." July 12, 1681, "Agreed that he be continued scholar of the house."

The New England Historical and Genealogical Register, vii. 53, contains a portion of a Diary, kept by him from 23 March, 1681-2, to 21 March, 1684. In this he alludes to "Mr. Henry Glover," his "faithful guardian."

In the sixth, seventh, and eighth months of 1682, he was employed in "picking out" and making a catalogue of "y<sup>e</sup> double books" in the College Library. He writes "18. 3. [18 May, 1683.] I received a letter from Maj. Talcot of Hartford in behalf of Matatuck [Waterbury] to invite me to be their minister which I answered negatively." "30<sup>th</sup> 8<sup>th</sup> [30 October, 1683] I went to Ipswich to see how I liked y<sup>e</sup> place when & where y<sup>e</sup> Feofees solemnly envited to and established me in y<sup>e</sup> work of a schoolmaster." "10<sup>th</sup> 9<sup>th</sup> I came to Ipswich to Mr. Hubbards," H. U. 1642, "in order to teaching school which I began 12<sup>th</sup> 9<sup>th</sup>." "12<sup>th</sup> 11<sup>th</sup> I went to Cambridge to carry my Almanack to y<sup>e</sup> Press. 26. 11. My Almanack was printed." "1684 12. 1. I let y<sup>e</sup> house belonging to y<sup>e</sup> school to Jonas Gregory for this year for 4 pounds pr. An:"

As teacher of the grammar school in Ipswich he was the successor of Thomas Andrews, who died 10 July, 1683. He continued to teach it till 26 February, 1686-7, when he resigned, "having a call to go to Charlestown and south." Many invitations were extended to him to settle in the ministry. At the end of his "try all" period in Middletown, Connecticut, he had a unanimous vote. In addition to the stipulated salary, the society promised to provide a house for his use, and subsequently made him a donation of land. To meet his salary, the town vote "gives him one hundred pounds clean, current county pay yearly, and it warns the inhabitants, when they shall think it is the most convenient season, to bring to him his supply of wood, and it is expected that every one that hath a team shall bring one load, and such as have no team shall assist by cutting, so that as much as possible can be done in one day; but there shall be no compulsion heaped upon any one."

In October, 1687, the General Court granted to him

and several other persons two hundred acres of land apiece.

He was ordained at Middletown, 24 October, 1688, nearly four years after the death, 28 December, 1684, of his predecessor, Nathaniel Collins, H. U. 1660, at "a time of greater depression, and greater peril in church and state than any time in the history of New England."

Russell's "childhood and early youth had been passed under the ministry of Davenport and Street, in New Haven. . . . How well he performed his work, how effectually he molded the character, and formed the habits of the people, and how much he had of their grateful affection, may be inferred from the fact that when he died, in the fifty-fifth year of his age, and twenty-ninth of his pastorate, his son became in a few months his successor, and labored there for almost fifty years, — the entire period from the ordination of the father to the funeral of the son being more than three quarters of a century."

Russell was one of the founders and Trustees of Yale College, and one of the framers of the Saybrook Platform, and of course held high rank among his brethren.

Franklin Bowditch Dexter writes, 9 January, 1875: "President Stiles records in his Diary (Sept., 1780) meeting a man 'who remembers old Rev. Noadiah Russell . . . & says he was a little man in stature, pious & holy, visited *all* his flock round *twice a year*, giving good & holy counsel.' "

Of several memorials of him in the quaint style of the day, the following is a specimen: —

"His virtue rare, in this our cloudy night,  
As stars in azure sky, they shined most bright.  
His speech was sweet, and aspect well might win,  
But greater, richer beauty lay within.  
His head with learning, prudence, holy art;  
Firm faith and love, humility his heart,  
Peaceful and meek, but yet with courage stout,  
Engaged the fiend and did him sorely rout."

He "fell asleep Dec<sup>r</sup> 3d, 1713." A doleful if not poetical dirge on his death may be found in the Middletown newspaper of 7 February, 1854.

In Brinley's Catalogue, page 272, is this title: "[Verses] On the much Lamented Death of the Reverend Mr. Noadiah Russel, Late Pastor of the Church of Christ in Middletown, who had his Clayey Tabernacle Dissolved and his Mortality Swallowed up of Life, December 3d, 1713. Ætatis Suæ, 55. Folio, n. p., n. d. [New London, 1714.] The longest poem, occupying two of these columns, is signed N. C., probably for the Reverend Nathaniel Collins, of Enfield, H. U. 1697."

He married, 20 February, 1690, Mary, daughter of Giles Hamlin, and had William, born 30 November, 1690; Noadiah, 8 August, 1692; Giles, 8 November, 1693, died 13 January, 1712; Mary, 30 December, 1694, died 27 February, 1723; John, 6 July, 1697; Esther, 14 August, 1699, died (no date in the record); Daniel, 3 June, 1702; Mehitabel, 27 May, 1704; Hannah, 23 February, 1706. William and Daniel were ministers, graduates of Yale College in 1709 and 1724, the former succeeding his father at Middletown.

#### WORKS.

MDCLXXXIII. | ——— | Cambridge Ephemeris. | An | Almanack | of | Cœlestial Motions, Configurations &c. | For the year of the Christian Æra, | 1684 | . . . By N. Russel Astrotyr. | . . . Cambridge. Printed by Samuel Green. 1684. It consists of eight leaves. The last page is "*Concerning Lightning and Thunder with some Observations and Cautions touching the same.*" The last page but one is occupied by a very rude wood-cut, apparently representing David, or some one else, playing on a harp.

"Lightning is an exhalation hot and dry, as also hot and moist; which being elevated by the sun to the middle region of the air, is there included or shut up within a cloud and cannot ascend; but by an antiperistasis grows hotter and is enkindled, attenuated, and so seeks for more room, which it not finding in the cloud, violently

rends the same, breaks out of it and continues burning so long that it comes to the very ground. By its rending of the cloud there is caused a most dreadful noise or rumbling, and this we call thunder. So that thunder is improperly reckoned among the kind or species of meteors.

“Of lightning, (*fulmen*) there are three sorts, viz: piercing (*Terebrans*), dashing in pieces, and burning (*urens*). Piercing lightning (which is also called white lightning) does consist of a most subtile and thin exhalation and is very penetrating.

“*Observ.* By reason of its subtile nature, many strange effects are produced thereby; a sword blade will be melted in its scabbard, and the scabbard not hurt at all: the pores in the scabbard are so great, that this lightning passeth through them, without any hurt, but coming to a more solid body (as the sword blade is) it meets with opposition there, and so through its heat melts it.

“The second sort of lightning is such as consists of a more fat and thick exhalation, which meeting with things, burnes not to ashes, but blasts and scorcheth them.

“*Observ.* With this lightning, there happens to be (yet seldome) a stone, that is called a thunderbolt, which braketh forth with the exhalation (as a bullet out of a gun) and breaks into pieces whatever it meets. When it strikes the ground, it is reported to go not above five foot deep.

“The third sort of lightning is *fulmen urens* (burning lightning) and is more fiery than flamy; of a more grosse and earthy substance than the preceding sorts.

“*Observ.* If lightning kills one in his sleep, he dyes with his eyes opened. The reason is because it just wakes him and kills him before he can shut his eyes again. If it kills one waking, his eyes will be found to be shut, because it so amaseth him, that he winketh and dyes before he can open his eyes again.

“*Caution.* It is not good to stand looking on the lightning for any time, for, if it hurts no other way, yet it may dry up or so waste the chrySTALLINE humor of the eyes that it may cause the sight to perish, or it may swell the face, making it to break out with scabs, caused by a kind of poyson in the exhalation which the pores of the face and eyes do admit.”

At the bottom of the page assigned to July is the following: “The President died July 2d, just as y<sup>e</sup> sun gets from being eclipsed.” This refers to the death of President Rogers, who gave

the book to Judge Sewall, as the blank page prefacing the title testifies, in the following words: "For my honored friend, Mr. Samuel Sewall"; and in Mr. Sewall's own hand, "Ex dono Praesidis Reverendi, Qui Obijt, July 2d; Sepultus est, July 3d, 1684."

B.

The editor of Russell's Diary calls Russell a Tutor. The character of the Diary seems to imply that he held this or some other office in the College, although I find no mention of it in the meagre College records.

AUTHORITIES. — G. Brinley, Letter, 1864, December 8; and Catalogue, 91, 272. T. Clap, Annals of Yale College, 3, 6, 7, 9. Congregational Quarterly, xii. 540. Connecticut Public Records (ed. J. H. Trumbull), ii. 323; iii. 9, 245. Contributions to the Ecclesiastical History of Connecticut, 7, 10, 423. T. Day, Historical Discourse, 32. F. B. Dexter, Letter, 1875, January 9. J. B. Felt, History of Ipswich, Essex, and Hamilton, 86. D. D. Field, Centennial Address, 55, 166, 167; and Statistical Account of Middlesex County, 44. Harvard College Corporation Records, i. 55, 56, 65; iii. 69, 70. J. L. Kingsley, Historical Discourse, 92. New England Historical and Genealogical Register, vi. 69; vii. 53-59, 345; ix. 362; xv. 167. J. Savage, Genealogical Dictionary, iii. 593. B. Trumbull, Complete History of Connecticut, i. 492; ii. 527.

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## JAMES PIERPONT.

Born 1660, died 1714, aged 54.

REV. JAMES PIERPONT, M. A., of New Haven, born 4 and baptized 8 January, 1659-60, was son of John and Thankful (Stow) Pierpont, of Roxbury, Massachusetts.

When Joshua Moodey, of Portsmouth, New Hampshire, H. U. 1653, declined an invitation of the committee sent to him by the church of New Haven to become their minister, the messengers from New Haven, by the advice of several of the Boston ministers and of others, made application to Pierpont, and engaged him to come and begin to preach on the first Sunday in August, 1684, as a can-

didate for settlement. The messengers, on their return, made to the town a statement of what they had done, and said "the report they had of him was, that he was a godly man, a good scholar, a man of good parts, and likely to make a good instrument:—also that they had agreed with him to send a man to come up with him, and a horse for him to ride upon." In the month of August he made his appearance. At a town meeting in September, the church, being well satisfied, desired "that the town would concur with them in encouraging him, and that there might be a maintenance provided, he being at Mrs. Davenport's, to his content." There had been much theological controversy and contention at New Haven for several years, and it was a great recommendation of Pierpont, that he was a "man of peace and" desired "peace in Church and town, and would rejoice to hear of it, and that there may be no after-troubles." The Church "agreed to keep a day of fasting and prayer in the public congregation . . . and hoped the town would willingly join with them." The town appointed a committee to congratulate and give "Pierpont thanks for coming" to them, and to "desire his going on in" preaching, "that the Church and himself may have such experience and trial of each other" as "to proceed in convenient time to settle."

January 6, 1684-5, it was agreed that a home lot and house, and other lands, should be provided for him; the means of building the house to be obtained by voluntary contributions. The necessary amount was pledged in money, materials, and labor, without difficulty or delay. The plan of the house was ready on the 30th of January, and was ordered to be submitted to him for his approbation. The lot was bought, and the building, which was immediately commenced, was one of the most commodious and stately dwellings in the town. "As the people



were bringing in their free-will offerings of one kind and another, to complete and furnish the building, one man desiring to do something for the object, and having nothing else to offer, brought on his shoulder from the farms two little elm saplings, and planted them before the door of the minister's house. Under their shade, some forty years after, Jonathan Edwards—then soon to take rank, in the intellectual world, with Locke and Leibnitz—spoke words of mingled love and piety in the ear of Sarah Pierpont. Under their shade, when some sixty summers had passed over them, Whitefield stood on a platform, and lifted up that voice the tones of which lingered so long in thousands of hearts."

Pierpont was ordained, 2 July, 1685, after he had been with the people about eleven months as a candidate. The great number of baptisms which followed very rapidly after his ordination makes it probable that at that time the "half-way covenant" was introduced into the New Haven church. One of the first persons admitted to full communion was the regicide John Dixwell, under the assumed name of James Davids. Mr. Jones "recognized him as one of King Charles' judges, whom, in his youth, he had often seen in London and Westminster; but with him, of whose fidelity Whalley and Goffe had made so full an experiment, the secret was safe." The feeling in favor of the regicides was strong.

The number of attendants on public worship soon became so great that some empty places in the meeting-house were filled with seats, and, that being found insufficient, the galleries were brought forward so as to allow an additional seat in front of each. In twelve years the house itself was enlarged.

When Pierpont was ordained it was customary for the town from year to year to grant a tax of one, two, or three pence in the pound for the support of a minister.



In 1697 a regular salary was proposed, and "after a long debate the town" agreed to supply him with firewood, and to pay him annually, while he should continue to preach, "the sum of £120 in grain and flesh" at fixed prices, — "winter wheat at 5s the bushel; rye 3s 6d; corn 2s 6d; peas 3s 6d; pork 3 1-4d the pound, and beef 3d." The vote was communicated to him, and he accepted it "until the providence of God should bring his family into such circumstances as that the salary would not support him in laboring at the altar." "I accept it," he said, "the more willingly, because I understand the offering is made with a general cheerfulness, wherein God himself is well pleased, provided that due care be taken that this offering be brought into the house of God without lameness or reflections on the ministry in the respective years."

Leonard Bacon, whom I have cited freely, says: "In no respect did the ministry of Mr. Pierpont disappoint the expectations which had been formed concerning him in his youth. Under his pastoral care the people were at peace among themselves. As his prudence and amiableness, when he first came among them, were the means of bringing them together after long continued and painful divisions, they could not but regard him as a benefactor; and through all his ministry, they gave him their full confidence and hearty veneration." "He was greatly respected in the colony, and was among the foremost of the ministers in every undertaking for the common welfare of the churches." "In the pulpit he was distinguished among his contemporaries. His personal appearance was quite prepossessing. He was eminent in the gift of prayer. His doctrine was sound and discriminating; and his style was clear, lively and impressive, without anything of the affected quaintness which characterized some of the more eminent men of that day."

It was from consultations with his two next neighbors in the ministry, Samuel Andrew, of Milford, H. U. 1675, and Samuel Russell, of Branford, H. U. 1681, "that the movement came which resulted in the founding of a college under the humble name of a collegiate school." His activity as one of the original Trustees "is evident not only from the early records of the institution, but also from letters written to him" by Jeremiah Dummer, H. U. 1699, "the agent for the colony in London, whose good offices he had secured in aid of that favorite undertaking. His influence seems to have been employed in directing towards the college the regards of that benefactor, whose name it has made immortal."

"When he came to the commencement at Saybrook, in 1708, making his slow journey through the woods that had as yet receded from the shore only at distant intervals, and discussing the affairs of the colony, the college, and the churches, with his friend and classmate Samuel Russell, as they rode side by side from Branford to the river, he was less than fifty years old, but he had been more than twenty-three years in the pastoral office. He died six years afterwards, . . . when the college of which he was a principal founder had not yet found its permanent abode, and when the system of church government which he helped to frame had not yet begun to show what it could do. But his usefulness has survived him in his descendants to this day. His beautiful and gifted daughter, Sarah, a great-granddaughter of Thomas Hooker, was like a ministering angel to her husband [President Edwards], that wonderful preacher and theologian, whose name is to-day the most illustrious in the church history of New England, but who could never have fulfilled his destiny without her. A grandson of his [the younger President Edwards] enriched our New England theology with his unanswerable exposition and defence of the di-

vine fact of the atonement for the sins of men. A great-grandson of his [Timothy Dwight] presided over the college for more than twenty years with eminent success and wide renown, and left to all the evangelical churches that read or worship in our English language the only System of Theology that ever has become in two hemispheres a popular classic. Nor is this all. The humble collegiate school, which in 1708 was sending out a class of three graduates, and which, when James Pierpont died, had not dared to call itself a college," as Bacon wrote in 1859, "has grown into a university with five distinct faculties of instruction, with almost six hundred students, and with more than three thousand living alumni; and its beloved and honored president," Theodore Dwight Woolsey, "with those various gifts of genius, of learning and of grace, which so adorn the office made illustrious by his predecessors, is a great-great-grandson of the same James Pierpont."

In October, 1705, Pierpont was one of a committee to consider the complaints of England against the Colony, and to furnish the agent there with directions and answers.

Of the synod at Saybrook, in 1708, he was a leading member. The "Articles for the administration of Church Discipline," which were adopted as the result of the synod, and which constitute the famous "Saybrook Platform," are said to have been drawn up by him.

It is also stated that he read lectures to the students in Yale College, as Professor of Moral Philosophy. This is possible, though it may have been while it was a collegiate school, for the College was not removed from Saybrook till after his death. A son of his, bearing his name, was Tutor in the College from 1722 to 1724.

The Boston News-Letter, No. 556, December 6-13, 1714, states that he died 22 November, 1714, "having served his Generation not only as a minister, but also

been a great blessing as a physician; and of singular use as there was occasion, to the government by his wise and wholesome counsel."

Judge Sewall speaks of his death at New Haven as "a very great Blow to that Colony and to all New England."

Cotton Mather speaks of him as "snatched away from the *Golden Candlestick of New-haven, a Burning & Shining Light*, whereof the whole Colony of *Connecticut* for many Years Enjoy'd the comfortable Influences. The most Valuable Mr. *James Pierpont*, (of whom I may use the Terms which *Paterculus* used of One that was in true Goodness inferiour to him, *Vir in tantum Laudandus, in quantum Virtus ipsa intelligi Potest*;) — has left us a few Weeks ago; but left with us a most fragrant and lasting Memory of a very Meritorious Character. How memorable for his rare *Discretion*; his bright *Holiness*; the *Spirit* of his Ministry, and *Savour* of his Publick *Oblations*; his *Extensive Genius* which inclined him and enabled him, to *Do Good unto Many*: the various Instances wherein our Glorious Lord made him a Blessing to his Church, his Neighbourhood, his Colony! *New-haven* becomes an *Hadadrimmon*, upon his Expiration. Every *Heart* there is in his *Tomb*, every *Tongue* his *Epitaph*!"

"At the house where some of his descendants live, on his old homestead in New Haven, his countenance — slightly faded, with a look of sadness yet expressive of whatever quality can win affection, gentle and scholarly yet full of manly beauty, with the high thoughtful forehead, the delicately chiselled features, and the dark, keen eye — still looks upon us from the canvas. And well do the rich masses of hair falling upon his shoulders, the neat white bands, and the scholar's gown with its loose folds, set off the serious beauty of that countenance." Another statement is, that "there are fine portraits of" him and his wife "both to be seen still at New Haven, which were

painted in Boston, in 1711, by a superior English artist temporarily sojourning there." In Hollister's History of Connecticut he is described as having been "a man lofty and pure in his aspirations, and of the most spiritual temper; . . . whose words, like the live coals from the hand of the angel, 'touched and purified the lips' of those who listened to his teachings. His moral nature was so softly diffused over his church and people, that they appeared to lose themselves in the absorbing element, as dark forms seem sometimes, in pleasant summer days, to dissolve in an atmosphere of light."

Pierpont married, 27 October, 1691, Abigail, born 15 September, 1672, daughter of John and Abigail (Pierson) Davenport, of New Haven, and granddaughter of the Reverend John Davenport. She died 3 February, 1691-2; tradition says, of consumption caused by exposure to the cold on the Sunday after her wedding, going to meeting, according to the fashion of the time, in her bridal dress, and is buried under the First Church. The record of her death reads thus in his Diary: "Feb. 3d, between 3 and 4, morning, my dear wife Abigail died of hysteric fits: late at night."

May 30, 1694, he married Sarah, granddaughter of Governor John Haynes and daughter of the Reverend Joseph and Sarah (Lord) Haynes, and sister of John Haynes, H. U. 1689. She died 7 October, 1696, leaving one daughter, Abigail, who bore the name of his first wife and became the wife of Joseph Noyes, pastor of the church in New Haven.

He married, 26 July, 1698, Mary, daughter of the Reverend Samuel Hooker, H. U. 1653, and a granddaughter of the Reverend Thomas Hooker, the first pastor of the church in Hartford. She survived her husband till 1 November, 1740. She was the mother of several children. The Reverend Samuel Pierpont, born

30 December, 1700, Y. C. 1718, was ordained as the second minister of Lyme, 10 December, 1722, and was drowned in crossing the Connecticut River, 15 March, 1724, upon his return from a visit to his mother at New Haven. He was unmarried. Sarah Pierpont, 9 January, 1710, married, 28 July, 1728, Jonathan Edwards, D. D., the distinguished theologian and President of Princeton College, and had by him three sons and eight daughters, and was grandmother of Aaron Burr, Vice-President of the United States. Mary, 23 November, 1702, married the Reverend William Russell, of Middletown. Benjamin, 15 October, 1707, Y. C. 1726, died in 1737, in the West Indies, unmarried. Joseph, 21 October, 1704. Hezekiah, 26 May, 1712, married Lydia Hemingway and settled at New Haven.

These Pierponts were descended from Sir Henry Pierpont, who married Frances Cavendish, and was the progenitor of the Earls and Dukes of Kingston.

## WORKS.

Sundry False Hopes of Heaven, Discovered and Decried. In a Sermon preached at the North Assembly in Boston 3 d. 4 m. 1711. With a Preface by the Rev. Dr. Mather. 1712. *W.*

AUTHORITIES. — L. Bacon, Thirteen Historical Discourses, 174–197, 200. Boston News-Letter, 1714, December 6–13. T. Clap, Annals of Yale College, 2, 3, 6, 7, 9. Connecticut Public Records (ed. J. Hoadly), iv. 520. Contributions to the Ecclesiastical History of Connecticut, 7, 435, 436. J. Dana, Century Discourse, 24; and his Two Discourses, 47, 48. A. B. Davenport, History and Genealogy of the Davenport Family, 196. B. W. Dwight, History of the Descendants of John Dwight, ii. 1056. D. Goodwin, Genealogical Notes, 55, 348, 349. O. H. Hollister, History of Connecticut, i. 458. J. L. Kingsley, in American Quarterly Register, viii. 14, 15. C. Mather, Just Commemorations: The Death of Good Men Considered, 37. J. Savage, Genealogical Dictionary, iii. 432. W. B. Sprague, Annals of the American Pulpit, i. 205. A. H. Walworth, Hyde Genealogy, 1, 298.

## JOHN DAVIE.

Died in 1727.

SIR JOHN DAVIE, Baronet, was second and youngest son of Sir Humphrey Davie, who was created a Baronet 9 September, 1641. The father came from London, England, in 1662, to Boston, — possibly to encourage the Reverend James Allyne, — and married, for a second or third wife, Sarah, daughter of William Gibbons and widow of James Richards, of Hartford, who had left a large estate which caused his removal thither, where he died 18 February, 1688–9. The paternity of the graduate is made plain by a record, in New London, of a deed of sale, stating that Sarah Davie, relict of Humphrey Davie, sometime of Boston in New England, late of Hartford, deceased, for sixty pounds current money of New England paid by John Davie, of New London, yeoman, son of said Humphrey Davie, deceased, relinquished to him all right and title to two acres and a half of land on Beacon Hill in Boston, “in the present tenure and occupation of Mr. James Allyne minister in Boston aforesaid.”

The graduate established himself in 1693 on a farm at Poquonuck, a part of New London, on the east side of the river, incorporated in 1705 as Groton. Of this place he was the first town clerk, and continued in office till 1707. His handwriting is peculiarly bold and distinct. In 1694 he was on a committee to agree “with workmen for building a new meeting-house and managing the whole concern about it.” He was rate collector in 1695, townsman or selectman in 1696, constable for the east side in 1702, and rate recorder of the new town of Groton in 1705.

To the baronetcy, and the estate attached to it, this



John Davie, of Groton, farmer and town clerk, succeeded, in 1707.

Judge Sewall writes, 26 May, 1707: "Some of the best News we haue is, that Mr. Davie of New London is come to be a Knight & Barœnet, w<sup>ch</sup> Honor is suported with an Estate of 4 or Fiue Thousand pound pr a<sup>n</sup>um." Again he writes, 28 May, 1707, "Sir John Davie dined with the Gov<sup>r</sup>," and "7: 12. The Lady Davie and Lady Hobbie were" at the funeral of President Samuel Willard.

On receiving intelligence of his good fortune, the graduate settled his affairs in haste, leased his farm, and went to England to take possession of his inheritance. The last time his name is mentioned in the Groton book before his departure is in the record of a gift of six pounds to be laid out in plate for the communion service of the church. He never revisited this country; but subsequently sold his farm and other lands, with his cattle, stock, and proprietary rights, to John Gardiner, of the Isle of Wight (Gardiner's Island). The deed was given by "Sir John Davie of Creedy, County of Devon, within the kingdom of England, Baronet," August 21st, 1722. Of the consideration, five hundred pounds, he empowered his attorney, Gurdon Saltonstall, H. U. 1684, to pay two hundred and fifty pounds to Mrs. Margaret Franklin of Boston, and the remaining two hundred and fifty, in equal portions, to Mr. Daniel Taylor, minister at Newark, Mrs. Mary Pratt, and Mrs. Mather of Saybrook, who probably were his nearest relatives in America.

August 15, 1667, two sagamores, Abbagasset, alias Abegusset, Abenegusset, or Abbagadusset, and Kennebes, alias Kenebez, sold to Christopher Lawson the island in the Kennebec River called by the Indians Capeanagusset, or Cape Anagusset, and by the English Swan Island. Lawson mortgaged it to the graduate's father, Humphrey, who was one of the commissioners of



Massachusetts appointed to establish and organize the County of Devon, or Devonshire, in 1674. Humphrey became lawful owner of the island, 16 May, 1683; and under the title from Abbagusset the island was claimed by Sir John Davie, who was sometimes called in England Sergeant Davie, being a sergeant at law in that country.

The tradition is that the baronet was hoeing corn on his farm when informed of his accession to fortune. James Packer, one of his neighbors, was at work with him, and they were striving to see which would do the most work in the least time. Letters had been sent from England to look up the heir of the Davie estate, and, application being made to Saltonstall, he immediately despatched a messenger to Groton with the tidings. This messenger, arriving at the house, was directed to the field; and as he approached Davie, who was at work barefoot, with shirt-sleeves and trousers rolled up, he inquired his name; and on receiving an answer, struck him upon the shoulder, and, raising his hat, exclaimed, "I salute you Sir John Davie."

James Packer had made several voyages, and when Sir John Davie left Groton he gave him a hearty invitation, if he should ever find himself in England, to come to his estate in Devonshire and make him a visit, assuring him that it would always give him pleasure to see an old neighbor and hear from his American home. A few years later, Packer, being in England, took the stage-coach from London and went out to Sir John's estate. He arrived just as the family were sitting down to dinner, with a party of the neighboring gentry for guests. Sir John recognized his former comrade at once; received him with great cordiality, introduced him to the company as an American friend, and treated him with marked attention. The next day he carried him over all his grounds and showed him his various accommodations.

Before parting, Sir John and his lady had a long and free conversation with their visitor, in the course of which the baronet said: "You see how I live, Packer: I have an abundance of this world's goods, and can gratify myself with a continual succession of pleasures, but after all I am not so happy as I was when you and I changed work at threshing and we had but one dish for dinner, and that was *corn-beans*."

About 1713, Davie sent a "good Collection of Books to the Library" of Yale College, of which some of his classmates were founders and benefactors.

He married Elizabeth, daughter of James Richards, whose widow married his father. "The children of John Davie," as recorded in the Groton book in his own handwriting, are Mary, born 30 June, 1693; Sarah, 21 October, 1695; Elizabeth, 17 March, 1697-8; John, 27 July, 1700; Humphrey, 12 April, 1702; William, 21 March, 1705-6. "These were all born in the town now called Groton." With the exception of the youngest, the names are on the record of baptisms by Gurdon Saltonstall, who enters them as children of Mr. John Davids, and under date of 26 May, 1695, notes, "Brother *Davids* Indian Jane made a profession of y<sup>e</sup> Christian faith, and taking hold of the Covenant was baptized." This mistake in the name was then common. The title *Brother* is not here used to designate merely church relationship: Saltonstall and Davie had married sisters, who were daughters of James Richards, of Hartford, which was doubtless the cause of Davie's settlement and residence in Groton. Besides these he had one son and one daughter whose births are not found on the record.

Sir John was high sheriff of Devon. He died in 1727. His wife Elizabeth died at Creedy in 1713. Both were buried at Sandford. He was succeeded by his son John as sixth baronet, who is mentioned in his father's will as

“of full age 1727 born in 1700 in New England, aged 21 on the 27 July 1721, and their eldest son and heir.”

The Boston News-Letter, 18 November, 1737, contains this statement: “Wednesday last died, after a short Illness, at his Seat at Creedy near Exeter, Sir *John Davy*, Bart., who has left Issue Three Daughters unmarried, and Three Sons, viz. John, Humphrey, and William, of whom John the Eldest (who married Elizabeth, Sister to Sir Hugh Ackland, Bart.) succeeds him in the Honour. She died in 1738, aged 38.”

In the Chronological Diary of the Historical Register of 1737 is inserted, in September, among the deaths, “Of the Gout in his Head Sir *John Davie*, Bart., at his House, *Creedy*, in *Devonshire*.” The London Magazine, under September, 1737, page 517, has among the deaths, “In Devonshire, Sir *John Davis*, Bart.” The Gentleman’s Magazine for the same year, page 573, under the date of August 24, records the death of “Sir *John Davis*, Bt., at *Creedy*, Devonsh.” The Davis, Davie, and Davy are obviously the same person.

According to Burke, whose “account of the Davie family” the present baronet writes to me, “is very incorrect and imperfect,” the daughter Mary was married to the Reverend Thomas Bishop, of Barnstaple, who had been a chaplain in the family; Sarah, to Christopher Savery, Esq., of Shilson, in Devonshire; and Elizabeth, to Ebenezer Mussell, Esq., of London.

The son of the graduate was succeeded by his son Sir John, born 1731. The baronetcy became extinct on the death of Sir Humphrey Phineas Davie, tenth baronet, on the 12th of January, 1846. The family estates then devolved on Sir Humphrey Davie’s niece, as the representative of her deceased brother, Sir John, ninth baronet. She was married in 1823, and the baronetcy was revived in 1846 in the person of her husband, Sir H. R. Fergu-

son Davie, Baronet, General, and member of Parliament for Haddington Burgh, Scotland.

The coat of arms is "Ar. a chev. gu. betw. three mullets pierced sa Crest — A paschal or holy lamb ppr. *Motto* — Auspice Christo."

**AUTHORITIES.** — T. Bridgman, *Pilgrims of Boston*, 269. *British Almanac*, 1867, 48, 49, 63. J. Burke, *Genealogical and Heraldic Dictionary of the Peerage and Baronetage of the British Empire*. J. and J. Burke, *General Armory of England, Scotland, and Ireland*. F. M. Caulkins, *History of New London*, 199, 264, 415-417. T. Clap, *Annals of Yale College*, 15. H. R. F. Davie, Letter, dated Creedy Park, Crediton, 1867, October 1. E. C. Herrick, Letter, 1855, May 4. *Historical Magazine*, i. 87, 282. *Massachusetts Bay Records*, v. 400-403. *New England Historical and Genealogical Register*, i. 169; xx. 46, 79. R. Polwhele, *History of Devonshire*, ii. [Archdeaconry of Exeter] 37. J. Prince, *Worthies of Devon*, ed. 1810, 282, 284. J. Savage, *Genealogical Dictionary*, ii. 14, 15. S. Sewall, *Manuscripts*; and in *Massachusetts Historical Society's Collections*, xlvi. 188, 195. J. Sullivan, *History of the District of Maine*, 147. J. W. Thornton, Letter, 1856, February 19. B. Trumbull, *History of Connecticut*, i. 490. J. H. Trumbull, *Public Records of Connecticut*, iii. 71, 243; and Letter, 1858, February 6. W. H. Whitmore, *Elements of Heraldry*, 70. W. D. Williamson, *History of Maine*, i. 671.

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## SAMUEL RUSSELL.

Born 1660, died 1731, aged 70.

REV. SAMUEL RUSSELL, M. A., of Branford, Connecticut, son of the Reverend John Russell, of Hadley, H. U. 1645, was born 4 November, 1660. In 1682 he taught the grammar school in Hadley "six months for £15. About 50 scholars attended and paid 4 shillings each, except a few that paid 6 shillings. He received from the scholars £10, 14s. and from the school committee, £4, 6s."

I have not ascertained when he was ordained, but he received a call to Branford, Connecticut, 12 September,

1687, having been one of the persons desired, 11 October, 1686, "to prepare what may be needfull to present to the general court, and make presentment thereof on behalfe" of Branford, "for liberty to embody in a church estate." This was at the reorganization of the church, about twenty-two years after the removal of Abraham Pierson, H. U. 1668, with his flock, to New Jersey. "He became the second father of the town. His ministry, peaceful and prosperous, was prolonged forty-four years," "though he was disabled from preaching during the last six years of his life."

When Abraham Pierson was chosen Rector of the College in Connecticut, "in as much as it was originally proposed that there should be ten Trustees besides the Rector," Russell was chosen a "Trustee to complete the Number of eleven." The meeting in 1700, at which the College is said to have been founded, took place, according to tradition, in the south parlor of his house. He was undoubtedly one of the most active promoters of the enterprise.

In October, 1687, the General Court granted to him and several others "two hundred acres of land a piece."

The following inscription is on one of the monuments in the burying-ground:—

"The Revd. Mr. Samll. Russel, Decd. y<sup>e</sup> 25th day of June, 1731, in y<sup>e</sup> 71st year of his age, and 44th of his Ministry. Mrs. Abigail Russel, his virtuous consort, Decd. y<sup>e</sup> 7th day of May 1733, in y<sup>e</sup> 67 year of her age.

"From vulgar dust distinguish'd lies  
 The active Heralds of the skies,  
 Whose voice Salvation did attend,  
 Could comfort to the meeker send,  
 And make the stubborn-hearted bend;  
 With Honor watch his Urn around,  
 And ne'er forget the silver sound,



## WILLIAM DENISON.

Born 1664, died 1717-18, aged 53.

WILLIAM DENISON, M. A., born at Roxbury, 18 September, 1664, was son of Edward Denison, by Elizabeth, daughter of Joseph and Elizabeth (Weld) Denison, of Roxbury.

April 25, 1668, the day on which his father made his will, giving one half of his property to William, he declared "it to be his mind & Earnest desire that his sonn *William* should be brought up in good literature, according as the improuement of his Estate" would "beare."

In 1681 the graduate taught the school in Dorchester, with an agreement that he should have twenty pounds and "his accommodation for diet," and the next year twenty shillings more in money; in 1683 he taught part of the year. He also preached, but was never ordained. He was made freeman in 1690, and was Representative from Roxbury to the General Court for twenty years.

May 12, 1686, he married Dorothy, born 28 April, 1664, daughter of Thomas and Dorothy (Whiting) Weld, of Roxbury, and probably had no children. The widow, 28 April, 1720, became the second wife of Samuel, oldest son of Samuel Williams, of Roxbury.

Denison died at Roxbury, 22 March, 1717-18. Sewall writes: "March 26. Mr. Simeon Stoddard carried me, Mr. Bromfield, and Anthony Stoddard esq. in his Coach to Mr. Denison's Funeral. Mr. Walter pray'd very well; said Mr. Denison was a Man of Truth, and of Trust, a Man of Prayer, Integrity and Piety. Bearers, Mr. Danforth of Dorchester, Mr. John White; Anthony Stoddard Esq.; Col. William Dudley; Major Bowls, Mr. Ebenezer Thayer. Major Denison led the Widow.



Gov<sup>r</sup> Dudley & I went next the Mourners." "March 27. Mr. Danforth gives the widow Denison a high Comendation for her Piety, prudence, Diligence, Humility." April 7, "Mr. Dorr took occasion in her absence to say she was one of the most Dutiful Wives in the world."

January 18, 1731-2, there was presented to the General Court "A Petition of *Samuel Williams* and *Dorothy* his Wife, late *Dorothy Denison*, Relict Widow of *William Denison* late of Roxbury, . . . Gentleman, deceased, setting forth, That the said *William Denison* by his last Will and Testament, gave to the said *Dorothy*, his whole Estate, both Real and Personal, during Life, and willed, that she dispose of *Two Hundred Pounds* to some publick use, taking the Advice of the Reverend Mr. *Nehemiah Walter*, or some other of her able and faithful Friends; but inasmuch as some Doubt arises whether she has power by vertue of the said Clause, to dispose of the said *Two Hundred Pounds* out of the Testator's Real Estate, the Petitioners therefore pray they may be impowered to sell *Nine Acres* of the said deceased's Land for the Purpose before-mentioned, the Overplus to be disposed of agreeable to his Will." The petition was negatived.

AUTHORITIES. — History of Dorchester [by E. Clapp and W. B. Trask], 497. Massachusetts House Journal, 1731-2, January 19. New England Historical and Genealogical Register, xviii. 326; xxiii. 335. Roxbury Records. J. Savage, Genealogi-

cal Dictionary, ii. 38; iv. 473. J. Sewall, Manuscript Diary; and in Massachusetts Historical Society's Collections, xlvi. 178-180. W. Winthrop, Interleaved Triennial Catalogue.

"Mr. William Denison, Mr. John Eliot, Mr. John White, of Roxbury, who have been Students at Colledge, and having taken 2 degrees, and entered upon the work of the ministry of whom information is made to this Court that the Select men of Roxbury have rated them for their heads, in

the public Assessment, the which this Court doth not approve of, judging the s<sup>d</sup> Gentlemen ought to be released & give order y<sup>t</sup> such Rates be abated & y<sup>e</sup> town to make it up."—October 12, 1692. Massachusetts Manuscript Papers, xi. 65.



## JOSEPH ELIOT.

Born 1664, died 1700, aged 36.

JOSEPH ELIOT, M. A., son of Deacon Jacob Eliot, and grand-nephew of the Reverend John Eliot, the Apostle to the Indians, was born 13 January, 1664. S. Sewall writes: "Nov<sup>r</sup> 14. 1700. about  $\frac{1}{2}$  hour past one in the Afternoon, Mr. Joseph Eliot dieth. He was abroad on the Lords day at Meeting. I saw him in the street near his own house, about 8 in the morning." November 16 he "was buried. Bearers, Capt. Alford, Capt. Checkley, Mr. Dan<sup>l</sup> Oliver, Mr. Beñet, Mr. Cutler, Mr. Gibbs. 38 years old." He lived and died in Boston. His widow Silence, four children, and his brother Benjamin, a book-seller, are mentioned in the settlement of his estate. A son Jacob died soon after his father.

AUTHORITIES. — J. Savage, Gen- Massachusetts Historical Society's ealogical Dictionary, ii. 109. S. Collections, xlv. 25. Suffolk County Sewall, Manuscript Diary; and in Probate Records, xi. 306, 395.

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1682.

There were no Graduates this year.

CLASS OF 1683.

Samuel Danforth,                      John Williams,  
William Williams.

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T H E S E S  
*DISCVTIENDÆ,*

*Sub Reverendo*

*CRESCENTIO MATHERO,*

*Comitiorum Academicorum in Collegio  
Harvardino*

*PRÆSIDE :*

*Cantabrigiæ Nov-Anglorum,*

PER INCEPTORES IN ARTIBUS,

*Nonis Julii. M.DC.LXXXVI.*

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**A***N datur Accidens realiter a sub-*  
*stantia distinctum?*  
Negat Respondens *Samuel Danforthus.*

*An Voluntas determinatur ab ultimo In-*  
*tellectus Practici iudicio?*

Affirmat Respondens *Johannes Williams.*

*An Terra movetur?*

Affirmat Respondens *Guilielmus Williams.*

## SAMUEL DANFORTH.

Born 1666, died 1727, aged 60.

REV. SAMUEL DANFORTH, M. A., of Taunton, born 10 and baptized 16 December, 1666, brother of the Reverend John Danforth, H. U. 1667, was son of the Reverend Samuel Danforth, H. U. 1643, who married, 5 November, 1651, Mary, youngest child of the Reverend John Wilson, of Boston.

July 12, 1681, he was chosen one of the "scholars of the house," and again 5 December, 1683.

He was invited to Taunton, Massachusetts, "with a large share of ministerial influence to precede and prepare the way for him." His immediate predecessor was George Shove. "February 27th, 1687. It is voted," so state the Proprietors' Records, "that Captain Bartholomew Tipping shall have ten acres of land adjoining to his own land, formerly laid out to him, at a place called Rumford, for his labor and charge to fetch up to our town Mr. Danforth, provided it be not prejudicial to any highway or former grant." Captain Tipping sold Danforth "his house and lot," and twenty-three persons — whose names with the number of acres subscribed by each are printed in Emery's Ministry of Taunton, i. 181, and in Baylies's Historical Memoir of Plymouth, iv. 80 — agreed to give him certain parcels of land "in part pay therefor." It may be supposed that these persons had been particularly desirous to secure the services of Danforth. He was ordained 21 September, 1687, as may be inferred from his letter to Thomas Hinckley, "5. 7. 1687," and confirmed by a manuscript note of Ezra Stiles on the manuscript sermon preached by Danforth himself for the occasion.

In a letter to John Cotton, of Plymouth, he describes

his humble and modest mansion, which was situated about half a mile from Taunton Green, on the Raynham road.

Farmer says that Danforth "was one of the most learned and able ministers of the day."

Baylies says: "All his contemporaries represent him as a person of great learning, and he certainly maintained a high reputation through life, . . . He did not confine himself to theology, but attained a competent knowledge of the medical art and was no contemptible lawyer. He may in fact be called the principal, if not the only, physician and lawyer" of Taunton. "His various qualifications rendered him extremely useful, and while he instructed his people in all things touching their spiritual welfare, they found his advice and aid no less useful in their temporal concerns. He acquired over them an unbounded influence, which he exercised for the general good, and although some of them might dislike advice which too often came in the shape of a command, yet, as nothing was meant but their good, they acquiesced, and were grateful."

In 1698, he and Grindall Rawson, H. U. 1678, visited the several plantations of Indians in Massachusetts, by appointment of the Commissioners for the Propagation of the Gospel among the Indians in New England and parts adjacent. Their Report, extending from 30 May to 24 June, is printed in the Collections of the Massachusetts Historical Society, x. 129. In his letters to Cotton he occasionally mentions "his Indian lecture day in Taunton." He took great interest in the Indians, and prepared an Indian Dictionary in manuscript, a portion of which, presented by his great-granddaughter, Eliza Howard, is in the library of the Massachusetts Historical Society.

"Having seen some printed accounts of the *Methods for Reformation in Old England*," he prevailed on several

of the inhabitants of Taunton "to meet with him *once in each Month*, to consult what might be done to promote a *Reformation* of Disorders there." This led to family worship, and to the organization of "the *greatest Part of the Youth . . . into Societies for religious Exercises*, signing some good Rules to be observed by them. . . . The good Effect whereof was the putting an End to & utter Banishment of their former disorderly and profane *Meetings to drink, &c.*" Three letters giving more in detail the great revival which followed are printed in Prince's Christian History, i. 109-112, and in Emery's Ministry of Taunton, i. 257. "It was a most comfortable Day the *first of March*," 1704-5, "when we renew'd the *Reformation Covenant*: . . . only we added an Engagement to reform *Idleness, unnecessary frequenting Houses of public Entertainment, irreverent Behaviour in public Worship, Neglect of Family-Prayer, Promise-breaking, and walking with Slanderers and Reproachers of others*; and that we should all in our Families be subject to good Orders and Government. It was read to the *Brethren and Sisters* in the *Forenoon*; they *standing up* as an outward Sign of their inward Consent to the *rest of the Inhabitants*. In the *Afternoon* they *standing up* also when it was read; and then every one that stood up, brought his *Name ready writ in a Paper* and put into the Box, that it might be put on Church Record. . . . We gave liberty to all Men and Women Kind, from *sixteen Years old and upwards* to act with us; and had *three hundred Names* given in *to list under Christ*, against the Sins of the Times. The whole acted with such Gravity, and Tears of good Affection, as would affect an Heart of Stone. *Parents* weeping for Joy, seeing their Children give their *Names to Christ*. And we had *several Children* of the Church in *neighbouring Towns*, came & joined with us in it. We have a *hundred more* that will yet bind themselves in the *Covenant*, that were then detained from Meet-

ing. Let God have the Glory." The Covenant is printed by Emery, in his Ministry of Taunton, i. 258.

Danforth "lived, died, and was buried among the people of his 'first love.'" A modest stone, covered with the moss of more than a century, contained the inscription:—

"Here lyes buried y<sup>e</sup>  
Body of y<sup>e</sup> Rev'd  
Mr. SAMUEL DANFORTH,  
who departed this  
Life Nov. 14, 1727."

In May, 1835, another stone was erected by his only surviving grandson, Job Danforth, of Providence, Rhode Island, in the ninety-first year of his age, which contains the following inscription:—

"Sacred  
To the memory of the  
REV. SAMUEL DANFORTH,  
who was born in Roxbury, Dec. 18, 1666;  
graduated at Harvard College in 1683; was  
ordained and settled, as the fourth minister  
in Taunton, and continued in  
the ministry 44 years, to the  
time of his death, which  
was on Nov. 14, 1727."

The inscription was written by Walter Raleigh Danforth, of Providence, Brown University, 1805, son of Job Danforth.

"Thursday, Oct. 4<sup>th</sup> [1688]. About 5. P. M.," writes Judge Sewall, "Mr. [Samuel] Willard married Mr. Samuel Danforth and Mrs. Hannah [daughter of the Reverend James] Allen [of Boston]. Mr. [Charles] Morton began with prayer before Mr. Willard came. . . . I was at Mr. Danforth's Wedding, being invited by the Father." They had: Elizabeth, born 29 July, 1689, married John

Walley, of Boston; Mary and Samuel, twins, 1 June, 1691, both died soon; James, 11, baptized 13 November, 1692, married, 6 November, 1720, Sarah Deane, and resided in Taunton; Sarah, 18, baptized 25 November, 1694; Samuel, 4, baptized 10 January, 1697, farmer and clothier in Taunton, town treasurer, married, 24 November, 1730, Bethia, daughter of Nathaniel Crossman; Mary, again, 5, baptized 11 December, 1698, married William Downs, of Boston; Hannah, 2, baptized 8 December, 1700, married Jacob Barney, of Taunton; Thomas, 22, baptized 23 May, 1703, had Thomas, Elijah, and John, and settled probably in Newton; John, 21, baptized 25 February, 1705, died 15 August, 1706; Martha, 2, died 3 November, 1707; Bethia, 16 August, 1709, died; Rachel, 8 July, 1711, died; Nathaniel, 31 May, 1714. Hannah, Bethia, Rachel, and Nathaniel were unmarried at the father's death. Ten children outlived the father, and the widow died 3 December, 1761.

## WORKS.

Besides the works already alluded to, and manuscripts not published, are

1. The New-England | Almanack | for | The year of our Lord. 1686. | And of the world. 5635. | Since the planting of Massachusetts | Colony in New-England. 58. | Since the found. of Harv. Coll. 44. | . . . | By S. D. Philomath. || Cambridge. Printed by Samuel Green. sen. Printer to Harvard Colledge in New-England. A. D. 1685. sm. 8vo or 16mo.

On the copy before me is in manuscript, "For y<sup>e</sup> wor<sup>l</sup> Samuel Sewall. Esq.," and "Delivered me pr y<sup>e</sup> Gov<sup>r</sup> Jan 21. 1685-6 sent it seems by y<sup>e</sup> Author." Sewall wrote on it that the "acct of y<sup>e</sup> Eclipse was truer by much than Mr. [Nathaniel] Mathers" for the same year. The Introduction consists of two closely printed pages of poetry.

2. Letter to Thomas Hinckley, dated Taunton, 5. 7. 1687. In the Massachusetts Historical Society's Collections, xxxv. 166.

3. The title of an Indian translation of Increase Mather's Five

Sermons is printed, on page 455 of the first volume of these Biographical Sketches, as No. 66 of Increase Mather's Works.

4. Piety Encouraged. | Brief Notes of a | Discourse | Delivered unto the People of | Taunton. || Boston. 1705. pp. 25. With a Preface signed C. M.

5. The Day which the Lord hath made [Ne Kesukod Uttiyeu Lord Kessehtunkup] | — | A Discourse | Concerning | The Institution | and | Observation | of the | Lords Day. | Delivered in a Lecture at Boston | 4 d. 1 m. 1703. [In Indian and English.] Boston. 1707. sm. 8vo.

As Danforth's father was colleague with the Apostle Eliot, the work translated may be considered a good specimen of the native Indian language. It was reprinted in 1707. It contains 36 pages in each language; and at the end is "Some part of the first Chapter of John."

6. The | Duty of Believers to oppose the | Growth of the Kingdom of Sin, | Pressed; | The Means and Manner of Managing | this Opposition Explained; | The ways whereby men become guilt- | ty of discouraging others from vi- | gorous attempts against the growth | of Vice, and the Carnal Grounds | of their so doing Detected. | In a | Sermon | Preached before the Honourable Ar- | tillery Company in Boston, on | the Day of their Anniversary | Election, in the Year 1708. || Boston. 1708. 12mo. pp. 36.

7. Wofull Effects of Drunkenness. 1710. P\*.

8. An Elegy on the Memory of the Worshipful Major Thomas Leonard Esq. of Taunton in New England; who departed this Life on the 24th Day of November, Anno Domini 1713. In the 73<sup>d</sup> Year of his Age. A broadside, reprinted, with a description of it, in the New England Historical and Genealogical Register, xxii. 140.

9. An | Exhortation | To All: | To use Utmost Endeavours to obtain | A Visit of the | God of Hosts, | for the | Preservation of Religion, and | the Church, upon Earth. | — | In a Sermon Preached before His Excellency | the Governour, the Honourable Council | and Representatives of the Province of the Mas- | sachusetts-Bay in N. E. on May 26. 1714. being | the Anniversary Day of the Election of | Councillors of said Province. || Boston: Printed by B. Green: Sold by Samuel Gerrish, at his Shop on the North Side of the Town-House. 1714. 16mo. pp. 38. Also reprinted by Emery, i. 191.



10. Bridgewater's Monitor. || Two Sermons, | Preached unto a | New Assembly | of Christians | at Bridgewater. | On, 14 d. VI m. 1717. | . . . | at their Entering into the | New-Edifice. | The first by James Keith | . . . The second [The Building of Sion | carried on by Praying]. By Samuel Danforth. Boston. 1717. 12mo. pp. 39.

11. Letter to Cotton Mather, dated Taunton, August 8, 1720. In the Massachusetts Historical Society's Collections, xxxi. 254; also in Emery's Ministry of Taunton, i. 261.

12. The names of Peter Thacher, H. U. 1671, John Danforth, H. U. 1677, and Samuel Danforth, H. U. 1684, are signed to "An Essay, by several Ministers of the Gospel . . . concerning the Singing of Psalms." Boston: Printed by S. Kneeland for S. Gerrish, and Sold at his Shop in Corn Hill. 1723. Reprinted by Emery, i. 287. See Peter Thacher, ii. 378, 379.

John Danforth, H. U. 1677, appended to a sermon on the Earthquake, published in 1728, verses on his brother and Peter Thacher.

AUTHORITIES. — American Quarterly Register, viii. 137; xii. 137, 148. F. Baylies, Historical Memoir of New Plymouth, II. iv. 79. S. H. Emery, Ministry of Taunton, i, ix, 180-232, 256. J. Farmer, and J. B. Moore, Collections, Historical and Miscellaneous, ii. 270. Harvard College Corporation Records, i. 56; iii. 83. Massachusetts Historical Society, Collections, iii. 173; ix. 176, 197; x. 129; xxxi. 255; xxxv. 15, 166; xxxviii. 373. New England Historical and Genealogical Register, iii. 301; vii. 318; xiv. 39; xv. 315; xxii. 140; xxv. 330. T. Prince, Christian History, i. 109-112. Roxbury Records. J. Savage, Genealogical Dictionary, ii. 48.

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## JOHN WILLIAMS.

Born 1664, died 1729, aged 69.

REV. JOHN WILLIAMS, M. A., of Deerfield, Massachusetts, born at Roxbury, 10 December, 1664, was son of Samuel Williams, deacon and shoemaker, and Theoda, born 26 July, 1637, daughter of Deacon William Park,

whose wife was Martha, daughter of John Holgrave or Halgrave, of Salem. "Through the aid and influence" of his grandfather Park, William was enabled to obtain his college education.

In 1684 and 1685 the graduate taught school in Dorchester.

In March, 1686, he assumed the duties of preacher in Deerfield. A church was gathered, and he was ordained the first minister, 17 October, 1688. The people voted that they "would give him sixteen cow commons of meadow land, with a home lot that lyeth on the meeting house hill—that they will build him a house forty-two feet long, twenty feet wide, and a linto on the back-side of the house, to fence his home lot, and within two years after this agreement, to build him a barn, and break up his ploughing land. For yearly salary, to give him sixty pounds a year for the present, and four or five years after this agreement to add to the salary, and make it eighty pounds." In 1696-7, he makes the following record: "The town to pay their salary to me in wheat, pease, Indian corn, and pork, at the prices stated, viz: wheat at 3*s.* 3*d.* per bushel, Indian corn at 2*s.* per bushel, fatted pork at 2½*d.* per pound. These being the terms of the bargain made with me at the first."

Soon after the renewal of hostilities in Queen Anne's War, Colonel John Schuyler, of Albany, warned the inhabitants of Deerfield to be on their guard against the French and Indians. Williams wrote to the Governor, Joseph Dudley, in October, 1703, that "the fortification can be mended no longer; we must make it all new, and fetch the timber for 206 rods, 3 or 4 miles, if we get oak. We have been driven from our houses into the fort, and there are only 10 homelots in it, and we have been so crowded together that indoor affairs are carried on with difficulty. Strangers tell us that they would not live

where we do, for twenty times as much as we get." "He was strongly possest that the Town would in a little time be destroyed; signifying as much in his publick Ministry, and private Conference; and could not be satisfied till he had got twenty Souldiers to be posted there."

"Not long before break of day," on Tuesday, 29 February, 1703-4, the watch being unfaithful and having retired to rest, "the Enemy came in like a Flood." Major Hertel de Rouville from Canada, with two hundred French and one hundred and forty-two Indians, aided by two or four of his brothers, entered the fort on the crust of the snow, which in some places had drifted nearly to the top of the palisades, and found the inhabitants in profound sleep. "They came to my House in the beginning of the Onset," writes Williams, "and by their violent endeavours to break open Doors, and Windows, with *Axes*, and *Hatchets*, Awaken'd me out of Sleep; on which I leapt out of bed, and running toward the door, perceived the Enemy making their entrance into the House: I called to awaken two Souldiers, in the Chamber; and returned to my bed-side, for my Arms: the Enemy immediately brake into the Room, I judge to the number of Twenty, with *Painted Faces*, and hideous Acclamations." Williams seized his pistol from his bed-tester, "cocked it, and put it to the breast of the first Indian that came up; but," he states, "my Pistol missing fire, I was seized by Three Indians, who disarmed me, and bound me Naked, as I was in my Shirt, and so I stood for near the space of an hour: binding me, they told me they would carry me to *Quebec*. My Pistol missing fire, was an occasion of my Life's being preserved."

"I cannot relate the distressing care I had for my dear Wife, who had lien-In but a few Weeks before, and for my poor Children, Family, and Christian Neighbours. . . .

The Enemies who entred the House were all of them *Indians* and *Macqua's* [Mohawks], insulted over me a while, holding up Hatchets over my head, threatening to burn all I had, but yet God beyond expectation made us in a great measure to be Pityed: for tho' some were so cruel and barbarous as to take & carry to the door, Two of my Children and Murder them, as also a Negro Woman; yet they gave me liberty to put on my Clothes, keeping me bound with a Cord on one arm, till I put on my Cloths to the other; and then changing my Cord, they let me dress my self, and then Pinioned me again. Gave liberty to my dear Wife to dress her self, & our Children. About Sun an hour high, we were all carryed out of the house, for a March, and saw many of the Houses of my Neighbours in Flames, perceiving the whole Fort, one house excepted, to be taken. Who can tell, what sorrows pierced our Souls, when we saw our selves carryed away from Gods Sanctuary, to go into a strange Land exposed to so many Trials? The journey being at least Three hundred Miles we were to Travel; the Snow up to the Knees, and we never inur'd to such hardships and fatigues; the place we were to be carryed to, a Popish Country. Upon my parting from the Town they fired my House & Barn. We were carryed over the River, to the foot of the *Mountain*, about a Mile from my House, where we found, a great number of our Christian Neighbours, Men, Women & Children, to the number of an hundred, Nineteen of which were afterward Murdered by the Way, and two starved to Death, near *Cowass*, in a time of great Scarcity or Famine, the Salvages underwent there.”<sup>2</sup>

<sup>1</sup> Judge Sewall writes, 6 March: last when they were taken, would  
 “How they will be able to travel to make a hard heart bleed to think  
 Cañada in the very deep Snow, and of”  
 terrible Cold since Tuesday Night      <sup>2</sup> Judd says: “It appears by a

“After this, we went up the Mountain, and saw the smoak of the Fires in the Town, and beheld the awful desolations. . . . Before we marched any farther, they kill’d a Sucking Child of the English. There were slain by the Enemy, of the Inhabitants of our Town, to the number of Thirty-eight, besides Nine of the Neighbouring Towns. Travel’d not far the first day.” The captors, “though they had several Wounded Persons, of their own to carry, upon their Shoulders, for Thirty Miles, before they came to the River, yet they carried our Children, incapable of Travelling, upon their Shoulders and in their Arms.” At night Rouville encamped in a meadow, in what is now Greenfield, not more than four miles from Deerfield village, where “they dugg away the Snow, and made some Wigwams, cut down some of the small branches of *Spruce-trees* to lye down on, and gave the Prisoners some-what to eat; but we had but little Appetite. I was Pinioned, and bound down that Night, and so I was every Night whilst I was with the Army.” In the course of the night, some of the enemy became intoxicated with spirit they had brought from Deerfield, and “kill’d my Negro man.” “An *English* Man made his escape: in the Morning I was . . . ordered . . . to tell the English, That if any more made their escape, they would burn the rest of the Prisoners.”

On the second day Williams was permitted to speak to his wife, “and to Walk with her to help her in her Journey.” But he says: “My wife told me her strength of body began to fail, & that I must expect to part with her.

comparison of Hatfield records and Deerfield narratives, that the number of persons killed and taken was 162, including three Frenchmen taken, who resided at Deerfield; that 38 were slain in the palisaded village, and 9 in the meadow fight; and that

112 of the English were taken, of whom 2 soon escaped, 22 were slain or perished on the way to Canada, 28 remained in Canada, and 60 returned. Eight or nine of the slain and as many of the captives belonged to other towns.”

... She never spake any discontented Word as to what had befall'n us, but with suitable expressions justified God. ... I was put up on Marching with the foremost, and so made to take my last fare-well of my dear Wife. ... After our being parted from one another, she spent the few remaining Minutes of her stay, in Reading the Holy Scriptures. ... I was made to Wade over a small River, and so were all the English, the Water above Knee-deep, the Stream [Green River at the upper part of Greenfield meadow], very Swift; and after that, to Travel up a small Mountain, my Strength was almost spent before I came to the Top of it." Here Williams, having laid off his pack, begged to go back and assist his wife, but was refused. By inquiring of the prisoners as they successively passed him, he learned that, in wading the "River, she fell down, and was plunged over Head and Ears in the Water," and at the foot of the "Mountain the cruel and bloodthirsty Salvage who took her, slew her with his Hatchet, at one stroak. ... God put it into the hearts of my Neighbours to come out as far as she lay, to take up her Corpse, recarry it to the Town, and decently to bury it, soon after. ... They killed another Sucking Infant, ... and before Night, a Girl of about Eleven years of Age." The second night they encamped in the northerly part of the present town of Bernardston. Here "an Indian Captain from the *Eastward* spake to" Williams's master about killing him and taking his scalp; but his master, perhaps for the reason that he might receive a price for his ransom, did not consent. On Friday, the "fourth day's March," continues the writer, "the Enemy killed another of my Neighbours, who being nigh the time of Travail, was wearied with her Journey. When we came to the great River [Connecticut, about thirty miles above Deerfield, probably in the upper part of what is now Brattleborough, Vermont],

the Enemy took *Slayes* to draw their Wounded, several of our Children, and their Packs; and Marched a great pace."

The march continued several days without remarkable incidents, excepting the occasional killing and scalping of exhausted prisoners. Williams speaks of much kindness which the Indians after their manner showed him and his children on the journey, though he says he suffered agony from travelling with his legs so lacerated by the snow crust, his feet so sore, and his joints so distorted by snow-shoes, that each night he wrung blood out of his stockings.

On the first Lord's day, at the mouth of a river since known as Williams River, they rested, and he preached from Lamentations i. 18: "*The Lord is righteous, for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.*"

On arriving at the mouth of White River, Rouville divided his force into several parties, and they took different routes to the St. Lawrence. Williams's party ascended White River, and, passing the highlands, struck Winooski, or Onion, then called French River, and, proceeding down that stream to Lake Champlain, continued on the lake to Missisquoi Bay, near which they joined a party of Indians on a hunting excursion. Going to the Sorel, they built canoes and passed down to Chamblee, where they found a French fort and a small garrison. Their route was then continued to the village of Sorel, where some of the captives had already arrived. Williams was thence conveyed down the St. Lawrence to the Indian village of St. Francis, where, as well as at other places, great efforts were unsuccessfully made to compel him to conform to the ceremonies of the Catholics. One of his Indian masters forcibly pulled him "by Head and Shoulders out of the *Wigwam* to the *Church*," to attend Mass.



He ineffectually tried to make him kiss a crucifix, with the threat that he would dash out his brains with his hatchet if he refused.

Eight weeks after he left Deerfield he arrived at Montreal. Governor Vaudreuil redeemed him. He took him to his own house and table, enabled him to see some of his children, and made great exertions to redeem them. After several weeks he was ordered to Quebec, where he had further religious persecutions, as well as tempting offers, in case he "would stay among them & be of their Religion." He was told he might have "all his children if he would comply, and must never expect to have them on any other terms." He was permitted to visit various places on the St. Lawrence, and in his interviews with the French Jesuits he found them zealously attached to the Roman Catholic religion, to which they spared no pains to convert him, as well as the other captives.

Finally, October 25, 1706, Williams, with two of his children and fifty-four others, having been redeemed, sailed from Quebec in a flagship, which had been sent for them by Governor Dudley, and arrived at Boston 21 November. All his captured children except Eunice,<sup>1</sup>

<sup>1</sup> May 26, 1713, John Schuyler, of Albany, visited her among the Caghnawagas, or French Mohawks, in Canada, with a priest and an Indian interpreter. She had recently been married to an Indian who was present. Neither Schuyler nor the priest nor the interpreter could persuade her to talk with Schuyler or answer his questions. The only words she uttered in almost two hours were *Jaghte aghte*, which meant a denial. Some time after the war, she with her husband, both dressed in the Indian costume, visited her relatives at Deerfield. She could not be per-

sueded to abandon the Indians and remain among her connections. In 1740 she made her first visit to her brother Stephen, at Longmeadow. The next year she came again, with her husband and two children, and spent several months, also visiting her friends in Boston and elsewhere. She came to Longmeadow twice afterwards. At various times since, her descendants have been at Deerfield. Of two or three families, amounting in all to twenty-three persons, who visited the place in 1837, the eldest of the party, a woman, stating her age to be eighty years,



then about ten years old, were redeemed and returned to New England. Notwithstanding all the exertions of her father to effect her redemption, she remained among the Indians.

November 30, nine or ten days after Williams landed in Boston, the town of Deerfield chose commissioners to go and treat with him about resettlement. There is a tradition, of doubtful authenticity, that about the same time he had a call to settle in Boston or the vicinity, but that he replied, "I must return and look after my sheep in the wilderness." Probably he had hesitated because the salary was too small to support him comfortably. January 9, 1707, the town agreed to build him a house "as big as Ensign Sheldon's, and a back room as big as convenient"; and in 1711 raised his salary to sixty pounds.

The "Addenda" to Thomas Foxcroft's Sermon on him and Thomas Blowers, taken "From the Weekly News-Letter, No. 130, and the Weekly Journal, No. 118," states that "he resettled at *Deerfield*, willingly returning to his beloved Work and Friends: and continued labouring with them in *all Seasons*, and amidst the Difficulties & Troubles that attended such a Frontier-Town by the *Indian Wars*, from time to time. His Presence among them conduced much to the rebuilding of the Place. . . . And GOD dealt with *him* something after the manner as with *Job*; opening the hearts of several worthy *Gentlemen*, as well as his *Relations*, to contribute bountifully to his & his Family's relief; whose Generosity must be principally acknowledged (*under GOD*) in the *Liberal Education*

claimed to be the granddaughter of Eunice, and said that she perfectly remembered her grandmother. A great-grandson of Mrs. Williams, named Eleazer Williams, was educated by his friends in New England, and was employed as a missionary at Green Bay, on Lake Michigan, and represented by some to be the Dauphin, the son of Louis the Sixteenth of France, a statement which he himself believed.

of his two Elder Sons, besides many other kindnesses to his Family.

“He was once and again call’d by *Publick Authority*, to serve as a *Chaplain*, in the Expedition against *Port Royal*; and in that design’d against *Canada*, under General *Hill* & Admiral *Walker*. And to a Winter-Journey to *Canada* with Col. *Stoddard* for the Redemption of Captives: which Negotiation succeeded as to some, but not as to his *own Daughter*, who continues to *this Day* among the *Macqua’s*, a subject of Pity & Prayer.”

“The General Court allowed him two islands in Connecticut River, opposite the north part of the town of Deerfield, now called *Corse’s* and *Smead’s* Islands, containing between thirty and forty acres, in consequence of his petitioning in behalf of the town for an extension of its territories. To show the continued attachment of the people of Deerfield to him, the town voted to provide him his wood at its own expense, in addition to his salary, and to procure him the value of sixty ordinary loads in the year 1724-5.”

December 7, 1736, a plat of seven hundred acres of land, “lying south and west of and adjoining to Northampton,” was confirmed by the General Court, in answer to a petition, 14 June, 1735, to Eleazer, Stephen, and Warham Williams, for themselves and in behalf of the rest of the children and heirs of John Williams, praying consideration “on account of the grievous Misfortunes their Father & Family underwent,” and “also for his publick services to the Province, as particularly set forth.”

Williams was the first and only pastor that had been in Deerfield. He “wou’d sometimes say, ‘It was a dangerous thing to be set in Front of *New-Englands* Sins.’ — The Divine Providence that fixed his Post in one of the *Frontier-Towns* in the Province, fitted him for it by giving him Courage, Patience & Cheerfulness of Spirit; so

that he was wonderfully carried thro' all the difficulties, distractions & dangers that he encountred."

On Sunday, 8 June, 1729, "he preach'd on both parts of the day; tho' he felt himself something heavy and indisposed, being but a few days before return'd from his Journey to *Boston*." The next morning he was seized with apoplexy, died at half-past twelve o'clock on the morning of Thursday, 12 June, and was buried the next day. A funeral sermon was preached by Nathaniel Chauncy, H. U. 1661. Williams was succeeded in the ministry by Jonathan Ashley, Y. C. 1730.

Williams married, 21 July, 1687, Eunice, born 2 August, 1664, only daughter of Eleazar Mather, H. U. 1656. Slain, 2 March, 1704, she was interred in the burying-ground in Deerfield, where her gravestone, with those of her husband," is to be seen. Children: Eliakim, died young; Eleazar, born 1 July, 1688, H. U. 1708, absent from Deerfield when it was destroyed, and thus escaped captivity or death, died 21 September, 1742; Samuel, 4 January, 1689, a captive with his father, died 19 June, 1713; Esther, 10 April, 1691, married Joseph Meacham, H. U. 1710, minister of Coventry, and died 12 March, 1751; Stephen, 14 May, 1693, H. U. 1713, carried captive to Canada, died 10 June, 1782; Eunice, 16 September, 1696, remained with the Indians, married John de Rogers, and died about 1786, aged about 90; Warham, 7 September, 1699, carried captive to Canada when four years old, H. U. 1719, minister of Waltham, died 22 June, 1751; John, 15 January, 1704, killed by the Indians at the taking of Deerfield, 1704; Eliakim 2d, died young.

After Williams's resettlement, he married Abigail, born 17 October, 1672, a cousin of his former wife, and daughter of Captain Thomas Allen, or Allyn, of Windsor, Connecticut. She died 21 June, 1754. Their children were:

John, born 23 November, 1709, died 11 June, 1714; Eliakim, 6 February, 1711; Elijah, 13 November, 1712, H. U. 1732, died 10 July, 1771; Abigail, born September, 1708, married Colonel Ebenezer Hinsdale, or Hinsdell, H. U. 1727, then Colonel Benjamin Silliman, of Fairfield, Connecticut, after whose death she returned to Deerfield, where she died, 3 December, 1781, and was buried at Hinsdale, near her first husband; Sarah, September, 1716, died 26 January, 1734, and was interred in the burying-ground in Waltham. The town book there says that she died 19 February, 1736-7, probably meaning the day she was buried.

## WORKS.

1. Warnings to the Unclean: a Discourse preacht at Springfield Aug. 25, 1698, at the Execution of Sarah Smith. Boston. 1699. sm. 8vo or 16mo. pp. 64. *W.*

2. God in the Camp: | Or, | The Only Way for a People | to Engage the Presence of | God with their | Armies. | Delivered in a Sermon | Preach'd before His Excellency | and General Assembly, | at a Lecture in Boston, | March 6th. 1706, 7. || Boston in N. E. Printed by B. Green. Sold by Samuel Gerrish at his Shop near the Old-Meeting-House. 1707. 16mo. pp. (2), 22.

*B, H, M, P, W.*

3. The Redeemed Captive, Returning | to Zion. | — | A Faithful History | of | Remarkable Occurrences, | in the | Captivity | and the Deliverance | of | Mr. John Williams; | Minister of the Gospel, in Deerfield, | Who, in the Desolation which befel that | Plantation, by an Incursion of the French | & Indians, was by Them carried away, | with his Family, and his Neighbourhood, | unto Canada. | Whereto there is annexed a Sermon | Preached by him, upon his Return, at | the Lecture in Boston, Decemb. 5. 1706. | On those Words, Luk. 8. 39. Return to thine | own House, and shew how great Things God | hath done unto thee. || Boston in N. E. Printed by B. Green, for Samuel Phillips, at the Brick Shop. 1707. sm. 8vo or 16mo. Pp. (1-4) The Dedication to Joseph Dudley, Esq. Captain General and Governour in Chief. . . ; pp. 1-87 The Redeemed Captive; pp. 88-104 Signal Favours to be Publish'd, for the Praise of God the Giver. *B, H, M, W.*

The same. The Second Edition. pp. (6), 98. Boston: T. Fleet. 1720. *B.*

The same. The Third Edition. As also an Appendix: Containing an Account of those taken Captive at Deerfield, February 29, 1703-4. Of those killed after they went out of town; those who returned; and of those still absent from their native Country; of those who were slain at that time in or near the Town; and of the Mischief done by the enemy in Deerfield, from the beginning of its settlement to the Death of the Rev. Mr. Williams, in 1729. With a Conclusion to the whole, By the Rev. Mr. [Stephen] Williams of Springfield, and the Rev. Mr. Prince of Boston. Boston, S. Kneeland. 1758. sm. 8vo. pp. iv, 104. *A, B, P.*

The same. The Fourth Edition. [With] an Appendix, containing an Account of those taken Captive at Deerfield, Feb. 29, 1703-4; of those killed, etc. . . . With a Conclusion to the whole by the Rev. Mr. Williams of Springfield, and the Rev. Mr. Prince. Engraving of the Old House in Deerfield inserted. Boston, printed; New London, repr., T. Green. This edition is without date, but advertised by the printer as "Just published," in April, 1773. *B.*

The same. The Fifth Edition. [With Appendix, etc.] Boston, John Boyle. 1774. 8vo. pp. 70. *B, W.*

The same. The Fifth Edition. New-London, reprinted, T. Green. n. d. [1780?] 8vo. *B.*

The same. The Fourth Edition, with Additions. 12mo. Greenfield, Mass. T. Dickman. 1793. [With the Sermon,] also, An Appendix by Rev. Mr. Williams, of Springfield. Likewise, an Appendix, by the Rev. Mr. [John] Taylor, of Deerfield. With a conclusion to the whole, by the Rev. Mr. Prince of Boston. "Mr. Taylor's valuable Appendix (pp. 121-151) includes an account of the Full Fight, of May, 1676." *B.*

The same. The Sixth Edition. Boston: S. Hall. 1795. 8vo. *B.*

The same. The Sixth Edition, with Additions. Greenfield, T. Dickman. 1800. 12mo. *B.*

"Contains the Rev. Robert Breck's Century Sermon, at Springfield, Oct. 16, 1775, in commemoration of the burning of the town by the Indians."

The same. [Reprinted, apparently from the Fifth Edition;

with Taylor's Appendix, etc.] New Haven: Wm. W. Morse. 1802. 12mo. *B.*

The same. The Second Edition. Greenfield. 1834. 24mo. *A.*

4. The Captivity and deliverance of Mr. John Williams . . . of Deerfield, and Mrs. Mercy Rowlandson of Lancaster, . . . Written by themselves. Brookfield: Hori Brown. 1811. pp. 116. 8vo. *B, M, W.*

5. In 1728 he preached the Annual Convention Sermon, but probably it was not printed.

6. A | Serious Word | to the | Posterity | of | Holy Men; | Calling upon them | to | Exalt their Fathers God. | — | Being the Abstract of a Number of | Sermons preached, | By John Williams. || Boston, New-England: Printed by B. Green. 1729. 8vo. pp. (4), 60. *H, M, P.*

Williams also left Manuscripts on several subjects.

AUTHORITIES. — R. Dickinson, 138. S. Judd, and L. M. Boltwood, Description of Deerfield, 7. S. G. Drake, Biography and History of the Indians of North America, 325. E. A. and G. L. Duyckinck, Cyclopædia of American Literature, i. 70. B. B. Edwards, in American Quarterly Register, x. 261, 268. History of Dorchester, 498. J. Fessenden, Sermon preached in the Hearing of several Indians. . . Supposed to be the Descendants of Eunice Williams. . . Aug. 27. 1837. T. Foxcroft, Eli the Priest Dying Suddenly: A Sermon at the Thursday Lecture, June 19, 1729, upon the Occasion of the Sudden Death of the Reverend Mr. John Williams, . . . And of the Reverend Mr. Thomas B. Blowers. J. G. Holland, History of Western Massachusetts, i. 148; ii. 355. E. Hoyt, Antiquarian Researches, or Indian Wars, 186. T. Hutchinson, History of the Province of Massachusetts-Bay, ii. 138. S. Judd, and L. M. Boltwood, History of Hadley, 272, 279. S. Kendall, Century Sermon at Weston, 16, 17. Massachusetts House Journals, 1735, June 14; 1737, May 30, June 1, December 20. New England Historical and Genealogical Register, v. 26; vi. 74. New England Weekly Journal, No. 118, 1729, June 23. S. Niles, History of the Indian and French Wars, in the Massachusetts Historical Society's Collections, xxvi. 252. T. Packard, History of the Churches and Ministers in Franklin County, 124. S. Penhallow, History of the Wars of New-England with the Eastern Indians, 11. J. Savage, Genealogical Dictionary, iv. 563. W. B. Sprague, Annals of the American Pulpit, i. 214. J. Williams, Redeemed Captive Returning to Zion. S. W. Williams, Genealogy and History of the Family of Williams, 50, 92.

## WILLIAM WILLIAMS.

Born 1665, died 1741, aged 76.

REV. WILLIAM WILLIAMS, M. A., of Hatfield, Massachusetts, born at Newton, 2 February, 1665, was third son and fourth child of Captain Isaac Williams and Martha, daughter of Deacon William Parke, of Roxbury. On a salary of seventy pounds he became minister of Hatfield in 1685, or it may have been in 1686, as successor of Nathaniel Chauncy, H. U. 1661.

Jonathan Edwards, in his Funeral Sermon, says he was "a Person of uncommon natural Abilities, and distinguished Learning, a great *Divine*, of very comprehensive Knowledge, and of a solid accurate Judgment. *Judiciousness and Wisdom* were eminently his Character. He was one of eminent *Gifts*, qualifying him for all Parts of the Work of the Ministry; and there appeared a *Savour of Holiness*, in his Exercise of those Gifts, in *publick* and *private*."

"In his *publick Ministry*, he mainly insisted on the most weighty and *important Things of Religion*; he was eminently an *evangelical Preacher*; evangelical Subjects seemed to be his Delight: CHRIST was the great Subject of his Preaching; and he much insisted on those Things that did nearly concern the *Essence and Power* of Religion; and had a peculiar Faculty of *judiciously and clearly* handling the Doctrines he insisted on, and treating properly whatever Subject he took in Hand. . . . His Subjects were always *weighty*, and his Manner of treating them *peculiarly happy*, shewing the Strength and Accuracy of his Judgment, and ever breathing forth the *Spirit of Piety*, and a *deep sense* of the Things he deliver'd, on his Heart. His Sermons were none of them mean, but were all solid, wise Composures. His Words were none of them vain,



but all were weighty. . . . His Presence and Conversation . . . did peculiarly command *Awe and Respect*, yet it was at the same time *humble and condescending*."

Benjamin Colman, in his Preface to Williams's Great Salvation, says: "The Intelligent Reader will easily perceive how great a Master the Author is in practical Preaching, and how well studied and experienc'd he is in the Great Doctrines of our Holy Religion; and with what Art and Labour he adapts his Studies to the Glory of God, and the Good of Souls, God . . . hath truly given him the Tongue of the Learned, to divide to every one his Portion, to please and profit, convince, perswade and direct. . . . The Pages are here crouded, so that the Reader will find very much in a little room, and indeed many heads in a few lines. The Gold may be gather'd in Ingots, and does not lye scatter'd in dust, nor beaten into leaves."

Charles Chauncy, H. U. 1721, wrote to President Stiles: "I have read all Mr. Stoddard's Writings, but was never able to see in them that strength of genius some have attributed to him. Mr. Williams of Hatfield, his son-in-law, I believe to have been the greater man, and I am ready to think greater than any of his own sons, though they were all men of more than common understanding."

In regard to Williams's family there is much obscurity and uncertainty. The statement, often made, that Williams's first wife was Elizabeth, born 13 August, 1665, who died 7 August, 1698, daughter of the Reverend Seaborn Cotton, H. U. 1651, cannot be true; for in 1688 this Elizabeth married the Reverend James Alling, of Salisbury, who died 3 March, 1695; and 14 March, 1697, she married the Reverend Caleb Cushing, H. U. 1692, Alling's successor, who died 25 January, 1752. It is also stated that Williams married Christian, born 23 August, 1676, daughter of the Reverend Solomon Stoddard, H. U. 1662; but Christian was Stoddard's son, not



daughter. The children may have been : (1.) William, born 30 April, died 5 May, 1687 ; (2.) William, 11 May, 1688, of Weston, H. U. 1705, married Hannah, daughter of Solomon Stoddard, and had nine children ; (3.) Martha, 10 October, 1690, married Edward Partridge ; (4.) Elisha, 26 August, 1694, H. U. 1711, Rector of Yale College, married Eunice Chester, and died 29 August, 1741 ; (5.) Solomon, 4 June, 1700, minister of Lebanon, Connecticut, H. U. 1719, married Mary Porter, and was father of William, signer of the Declaration of Independence ; (6.) Elizabeth, 1 June, 1707, married Samuel Barnard, of Salem ; (7.) Israel, 30 November, 1709, of Hartford, Connecticut, H. U. 1727, married Sarah Chester, and died 10 January, 1788 ; (8.) Dorothy, 20 June, 1713, married the Reverend Jonathan Ashley, of Deerfield, Massachusetts, Y. C. 1730, and died September, 1805.

It is stated that Williams, his son Solomon, his grandson Eliphalet, and his great-grandson Solomon, all preached sermons on the fiftieth anniversary of their respective ordinations.

## WORKS.

1. MDCLXXXV. | ——— | Cambridge Ephemeris | An | Almanack | Of | The Cœlestial Motions, For the Year | Of the Christian Æra, | 1685. | Being from

|     |   |                            |      |
|-----|---|----------------------------|------|
| The | { | Creation of the World      | 5634 |
|     |   | Floud of Noah              | 3978 |
|     |   | Suffering of Christ        | 1652 |
|     |   | Laying found. of Harv. Co. | 43   |
|     |   | Leap year (in our account) | 2    |

Whose Vulgar Notes are

|                  |    |   |         |                   |    |
|------------------|----|---|---------|-------------------|----|
| Golden Number    | 14 | { | } Epect | 4                 |    |
| Cycle of the Sun | 14 |   |         | } Numb. Direction | 29 |
| Dominical Letter | D  |   |         |                   |    |

Calculated for 315 degr. Longitude. And | Latitude 42 degr. 30 min. North. | ——— | By W. Williams Philopat. || Cambridge, Printed by Samuel Green for the Year 1685. sm. 8vo or 16mo.

Concerning the Rainbow, the writer states: "The Rainbow is described, the Image of a many coloured bow appearing in a dark, uneven, hollow and dewie cloud, caused by the reflection of the Suns beams opposite to it.

"The Reason why the Image of the Sun does not appear as it does in a Parelius is, because the cloud is uneven, and by reason of its scituation, but it appears round because the cloud is concave, and likewise because the Rays of the Sun falling on the middle of the cloud, they gather themselves to equal Angles. . . .

"Whether or no there was any existence of Rainbows before the Flood is a Question? answered by some Affirmatively by some Negatively;

"But the Affirmative voice seems to be most clear and rational; For since these bows are grounded on nature as much as a Parelius, Parasalene or any such like object: we must either assert that nature was supernaturally hindred in its operations (in that respect) till after the flood which is unreasonable, Or else must maintain that a suitable cloud never opposed the sun and gave occasion for a Rainbow till after the Flood, which cannot, but be accounted very strange, no lesse then 16 hundred years intervening between those two *Æraës*:—As for that of *Genesis*. 9. It may imply that God never set his bow in the clouds for a token of a covenant ere that time. And if it should be asked why the Almighty chose the Rainbow, and not anyother Celestial appearance, (if a reason might be attempted) we should say (as *Dr. Brown* in his *Pbseud-Epid.* p. 246) because most proper for the signification intended thereby: Thunder and Lightning had too much terror, to have been tokens of mercy; Comets appeared too seldom to put us in mind of a Covenant to be remembred oft: and might rather signifye that the world should be once destroyed by fire then never again by water: Thus the learned *Doctor*, which (together with what precedes and follows) whether satisfactory or no we know not yet trust it cannot be offensive unto any:

"According to *Syr.* Look upon the Rainbow, and praise him that made it."

In the margin of the page from which the preceding extract is made, Judge Sewall wrote this "Note. The Magistrates had each of y<sup>m</sup> an Almanack given by Mr. Jn<sup>o</sup> Cotton Fellow Jan<sup>r</sup> 1: and Friday Jan<sup>r</sup> 2. 1684-5 that glorious Rainbow was seen."

The last page of the Almanac is "Concerning the nature of

Comets &c.," which the writer states "are judged by many excellent Philosophers to be *Meteors*, whose matter is an Exhalation, hot and dry, fat and clammy; drawn by vertue of the heavenly bodies into the highest part of the Air, (and sometimes into the Starry region) where it is closely conglutinated into a great Lump, by reason of supply that it hath from below, so long as there is a working to exhale: and being thus compacted, it is set on fire in convenient time by the excessive heat of the place where it resteth: Sometimes they continue burning long, sometimes but a little time, seven dayes is reckoned to be the least, whereas some have continued 6 months and more, all which commeth to pass by reason of the paucity or plenty of the matter whereof it consisteth.

"The chiefest objections against this opinion seem to me to be two. The one is the greatness and duration or long continuance of Comets sometimes. The other objection is grounded upon the place of the Comets existence sometimes, it being found to be above the Moon.

"As for the first objection (which might have been made two) Certain it is that a spoonfull of water will yield a vapor an 100 times as big as to its dilation, and since so why may not the like be rationally asserted of fumes or earthy exhalations, that tho' in themselves they may be very large yet originally very small: and if this is considered we need not wonder that the earth yields so much of exhalations as to cause such vast beings as Comets are and yet to the eye loose nothing of its bigness.

"As for the other objection; all the answer I shall give to it, may be seen in tendring to consideration these two things.

"1. That after Comets are above the highest region of the air, or the Moon yet they are under the starry heaven which hath an attractive power. 2. That the nature of place about the Moon is falsly conceived of, if imagined to be really different from place below the Moon, Now if thus why may not Comets ascend above the Moon as well as up to the Moon." *M.*

2. "Danger of not Reforming Known Evill." [1707.] *P\**.

3. A Painful Ministry | The | Peculiar Gift of the Lord | of the | Harvest | To | be Sought by Prayer, | and Acknowledged with | Thankfulness. | Shewn in | A Sermon at the Ordination of | Mr. Stephen Williams, | To the Office of Pastor of a | Church in Springfield, | October 17th. 1716. | . . . Boston: Printed by B. Green. 1717. 16mo. pp. 25. *M, P.*

4. The Great | Salvation | Revealed and Offered | in the | Gospel | Explained, and an hearty | Acceptance of it Urged : | In Several Sermons | On Hebrews. II. 3. || Boston, Printed by T. Crump, for S. Gerrish, and D. Henschman, and Sold at their Shops. 1717. 12mo. Pp. i-vii To the Reader. Benjamin Colman ; p. (1) Advertisement ; pp. 1-194 Text ; p. (1) Errata ; pp. 1-8 Contents. P.

5. The Honour | of | Christ Advanced | by the | Fidelity of Ministers | and | Their being received as sent | by Him. | A Sermon Preach'd at Westfield, | at the Ordination of the Reverend, | Mr. Nehemiah Bull, | October 26. 1726. || Boston in New-England : Printed by B. Green. 1728. 8vo. pp. 22. P.

6. A Plea for God, | and | An Appeal to the Consciences | of a | People | Declining in Religion. | A Sermon | Preach'd before His Excellency the | Governour, Council and | Assembly of the Province of the | Massachusetts-Bay in New England, | May 27th. 1719. | Being the Day for the Election | of His Majesty's Council there. || Boston : Printed by B. Green, Printer to His Excellency the Governour & Council, for Daniel Henschman at his Shop. 1719. 8vo. pp. 42. A, H, M, P.

7. The | Great Concern of Christians, | And Especially of | Ministers, | To Preserve the | Doctrine of Christ | in its Purity. | Shewed in | A Sermon | Preached at Watertown, | June 11. 1723. | At the Ordination | Of the Reverend | Mr. Warham Williams, | Pastor of the Church in the Western | Precinct in said Town. || Boston : Printed by S. Kneeland. 1723. sm. 8vo or 16mo. pp. 1-28. A, H, M, P.

8. The | Great Duty | of Ministers | To Advance the Kingdom of | God. And their Comfort in | Fellow-helpers to this Work. | A Sermon | Preached at the Annual Con- | vention of Ministers at | Boston, May 26. 1726. || Boston : Printed by S. Kneeland and T. Green, for S. Gerrish & D. Henschman, and Sold at their Shops. 1726. 8vo. pp. 1-28. A, H, M, P.

9. An | Essay | To Prove | The Interest of the | Children | of | Believers | In the Covenant. | And the Obligations | of both Parents and Chil- | dren, arising from thence. | As it was shewn from Acts II. 38, 39. | . . . | With a Preface by sundry Ministers. || Boston : Printed in the Year 1727. sm. 8vo or 16mo. pp. (4), viii, 42.

10. The Death of a Prophet | Lamented | and | Improved, | in

a | Sermon | Preach'd at Northampton, | Feb. 13. 1729. | On the Day of the Interment of the | Reverend, Pious & Learned, | Mr. Solomon Stoddard | their Pastor, who departed this Life | Feb. 11. *Ætatis* 86 | And now Publish'd at their Desire. || . . . | Boston N E Printed by B. Green, for D. Henchman in Cornhill, J. Phillips and T. Hancock, near the Town Dock. 1729. 8vo. pp. 1-28. *H, M, P.*

11. The | Work of Ministers | And the | Duty of Hearers, | asserted and enforced, | In a | Sermon | Preached at Deerfield, Novemb. 8. 1732. | Upon the Ordination of | Mr. Jonathan Ashley, | a Pastor to the Church there. || Boston in New-England: Printed in the Year 1733. 8vo. pp. 1-26. *A, M, P.*

12. An Introduction to the Ordination of John Sargent, Aug. 31, 1735. (Printed at page 28 of N. Appleton's Ordination Sermon.) *H, M, P.*

13. The | Duty and Interest of a People, | among whom | Religion has been planted, | to | Continue Stedfast and Sincere | in the | Profession and Practice of it. | From | Generation to Generation. | With Directions for such as are | Concerned to obtain a true Repentance and | Conversion to God—Preach'd at a Time of | General Awakenings. | . . . | To which is added, | Part of a large Letter from the Rev. | Mr. Jonathan Edwards of Northampton. | Giving an Account of the late wonderful Work | of God in those Parts. || Boston N. E. Printed and Sold by S. Kneeland and T. Green, over against the Prison in Queen Street. 1736. sm. 8vo or 16mo. pp. viii, 120 + 38 + 19. Preface, i-viii; Text, 1-120. *H, P.*

The Directions have a separate title-page and folios, 1-38, and the Appendix of Edwards has folios 1-19.

The same. The Second Edition. Boston. 1738. pp. 1-23. *P.*

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land Historical and Genealogical Register, vii. 345; viii. 321, 323; ix. 114; x. 155; xiv. 138. J. Savage, Genealogical Dictionary, i. 464; iv. 201, 560. W. B. Sprague, Annals of the American Pulpit, i. 207. C. and E. W. Stoddard, Anthony Stoddard, of Boston, and his Descendants, 8. S. W. Williams, Genealogy and History of the Family of Williams, 159.

CLASS OF 1684.

John Denison,  
John Rogers,  
Gurdon Saltonstall,  
Richard Wensley,  
Benjamin Rolfe.

Samuel Myles,  
Nehemiah Walter,  
Joseph Webb,  
Edward Tompson,

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Q U Æ S T I O N E S  
P R O M O D V L O D I S C V T I E N D Æ,

*Sub Reverendo*  
CRESCENTIO MATHERO

*Collegii Harvardini Cantabrigiæ*  
*Nov-Anglorum RECTORE,*

PER INCEPTORES IN ARTIBUS, IN COMITIIS  
PRIDIE NONARUM JULII.  
M.DC.LXXXVII.

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**A** *N Extensio eripiat cogitandi facultatem?*  
*Negat Respondens Johannes Denisonus.*

*An Vmbra moveat?*  
*Negat Respondens Johannes Rogersius.*

*An Puncta Hebræa sint divinæ originis?*  
*Affirmat Respondens Gurdonus Saltonstallus.*

*An Curatio per pulverem sympatheticum  
sit licita?*

*Affirmat Respondens* Samuel Myles.

*An Detur Lapis aurificus?*

*Affirmat Respondens* Nehemiah Walterus.

*An Detur forma substantialis?*

*Negat Respondens* Josephus Webb.

*An Successio sit de essentia durationis  
creatæ?*

*Affirmat Respondens* Benjamin Rolfe.

[Julii, 6. 1687.]

## JOHN DENISON.

Died 1689, aged 23.

JOHN DENISON, M. A., of Essex, was born at Chebacco (now Essex) in Ipswich, where he died 14 September, 1689, in the twenty-fourth year of his age, "Pastor Elect of the First Church, . . . a very Learned, ingenious Young Gentleman, and an excellent Preacher, very greatly Beloved and Lamented." He was the son of the Reverend John Denison, of Ipswich, who married Martha, daughter of Deputy-Governor Symonds, and grandson of Major-General Daniel Denison, of Ipswich, who married Patience, daughter of Governor Dudley. The will of the grandfather, who died about two years before the graduate, is printed in the New England Historical and Genealogical Register, viii. 23. It is dated 18 July, 1673. After

the death of his wife he gives to this grandchild John his "farme at Chebacco, where he was borne, with all the implements of husbandry: also four & an half acres of marsh at Plum Island, lying against Grape Island, layd out at the right of the farme house."

The graduate was fitted for college at the Ipswich grammar school under Thomas Andrews. In the year 1683-4 he was one of the scholars of the house, and received ten pounds from the Pennoyer Fund. April 5, 1686, he engaged to preach one quarter of the time, as helper to William Hubbard, H. U. 1642, and the next year one third of the time; but he was never ordained. In Cotton Mather's Boston Lecture on Elizabeth Cotton, it is stated that he was "a Young Gentleman of Uncommon Accomplishments and Expectations; of whom the Church of Ipswich hoped, *Under his shadow we shall sit many Years!* and he was a *Pastor* to them; of whose *Fruit* they tasted with an Uncommon satisfaction." He left a widow, Elizabeth, born 15 September, 1668, sister of his classmate Gurdon Saltonstall, and only daughter of Nathaniel Saltonstall. An only child, born 20 March, 1689-90, after his father's death, was John Denison, H. U. 1710. The widow married Rowland Cotton, H. U. 1685.

AUTHORITIES. — American Quarterly Register, vii. 249, 258. H. Bond, Memorials of Watertown, 922. Boston News-Letter, 1724, December 10; 1726, July 14. J. B. Felt, History of Ipswich, Essex, and Hamilton, 93, 233. Harvard College Corporation Records, i. 65; iii. 83. D. T. Kimball, Sketch of the Ecclesiastical

History of Ipswich, 22; Centennial Discourse, 26; and Pastor's Jubilee, 95. C. Mather, etc., on Elizabeth Cotton, 24, 28, 31. New England Historical and Genealogical Register, i. 165; vi. 69; vii. 305; viii. 23. J. Savage, Genealogical Dictionary, ii. 37; iv. 7. W. B. Sprague, Annals of the American Pulpit, i. 149.



## JOHN ROGERS.

Born 1666, died 1745, aged 79.

REV. JOHN ROGERS, M. A., of Ipswich, born at Ipswich, Massachusetts, 7 July, 1666, was oldest son of President John Rogers, H. U. 1649, and graduated the year that his father died. He was undoubtedly fitted for college under Thomas Andrews, at the Ipswich grammar school, of which he was subsequently one of the feoffees.

About the year 1687 he declined a request to "come, live and labor" at Dedham, in the office of the Christian ministry. March 9, 1686, he and his cousin and class-mate Denison were desired to assist their uncle, William Hubbard, H. U. 1642, the minister of Ipswich, their native place. They appear to have rendered the assistance till Denison's death, 14 September, 1689.

December 24, 1689, an offer of land was made to Rogers in case of settlement, but there was a misunderstanding between him and the people about it, and he was not ordained till 12 October, 1692. August 13, 1702, Hubbard being unable to preach, Rogers, at the request of the Church, agreed to carry on the whole work of the ministry till suitable help could be obtained. Jabez Fitch, H. U. 1694, was ordained colleague 24 October, 1703, and Hubbard died 14 September, 1704.

November 24, 1698, the House of Representatives of Massachusetts voted to Rogers "ten pounds money" "for his good service in the capacity of a Chaplain w<sup>th</sup> Wait Winthrop, and Penn Townsend Esqrs. to New York in their late journey thither in the service of this Province."

December 5, 1705, "The Legislature ordered two pamphlets, sent them by John Rogers and John Rogers,

Jr., to be burnt by the common hangman, near the whipping-post in Boston. There can be little doubt but that one of these individuals was the Rev. Mr. Rogers of Ipswich, and the other the Rev. Mr. Rogers of Boxford and afterwards of Leominster. What the pamphlets were, which gave so great offence, is not related, though it is likely, that they were upon the opposition which the House was making to Her Majesty's instructions to the Governor, about his salary and other topics, which produced much excitement." Notwithstanding this, he preached the Election Sermon in the following May.

October, 1726, he "writes to his people that he had served them thirty-seven years, had lost by having his salary in depreciated bills, had sold one portion and another of his estate, and mortgaged the remainder to make up the deficiency of maintenance for his family; had said nothing to his parish about his condition, and wished to live in love with them and die in peace." "His congregation immediately vote[d] him £100 to clear his property from incumbrance." In 1733 his people granted him £40 to repair his house.

He was one of the sixty inhabitants of Ipswich to whom the General Court, in January, 1735, granted six miles square, now known as New Ipswich, New Hampshire. He died of paralysis, 28 December, 1745, in the eightieth year of his age.

Samuel Wigglesworth's Funeral Sermon states that "he was bless'd with a clear Apprehension, and sound Judgment; was of a thoughtful and inquisitive Temper of Mind: In the diligent Improvement of which natural Advantages, thro' the Blessing of GOD, he *acquired* much valuable Knowledge. . . . CHRIST was pleased to make him a *wise Steward* of the sacred Mysteries of the Gospel; of those Truths of Revelation, that concern the Salvation of Men: Of which, his so accurately handling the cardinal

Doctrines of Religion in his Discourses from the Pulpit, is an incontestible Proof. . . . We have all reason to think him to have been as eminent for *Piety*, as *Learning*; as great a *Christian*, as a *Divine*. Those that were most acquainted with him, are best satisfied, that he preach'd the Truths of Religion by his Practice. . . . Hence, tho' he was remarkably entertaining and pleasant in his Conversing; yet they were chiefly such Persons as had a relish for pure and spiritual Things, who took Pleasure in him. . . . God had given him a conspicuous Degree of that *Prudence*, which is so necessary to the well managing and administering the Affairs of CHRIST'S Houshold; the happy Effects whereof this Flock of the LORD have been sensible of, in the Order and Peace they have enjoy'd under his pastoral Care." "It was not an infirm, decrepid and super-annuated *old Age*, but a robust, active and useful one: Whereby he was enabled to labour in the Word and Doctrine to the last, and quit the stage of Life in Action."

Charles Chauncy, H. U. 1721, classes him among the learned, "pious, humble, prudent, faithful and useful men in their day."

March 4, 1691, he married Martha, daughter of William Whittingham, H. U. 1660, and had John, born 19 January, 1692, H. U. 1711, minister of Kittery; Martha, 20 November, 1694; Mary; William, 19 June, 1699; Nathaniel, 22 September, 1701, H. U. 1721, minister of Ipswich, ordained, 18 October, 1727, colleague with his father; Richard, 2 December, 1703; Elizabeth, 1705, died young; Daniel, 28 July, 1707, H. U. 1725, minister of Exeter; Elizabeth, twin with Daniel, married Francis Cogswell, H. U. 1718; and Samuel, 31 August, 1709, H. U. 1725.

## WORKS.

1. Death | The certain Wages of Sin | to the Impenitent: | Life | The sure Reward of Grace | to the Penitent: | Together

with the only Way for | Youth | To avoid the former, and attain | the latter. | Delivered in three Lecture Sermons; | Occasioned by the Imprisonment, Con- | demnation and Execution, of a Young | Woman, who was guilty of Murdering | her Infant begotten in Whoredom. | To which is added, | An Account of her Manner of Life & Death, | in which the Glory of Free Grace is displayed. || Boston: Printed by B. Green, and J. Allen, for Samuel Phillips at the Brick Shop. 1701. 12mo. Pp. (1-3) Preface. William Hubbard; pp. (1-7) Nicholas Noyes. Joseph Gerrish. Salem 11th d. 7th m. 1701; pp. 1-153 Text; p. (1) Advertisement. P.

2. A | Sermon | Preached before His Excellency, | the Governour, the Honoura- | ble Council, and Representatives | of the Province of the Massachusetts- | Bay in New-England: | On May 29. 1706. | Which was the Day for Election | of Her Majesties Council | for that Province. || Boston: Printed by B. Green: Sold by Benj. Eliot under the West end of the Town-House. 1706. sm. 8vo or 16mo. pp. 54. A, H, M.

3. The perfect and upright Man Characteriz'd | and Recom- mended. | — | A | Funeral Discourse | Occasioned by the Death of the Honourable John Appleton, Esq; | Who deceas'd Septem- ber 11. 1739. | Ætatis Suæ 87. | Preach'd on the Lord's-Day after the Interment, | September 16. || Boston. 1739. 8vo. pp. 18. A, M, P.

4. July 2, 1743, being "thro' Age and Weakness of Body . . . unable to travel so far," he sent to the Assembly of Divines that was to meet July 7, the *day after Commencement*, — the very day on which he entered on the 78th year of his age, and in the 54th of his ministry, — an Attestation in favor of the revival measures of Whitefield and Tennent; which is printed in Prince's Christian History, i. 167-169.

AUTHORITIES. — American Quar- terly Register, vii. 249, 258. Boston News-Letter, 1730, January 26; 1746, January 9. J. B. Felt, History of Ips- wick, Essex, and Hamilton, 93, 236. [A. A. Gould, and F. Kidder,] History of New Ipswich, 26. D. T. Kimball, Sketch of the Ecclesiastical History of Ipswich, 23, 24; and his Centen- nial Discourse, 26; Pastor's Jubilee, 95. A. Lamson, History of the First Church and Parish in Dedham, 41, 93.

Massachusetts Historical Society, Collections, x. 70. New England Historical and Genealogical Regis- ter, v. 148, 320; vi. 69; ix. 175. New England Journal, 1730, January 26. T. Prince, Christian History, i. 167- 169. J. Savage, Genealogical Dic- tionary, iii. 562, 563. W. B. Sprague, Annals of the American Pulpit, i. 147. S. Wigglesworth, Sermon after his Funeral.

## GURDON SALTONSTALL.

Born 1666, died 1724, aged 58.

HON. and REV. GURDON SALTONSTALL, M. A., of New London, Connecticut, born at Haverhill, Massachusetts, 27 March, 1666, was the eldest son of Nathaniel Saltonstall, H. U. 1659. He was named for Brampton Gurdon, the Suffolk patriot and member of Parliament, whose daughter was his Grandmother Saltonstall. When he graduated, at the age of eighteen, he was distinguished for his talents and attainments, having made "vast proficiency in all the parts of Useful Learning & giving Early hopes of that future *great man* which he afterwards proved."

March 23, 1684-5, he was chosen Butler of the College.

Beginning soon after he had taken his second degree, in 1687, when he was twenty-one years old, he preached through the winter at New London. In May, 1688, the inhabitants unanimously voted to him a call, adding that, "on his return from Boston, whither he is shortly going, they will proceed to have him ordained." The vote was renewed, 7 June, 1689. The ordination was delayed for the finishing of the interior of the meeting-house. August 25, 1691, "number of persons present, heads of families, 65," the votes of 1688 and 1689 were read and confirmed, and the town authorized the making of arrangements with him for the ordination. "Voted that the Hon<sup>le</sup> Major General John Winthrop is to appear as the mouth of the Town at Mr. Saltonstall's ordination, to declare the town's acceptance of him to the ministry." The ceremony took place 25 November, 1691. Assisted by a gratuity from the town, Saltonstall bought a lot of land situated on both sides of the street in the upper part of the town, and built a house for himself.

He became a celebrated preacher, and "was early observ'd to have a great Genius and Capacity in Public Affairs." He was soon known as a man of general knowledge and solid judgment, was consulted by magistrates, clergymen, and scholars, and "*invisibly* made all his Colony to feel the Benefit of his Influences."

In 1693 he was invited to accompany Winthrop to England to settle dangerous political difficulties.

At an extra session of the Legislature of Connecticut, 17 December, 1707, he was chosen to succeed Governor Fitz-John Winthrop, who had died at Boston, 27 November. Four of the magistrates, the Speaker of the House, and three Deputies, were sent to him, with a letter requesting his acceptance; and with a letter to his church and congregation, "acquainting them with the call, which the Assembly imagined Mr. S. had to leave the ministry, and to dispose them to submit to such a dispensation." He was sworn into office, 1 January, 1708. To meet his case, the law, which required an election of Governor to be made from among the candidates nominated for magistrates, was at once repealed. He was re-elected by the people in the following May, and was annually rechosen as long as he lived.

In 1709 he declined an appointment of the Assembly to go as their agent and present to the Queen an address "praying for an armament to reduce the French in North America," who, instigating the Indians, often committed extensive depredations and barbarous murders on the frontier settlements. The meeting of the Governors of the several Colonies in 1711 for planning the expedition against Quebec, which proved so disastrous, was held at Saltonstall's residence in New London. Connecticut as well as other Colonies became deeply involved in debt, and bills of credit were issued, to pay which required extraordinary efforts. After the peace of Utrecht, in

1713, relieved the Colonies of immediate danger from the French and Indians, new attempts were made to deprive Connecticut of her charter, because she was thought to be too independent. To avert the danger required great prudence and decision, as well as knowledge of the subject. Most of the labor devolved on the Governor and Council; and principally on the Governor. The result was successful. But the expenses, with what had been incurred in the Canada expeditions, could hardly be met. In this emergency, Saltonstall, to facilitate payments in England, became personally responsible, and for supporting the credit of the Colony abroad received the thanks of the legislature.

To relieve the necessities of Connecticut, as well as of Massachusetts and Rhode Island, in the great scarcity of grain in 1713, he laid before the Council Board information which caused a stop to be put to all foreign exportation without a license from the Governor and Council.

He was principally instrumental in introducing into Connecticut the first printing-press, and it was established at New London in consequence of his being a resident there.

In 1716, a great alarm having been caused by the importation from South Carolina into Connecticut of Indian prisoners (to be sold as slaves or otherwise disposed of) lest they might co-operate with the Connecticut Indians, the Governor and Council took effectual measures to stop further importation and to remove those that had arrived.

From 1720 Saltonstall's attention was occupied with an order from the Lords of Trade and Plantations in England for a map of Connecticut.

As early as 1698 he recovered, for defamation, £600 and costs of court from John Rogers, of the sect of the Rogerenes, whose predominant trait was a determination to be persecuted. While sitting as chief judge of the Superior

Court, Saltonstall tried to persuade them to refrain from molesting their neighbors, and gave his word, if they would forbear, and be quiet, and worship God in their own way, he would punish any that should disturb them in their worship. But their principles would not allow of compromise. They occasioned much trouble year after year, and their attempts to disturb the peace were met with wisdom and firmness.

At the first Commencement after Yale College was removed to New Haven, he "was pleased to Grace and Crown the whole solemnity with an elegant Latin Oration." At the Commencement in 1722, Timothy Cutler, H. U. 1701, Rector of the College, and others, declared for Episcopacy. So great was the fear of an introduction of a dangerous Episcopal influence into the affairs of the Colony, that, at a special meeting of the trustees in the following October, the *jus divinum* of Episcopacy was debated in presence of a large number of clergy and laity. Cutler was the most prominent speaker in the affirmative, and Saltonstall in the negative. The interests of Yale College were on various occasions essentially promoted by Saltonstall's countenance and advice, and both he and his wife contributed liberally to its funds. The part he took in enforcing the removal from Saybrook to New Haven, in opposition to Buckingham, H. U. 1690, led to the formation of a powerful party to defeat his election the following year. By advice of the Council, he published two speeches which he had made to the legislature, of which very erroneous accounts had been circulated. His party triumphed.

The preceding details show how Saltonstall was employed. The meetings of the Governor and Council were very frequent during his administration. In 1721, for instance, there were two at Hartford, seven at New Haven, and fifteen at New London.



He died at noon, 20 September, 1724, of apoplexy, with which he was attacked at four o'clock on the afternoon of the 19th, before which time he was apparently in full health. He was buried on the 22d, with military honors. "The horse and foot marched in four files; the drums, colors, trumpets, halberts, and hilts of swords covered with black, and twenty cannons firing at half a minute's distance." After the body had been placed in the tomb two volleys were discharged from the fort, and then the military companies, first the troop, and afterward the foot, "marching in single file, as each respectively came against the tomb, discharged, and so drew up orderly into a body as before, and dismissed."

The Boston News-Letter, 1 October, 1724, speaks of him as "Just, Wise and Indulgent . . . being peculiarly form'd for the Benefit and Delight of Mankind; He had a wonderfull quickness of Tho't, and yet as Strange an attention and closeness, a Bright, Lively Beautifull Imagination, yet a very correct Judgment, his Excellencies seem'd to meet in the most happy composition, his correct Judgment prevented a wild Luxuriancy in his Fancy, and the beauty & easiness of that, softned the Severity of the other: He had a great compass of Learning, was a profound *Divine*, a Great *Judge* in the *Law*, and a consummate *Statesman*; He made Excellent observations in Natural Philosophy, and had a peculiar Genius and Skill in the Mathematics; Not to mention his lighter Studies in *Philology*, *History*, *Geography*, &c. in each of which he excell'd enough, to have made an other Man, very Famous: His Person, Mien and Aspect were equally attractive of Love, Esteem and Admiration; The Superiority and Penetration of his great Mind, seem'd to shew themselves to our very Senses, in the natural Majesty of his Eye, Look and Deportment, and yet a flowing Benevolence and Kindness seem'd equally visible, in the com-

plaisance & easiness of them, that it was scarce possible for a Man that had the opportunity of Conversing with him, to put on ill nature enough, not to Love and Admire him, and especially, if they saw him in the place of an *Oratour*, where the agreeableness and even Music of his *Voice*, the strength and perspicuity of his *Reasons*, the Beauty and Sprightliness of his *Allusions*, the easy Cohærence, genuine Relation and Connexion in his *Transitions*, the choice of his *Words*, and if it may be so express'd, *Concise fulness* in his *Diction* & *Stile*, the Charms in his *Appearance*, *Air* and *Gesture*, commanded the *Eyes*, the *Ears*, the *Soul*, the *Whole Man*, in all that were near him, in such a Strange and Wonderfull manner, that when he has sometimes spoken for *Hours* together, there has appeared nothing but *Satisfaction*, *Delight* and *Rapture*, till they have all complain'd, that he *Left off*, & *Robb'd* them of their *Happiness* too soon.

“He had, naturally, something of *Warmth*, in his *Temper*, but his Wisdom and Vertue gave him the *Ascendant* of it, so perfectly, that he could with the greatest *Firmness* and *Unmoveableness*, meet the highest *Provocations*, and not only *Forgive*, but *heap kindnesses* upon his *Enemies*.

“He was very much *Fixt*, in the *Establish'd Religion*, of *New-England*, after a long, strict and critical *Enquiry*, into the Principles of it; yet of a most *Catholick Spirit*, full of *Candour* and a sincere *Lover* of all *Good Men*, tho' differing in some things from him.

“He was as great a Christian as he was a Man, and seem'd to be *Peculiarly* fitted for *Glory* in the next *World*, as he was for *Vsefulness* and the Highest Esteem in this.”

A similar tribute is contained in the funeral sermon of Eliphalet Adams: “Who that was Acquainted with him did not Admire his *Consummate Wisdom*, *profound Learning*, His *Dexterity in Business* and *Indefatigable Application*. His *Intimate Acquaintance with men and things*, and his *Superior*

*Genius?* And what was more than all this, His *Vnaffected Piety* and *Love to God's House*, His *Exact Life* and *Exemplary Conversation?* In what part of *Learning* did he not *Excel!* He had *mastered every Subject* that he *Undertook* and *Nothing could Escape his Penetration;* How *Great* did he *Appear*, whither in the *Court* or *Camp!* He was an *Oracle in the Law;* And no man was better read either in the *Agitated Controversies* or the *Abstruser points of Divinity.* People were wont to *ask counsel* of him and so they ended the matter."

"Can we ever forget with what *Delight* we have seen him at the head of every weighty *Affair*, in *Courts*, in *Councils*, in *all manner of Conventions*, and we never *Despaired* of a good *Event* where he had the *Management.* Our *Expectations* were still *Outdone*, however they were *Enlarged*, we stood with a *fix'd Attention*, with our *Ears* chain'd to his *Lips* and *Nothing griev'd us* but that the *Time fail'd*, and so he was under a *Necessity to have done Speaking.*" "So *Great & Wise & Good* a man as we have this *Day Lost* is the *Product of an Age.*"

Cotton Mather's Essay in commemoration of him says: "The Colony of CONNECTICUT was *Exalted*, Yea, all NEW ENGLAND was brightened, while we *Enjoy'd* our SALTONSTALL."

"THE rare Accomplishments, both *Natural* and *Acquired*, of a *Finished Gentleman*, Every where commanded *Esteem* for him; in regard whereof it might be said of him, *When he stood among the People he was higher than any of the People from his shoulders and upwards.* His *Learning*, His *Wisdom*, His *Acute Penetration*, His *Goodness* and *Candour*, and *Generosity*, were *Ornaments* which *Distinguished* them. Over these there was the *Cover* of an *Agreeable Aspect*: The *Silver Basket* of a comely *Body*, carrying in it the *Golden Apples* of a well-furnished and well-disposed *Soul*: And a *venerable Presence* charming with

Familiar *Condescensions*. We will not call him a *Star*, but even a *Constellation* of the most fulgid Endowments!

“AND yet, *These* were his *Lesser Excellencies*. Unspotted PIETY, Inviolable INTEGRITY, Exemplary HUMILITY, were what yet more potently bespoke for him a place among *the Excellent of the Earth*.”

“BUT then, AFTER ALL, the *Perfect Work* of PATIENCE which was the Consummation of those *Virtues* in him; that will be *found unto Praise, and Honour, and Glory, at the Appearing of JESUS CHRIST*. . . . The *Theodosian Prudence* and Calmness, with which he conquered Unmentionable Trials of his *Patience*, was that for which GOD is to be Singularly *Glorified in him*.”

His first wife, Jerusha, born 28 June, 1665, daughter of James Richards, of Hartford, by Sarah, only child of William Gibbons, died at Boston, 25 July, 1697. They had five children. Her sister married Sir John Davie, H. U. 1681.

By his second wife Elizabeth, who died in New London, 12 September, 1710, the only child of William Rosewell, of Branford, Connecticut, he had five children. Of these were Rosewell, H. U. 1720; Katharine, born 19 June, 1704, who married William Brattle, H. U. 1722; and Gurdon, Y. C. 1725.

His third wife was Mary, relict of William Clarke, of Boston, and daughter of William and Mary (Lawrence) Whittingham, of Boston. An interesting account of her and her ancestry and relatives, probably written by Thomas Prince, H. U. 1707, was published in the Boston News-Letter, 1730, January 22; and in the New England Journal of January 26 it is stated that before her husband's death she gave one hundred pounds to each of the two New England colleges; bequeathed a “*Thousand Pounds* more to this at Cambridge,” for the assistance of two persons, who shall by the Overseers be esteemed of

bright parts and good diligence, (always a Dissenter,) to fit them for the service of the Church of Christ, those related to her by consanguinity to be preferred, "left a very large Silver Bason to the *South Church* in *Boston*, of which she had been a long while a great Ornament; *Ten Pounds* a piece to their Pastors; *Twenty Pounds* to their Poor; and an *Hundred Pounds* more to the Poor of the *Town*; besides several other noble Bequeathments and Legacies to others; and her Will was all written with her own Hand." A full account of her Lawrence ancestry and relatives is contained in J. Riker's *Annals of Newtown*. She died at Boston, 12 January, 1729-30.

A portrait of Saltonstall belongs to Yale College, and an engraving of it is prefixed to the Biographical Sketch of him in the *New-Englander*.

## WORKS.

A | Sermon | Preached before the | General Assembly | Of the Colony | of | Connecticut | At Hartford in New-England. | May 13. 1697. | Being | The Day for Electing the Governour, | Deputy Governour and | Assistants, for that Colony. || Published by Authority. Boston in New England. Printed by B. Green, and J. Allen, for Duncan Campbel, over-against the Old Meeting-House. 1697. Anonymous. *A, H, M.*

Harvard College Library contains Saltonstall's autograph signature attached to a manuscript "Memorial offered to the General Assembly of his Majesties Colony of Connecticut holden in Hartford, May y<sup>e</sup> 10<sup>th</sup> 1716. By Gurdon Saltonstall Esq, One of the Feoffees in Trust of the Mohegan Fields, in the Township of New London; for the Use of Cesar, Sachem of Mohegan, & his Indians, Upon the Occasion of y<sup>e</sup> s<sup>d</sup> Cesars Complaint to y<sup>e</sup> s<sup>d</sup> Assembly, of wrong done him & his Indians in and upon y<sup>e</sup> s<sup>d</sup> Fields."

AUTHORITIES. — E. Adams, *Funeral Discourse*. T. Alden, *Collection of American Epitaphs*, ii. 74; iii. 132, 133. I. Backus, *Church History of New England* (Philadelphia edition), 131. H. Bond, *Memorials of Watertown*, 924. *Boston News-Letter*, 1707-8, January 26; 1724,

October 1; 1729-30, January 22. F. Mather, *Decus ac Tutamen*. L. M. Caulkins, *History of New London*. G. W. Chase, *History of Haverhill*, 48, 109, 645. T. Clap, *Annals of Yale College*, 23, 24, 26, 95, 96. *Connecticut Records* (ed. C. J. Hoadly), iv. 105, etc. S. G. Drake, *History and Antiquities of Boston*, 68. J. Eliot, *Biographical Dictionary*, 415. S. A. Eliot, *Sketch of the History of Harvard College*, 169. E. D. Harris, *Brattle Family*, 33. *Harvard College Corporation Records*, i. 67; iii. 85. A. Holmes, *Annals of America*, i. 535. *Massachusetts Historical Society, Collections*, v. 207; xiv. 161, 173, 175; xxix. 123. C. Mather, *Decus ac Tutamen*. L. Mirick, *History of Haverhill*, 115. *New England Historical and Genealogical Register*, xi. 26; xxv. 78. *New England Weekly Journal*, 1729-30, January 26. *New-Englander*, ii. 495. [New London] *Repository*, ii. 193. B. Peirce, *History of Harvard University*, 89, 159. J. Quincy, *History of Harvard University*, i. 166, 226-229, 420, 526. J. Riker, *Annals of Newtown*, 282. J. Savage, *Genealogical Dictionary*, ii. 552; iv. 7. B. Trumbull, *History of Connecticut*, i. 431, 493; ii. 33, 38. R. H. Walworth, *Hyde Genealogy*, ii. 1111.

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## RICHARD WENSLEY.

Born 1664, died before 1698.

RICHARD WENSLEY, born 18 April, 1664, was the eldest child of John Wensley, of Boston, mariner, who married Elizabeth, born 12 November, 1641, eldest daughter of Deacon William and Alice (Freeman) Paddy. He was starved in 1698, and perhaps died immediately after graduation. His sister Mercy, born 14 February, 1668, married Joseph Bridgham, Esq., and next, 8 December, 1712, Thomas Cushing, and died 3 October, 1740, aged 72. The sister Sarah, born 11 August, 1673, married, 11 July, 1702, Isaac, son of Governor Winslow.

AUTHORITIES. — J. Savage, *Genealogical Dictionary*, i. 250, 491; iii. 329; iv. 483.

## SAMUEL MYLES.

Died 1728.

REV. SAMUEL MYLES, B. A. and M. A. at Oxford, England, in 1693, was the son of the Reverend John Myles, a Baptist preacher, who in 1662, having been ejected for non-conformity, came from Swansea, or the vicinity, in Wales, first formed his church in Rehoboth in 1663, and in 1667 removed to Swansea, or Swansey, the church being the oldest Baptist church established in Massachusetts. He died, 3 February, 1683, while this son, according to his will, was in college. His wife Ann, who survived him, may previously have been widow of William Palmes, and daughter of John Humfrey, whose wife was the Lady Susan, sister of the Lady Arbella Johnson, who died a few weeks after landing at Salem, and daughter of Thomas Clinton, third Earl of Lincoln, and sister of the fourth Earl of Lincoln, the ancestor of the present Duke of Newcastle.

While in college, Myles was "publicly admonished for speaking irreverently before the Corporation," at the same time that Danforth and Watson were admonished and Webb expelled for "abusing of y<sup>e</sup> freshmen." After graduation, he taught school in Charlestown, receiving, from 17 July, 1684, to 17 April, 1687, twenty-five pounds a year, besides three pounds for house rent. "He must have taught as late as October, 1687, as the town was later obliged to pay him to that date, but he evidently had a controversy at the time of leaving the place, probably on account of his becoming an Episcopalian under the influence of Mr. Ratcliffe." In 1699 a committee was appointed to settle with him "for the arrears due him for keeping the school." In his receipt,

March 27, 1699, for £28, he says: "I remise, release, and forever quitclaim . . . all and all manner of action, suits, cause and causes of actions and suits, bills, bonds, writings, accounts, debts, duties, reckonings, sum and sums of money, controversies and demands whatsoever, which I . . . ever had, or which my executors or administrators or any of us in time to come can or may have, to, for, or against the said Town . . . for or by reason of any matter, cause or thing whatsoever, from the beginning of the world to the day of the date hereof."

H. W. Foote says: "There is an interval of more than a year between his leaving Charlestown, in 1687, and his connection with King's Chapel, in which he may have gone to England for ordination, unless, indeed, he began to preach for the church before receiving orders, — an irregularity which is perhaps implied in the attacks upon him, and which may have been justified by the difficulty of otherwise keeping the church alive in its present straits. This is rendered more probable by an examination of the weekly record of collections during the period from the departure of Mr. Ratcliffe to that of Mr. Myles, in July, 1692."

In July, 1692, Myles "took a voyage to the mother country," says Greenwood, "for the purpose of laying before the high authorities there the condition of the Chapel and congregation, and obtaining aid in their behalf." At Oxford he received the degree of Master of Arts in 1693. He returned in July, 1696, "having executed his commission in such a manner as to infuse new life into his congregation. He had found means so to interest the royal partners that they extended to the church their personal protection and patronage; and though Queen Mary died while he was in London, William III. continued to perform what she had engaged to do on her part for the adherents to the English establishment in



these distant dominions. The influence of the Bishop of London was no doubt the channel through which Mr. Myles effected his purposes. He Brought with him part of the gift of Quene Mary, performed By King William After her Decease, viz: the Church Furniture, which were A Cushion and Cloth for the Pulpit, two Cushions for the Reading Deske, A Carpet for the Alter, All of Crimson Damask with Silke Fringe, one Large Bible, two Large Common-prayer Books, Twelve Lesser Common-prayer Bookes, Linen for the Allter; Also two Surplices, Alter tabell, 20 y<sup>des</sup> fine damask."

Boston, 1697. "Then received of M<sup>r</sup> Myles too great silver Flagons, and one silver basen, and one sallver, and one bowl, and one Civer, all of Silver, which was given to the Church by the King and Queen, and brought over by Cap<sup>t</sup> Foye. Received by me, Giles Dyer, Church Warden."

"But a more substantial evidence still of the royal favor, was an annuity of one hundred pounds, for the support of an assistant minister at the Chapel; though some subsequent events made it extremely doubtful whether this provision was for the real benefit of the cause." Dansy, the first assistant, appointed by the Bishop of London, died on his passage to Boston. White, the second assistant, was sent with Lord Bello-mont when he came to succeed Sir William Phips in the government of New England. The man-of-war in which they sailed was blown off to Barbados, where White died. Thus twice deprived of their expected minister, the church applied for another, in a letter to the Bishop, May 2, 1698.

With Bellomont came from the King, through the Bishop of London, a valuable present of books, forming perhaps the best theological library in the country. It was carefully deposited in boxes made for the purpose by order of

the wardens, and lodged in "Mr. Myles his study, for the use of him, the assistant when he comes, and his or their successors," with an assurance from the wardens, in behalf of the congregation, that they would "take care that no abuse or imbecilement be made of them." But the books were in time "neglected, dispersed and abused in various ways, till the sad remnant was saved, by being deposited in the library of the Boston Athenæum," in 1823.

November 21, 1698, the wardens for the third time apply to the Bishop of London for an assistant to Myles, entreating the Bishop not in the least to admit of his removal, "for he is well liked of all of us," say they, "a good liver and a painfull preacher." Christopher Bridge arrived as the third assistant, 4 March, 1698-9, and continued till his removal to "Narrowgansetts," in 1706.

Myles accompanied George Keith on some of his travels in this country in 1702 and 1703. Early in 1709, Henry Harris arrived, and continued till after Myles's death.

In a letter dated 17 February, 1713-14, accompanying an Address to the Queen for the establishing of bishops and bishoprics in the Plantations of America, Myles writes that the church "would increase much more under a Governor that was a constant communicant thereof, from whom we might reasonably expect all requisite protection and encouragement," and that Governor Joseph Dudley, "a member of an independent church at Roxbury, where his dwelling is," has communed there and not at King's Chapel for many years except on the preceding Christmas Day, when his Excellency General Nicholson was present.

April 15, 1723, Myles "laid the first stone att y<sup>e</sup> new north church of England."

Immediately after the return of Timothy Cutler, H. U. 1701, from England, in 1724, where he had been to take orders in the Episcopal Church, he and Myles put in a

claim to be admitted of right to the Board of Overseers of the College. Cutler was the leader in the movement. In 1725 the officers of King's Chapel were authorized to expend "out of the contingent charges of the church . . . for the purpose of maintaining" it. The Overseers rejected the application. The petitioners then applied to the General Court, who, in August, 1727, referred the subject to the next session, which decided adversely to them. This discussion, which was warm and excited much interest in the community in the last days of Myles's life, was persevered in, after his death, by Cutler.

In the summer of 1727, Myles was obliged, through illness, to cease from his duties at the Chapel. February 2, 1727-8, being "in a very low and languishing Condition," he earnestly entreated the wardens "speedily to . . . procure . . . a Curate from England, who may Come over as soon as may be." He died 4 March, 1728, after a long indisposition and a ministry of nearly forty years.

"To judge from the steady increase of his congregation," writes Greenwood, "he must have been a worthy and pious man and an acceptable preacher. His successful mission to England shows him to have been prudent and energetic. He certainly was not very happy with either of his assistants, but the nature of the relation between them sufficiently accounts for this; and though he may have committed no aggression or wrong, he probably maintained all his rights. He lived peaceably and usefully with his congregation, much of whose prosperity was owing to his exertions, and which continued to flourish without intermission under his equable care, till he was called, as we may trust, to higher services in a holier temple.

"On his decease his people paid every mark of respect to his memory." The expenses of his funeral, about two hundred pounds, were defrayed by the church. "March

8<sup>th</sup> he was buried with great ceremony. The Rev. Mr. Hunneyman of Rhode Island, Mr. Plant of Newbury, Mr. Peggot of Marblehead, Mr. McSparran of Narragansett, Mr. Miller of Braintree, and Mr. Watts were pall-bearers; The Rev. Dr. Cutler led the Widow; the Rev. Mr. Harris walked before the corpse and buried it. The corpse was also followed by his Honour the Lt.-Governour, and Council, the Justices, and the Dissenting Ministers of the Town, together with a vast number of gentlemen, merchants, etc." Roger Price was inducted into office as his successor, 25 June, 1729.

Ann, the widow of the Reverend Joseph Dansy, who died on the way to become his assistant, "appears to have arrived in February, 1697, and was for a time a charge upon the church, to whom her helpless condition, 'a stranger in a strange land,' must have been perplexing. Before April, 1698, however, Mr. Myles married her and went to housekeeping, his salary being increased in consequence from £2 to £3 weekly." To her he bequeathed all his "Plate, Books, Wearing Apparel, Household Goods, of what sort soever, also Two hundred pounds in money, immediately to be paid after my decease; also my Negro man Amboy, and the Rent of my House till it be sold; . . . and after the Sale of the said House, my Will is that she have the use of Eight Hundred pounds during her natural Life, or until she marry; and after her decease or marriage, the said Eight Hundred pounds and all my other Estate to be Equally divided among the Children of my Nephew, John Myles, and my neices Sarah Price and Ann Creese, or their heirs. Item: I Give and bequeath all my Lands and Tenements in South Wales and Carmarthen Shire unto the children of my two Sisters, Margaret and Katharine, in South Wales, to be Equally divided amongst them or their Heirs. Item: I Give and Bequeath unto the Poor of my Church Ten Pounds.

Item: I Give and Bequeath to Thomas Palmer, the boy whom I brought up, Fifteen pounds to be paid unto him upon the Expiration of his Apprenticeship. Item: I Nominate and Apoint my Wife Ann, the Rev<sup>d</sup> D<sup>r</sup> Timothy Cutler, William Price, and Thomas Creese, Jun<sup>r</sup>, Executors of this my Last Will and Testament."

Mrs. Myles did not long survive her husband. March 13, 1727-8, the congregation voted to pay her "20/ p Week out of the Contributions untill the Arrival of a Clergyman to succeed" her late husband. Her will, dated May 1, 1731, divides "all my household Linnen equally between Sarah Price and Ann Creese, and bequeathes £380, 'deducting my Funeral Charges,' to be divided equally between them; and 'in Case the s<sup>d</sup> Sarah Price shall die without Issue, Male or female,' then the said sum to return immediately to the children of Ann Creese, to be divided equally. To Mrs. Creese she left all her household goods, with her wearing apparel; to her godson Thomas Creese, her silver Tankard and the remainder of her Plate; and to her goddaughter, Anne Creese, £200."

## WORKS

A Fun Serm on Mrs Eliz Riscarrick, a Psal. 39. 4. 10<sup>br</sup> 28. 98.  
P\*.

AUTHORITIES. — American Quarterly Register, vii. 55. I. Backus, Church History of New England (Philadelphia ed.), 93. D. Benedict, General History of the Baptist Denomination in America, 405, 406. Cambridge Chronicle, 1855, September 8. Collections of the Protestant Episcopal Society, i. 127. S. G. Drake, History and Antiquities of Boston, 471, 567. H. W. Foote, Annals of King's Chapel. F. W. P. Greenwood, History of King's Chapel. G. Keith, Journal, 2, 17. Massachusetts House Journal, 1727, August 25, December 19, 27; 1727-8, January 11. Massachusetts Historical Society, Collections, iii. 259; vii. 217. C. Mather, Magnalia, III. xi. 7. New England Historical and Genealogical Register, i. 134; vii. 53; xv. 198. B. Peirce, History of Harvard University, 165. J. Quincy, History of Harvard University. J. Savage, Genealogical Dictionary, ii. 496, 552; iii. 259.

## NEHEMIAH WALTER.

Born 1663, died 1750, aged 86.

REV. NEHEMIAH WALTER, M. A., of Roxbury, was born in December, 1663, at Youghall, in Ireland, where he received the rudiments of his early education, and made such proficiency in Latin that at the age of thirteen he was "capable of readily conversing in it." His father, Thomas Walter, a lawyer, from Lancashire, England, had settled in Youghall. About the year 1679, "when the Prevalence of *Popery* greatly threatned *Ireland*," he emigrated to New England, bringing this son with him. By virtue of a letter from the Congregational Church in Youghall, he was admitted to the Second Church in Boston, 2 November, 1680.

In 1674, the son was put by his father to learn the trade of an upholsterer; "but it was found, his Genius lay quite another Way, and inclined him wholly to *Letters*." He was placed with Master Cheever to be prepared for college; but he, "upon a short Examination and Experiment, return'd him to his Father, with a great Encomium, pronouncing him . . . abundantly furnish'd to enter upon *Academical* Studies."

John Cotton, H. U. 1678, his Tutor, always mentioned his "Name with peculiar Affection and Respect, and wou'd frequently take occasion to speak of his singular Progress in Learning while a Student at *Cambridge*."

July 12, 1681, he was chosen one of the "scholars of the house." December 5, 1683, he was chosen "butler" of the College.

After graduation he accepted an offer of a voyage to Port Royal, now Annapolis, Nova Scotia, made by Mr. Nelson, a Boston merchant, who traded there extensively.

Upon his arrival there he retired from the fort to a private family where no English was spoken, in order to learn French; with which at last he became so familiar, that, though he did not extemporize prayers in French, and would not read prayers, he sometimes preached to the Huguenot society in Boston, in the absence of the pastor. After his return from Nova Scotia, "he pursued his Studies at *College*, for several Years with close Application. . . . He had a great Command of the *Latin* Tongue, became a Critick in the *Greek*, and had a good Insight into the *Hebrew*: attain'd to a considerable Acquaintance with *Philosophical* Inquiries; and in short, possess'd a happy Fund both of human and divine Learning. . . . 'The memorable Mr. ELIJAH CORLET, Master of the Grammar School in *Cambridge*, used to express a distinguishing Value for him, by employing him to officiate at Times in the Care of his School, when obliged to be absent himself. . . . And on Mr. *Corlet's* Death (*Anno* 1687, *Æt.* 77.),'" Walter, to express his gratitude and honor his memory, "publish'd an *Elegy*, done in *blank English Verse*."

In the mean time he studied church history, consulted the most eminent writers on both sides of controversies, "and after much Deliberation, he fell in with the Way of the Churches in *New-England*." He "carefully avoided all Extreams; and in particular, equally opposed *Arminianism* on the one Hand, and *Antinomianism* on the other, always wishing the Churches and Ministry of *New-England* might be exempted from both: Yet he would speak *charitably* of some Divines, that leaned to either of the Extreams, and always took Care to preserve a Distinction between *Persons* and *Opinions*." "There seems to have been a special Interposition of divine Providence, in his first Introduction into *Roxbury Pulpit*." He had engaged his passage to Europe. "When the Vessel only waited



for a Wind, he on a Saturday Afternoon receiv'd a Message from *Roxbury* desiring of him a Sermon on the Morrow. . . . Among several very worthy Candidates," the people were divided, "but upon hearing Mr. *Walter*, they were instantly very much united," and invited him to preach, "with a Prospect of Settlement. . . . The good old Minister," the Apostle Eliot, "was so charm'd . . . that on the first Day of hearing him, he stay'd the Church after Evening Service, and was for putting it immediately to Vote whether they would give him a call"; but he was persuaded to wait a short time. *Walter* received a unanimous invitation from the church, 15 July, 1688, and it was confirmed by the inhabitants, 9 September. It was a "dark & threatning Season," in the time of the Papist James the Second, and of the administration of Andros. He was ordained 17 October, 1688. "Pursuant to the former Usage," he preached the sermon. Eliot (then in his eighty-fourth year) presided, and "gave the *Charge*. And though a Distinction was wont to be made" between Pastor and Teacher, Eliot saw fit to join both names or characters in *Walter's* ordination. On returning from the services, Eliot "took occasion pleasantly to say to Mr. *Walter*, — 'Brother, I've ordain'd you a *Teaching Pastor*: but don't be proud of it; for I always ordain my *Indians* so.'"

Till Eliot died, 20 May, 1690, the relation between him and *Walter* was peculiarly affectionate and happy. "The good Old Man like Old *Aaron*, as it were disrobed himself, with an unspeakable Satisfaction, when he beheld his Garments put upon a Son so dear to him." He seldom would preach after this, and when he did, he would beg "his Hearers to pardon the *Poorness* and *Meanness* and *Brokenness* (as he called it) of his Meditations; but would conclude with saying, *My dear Brother here will by'n'dby mend all.*" "Thus Mr. *Walter* gave early Pre-



sages of his future Eminence. Though he was low of Stature, and had a thin and feeble Body, as well as a low and weak Voice; . . . he was Owner of all the valuable Qualifications, intellectual and moral, necessary to constitute an eminent Character." He became one of the most distinguished ministers of his time. His literary accomplishments, exemplary life and conversation, amiable and modest deportment, and excellence as a preacher, rendered him universally respected and beloved. Doctor Colman, H. U. 1692, used to say of him, "*When one is hearing Mr. Walter, it seems as if any Man could preach so; and yet it's difficult preaching like him, and few can equal him.*" Pemberton, H. U. 1691, said, "*I know no Man, that in his Preaching reconciles Perspicuity with Accuracy, like*" him. "His Periods and Sentences concise, his Words emphatical and very expressive, and most easy to be understood. He had few Redundancies, and affected nothing of Luxuriancy or Pomp of Language."

"Though his Organs of Speech were naturally feeble, and his Utterance very deliberate, with frequent Pauses; yet his Aspect, Gesture, Pronunciation, and whole Manner of Address, were with such a *Decorum*, becoming the Pulpit; so habitually grave and solemn, so free from every awkward Air and disgusting Tone, and from all Sign of Indolence, Formality, or Affectation; his Voice nothing effeminate, and so well modulated, his Words so justly accented, his Pauses so judiciously placed, his Eye and Action under so proper a Regulation, and such a Degree of genuine Pathos discover'd, accompany'd frequently with Tears, as indicated his Discourses to be the genuine Breathings of a warm Heart, tho' the Produce of a cool Head." Even Governor Dudley "seldom heard him preach, or administer a Sacrament, but it was observ'd he wept."

Whitefield, who went to see him, 23 September, 1740,

calls him "a good old Puritan," and says, "I had but little Conversation with him, my Stay was so very short; but I remember he told me he was glad to hear I said *Man was half a Devil and half a Beast.*"

For about seven years after his settlement he preached *memoriter*, "after the usual manner of the day"; but then having a severe fit of sickness, from which "he recover'd only by slow Degrees, he found his Head so affected, and his Memory weakened, that" he always used notes afterwards; "commonly but glancing on them (latterly with the Help of a Glass in his Hand) and then delivering his Matter, with his Eyes erect and pointed to the listening Audience."

About the year 1717, "from his long and close Application to Study, and other Labours of his Charge (in Conjunction perhaps with some Incidents in Providence) he contracted a *vertiginous* Disorder, and fell into such a State of Debility, as obliged him for a considerable Time to suspend the Exercise of his 'Ministry, to intermit his Studies, and throw aside Books; being seldom able to bear a Moment's intense Thought." But by journeying "and other Means, he happily obtain'd such a Recruit of Spirit and Strength, as enabled him to return to his beloved work."

October 19, 1718, his son, Thomas Walter, H. U. 1713, was ordained his colleague; but he was removed by death, 10 January, 1724-5. Then the whole weight of the pastoral care again devolved on the father. "But his People . . . were at the Expence of affording him *Assistance* by young Candidates, *every* Sabbath, for one part of the Day: and . . . his Brethren and Sons in the *Ministry*, particularly in the Neighbourhood, were always ready to give him their Help, as there was Occasion." "Scarce any Man ever pass'd through the World with a more unexceptionable Character, or a more universal Reputation

with all that knew him: every one speaking of him with high Esteem, for his Piety, his Judgment, and his Ministerial Accomplishments and Performances." "Although he had nothing robust in his Constitution, but rather was of a feeble Make, and although he led a very studious sedentary Life . . . he usually enjoy'd a considerable Share of Health, and Ease; for many Years scarce knowing, by any Experience, what *Pain* or *Sickness* meant." He was "never exercised with any severe Dolour, or very distressing Malady," from 25 December, 1749, "when he was confined to his House, by bodily Indispositions which gradually increased upon him and at length terminated in his Decease . . . 17 September, 1750, when he wanted but about 3 Months of being 87 Years old." His and Eliot's ministry, though for a time contemporary, extended to about one hundred and eighteen years. Oliver Peabody, H. U. 1745, received a call before Walter's death, but was not ordained till afterwards.

Walter was a member of the College Corporation, and he was named for Fellow in the proposed charters of 1692, 1696, 1697, 1699, and 1700, though his signature is not appended to the original petition for the charter of 1699, which contained a passage virtually excluding from the government of the College all who adopted religious principles and discipline different from what were sanctioned by the platform and practice of the early New England churches. After the exclusion of Increase Mather from the Presidency, neither Walter nor his brother-in-law, Cotton Mather, attended any meeting of the Corporation. They were considered to have abdicated, and Thomas Brattle, H. U. 1676, and William Brattle, H. U. 1680, were chosen and reinstated as Fellows of the Corporation, from which they had been excluded during the ascendancy of Mather.

Walter's remains were deposited in the ministerial tomb

in the old burial-ground at the corner of Washington and Eustis Streets, and £209 9s., old tenor, was voted to defray the funeral expenses. A considerable sum of money was raised, and fuel yearly sent to his widow till her death, in 1758.

He was married in 1691 to Sarah, born 9 November, 1671, third daughter of Increase Mather by Maria, daughter of the Reverend John Cotton. Of their six sons and three daughters were Increase, H. U. 1711; Thomas, H. U. 1713; Hannah, born 8 July, 1699, became second wife of Caleb Trowbridge, H. U. 1710; and Nathaniel, H. U. 1729.

## WORKS.

1. Unfaithful Hearers Detected & Warned: or a Discourse on the Danger of, and by, Unprofitable Hearing. Boston, Printed by B. Green & J. Allen. Sold by Michael Perry, at his Shop under the West End of the Town House. 1696. 12mo. pp. 68.

*B, H.*

The same. The Second Edition. First Published by some of the Hearers in 1696, and now Re-printed at the Desire of their Successors. Boston. 12mo. 1754. pp. 68. *B, M, P.*

2. The Body of Death | Anatomized. | ——— | A brief Essay | Concerning the | Sorrows and the Desires | of the | Regenerate, | Upon their Sense of | Indwelling Sin; | Delivered at the Lecture in Boston. | 12 d. 7 m. 1706. || Boston, N. E. Printed by B. Green, for Samuel Phillips. 1707. 12mo. pp. 26. *A, H, P.*

The same. The Second Edition. Boston, N. E. Re-printed by John Draper, for Nath. Procter at his Shop in Fish Street. 1736. 8vo. *M, P.*

3. A | Discourse | Concerning the | Wonderfulness | of Christ. | Delivered in | Several Sermons. || Boston in New-England: Printed by B. Green, for Eleazer Phillips, at his Shop at the lower end of King Street. 1713. 8vo. Pp. i-vi To the Reader; pp. (1-5) Contents; pp. 1-240 Text. *A, H, P.*

4. Faithfulness in the Ministry, | Derived from Christ. | ——— | A | Sermon | Offer'd to an Assembly | of | Ministers, | From several Parts of | New-England, | At their Anniversary Convention |

In Boston, May 30. 1723. | . . . | Boston. 1723. 12mo. pp. 26. *A, B, M, P.*

5. A | Plain Discourse | on | Vain Thoughts, | Which | Are great Hindrances of | Men's being | Saved. || Boston. 1721. 12mo. pp. 149. The Running-title of pp. 111-149 is The Great Concern of Man. *A.*

6. Practical Discourses | on the | Holiness | of | Heaven : | Being Several | Sermons, | Preached at the Lecture in Roxbury. || Boston: Printed by S. Kneeland and T. Green, for T. Gerrish, & D. Henchman, and Sold at their Shops. 1762. sm. 8vo or 16mo. Pp. (1-2) Preface; pp. 1-176 Text. *H, M, P.*

7. Discourses | on | The whole LV<sup>th</sup> Chapter of Isaiah. | Preparatory to Communion at the Lord's Table. | To which is added, | The Author's Last Sermon. | . . . | With | A Preface, giving some Account of his | Life and Character. || Boston. 1755. 8vo. pp. 512. The Preface is signed by Thomas Prince and Thomas Foxcroft. *A, B, H, M.*

AUTHORITIES. — American Quarterly Register, viii. 45, 55; xiv. 378. Boston News-Letter, 1750, September 20. C. K. Dillaway, History of the Grammar School, 130. Harvard College Corporation Records, i. 26; iii. 83. Massachusetts Historical Society, Collections, viii. 22; x. 169. C. Mather, Magnalia, III. ii. 206. New England Historical and Genea-

logical Register, vii. 27, 166; viii. 208, 209; x. 52. G. Putnam, Sermon on E. Porter, 16. J. Quincy, History of Harvard University. J. Savage, Genealogical Dictionary, iv. 493. W. B. Sprague, Annals, i. 217. Preface to N. Walter's Discourses. G. Whitefield, Journal, 1740, September 23.

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## JOSEPH WEBB.

Born 1666, died 1732, aged 65.

REV. JOSEPH WEBB, M. A., of Fairfield, Connecticut, born 10 May, 1666, was probably son of Joseph and Grace Webb, of Boston. He could not have been the son of Joseph Webb of Stamford, who was but twelve years old when the father of our graduate died, in 1684.

The Boston News-Letter, No. 1497, 5 October, 1732, states that "he was born at Boston, of a good Family, furnished in his early Youth with the learned Languages, under the Tuition of the late famous Mr. Cheever; thence translated to the Colledge in Cambridge, and deservedly wore the Honours of it." On the "12: 5 mo. [July] 1681. Out of Mr. Web's gift 6lb. for y<sup>e</sup> following year is given to Webb." Perhaps he was related to Henry Webb, of Boston, merchant, who was a great benefactor of Harvard College, giving, besides a legacy of £50, a valuable house and land between Devonshire and Washington Streets, in Boston, still owned by the College.

I have in my possession manuscripts which, with statements contained in Noadiah Russell's Diary, furnish a striking commentary on the habits and discipline at college while Webb was a Sophomore, not sixteen years old, which are creditable neither to him nor to the College government. "The Corporation met in the College Library between 9 and 10 of y<sup>e</sup> clock being Monday," 27 March, 1682: "About 3 of y<sup>e</sup> clock y<sup>e</sup> under graduates were called in y<sup>e</sup> Hall to be examined about y<sup>e</sup> abusing of y<sup>e</sup> freshmen. About 5 of y<sup>e</sup> clock or between 4 and 5, they were called in again to hear y<sup>e</sup> Corporation's conclusion."

"Whereas great Complaints have been made and proved against Webb for his abusive carriages, in requiring some of the freshmen to goe upon his private errands, and in striking the sayd freshmen; & for his scandalous negligence as to those duties, that by the Laws of the Colledge he is bound to attend, and haveing persisted obstinately in his evils, notwithstanding means used to reclaime him, and also haveing refused to attend the Corporation when this day required, he is therefore sentenced, in the first place to be deprived of the pension heretofore allowed him and also to be expelled the Colledge." "And in case he shall presume after 24 hours are past to appear within the

Colledge walls that the fellows upon the place doe cause him to be carried before the civill authority." "Having called for a Bible on which his name was written, Mr. Mather tore it off." At the same time Danforth and Myles were "publickly admonished for speaking irreverently before the Corporation."

Webb then presented a petition, which had probably, as was often the case, been previously supervised and spiced by some of the officers.

"To the Most Honoured Corporation:—

"Whereas I Joseph Webb late Student of Harvard Colledge by my culpable negligence of Colledge duties, and other misdemeanours in abuseing and strikeing some freshmen, have incurred the penalty of expulsion justly imposed upon me by the Honoured Corporation according to the Laws of the Colledge, therefore Honoured and Reverend being now made sensible, I doe with greif and sorrow humbly acknowledge those my great offences, and the Justice of your proceedings against mee for them, crave your pardon, and pray that I may be restored unto my former standing in the Colledge, promising utmost labour and diligence in my study, and most dutifull observance of all the Colledge laws and orders for the time to come.

"Your most humble suppliant

"April 26, 1682."

"JOSEPH WEBB."

May 4, 1682. The Corporation met at Boston, and, "having read and considered Webb's confession and Petition, . . . doe consent that he shall be readmitted into the Colledge upon his good behaviour, provided this his confession be publickly read and by Webb publickly acknowledged in the College Hall."

After graduation Webb studied divinity. Probably he was the "Mr. Webb" who, beginning in 1688, preached



for some time at Derby, Connecticut. He was ordained at Fairfield, Connecticut, 15 August, 1694.

In 1699, the General Court of Connecticut granted to him two hundred acres of land. In 1701, the same Court voted thanks to him "for his pains in preaching the election sermon," and desired "him to grant a copie that it" might "be printed."

According to the obituary notice of him, dated at Fairfield, 26 September, he died on the preceding Tuesday, 19 September, 1732, "at Stratford, (being there on a visit,) . . . after six Days Sickness, in the 66th Year of his Age; whose Body, with a considerable Train, was carried to his own House on Wednesday; and the next Day (after a Sermon agreeable to the Occasion,) was decently here inter'd. . . He was hospitable in his House, steady in his Friendship, free and facetious in common Conversation, and most tenderly affected towards his Relatives. He began his Ministry here about Forty Years ago, and continued therein to his Death. He was about Thirty Years one of the Trustees of the College in this Colony. He was a Gentleman of Probity & Piety, and of distinguishing Erudition in Grammar, Rhetorick, Logick & Theology, especially Systematical; a firm Calvinist in Principles; and, accounted by the most Judicious, an eminent Preacher; excelling in correct Diction, clear Method, sound, scriptural Reasoning, manly Stile, grave Utterance, appearing most free of Affectation. But thro' bodily Infirmities which he labour'd with, he look'd upon himself under such Impairs more lately, that upon his earnest Desire, the worthy Mr. Noah Hobart," H. U. 1724, "hath been introduced, but a few Weeks since, as an Helper to him in the Ministry."

His pastorate extended from 1692 to 1732, in which time he baptized 1492 persons. He was one of the first Fellows of Yale College, to whom the charter was given.



In 1691 he was married to Elizabeth, the eleventh child and youngest daughter of Isaac Nichols, of Stratford, and sister of Reverend Israel Chauncy's wife, Mary. She died 15 February, 1718, aged nearly 51. In September, 1721, he married Mrs. Elizabeth Cone, of Stratford.

The oldest church record extant in Fairfield is in his handwriting. Doubtless there were other records, which were probably destroyed in the conflagration of 1779. He left a family record of his six daughters and three sons, among whom are: 2. Joseph, Y. C. 1715, born 21 September, 1693; 3. Nehemiah, 26 February, 1694-5; 9. Josiah, 16 March, 1706-7.

According to the following inscription, which is probably correct, he died a week earlier than is stated in the Boston News-Letter:—

“H. & M. | Here lyes interred | the Body of the | Rev<sup>d</sup>  
M<sup>r</sup> Joseph Webb | (the faithful Pastor) | of the Church of  
Christ | in this Place | Who departed this Life | September  
12<sup>th</sup> A. D. 1732. | Ætatis Suae 66.”

## WORKS.

1. Manuscript Memoranda of the terrible storms in 1700.
2. Manuscript Sermons “occasioned by the death of Maj<sup>r</sup> Nathan Gold, one of the pious and worthy magistrates of Connecticut Colony, who deceased at his own house in Fairfield, fourth of March, 1693-4.”
3. A Letter by him to Cotton Mather, dated 2 October, 1722, is printed in the Massachusetts Historical Society's Collections, xii. 131.

AUTHORITIES. — Boston News-Letter, 1732, October 5. T. Clap, Annals of Yale College. Contributions to the Ecclesiastical History of Connecticut, 372, 385. F. B. Dexter, Letter, 1868, May 16. C. J. Hoadly, Connecticut Records, iv. 289, 350. J. L. Kingsley, Sketch of Yale College, in American Quarterly Register, viii. 14. Massachusetts Historical Society, Proceedings, 1862, November 13, pp. 349, 350. New England Historical and Genealogical Register, vii. 53, 54. K. E. Perry, The Old Burying-Ground of Fairfield, 94. J. Savage, Genealogical Dictionary, iv. 445. B. L. Swan, Letter, 1869, February 8. B. Trumbull, History of Connecticut, i. 494; ii. 530.

## EDWARD TOMPSON.

Born 1665, died 1705, aged 39.

REV. EDWARD TOMPSON, born 20 April, 1665, was grandson of the Reverend William Tompson, and son of Deacon Samuel Tompson, of Braintree, by his wife, Sarah, daughter of Edward Shepard.

July 12, 1681, it was voted to allow him four pounds out of Mr. Webb's gift.

He was teacher at Newbury before his graduation, as, under date of 1684, John Pike, as quoted by Joshua Coffin, makes record of the town's debt "To Mr. Edward Tomson for keeping school this year, £30."

In June, 1687, he was employed at Simsbury, Connecticut, the inhabitants agreeing to remove his family and effects, to pay him fifty pounds a year "in good and current pay, to wit, one third in good and merchantable wheat at four shillings per bushel, one third in pease or rye at three shillings per bushel, and one third of Indian corn or pork, the corn at two shillings sixpence per bushel, and the pork at three pounds ten shillings per barrel," and to allow him firewood and the use of the parsonage property, and, in case of his settlement with them, certain lands in fee. This agreement was signed by forty-nine persons, being, it is believed, nearly all the legal voters at that time, and the invitation was unanimously adopted at a general town meeting held at the same time.

In October, 1687, the General Court of Connecticut granted to him and other ministers, severally, two hundred acres of land. He continued there till the summer of 1691, though it does not appear that he was ordained.

July 14, 1691, "the towne" of Newbury, Massachusetts, "understanding that several of the inhabitants of new

towne are about calling of Mr. Tompson to be their minister, the towne did by vote manifest their dislike against it, or against any other minister, whom they should call, until y<sup>e</sup> church and towne are agreed upon it, looking upon such a thing to be an intrusion upon y<sup>e</sup> church and towne."

May 31, 1693, the selectmen of Newbury, in a petition to the General Court, state that "a long difference has existed between the people of Newbury, and those in the west end of the town about calling a minister, that the west end called Mr. Edward Tompson to preach to them without acquainting the minister, church or towne with their proceedings." And though the town voted against it, "yet they persisted . . . and brought him in, and when he was come in, our minister warned him to forbear preaching till the church and town were agreed, yet he presumed to set up a lecture, and preach without any allowance of ministers, church or town." Though the church called him to account, he "persisted in these irregularities"; and after the call and acceptance of John Clark, H. U. 1690, there were several persons who refused "to accept of him, pretending they are bound to said Tomson" by an agreement. A committee of the west end people replied to the Governor and Council, 15 June, that for five years they had been endeavoring "to have the publick worship of God established among" them; that their number was three hundred; that they lived from four to six or seven miles from the "ould meeting house"; that few of them had horses; that if they went, "many [would] lay out of doors, the house is so little"; that they had erected a house at their "own cost & charge," etc. July 5th, "The towne in they votes for the choyce of a minister for the west end of the towne" chose John Clark; but on the same day "twenty-five persons of the west end entered their dissent against calling Mr. Clark. The reason is because

the new towne people have a minister already." December 21, 1694, the town gave to Edward Tompson seventeen votes, and to Christopher Toppan sixty-five votes, to become minister of the west end. January 1, 1694-5, the town voted the place for the meeting-house, and that "those that live nearest to the old meeting house shall pay there, the inhabitants at the west end to choose a minister for themselves, only Mr. Tompson excepted."

In October, 1695, the town of Simsbury, after Seth Shove, H. U. 1687, left, voted unanimously to send again for Mr. Tompson, but he did not comply with the invitation to return.

He was ordained fourth pastor of the church at Marshfield, Massachusetts, 14 October, 1696, "in the 31st year of his age," as successor of Samuel Arnold, who died 3 September, 1693. He preached his own ordination sermon, the manuscript of which was in existence when T. Alden published his "Collection of American Epitaphs," in 1814. Some doubts have been expressed as to the day of his death, which was very suddenly "of a consumptive disease," but Marshall's Diary, cited by Lunt, says he died 1705, March 16. This agrees with the Marshfield records, and with the notice in the Boston News-Letter, 26 March, 1705, where we read: "Marshfield March 19. On Fryday last the 16th Currant, Dyed the Reverend Mr. Edward Thompson, Pastor of this Place, and was buried this Day."

"HERE LYES Y<sup>E</sup> ASHES  
OF Y<sup>E</sup> REVEREND LEARNED  
& PIOUS M<sup>R</sup> EDWARD TOMPSON  
PASTOR OF Y<sup>E</sup> CHURCH OF  
MARSHFIELD WHO SUDDENLY  
DEPARTED THIS LIFE MARCH  
Y<sup>E</sup> 16<sup>TH</sup> 1705  
ANNO ÆTATIS 40."

“HERE IN A TYRANT’S HAND DOES CAPTIVE LYE  
 A RARE SYNOPSIS OF DIVINITY,  
 OLD PATRIARCHS, PROPHETS, GOSPEL BISHOPS MEET,  
 UNDER DEEP SILENCE IN THEIR WINDING SHEET;  
 ALL REST AWHILE IN HOPES AND FULL INTENT,  
 WHEN THEIR KING CALLS, TO MEET IN PARLIAMENT.”

Cotton Mather says: “Indeed he was not an *Old Man*,  
 But he was a *Good man*.”

Tompson was succeeded in the ministry by James Gardner.

By his wife Sarah, Tompson had: 1. Samuel, born at Newbury, 1 September, 1691, H. U. 1710, ordained at Gloucester, 28 November, 1716, died 8 December, 1724; 2. Edward, 14 May, 1695, physician in Haverhill; 3. William, born at Marshfield, 26 April, 1697, H. U. 1718, minister of Scarborough, Maine, died 13 February, 1759; 4. John, 17 September, 1699, lived at Pomfret, Connecticut; 5. Joseph, 1704, farmer at Falmouth, Maine; 6. Sarah, married — Clark; 7. Anna, married — Thomas; 8. Abigail, married Judge Longfellow of Gorham, Maine.

It is supposed that the family returned to Newbury.

A genealogy is printed in the *New England Historical and Genealogical Register*, xv. 112.

#### WORKS.

An Elegiack Tribute to the Sacred Dust of the Reverend and Worthy Mr. Seaborn Cotton Pastour of the Church of Christ at Hampton in New-England: who was discharged from his Work and Office, to be admitted into Heaven, April 20th, 1686. *M.*

See also page 291 of Volume I. of these Sketches.

In 1712, seven years after his death, was published in Boston a work by him, of which “the Second Impression,” printed in Boston 1715, 16mo, pp. 84, is entitled, —

Heaven | the best | Country. | Being | Some of the Last Meditations | and | Discourses of that Faithful | Servant of | Jesus Christ, | Mr. Edward Tompson, | Late Pastor of the Church in

Marshfield. | Who being Dead, yet Speaketh. || Neh. Hobert, Zech Whitman, Peter Thacher, John Norton, John Danforth, Nath. Eells, say, in their dedication of it "To the Godly Readers," "Behold a most Lively and Lovely Map of the Heavenly Country, by the kind Providence of our Lord Jesus Christ, is here Presented you, Extracted out of the Holy Scriptures, and New Drawn by the Hand, and Heart of a Faithful and Skilful Man of God, while he was on the Top of the Mount, in the clear View of, and just Enttring into, that Glorious and Holy Land of Promise." No one could wish to leave behind him a more excellent character than is given by those who knew him best. His "Grandfather was Renowned in England, Virginia, and New England, for a worthy Confessor of the Lord Jesus Christ, and a Seraphical Minister and Pastor of the Church of Braintree; of which Church afterwards our Authors Father was for many Years a Deacon, of excellent Vertue, exemplary Holiness, and Usefulness, and marvellously gifted for Prayer, and faithful to the Death." *H, P.*

AUTHORITIES. — T. Alden, Collection of American Epitaphs, iii. 224. American Quarterly Register, viii. 146, 153. Boston News-Letter, 1705, March 26. J. Coffin, Annals of Newbury, 142, 156-161, 319. J. Farmer, Genealogical Register, 40. W. P. Lunt, Two Discourses, 109. Massachusetts Historical Society, Proceedings, xiv. 140. C. Mather, Vigilantius, 23. New England Historical and Genealogical Register, iv. 316; vii. 278; viii. 229; xv. 113, 114; xviii. 69. N. A. Phelps, History of Simsbury, 52, 166. J. Pike, Journal, in the Collections of the New Hampshire Historical Society, iii. 54; and Massachusetts Historical Society's Proceedings, xiv. 140. J. Savage, Genealogical Dictionary, iv. 284. M. A. Thomas, Memorials of Marshfield, 15, 99. J. H. Trumbull, Letter, 1861, January 9; and Public Records of Connecticut, iii. 245.

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## BENJAMIN ROLFE.

Born 1662, died 1708, aged 45.

REV. BENJAMIN ROLFE, M. A., of Haverhill, born 13 September, 1662, was son of Benjamin Rolfe, of Newbury, Massachusetts, a weaver, by his wife Apphia, whom he

married 3 November, 1659. She died 24 December, 1708, and he 10 August, 1710.

September 15, 1685, "S<sup>r</sup> Rolfe was chosen a scholar of y<sup>e</sup> house in y<sup>e</sup> room of S<sup>r</sup> Cotton."

In 1689, the graduate was chaplain to our forces at Falmouth, now Portland, Maine. In the latter part of the same year he began to preach at Haverhill. January 20, 1689-90, the town voted to give' him "forty pounds per annum, in Wheat, Rye, and Indian," to assist the Reverend John Ward during his lifetime, and after his death to "farther allow what shall be rational." There was "great opposition" to the vote, and it was finally declared "not to stand." "Mr. Ward and his son Saltonstall," H. U. 1659, left the meeting. In their absence the town voted to pay Rolfe the above sum for one year, besides his board, and that Ward should have "his full salary for the next year, provided that he upon his own cost do for the next year board Mr. Rolfe." Town meetings were held from time to time, and committees of conference appointed in relation to his continuance and settlement.

It was finally agreed, in the early part of 1693, that till his settlement he should have "Sixty pounds per annum in Wheat, Rye, and Indian Corn, by equal proportions of each, at the price of the grain in the Country rate, at the time of payment." He "is to provide personal quarters for himself as he shall think good." The committee also agreed "that upon the Town's charge, in convenient season annually, there shall be laid in for him a sufficient quantity and stock of good, sweet, and dry, and sound Hay for the keeping his horse through the winter at such place in Haverhill as he shall appoint." By letter, 29 April, 1693, Rolfe agreed to these terms, if they would grant the addition of "a supply of wood as soon as" he "shall stand in need of it." May 8, a town meeting was called to provide for the ordination; but, after organiza-

tion, the proceedings were stopped till a committee of four could be chosen to wait on Ward and see how much of his salary he would abate. On their return, Ward's proposition was accepted. Then a vote was passed to provide for Rolfe's ordination, the expense not to exceed ten pounds; but as "several men proclaimed against it with great violence," the vote was *nulled*. Ward died 27 December, 1693. Rolfe was ordained 7 January, 1693-4. He appears always to have been on very friendly terms with Ward, for at his ordination, in speaking of him, he says: "These four years past have been the happiest and most profitable to me of my whole life. I have had the councils of wisdom and experience, the admonitions of a father and friend, and an example constantly before me, of undissembled virtue, ardent piety and burning zeal."

In 1694, Rolfe applied for wood, and the town voted him fifteen cords a year for three years. When he made the application in 1703, ten pounds was added to his salary for that purpose, and he was also allowed "four public contributions." The four contributions were first granted to him the previous year, and were continued till his death.

From the time Rolfe went to Haverhill the inhabitants were almost constantly apprehensive of attacks by the Indians, and this may account in part for some of the singular movements connected with Ward's settlement. At the assault on Haverhill, at daybreak, on Sunday, 29 August, 1708, the enemy immediately attacked Rolfe's house. He sprang out of bed, braced himself against the door which they were trying to force open, and unavailingly called for assistance from the soldiers who were in his house. The enemy fired through the door<sup>1</sup> two balls,

<sup>1</sup> The door through which Rolfe's house, but was consumed when the meeting-house was burnt, in 1847. was wounded was nailed up in the porch of the First Parish meeting-



one of which wounded him in the elbow. According to one statement the ball killed him. But the most probable is, that the Indians pressed against the door so hard, that Rolfe, being wounded and no longer able to resist successfully, fled through the house and out at the back door, and was tomahawked at the well by the Indians who pursued him. One soon sunk the hatchet into his wife's head, and another, taking the youngest child from her dying grasp, dashed its head against a stone near the door. Upon the first alarm, Hagar, the negro slave, jumped from her bed, and took the young girls Mary and Elizabeth into the cellar, placed them under tubs, and concealed herself behind some barrels. The Indians plundered the cellar, repeatedly passed the tubs, even stepping on the foot of one of the children, drank milk from the pans and dashed them on the cellar bottom, and took meat from the barrel behind which Hagar was concealed, without discovering either of them. An intrepid man, named Davis, went behind Rolfe's barn, and with a large club pounded it so violently, at the same time calling on the men by name, and giving orders for an attack, that the party in Rolfe's house became alarmed, and, after attempting to set the house on fire, precipitately left. Another female named Anna Whitaker, who then lived in Rolfe's family, concealed herself in an apple chest under a flight of stairs, and was not discovered.<sup>1</sup>

Rolfe, his wife and child, with Captain Wainwright,

<sup>1</sup> A communication dated "Brookfield, Sept. 24, 1764," published in the Massachusetts Gazette of September 27, mentions the death, on the 8th, in her 74th year, of Mrs. Anna Heyward, wife of Oliver Heyward, to whom she was married when widow of John Hind. It states that she saved the two children by hiding them in the

cellar, and that "the two Indians followed her into the Cellar, yet such was her Presence of Mind, and Dexterity, that she conceal'd the Children and herself that they escaped their Notice; and they were the only Members of the Family at Home who survived the bloody Carnage."

killed at the same time, were buried, 31 August, in one grave, near the south end of the burial-ground, and the monument over them contained an inscription for each. The one to Rolfe was: "Clauditur in hoc tumulo | corpus Reverendi Pii | Doctique Viri D. Benjamin | Rolfe, Ecclesiæ Christi | quæ est in Hauerhill | Pastoris fidelissimi; qui | domi suæ ab hostibus | barbære trucidatus. A | laboribus suis requieuit | mane diei sacræ | quietis, Aug. XXIX Anno | Domini, MDCCVIII. | Ætatis suæ XLVI." In 1847-8, a neat and substantial granite monument was erected over the grave by the ladies who were then making improvements in the old burying-ground, and on it is the foregoing inscription, with an English translation.

After Rolfe's death, Nicholas Sever, H. U. 1701, and Richard Brown, H. U. 1697, declined invitations to be settled, and Joshua Gardner, H. U. 1707, became his successor.

March 12, 1693-4, he married Mehitabel Atwater. Their children were: 1. Mary, born 9 March, 1694-5, who was hidden in the cellar, was married to Colonel Estes Hatch, of Dorchester; 2. Benjamin, 2 September, 1696; 3. John, 2 July, 1698, died 3 August, 1698; 4 and 5. twins, 1 September, 1699, viz. John, died 18 September, 1699, and Elizabeth, who was hidden in the cellar, married Samuel Checkley, H. U. 1715; 6. Francis, 16 January, 1702; 7. Mehitabel, killed 29 August, 1708.

On the petition of Benjamin Rolfe, for himself and other children and heirs of Benjamin Rolfe, the Massachusetts House of Representatives, 22 December, 1735, confirmed to them a plat of land "lying on the West side of *Lunenburg*, and butts Easterly on it, Southerly on the *Narragansett* Township Number *Two*, West on a Grant of four hundred acres to the heirs of *Thomas Starr*, North West on the unappropriated Lands, and on *Cambridge* one

thousand acres, . . . provided the Plat exceeds not the quantity of six hundred acres of Land, and does not interfere with any former Grant."

AUTHORITIES.— American Quarterly Register, vii. 249, 257. G. W. Chase, History of Haverhill. T. Hutchinson, History of Massachusetts Bay, ii. 173. Massachusetts Gazette, 1764, September 27. Massachusetts Historical Society, Collections, xiv. 131, 133, 139, 140; xlv. 234. Massachusetts House Journals, 1735, June 17, December 22. B. L. Mirick, History of Haverhill. New England Historical and Genealogical Register, ii. 353; iii. 151, 152; xiii. 212. S. Penhallow, History of the Wars of New England with the Eastern Indians, 47. J. Savage, Genealogical Dictionary, iii. 570.

CLASS OF 1685.

Thomas Dudley,  
Warham Mather,  
Nathaniel Mather,  
Rowland Cotton,  
Henry Gibbs,  
Thomas Berry,  
John Whiting,

Edward Mills,  
John Eliot,  
Samuel Shepard,  
Peter Ruck,  
Isaac Greenwood,  
John White,  
Jonathan Pierpont.

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QUÆSTIONES  
DISCUTIENDÆ

*Sub Reverendo*

*D. GVILIELMO HVBBARDO*

APUD GIPPOENSES U. D. M. ET

*Comitiorum Academicorum in Collegio  
Harvardino*

PRÆSIDE

*CANTABRIGIÆ NOV-ANGLORVM*

PER INCEPTORES in ARTIBUS

*Quarto Nonarum Julii M.DC.LXXXVIII.*

---

**A***N Dominium Temporale fundetur  
in Gratia?<sup>1</sup>*

Negat Respondens *THOMAS DUDLEY*

*An Primæva hominis Sanctitas fuerat  
qualitas Naturalis?*<sup>1</sup>

Affirmat Respondens *WARHAMVS MATHERVS*

*An Detur Vacuum?*

Affirmat Respondens *NATHANAEL MATHERVS*

*An Cognitio Angelorum sit Discursiva?*

Affirmat Respondens *ROVLANDVS COTTONVS*

*An Interitus mundi futurus sit Substan-  
tialis?*

Negat Respondens *HENRICVS GIBBS*

*An Vna et eadem sit Materia cælestium  
et Terrestrium corporum?*

Affirmat Respondens *THOMAS BERRYVS*

*An Quicquid est in Deo sit Ipse Deus?*<sup>1</sup>

Affirmat Respondens *JOHANNES WHITINGVS*

*An Cogitatio superet Materiæ vires?*<sup>1</sup>

Affirmat Respondens *EDVARDVS MILLS*

*An Diversificatio corporum Oriatur a  
Motu?*

Affirmat Respondens *JOHANNES ELIOTVS*

*An Præcepta philosophica Theologicis  
contradicant?*

Negat Respondens *JOHANNES WHITE*

*An Pneumatica sit Scientia a Meta-  
physica et Theologia distincta*<sup>1</sup>

Affirmat Respondens *JONATHAN PEIRPONT*

*His Antecedit Oratio Salutatoria.*

THOMAS DUDLEY.

Born 1669-70, died 1697, aged 27.

THOMAS DUDLEY, M. A., son of Governor Joseph and Rebecca (Tyng) Dudley, was born at Roxbury, 26 February, 1669-70, and baptized the next day.

November 1, 1681, he was chosen "a scholar of the house," and again, 5 December, 1683. He was "a promising youth in 1689." He died young, "a son every way worthy of such a Father." According to Gilman's interleaved Triennial, he was "Drownd at Sea." The same fact is mentioned by B. Colman. One of his younger brothers perished at the same time. This may have been in 1697, as Sewall writes in his Diary, 28 June, 1697, "Visited Madam Dudley . . . and condol'd her loss of her Sons." Thomas Dudley is starred in Mather's *Magnalia*.

<sup>1</sup> "Quæstiones quiescentes."

"Nulli ad Primum Gradum admissi sunt."

These notes are written, not printed, on the order of Commencement Exercises, perhaps by Judge Sewall. It may be observed that in his Diary Judge Sewall wrote, July 1, 1685: "Besides Disputes there are four

orations, One Latin by Mr. Dudley; and two Greek, one Hebrew by Nath. Mather, and Mr. President after giving the Degrees made an Oration, in praise of Academical Studies and Degrees, Hebrew Tongue."—*Massachusetts Historical Society Collections*, xlv. 85.

AUTHORITIES. — American Quarterly Register, xv. 305. B. Colman, Sermon after the Funeral of J. Dudley, 36. D. Dudley, Dudley Genealogies, 83. J. Farmer, Genealogical Register, 88. Harvard College Corporation Records, i. 57; iii. 83. New England Historical and Genealogical Register, i. 71; x. 338. Roxbury Records. J. Savage, Genealogical Dictionary, ii. 76. S. Sewall, Manuscript Diary; and in Massachusetts Historical Society's Collections, xlv. 454.

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## WARHAM MATHER.

Born 1666, died 1745, aged 79.

WARHAM MATHER, M. A., born at Northampton, 7 September, 1666, was son of the Reverend Eleazar Mather, H. U. 1656, whose wife Esther, baptized 8 December, 1644, was the youngest daughter of the Reverend John Warham.

In the spring of 1684, "it was resolved, 'that the justices and vestrymen of Westchester and Eastchester, and Yonkers, do accept of Mr. Warham Mather as our minister for one whole year.'" In 1686-7 he taught the grammar school at Hadley. In 1688 he preached at Northfield six months, after six persons were killed by Indians. May 30, 1690, he was made freeman of Massachusetts. He was "desired to continue preaching" at Killingworth, 19 August, 1691, where James Bayley, H. U. 1669, had been preaching. "Proposals are made to him to settle, 11 August, 1692; and conditions on which he is willing to settle are submitted to the town, 4 April, 1693. Nothing seems to have come of this, and he was gone before 1694." He preached at Farmington several Sabbaths in the summer of 1704.

Afterwards he lived and died at New Haven. He was one of the Justices of the Peace and Quorum certainly from 1710 to 1716, and from 1716 to 1727 was Judge of the Probate Court.

He died at New Haven, 12 August, 1745, aged eighty, according to an inscription in the porch of the Centre Congregational meeting-house, that stands over the graves of him, his wife, and others.

In December, 1700, he married Elizabeth, born 7 October, 1666, died 23 July, 1744, daughter of John and Abigail (Pierson) Davenport, and sister of John, H. U. 1687. His will was presented to the Probate Court, 12 September, 1745, but was not approved, because sufficient witnesses appeared to testify to the unsoundness of his mind at the date [not mentioned] of its execution. The inventory, including a long and interesting list of books fully catalogued, occupies twelve folio pages of the records. The estate, amounting to more than £2,134, was ordered by the court, 25 January, 1747-8, "to be divided among his nine brethren and sisters of y<sup>e</sup> whole and half blood," or their representatives; his mother having married a second husband, Solomon Stoddard, H. U. 1662, and had children by him. This decision was appealed from by the heirs of the whole blood, and the court ordered, 7 March, 1748-9, that the estate be divided among heirs of the whole blood only.

## WORKS.

A Short | Discourse | shewing | that our | Salvation | is | of | Meer Grace. || s. l. [Boston]. 1716. 16mo. pp. (2), 32. Anonymous. *P, P\**.

AUTHORITIES. — American Quarterly Register, ix. 367. R. Bolton, History of the County of Westchester, i. 141; ii. 201, 202. F. B. Dexter, Letters, 1868, May 16; 1874, November 11. S. Judd, Letter, 1846, June 25; and History of Hadley, 66, 257. Massachusetts Historical Society, Collections, xxxviii. 671. New England Historical and Genealogical Register, iii. 351. J. Savage, Genealogical Dictionary, ii. 13; iii. 172; iv. 201, 417.



## NATHANIEL MATHER.

Born 1669, died 1688, aged 19.

NATHANIEL MATHER, M. A., born 6 and baptized 11 July, 1669, son of Increase Mather, H. U. 1656, passionately fond of books from childhood, "became an Instance of unusual *Industry* and no Common *Piety*; so that when he dyed . . . *Octob.* 17, 1688," at Salem, at less than twenty years of age, his brother Samuel, H. U. 1690, wrote: "He has bin for his Years a great Scholar, but a better Christian." His brother Cotton, H. U. 1678, states that "it may be truly written on his Grave, *Study kill'd him.*" As early as 1674, he was "twice sick of a *Feaver.*" "The Common Effects of such a *Pious Education*, as the Family in which he lived afforded unto him, were seen even in his Childhood." "His weak Body would not bear the *Toils* and *Hours*, which he used himself unto; and his Neglect of *Moderate Exercise*," followed by indigestion, produced such effects that by the "time sixteen *Winters* had snow'd upon him, he began to be distempered, with many *Pains* and *Ails*, especially in some of his *Joynts*, which at last were the *Gates of Death* unto him; not without such very afflictive Touches of *Melancholy*, too, as made him sometimes to write himself *Deodutus Melancholicus.*" He drew up rules, with references to passages in the Scriptures, for regulating his thoughts, affections, speech, and work; and formed others into rhythms and hymns, "the singing of which might produce fresher and stronger *Efforts* of Soul towards *the Thing that is good.*" Some of these, with various details of his religious experiences, are printed in the *Magnalia*.

At twelve years of age he entered college, and before many months "had accurately gone over all the *Old Tes-*

*tament* in *Hebrew*, as well as the *New* in *Greek*, besides his going through all the *Liberal Sciences*, before many other Designers for Philosophy do so much as begin to look into them."

In the first part of his Senior year in college, at the age of sixteen, he published anonymously, "1685. | ——— | The Boston Ephemeris. | An | Almanack | Of Cœlestial Motions of the Sun & | Planets, with some of the principal Aspects | For the Year of the Christian Æra | MDCLXXXV. | Being in our Account the second after | Leap-year, and from the Creation | 5634. | . . . | Fitted to the Meridian of Boston in New-England, | where the Artick Pole is elevated 42 gr. 21 m. | Boston, 1685." 16mo. pp. 16. Upon the title-page of this, in Judge Sewall's chirography, is "By Nath. Mather, Philom."

In the following year he published another with his name and the same title, except in the adaptation of it to the year 1686. On this Judge Sewall wrote, "Rec<sup>d</sup> Xr. 25. 1685." On one issued by S. D.<sup>1</sup> the same year, Judge Sewall writes respecting the eclipse of 19 November, "As to y<sup>e</sup> Eclips, see Sir Mather's Almanack." "The above acc<sup>t</sup> of y<sup>e</sup> Eclipse . . . was truer by much than Mr. Mathers."

In both of the almanacs the years begin with March. Each of them contains accounts of astronomical discoveries by means of the telescope, "which may seem strange and vulgar minds are unapt to believe them; but they are real truths."

At his graduation he gave "a good Account of the Academical Affairs among the ancient *Jews*," in the Hebrew language, which "was become so Familiar with him, as if . . . he had apprehended, it should quickly become the *only Language*, which he should have Occasion for." On taking his second degree, after seven years in the

<sup>1</sup> Samuel Danforth.

College, he “maintained for his Position, *Datur vacuum*; and by his Discourses upon it (as well as by other *Memo-rials* and *Experiments* left behind him in Manuscripts) he gave a Specimen of his Intimate Acquaintance with the *Corpuscularian* (and only right) Philosophy. By this time he . . . was admirably capable of arguing about, almost every Subject that fell within the Concernments of a Learned Man.”

S. Sewall, in his Diary, 25 September, 1688, writes: “Visit Mr. Nath<sup>l</sup> Mather sick at Salem at mr. Swiñertons.” On his gravestone at Salem were inscribed the words: “The Ashes of an hard Student, a good Scholar, and a great Christian.”

AUTHORITIES. — Massachusetts Historical Society, Collections, xxxviii. 672. C. Mather, *Magnalia*, IV. II. x. 208; VI. Appendix, 86. New England Historical and Genealogical Register, ii. 11; vi. 20. J. Savage, *Genealogical Dictionary*, iii. 173. S. Sewall, *Manuscript Diary*; and in *Massachusetts Historical Society's Collections*, xlv. 227.

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## ROWLAND COTTON.

Born 1667, died 1722, aged 54.

REV. ROWLAND COTTON, M. A., born at Plymouth, Massachusetts, 27 December, 1667, was second son of John Cotton, H. U. 1657, and brother of John Cotton, H. U. 1681, and grandson of the famous John Cotton, of Boston.

January 5, 1681–2, he was chosen one of the scholars of the house, and again, 5 December, 1683, and again, 1 October, 1684. After graduation he became “acquainted with several of the Church party, who then began to increase among us,” and “had an offer of service in the Episcopal way, which” he refused. At length he “un-

dertook the work of the ministry in the Congregational way." March 11, 1691-2, he was chosen to the pastoral office in Sandwich, Massachusetts; and "being willing to live near his parents who were then at Plymouth," he accepted the invitation in preference to one at Dedham. August 30, 1692, the church renewed their election of him. In 1693, the town voted that he might "improve so long as he continues here in the ministry, the small neck lying between the two runs of water." October 3, certain lands were voted to him, if he should remain minister during life. November 28, 1694, he was ordained as successor of John Smith. In 1696 it was ordered, "no suitable provision being yet made" for his "comfortable support," "that £80 be assessed to be pd. to him Nov. 1, annually: provided, however, that he shall make void the agreement of individuals with himself for his maintenance, and that he shall remit yearly the proportion of all those neighbors generally called Quakers." In 1702 the town agreed to give him "all such drift whales as shall, during the time of his ministry in Sandwich, be driven or cast ashore within the limits of the town, being such as shall not be killed with hands." In 1716 the town voted to him "the privilege of pasturing his horse in the burying-ground — he to fence it in, joining each end of the fence to the mill pond."

The Quakers in Sandwich "both loved and feared him; among whom when their speaker was dead he went and preached several lectures: He preached also among the Indians once a month." Grindall Rawson and Samuel Danforth, who in 1698 visited, as commissioners, "the several plantations of Indians" in Massachusetts, in their Report, published in the tenth volume of the Collections of the Massachusetts Historical Society, state that "at Mashpah, belonging to Sandwich, we found another assembly of Indians, among whom the Rev. Rowland Cot-

ton frequently dispenses the word, unto whose good progress in the Indian language we cannot but subjoin our attestation, having heard him dispense the word to them, . . . being in number 57 families, in which are from ten years old and upwards 263 persons, divers of whom have the character of very sober men."

"He refused an invitation from New London after their minister Mr. Saltonstall," H. U. 1684, "was made Governor; and it was thought he might have had an invitation to the Old Church in Boston if he would have encouraged it."

"He had an excellent gift in Prayer, had a good faculty in making and delivering his sermons so that he was a celebrated and admired preacher. He once preached the Artillery Election Sermon, and also the General Election Sermon at Boston," respectively in 1706 and 1717, "and yet would never suffer any of his works to come out in print. He was often called abroad to publick service, ordinations, councils, &c. He had & wrote as his father before him a multitude of letters, and in like manner educated all his sons for the college."

Although he had a small salary and a large family, yet through his own prudence, "his excellent wife's industry," and by legacies and good management, he became wealthy. "In person he was rather low than tall, of a ruddy countenance, a very handsome face, of a good mien & gesture & much of a gentleman in his garb & customs." In his last years "he was a very fat man & altho he had been for the most part healthy, yet he had some gouty pains running about him. . . . He made issues in his legs . . . but they proving sore & troublesome, especially in his journeying, by the advice of a doctor he dried them up, & so the humours striking upwards, Nov. 1721, he languished and kept house for the most part till the March following. He got up every day to the last, which was

March 18th. In the evening thereof, being much out of order, he went early to bed and died suddenly before nine o'clock that night."

He was succeeded in the ministry by Benjamin Fessenden, H. U. 1718.

He married, September, 1692, Elizabeth, widow of John Denison, H. U. 1684, only daughter of Nathaniel Saltonstall, H. U. 1659, and sister of Gurdon Saltonstall, H. U. 1684. They had eleven children, of whom were John, born 15 July, 1690, H. U. 1710, a classmate with Mrs. Cotton's son by her former husband; Nathaniel, 13 June, 1697, H. U. 1717; Abigail, 1699, married S. Bourne, H. U. 1720; Rowland, 13 November, 1701, H. U. 1719; Josiah, June, 1703, H. U. 1722; Ward, 8 September, 1711, H. U. 1729; Joanna, who married, 17 September, 1719, J. Brown, H. U. 1714, and was mother of four graduates of Harvard College, and of a daughter, who married Edward Brooks, H. U. 1757.

In the October after the death of his father, John Cotton, H. U. 1657, Rowland Cotton's widow and family moved to Newton, and resided with her son till the following June, when they removed to Boston, where they lived till her death, 8 July, 1726.

AUTHORITIES. — American Quarterly Register, x. 247; xv. 58, 69. Boston News-Letter, 1729, July 10; 1757, June 2. Josiah Cotton's Manuscript Diary (copied by W. G. Brooks), 16, 30-39. F. Freeman, History of Cape Cod, i. 361; ii. 80-85, 90, 92. Harvard College Corporation Records, i. 57, 67; iii. 73, 83. Massachusetts Historical Society, Collections, viii. 125; x. 133; xiv. 161. C. Mather, Ecclesiæ Monilia, a Lecture on Mrs. Cotton, 24-42. New England Historical and Genealogical Register, i. 165; iii. 148; vii. 305; viii. 31. J. Savage, Genealogical Dictionary, i. 464. J. Thacher, History of Plymouth, 306.

## HENRY GIBBS.

Born 1668, died 1723, aged 55.

REV. HENRY GIBBS, M. A., of Watertown, Massachusetts, born 8 October, 1668, was son of Robert Gibbs, of Boston, merchant, who came before 1660 from Warwickshire, England, and married, 7 October, 1660, Elizabeth, daughter of Jacob and Margaret (Webb) Sheaffe. He continued to study at Cambridge after his graduation. December 9, 1686, he was one of the "scholars of the house" for that year, "who were allowed each of them at least £5. Sir Gibbs's pension to be paid out of Mr. Webbs legacy."

April 27, 1690, the graduate was admitted to the church in Watertown by John Bailey, the minister, who says, he "has sometimes preached for me, and now this quarter of a year has lived with me." October 14, 1690, the town voted "to treat with Mr. Henry Gibbs," and to give him £40 to be an assistant to Bailey. November 3, 1690, the committee reported to the town Gibbs's answer in the affirmative, and it was voted that his salary should begin that day. In a year or two Bailey moved to Boston.

In 1692 an exciting controversy arose about the location of the meeting house, which stood near the old burying-ground, and but little more than a mile from Harvard College in Cambridge. This was far from the centre of the population or territory of Watertown, which then included the present towns of Waltham and Weston. In consequence of an appeal by the town to the Governor and Council, a committee was appointed, consisting of Lieutenant-Governor Stoughton, Chief Justice Samuel Sewall, and other leading men in the Province, with a promise by the town to "set down by the determination

of that committee." A protest against their decision was signed by eighty-two men and women residing in the eastern part of the town, and by thirty-three men and women residing in the western part of the town, on the farms. A town meeting which followed became irregular and riotous, and the moderator, by advice, adjourned the meeting, "to prevent such inconvenience as might justly be feared by reason of the heat of spirit that then seemed to prevail." The parties continued to quarrel.

Meanwhile repeated invitations to Gibbs to become the settled minister were declined by him, though he so far accepted them as to officiate stately at the old meeting-house. In the summer of 1693 he was residing in Boston, from which the inhabitants were moving into the country to escape an infection; and the town voted to move his goods and to establish him among themselves in the house built for the minister. His engagements were renewed, at short intervals, by special applications. His sympathies were with the party at the old meeting-house, in which he had preached about seven years, and when the new one was built "he refused to preach even so much as one day" in it. Measures were then taken to secure another minister, and Samuel Angier, H. U. 1673, was chosen by the church. The controversy seems by this time to have been narrowed down principally to the inhabitants of what is now the territory of Waltham and Watertown. At the final meeting of the town for concurrence with the church, 28 September, 1696, Angier was called to preach 'at the new meeting-house.

March 24, 1696-7, says Increase Mather in his Diary, "I was sent to Watertown, where was a Council of five churches, and an ordination of two ministers (Mr. Angier and Mr. Gibbs) intended, but, because of dissensions in the church, there was no ordination. The like not known in New England." July 2, 1697, at a town meeting of the



two precincts, a committee was appointed "to treat with Rev. Mr. Gibbs to assist Rev. Mr. Angier," and "to pay him £65, &c., if he accepts." Angier, hearing of Gibbs's call, wrote a note of concurrence, in which he says, "I do hereby signify my good liking and approbation of Mr. Gibbs his being joined with me in the work of the ministry for the church and town in the new meeting-house." Gibbs did not accept this offer. Angier was ordained 25 May, 1697. Judge Samuel Sewall writes: "October 6, 1697. A Ch. is gathered at Watertown East-End, and Mr. Gibbs Ordained. Mr. Fox ordains, Mr. Sherman gives y<sup>e</sup> Right Hand of Fellowship. This was done in the Afternoon in the Open Aer, tho' a cold day. The Western party, having y<sup>e</sup> Select-Men on y<sup>r</sup> side, got possession of y<sup>e</sup> Meetinghouse, and would not suffer the Assembly to enter there." The first baptism by Gibbs was 7 November, and the first marriage 17 December, 1697.

Angier was elected and settled by a majority of the votes of the church and the town; his meeting-house was within the present limits of Watertown, and he was, at the time of his ordination, the only minister of the town. His society afterward became the church society of Waltham. Gibbs was neither elected nor settled by the town, but by a party at the east end. But his society occupied the old meeting-house; the church records kept by Bailey passed into his hands; and when the town was divided into two precincts, Angier's society, after his decease, built their meeting-house in the West Precinct, now Waltham, while the society which settled Gibbs embraced the whole of the Eastern Precinct (which is the present territory of Watertown), and a large number of the families which at first belonged to Angier's society. Moreover, there are no church records of Waltham anterior to those kept by Angier.

The salaries of Angier and Gibbs were for a long time

paid out of the common town treasury; but the expenses of building and repairing the meeting-houses led to a controversy which was continued till after Angier's death, and, 19 November, 1720, the General Court appointed a committee, which established a boundary between the two precincts.

Gibbs's judicious conduct amid the strife with which he was surrounded secured to him the love and respect of all the inhabitants of the town. Without pretension "to what are commonly considered great or shining qualities, he had, what is far better, sound sense, warm piety, and a well-directed zeal in doing good." J. Barnard classes him among the learned, "pious, humble, prudent, faithful and useful men in their day." There is a tradition among his descendants that he wrote his sermons on the bellows in the chimney corner. As was common with the clergy of the time he compressed his manuscript into a very small compass. S. Sewall, H. U. 1804, had a fragment upon which J. Marrett, H. U. 1763, had written, "Piece of a Serm. of y<sup>e</sup> late Rev. Mr. Gibbs of Watertown: he wrote all his Serm<sup>s</sup> after this manner." "So near together," writes Sewall, "are the lines of this manuscript, that in some places *fourteen* of them, and *seventeen*, *eighteen*, and even *nineteen* in others, are crowded into a space of *one inch* in breadth. The writing in these lines . . . three inches each in length . . . is of a corresponding fineness . . . each page of" the sermon "at a small distance from the eye appearing but little other than one uniform blur."

Convers Francis, H. U. 1815, cites from Gibbs's Diary the following respecting the witchcraft delusion: "1692, 30th May. This day I travelled to Salem. → 31st. I spent this day at Salem Village to attend the publick examination of criminals (witches), and observe remarkable and prodigious passages therein. Wonder'd at what I saw, but how to judge and conclude am at a loss: to

affect my heart, and induce me to more care and concernedness about myself and others, is the use I should make of it."

Gibbs died, 21 October, 1723, and was buried in the old Watertown burying-ground. If it be true that Nathaniel Appleton, of Cambridge, H. U. 1712, who married Gibbs's daughter, erected the monument over him and his wife, he may have written the following inscriptions:—

"Hic | Depositæ sunt reliquiæ viri | veri venerandi |  
Henrici Gibbs. Ecclesiæ Christi | apud Aquitonienses Pas-  
toris | vigilantissimi, | Pietate fulgente eruditione non |  
mediocri, gravitate singulari: | spectatissimi: | peritiâ in  
divinis, prudentiâ in humanis, | accuratione in concioni-  
bus, copiâ in precibus, | præcellentis: | Qui per ærumnas  
vitæ doloresque mortis | requiem tandem invenit | die  
Octobris 21 Anno Dom. MDCCXXIII | Ætatis Sux  
LVI."

"Hic | Etiam depositur corpus Mercy Gibbs | Conjux  
sua dilectissima, | Quæ expiravit in Domino 24 Januarii |  
Anno Domini MDCCXVI. | Ætatis Sux XLI."

In his will, proved 11 November, 1723, Gibbs says: "I do give and bequeath to the Eastern Church of Christ in Watertown to which I have borne a Pastoral Relation, for the Encouragement of the Gospel Ministry there, my four Acres of Pasture Land & Three Acres of Marsh, Scituate in the East end of said Town, for the use of s<sup>d</sup> Church for ever: and I also give to said Church my Silver Bowl with a foot." A part of this bequest still constitutes a portion of what is called the "ministerial fund."

"And further it is my will, that within Two years after my youngest Child comes of Age, an Hundred pounds be paid by my Heirs for y<sup>e</sup> use of Harvard College, forty Pounds thereof By my Son, and Twenty pounds apiece by my Daughters; the yearly Interests to be exhibited to

such members of the College as need it, firstly to my Children's posterity if they Desire it."

A full-length portrait of him, taken in 1670, is in possession of his descendants.

Gibbs married, 9 June, 1692, Mercy, daughter of William Greenough, and had, (1.) Elizabeth, born 12 January, 1695-6, died 26 May, 1706; (2.) Mercy, 23 December, 1696, became second wife of the Reverend Benjamin Prescott, H. U. 1709, of Danvers; (3.) Margaret, 3 July, 1699, married the Reverend Nathaniel Appleton, H. U. 1712, of Cambridge; (4.) Henry, 16 March, 1702, died 16 September, 1703; (5.) William, 11 July, 1704, died 10 August, 1715; (6.) Mehitable, 8 January, 1706, married Benjamin Marston, of Salem, H. U. 1715; (7.) Henry, 13 May, 1709, H. U. 1726.

#### WORKS.

1. The | Right Method of | Safety | or, | The Just Concern | of the | People of God, | To | Joyn a Due Trust in Him, with | a Diligent Use of Means | As it was Propounded in a Sermon | Preached at Boston to the Artillery | Company, of the Massachusetts-Bay | in N. E. on the 5th. of June 1704. | being the Day for their Election | of Officers. || Boston: Printed by B. Green. 1704. sm. 8vo or 16mo. pp. 46. *H, W.*

2. Bethany, | Or, The House of | Mourning. | Being | a Sermon Delivered in such | an House. | Offering some Directions and Consolations | under | Bereaving Dispensations. || Boston, Printed and Sold by T. Green, in Middle Street. 1714. P. (1) To Mr. William Robie in Boston. Watertown, Decemb. 10. 1713; pp. 1-28. *H.*

3. The Certain | Blessedness | Of All those, | Whose Sins are | Forgiven; | Considered, Confirmed, and Applied, | From Psalm xxxii. 1, 2. || Boston: Printed by S. Kneeland, for D. Henchman, at the Corner Shop opposite to the Brick Meeting-House in Corn-Hill. 1721. 8vo. Pp. i-vi Preface. Benjamin Wadsworth. Boston, April 7th. 1720; Pp. 1-160 Text. *H.*

4. Godly Children | their | Parents Joy; | Exhibited in Several | Sermons | By | the Reverend & Learned | Henry Gibbs,

M. A. | Late Pastor of a Church in Watertown. || Boston: Printed by S. Kneeland, & T. Green, for D. Henchman, at the Corner Shop, on the South-side of the Town-House. 1727. 12mo. Pp. i-xiv Preface. Boston, Jan. 21. 1727. Benjamin Colman; pp. 1-93 Text; p. (1) Advertisement. A, H.

Colman in the Preface, page xi, says: "But I forget that I am only writing a *Preface*, and that but to a *small Book*, and a very *good* one that needs nothing of mine to be added to it. The good People of *Watertown* who press'd me to this Service will, I hope, easily forgive me the *length* I have gone; and having shown this respect to the labours and memory of their deceased *Pastor* as to send this *posthumous* Piece to the Press, I trust will now treasure it up in their *hearts*, put into the hands of their *Housholds*, and *teach it diligently to their Children*, for whom, as well as for *Themselves*, it is well adapted to make saving Impressions, if God add his Blessing. . . .

"I will presume to add my wish, That the *Students at Cambridge*, (where the Learned *Author* was so well known and honour'd while he lived) would wear this little *Book* about them, and make it a *Vade mecum*; study the plain and easy *Rules* of it, and weigh well the powerful and strong *Motives* in it; 'till their whole Soul receive the rich *Leven* of it, and they go into that *Wisdom* taught in it, which will render 'em the *Joy and Crown* as well of their *Country* as of their *Parents*. . . .

"Such are the *Sermons* here commended to You; and such *Sermons* as these, in the ordinary course of Preaching, will give a Man *Character* and *praise* eno' in the Churches of *Christ*, as a wise and faithful *Pastor*, and as a judicious & learned *Preacher*. To say more of the *Gifts* of one of the most *modest* and *retired* men while he liv'd, would be to offer some kind of *Violence* to Him now he is dead."

5. "Attempt at Versification on the Word of God," in twenty-four stanzas, appended to a collection of his manuscript sermons in the library of the Essex Historical Institute at Salem.

AUTHORITIES. — American Quarterly Register, xi. 47, 54; xiv. 254. H. Bond, Family Memorials, 236, 1050-1054. C. Francis, Historical Sketch of Watertown, 53, 58-66, 73, 144. W. Gibbs, Family Notices, 2. W. T. Harris, Epitaphs from the Old Burying-Ground in Watertown, (ed. E. D. Harris.) 24. T. Hutchinson, History of Massachusetts-Bay, i. 172.

S. Kendal, *Century Sermon*, 25. Massachusetts Historical Society, *Collections*, x. 68, 170; xiii. 274, 277; xlv. 460. Middlesex County, Probate Records. New England Historical and Genealogical Register, vi. 76. J. Quincy, *History of Harvard University*, i. 433, 477. J. Savage, *Genealogical Dictionary*, ii. 246, 309. S. Sewall, *Manuscript Diary*; and in Massachusetts Historical Society's *Collections*, xlv. 460. W. B. Sprague, *Annals of the American Pulpit*, i. 202, 303.

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## THOMAS BERRY.

Born 1663, died 1696? aged 33?

THOMAS BERRY, M. A., born 6 March, 1663, in Boston, son of Captain Thomas Berry, of Boston and Ipswich, "Master-Mariner," and his wife, Grace, daughter of Major John and Grace Hayman, of Charlestown.

December 28, 1686, he married Margaret, second daughter of President John Rogers, H. U. 1649. In an interesting letter dated in 1716, after his widow had long been married to President Leverett, she writes: "I was married something above thirty years ago to Mr. Berry, a very worthy man and a good husband. He was brought up at our College, afterwards commander of a good ship, in which he lost his life in a fight with a French privateer. . . . I had by him two sons & two daughters. Y<sup>e</sup> two first I buried, y<sup>e</sup> other son and daughter are living and married. She has had one child and lost it. . . . I was married again within two years to Mr. Leverett, a bachelor, a gentleman, who might have pretended to any young lady in New England, yet found something agreeable, and run y<sup>e</sup> risque of that fatal proverb (and I hope saw it confuted) that he which marrieth a widow with two children marries three [thieves?]. . . . We have been married just upon twenty years." The children who lived to become adults were Elizabeth, born 20 September, 1693, who married

Daniel Appleton; and Thomas, H. U. 1712, who was born in 1695. An inference as to the date of the death of Berry may be drawn from the fact that the widow was married to President Leverett, 25 November, 1697, which was "within two years" after "he lost his life."

Judge Sewall wrote, 19 June, 1696: "News is brought to Town of Capt Berries being slain." Probably he was killed in the latter part of the year 1695 or beginning of 1696. He is starred in Mather's *Magnalia*.

AUTHORITIES. — Essex Institute Family of Thomas Berry, 1884, Jan-Historical Collections, iii. 8, 9. N. uary 7. J. Savage, Genealogical R. Farley, Letter, 1880, July 20. [C. Dictionary, i. 171; iii. 82. S. Sewall, E. Leverett,] Memoir of Sir John Diary; and in Massachusetts Historical Society's Collections, xlv. 428. Leverett, etc., 130. H. D. Lord,

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## JOHN WHITING.

Born 1664, killed 1697, aged 32.

REV. JOHN WHITING, M. A., of Lancaster, born 1 July, 1664, was second son and third child of Samuel Whiting, of Billerica, H. U. 1653. His mother was Dorcas, born 1 November, 1637, daughter of Leonard Chester of Wethersfield, Connecticut. He was invited, February, 1688, to preach as a candidate for settlement at Lancaster, Massachusetts. At the same time the town voted to build a house for their minister. When it was completed, the inhabitants "at a town meeting, January 3, 1690, agreed to make conveyance to Mr. Whiting of the house and land formerly granted by the town. And the town the same time went out of the house, and gave Mr. John Whiting possession thereof in behalf of the whole above written, formerly granted by the town." It was known as the "ministers garrison."



“Wednesday, December 3, 1690,” writes Judge Sewall, “A Church is gathered, and Mr. John Whiting Ordained Minister at Lancaster. Mr. Sam<sup>l</sup> Whiting” H. U. 1653, “gives him his Charge, Mr. Estabrooks,” H. U. 1664, “gives y<sup>e</sup> Right hand of Fellowship; Mr. Brinsmead & others there.” There had been several preachers at Lancaster, but no settled clergyman since Joseph Rowlandson, H. U. 1652, who was there at the destruction of the town by the Indians, in 1676. September 11, 1697, the Indians, who for some time had been lurking in the neighborhood, contemplated another attack on the garrison, and “were just ready to rush into it,” but “supposing they were discover’d, gave over that Design; and fir’d at such as were out in the Fields. . . . Whiting being on some Occasion at a Distance from his Garrison, they surpriz’d and kill’d him. They indeed offer’d him Quarter; but he chose rather to fight to the last, than resign himself to those whose tender Mercies are Cruelty. At the same Time they kill’d *Twenty* others; . . . wounded *two*, but not mortally; and captivated *Six*, five of whom returned.” It is stated that Whiting was shot and scalped about noon, and that three houses were burnt with several aged people in them.

John Prentice, H. U. 1700, was the next ordained minister, Andrew Gardner, H. U. 1696, who had received a call, having been killed before he was ordained.

Whiting married, about 1693 or 1694, Alice, daughter of Joseph Cooke, of Cambridge, H. U. 1661, and had Alice, born in December, 1694, and Eunice, born in 1696, both of whom died at Cambridge, in 1697. A stone standing at the graves of these children, in the old burying-ground at Cambridge, has on it the following inscription: “Here lyes y<sup>e</sup> children | of JOHN & ALICE | WHITEING. | ALICE WHITEING Aged 2 years & 10 M<sup>o</sup> | Died | October 19 1697. | EUNICE WHITEING | Aged 1 year Died | November 4 1697.”



After the death of her husband, the widow married, 9 May, 1701, the Reverend Timothy Stevens, of Glastonbury, Connecticut, H. U. 1687.

AUTHORITIES.—American Quarterly Register, x. 50, 59; xiv. 402. C. Bartol, Sermon at the Ordination of George M. Bartol, 43, 44. H. Bond, Genealogies of Watertown, 737, 738. J. Farmer, Memoir of Billerica, 16, 29; and Genealogical Register, 314. N. Goodwin, Genealogical Notes, 20. T. Harrington, Century Sermon, 18. W. T. Harris, Epitaphs from the Old Burying-Ground in Cambridge, 25. A. Hill, Discourse at the Interment of N. Thayer, 34. A. P. Marvin, History of Lancaster, 124, 128, 159, 249, 456, 539, 646. New England Historical and Genealogical Register, vi. 74. T. Niles, in Massachusetts Historical Society's Collections, xxvi. 344. L. R. Paige, History of Cambridge, 514. S. Sewall, Manuscript Diary; and in Massachusetts Historical Society's Collections, xlv. 337. W. Whiting, Memoir of Samuel Whiting, 205. P. Whitney, History of the County of Worcester, 41. G. H. Whitman, Letters, 1868, May 12, 23. J. Willard, History of Lancaster, in the Worcester Magazine, ii. 296, 300, 316, 317; and Address at the Centennial Celebration at Lancaster, 114.

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## EDWARD MILLS.

Born 1665, died 1732, aged 67.

EDWARD MILLS, M. A., born 29 June, 1665, was son of John Mills, of Braintree, husbandman, whose wife was Elizabeth Shove, probably sister of the Reverend George Shove, third minister of Taunton, Massachusetts. He taught the school in Dorchester from 1687 to 1692, under two contracts, respectively in 1687 and 1689, in one of which he was to have an annual salary of £20 in grain and £10 in money, and the improvement of the school land at Smelt Brook, and "the school meadow over the water," which is supposed to be "the piece of salt marsh at Farm-bar, containing 5 a. 3 qr. 22 r." He went to Boston, where he taught, partly under the patronage of the Society for Propagating the Gospel. He died on Tuesday

night, 7 November, 1732, having "been a worthy School-Master in the Town upwards of Forty Years: Aged 67 Years, and was decently Interr'd," states the New England Journal, of 13 November, 1732, "on Saturday last, his Scholars Walking in Order before the Corpse."

He married Mehitable, born 4 and baptized 18 June, 1665, widow of Henry Messinger, and daughter of Stephen Minot, of Dorchester, whose wife was Truecross, daughter of Captain Richard Davenport, of the Castle. She derived her name, it is supposed, from being born in the year when the company of which her father was standard-bearer and Endicott commander cut the red cross from the flag, as a relic of Popish superstition. Mills's wife died 16 August, 1690, aged 25. That he was married again may be inferred from the suffix to his name when Samuel Granger was appointed by the Society for Propagating the Gospel "to succeed Mr. Edward Mills, Sen., lately deceased, to instruct the children of such indigent members of the Church of England, gratis, as are not able to pay the same."

"A Petition of *Jacob Wendell*, Esq., and Mr. *Charles Apthorp*, Merchants, Executors of the Testament of *Edward Mills* late of *Placentia* Merchant, deceased," for extending the time of the settlement of the estate, was before the Massachusetts House of Representatives, 16 June, 1739. An Inventory of the property of Edward Mills, Jr., is recorded in Vol. VIII. page 301 of the Suffolk Probate Records.

AUTHORITIES. — S. G. Drake, *His-* June 16. J. Savage, *Genealogical*  
*tory and Antiquities of Boston*, 596. *Dictionary*, iii. 214, 218. J. A. Vin-  
*History of Dorchester*, 443, 502, 503. *ton*, *Vinton Memorial*, 342.  
*Massachusetts House Journals*, 1739,

## JOHN ELIOT.

Born 1667, died 1719, aged 52.

JOHN ELIOT, M. A., of Guilford and Windsor, Connecticut, son of the Reverend John Eliot of Newton, Massachusetts, H. U. 1656, by his second wife, Elizabeth Gookin, and grandson of the Apostle Eliot, was born 28 April, 1667. He was educated, says Jackson, by his grandfather, Major-General Daniel Gookin, of Cambridge; who, 12 September, 1682, applied to the College Corporation for a Scholarship for him, stating that "His father left him but smal matters (except his bookes) of outward things in order to bring him up to learning, which was his last desire at his death." He studied divinity, and "entered upon the work of the ministry," and for that reason had his taxes abated, 12 October, 1692, as mentioned in a note to William Denison, H. U. 1681, page 240.

He went to Guilford, Connecticut, where his uncle, Joseph Eliot, H. U. 1658, who died 24 May, 1694, was the clergyman, and wished him to pursue the clerical profession. Much to the scandal and regret of his uncle, as appears from his will, he became a lawyer and politician.

At a town meeting, 29 October, 1694, he was chosen the schoolmaster for half a year, "to begin as soon as he can be agreed withal." January 22, 1695-6, the town voted land in the Fourth Division, and a portion was voted to him as a gift. In 1696, and again in 1697, he was chosen Deputy for Guilford to the General Court. In May, 1697, he was appointed one of the committee to revise the laws preparatory to the published revision of 1702.

January 19, 1696-7, the town desired him to go on "keeping school according former agreement." He next

appears as attorney for William Hoadley against Branford, and generally as a practising attorney. He removed to Windsor about 1699 or 1700, and in May, 1701, and for many subsequent sessions, he was Representative or Deputy. In May, 1702, he was Speaker of the Lower House.

In May, 1701, he was appointed by the General Assembly Justice of the Peace and Quorum for Hartford County, and afterwards Judge of Hartford County Court. He was appointed on the boundary committee for Connecticut in connection with Rhode Island. In October, 1704, he was put in nomination for the Governor's Council, and again the next year, but failed of an election.

In the old Windsor burial-ground is a horizontal slab over his grave, stating that he died "March y<sup>e</sup> 25. Anno Christi 1719, Ætatis suæ LII."

His will, dated 7 September, 1718, was proved 3 April, 1719. From the will of his uncle Joseph, it appears that he had one third of the estate of his grandfather, to whom also must have belonged a great number of old books and pamphlets in Greek, Latin, French, and English, which are mentioned in his inventory. Jackson states that his father, who died 13 October, 1668, desired in his will that his house and land should be kept for his son John, for his inheritance, to enter upon after his mother's decease. It continued to be the property of this son John as long as he lived. After his death it was sold to Henry Gibbs, Esq., for £415, in October, 1733, by order of the General Court, on the petition of Jonathan Ellsworth, Esq., and Mary, the widow of Eliot, executors of his will. They say that the place was given to him by his father's will, and they pray that it may be sold for the purpose of raising money to carry his son John (then seventeen years old) through Yale College. Henry Gibbs sold the Eliot homestead in 1736, for £300, to the Reverend John

Cotton, H. U. 1710, and in 1765 Cotton's heirs sold it to Charles Pelham.

October 31, 1699, Eliot married Elizabeth, widow of James Mackman, of Windsor, and daughter of Thomas Stoughton, born or baptized 18 November, 1660, and died 24 November, 1702. She was some seven years older than Eliot, and had no children by either husband. December 19, 1706, he married Mary, who was born about 1686, and died in 1746, daughter of John and Mary (Chester) Wolcott, of Windsor. Their children were: — (1.) Mary, born 28 March, 1708, married the Reverend Isaac Burr, Y. C. 1717; (2.) Ann, 12 February, 1710, married, 1. George Holloway, 2. Joseph Banks, of Reading; (3.) Elizabeth, 14 May, 1712, married Thomas Chandler, of Woodstock; (4.) Sarah, married the Reverend Joshua Eaton, H. U. 1735, of Spencer, Massachusetts; (5.) John, 21 January, 1717, a man of some note in Spencer; (6.) Hannah, 9 November, 1719.

AUTHORITIES. — Connecticut Records (ed. C. J. Hoadly), iv. F. Jackson, History of Newton, 252, 275, 276. S. Judd, Letters, 1848, May 3; 1850, March 25. Massachusetts Historical Society, Collections, xxxviii. 627. New England Historical and Genealogical Register, v. 458. W. S. Porter, Letter, 1854, April 20. J. Savage, Genealogical Dictionary, ii. 110; iv. 622; also Letter, 1850, November 6. R. D. Smith, Letter, 1868, November 11. H. R. Stiles, Ancient Windsor, 598, 807, 829. J. W. Thornton, Letter, 1850, November 5. Memorial of Henry Wolcott, and of some of his Descendants, 65.

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## SAMUEL SHEPARD.

Born 1667, died 1722-3, aged 55.

SAMUEL SHEPARD, B. A., only child of Samuel Shepard of Rowley, H. U. 1658, by Dorothy, daughter of the Reverend Henry Flint, and grandson of Thomas Shep-

ard of Cambridge, was born 10 or 19, and baptized 25 August, 1667. His father in his will, made three days before his death, which occurred 7 April, 1668, and before the son was eight months old, gives to him his whole "Estate in or about Rowley. . . . And the Care and education of him . . . into the hands of" his "honoured father and mother flint . . . the whole Estat . . . to be improved by them according unto their best discession for to make them to bring him up with such education as they in their wisdom shall Thinke best untill he come of age." The estate was appraised at £515 11s. 6d. The Reverend Henry Flint died 27 April, 1668, — twenty days after Shepard, — leaving his widow to be sole executrix of the will, and to educate the son. March 13, 1671–2, the town voted that a farm of one hundred acres be granted to young Samuel Shepard, to come into possession of when he shall arrive at twenty-one years of age.

In October, 1695, he appears as the minister at Woodbridge, New Jersey, on a salary of fifty pounds; and in May following, thirty acres of land and a house were granted to him, provided he should return from New England, which he was about to visit, and be permanently settled in the ministry. In 1697, sixty pounds, instead of fifty, were allowed him, he having been "at the charge of his diet the year past."

In March, 1696, William Webster, maintaining "that it was contrary to his conscience to pay any thing towards y<sup>e</sup> maintenance of a minister," Captain John Bishop agreed to pay for him as long as he should live. The consequence was, that, in the following year, so many others adopted Webster's course that the town found it necessary to issue distraining warrants against those who refused to pay the amounts levied on them for Shepard's support. In February, 1700, it was found necessary to raise Shepard's salary by voluntary subscription, instead of levying it, as

previously, in the common rate for the town. At the same time a committee was appointed to settle all differences with their "dissenting neighbors, the Quakers," in reference to their support of "the publique ministry."

In July, 1698, the walls of the meeting-house, of which the galleries had not long been finished, though voted in 1686, were to be whitewashed, and a new pulpit built "forthwith." Possibly this may have had some connection with his marriage, for on the fourteenth day of that month he married Alice, born 26 June, 1668, daughter of Arthur and Joanna (Parker) Mason, of Boston, Massachusetts, the stout patriotic constable who is mentioned by Hutchinson, i. 253-255.

April 10, 1701, a committee was chosen to confer with him about being ordained. June 24, they reported "that his wife is so advers to his Setling here, that tho he is otherwise willing to be ordained, he cannot admit of ordination to setle as a minister in this town; and it being moved to him, that his wife upon second thoughts might be persuaded, Mr. Shepard replyed, there is no hope of my wifes compliance with my setling here, and therefore I would advise you to look out for another." Another committee was authorized to negotiate with him, but, 23 July, they too reported that "his wife is utterly adverse to his setling here, and he concludes shee will so remaine if we should still wait longer for a change of her mind; and therefore adviseth us to have no farther dependence on him." Steps were then taken to obtain a successor. In January, 1702, he was requested to preach for the town until another minister could be obtained. George Keith writes, December 29, 1703: "Preached at the Independents Meeting House, in Woodbridge, at the desire of Mr. Shepherd, and some others there, on 1 Tim. 3. 16. After Sermon Mr. Shepherd kindly entertained us at his house."

July 13, 1706, for £71 he deeds to Lieut. Thomas Hammond "alsoe four acres more layd out for planting Land, together with Land granted for a pasture to my ffather Mr. Samuel Shepard Deceased Minister in Rowley," and in the deed describes himself to be "Samuel Shepard one of her Maj<sup>ties</sup> Justices of y<sup>e</sup> peace in y<sup>e</sup> Towne of Woodbridge in y<sup>e</sup> Countey of Middlesex in y<sup>e</sup> province of New Jersey." He probably died in the latter part of 1722 or beginning of 1723, for the Suffolk Probate Records, xxiii. 79, 17 March, 1723, have the oath of Nathaniel Shepard on the "Inventory of the Estate of Samuel Shepard, late of Woodbridge deceased."

AUTHORITIES.--L. M. Boltwood, *alogical Dictionary*, iv. 75. W. A. Letter, 1848, July 10. S. Congar, *Whitehead, Contributions to the Letter*, 1857, May 2. T. Gage, *History of Perth Amboy, etc.*, Early History of Perth Amboy, etc., 19, 74, 75, 388. G. Keith, *Journal*, 78. J. Savage, *Gene-* 384-386.

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## PETER RUCK.

Born about 1666, died 1690? aged 24?

PETER RUCK, B. A., son of Thomas, innholder in Boston, who was married, 22 July, 1656, to Margaret Clark, was nine years old in 1675. Mr. Winthrop's Interleaved Triennial Catalogue has "Merchant in Boston, Brother to *Justice* Ruck." Judge Sewall, January 3, 1690-1, writes: "Mrs. Ruck buried this Day, Sam. Clark's Aunt; outliving her Son but a very little while"; — probably alluding to this graduate, he being starved before 1698.

AUTHORITIES. — New England *script Diary*; and in Massachusetts Historical and Genealogical Register, *Historical Society's Collections*, xlv. v. 47. J. Savage, *Genealogical Dictionary*, iii. 584. S. Sewall, *Manu-* 339.



## ISAAC GREENWOOD.

Died 1701.

ISAAC GREENWOOD, B. A., son of Nathaniel Greenwood, of Boston, and Mary, daughter of Samuel Allen, of Braintree, married, 6 September, 1694, Ann, born 24 and baptized 26 July, 1674, daughter of Lieutenant-Colonel Joseph Lynde, of Charlestown. Greenwood died abroad, shipmaster and mariner, in 1701. Letters of administration to his widow Anna, with an inventory of his estate, both dated in October, 1701, may be found in the Suffolk Probate Records, xiv. 406, with a supplementary account in October, 1707, xvi. 363. In 1707, his widow Anna asks allowance for the expenses of sickness and funeral charges of the deceased child of her late husband, calling herself Anna Phillips. She had married, 11 September, 1702, for a second husband, John Phillips, Junior, mariner, as his second wife, he being son of Colonel John Phillips, of Charlestown.

Greenwood left no other child.

AUTHORITIES. — J. J. Greenwood, *Genealogical Dictionary*, ii. 311 ; iii. Letters, 1859, February 5, December 412.  
10; 1861, January 28. J. Savage,

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JOHN WHITE.

Born 1669, died 1721, aged about 52.

JOHN WHITE, M. A., born at Roxbury, perhaps the son of John White who married Elizabeth, eldest daughter of Elder John Bowles, entered college in 1681, at the age of twelve years. October 12, 1692, as mentioned in

a note to William Denison, H. U. 1681, he was exempted from a tax in Roxbury, on the ground of his "having taken two degrees and entered upon the work of the ministry."

"His first publick Appearance was as a Chaplain to Sir *William Phipps* when Governour, . . . to whom, and all Persons of Figure in the Town, he then indear'd himself, by a shining Ingenuity, Wisdom, Humility, and Piety, the crown of all. After Sir *William's* Death, He was for Three Years successively chosen One of the Representatives for the Town of *Boston*, and Twenty Years together Annually chosen Clerk of the Honourable House of Representatives; Which Trust he discharg'd with great Reputation," says The Boston News-Letter, "and it has made him known and honour'd thro' the Land, for his powers, and great Integrity and Zeal for his Country." Hutchinson speaks of him as "a gentleman of unspotted character. He was no zealous party man, but his most intimate friends, who esteemed him and sought his company for the sake of his valuable accomplishments, were strongly attached to the Governor. This alone was enough to dismiss him" in 1721, and William Payne, H. U. 1689, was chosen clerk in his stead.

He was one of the twenty-two proprietors of Leicester, Massachusetts. In 1714 he was one of the trustees of the Province loan of fifty thousand pounds, in bills issued at five per cent, upon mortgages of real estate, to the people of the Province, as a substitute for a bank, for which many were clamoring. "His peculiar Modesty made him industriously shun places of Profit and Honour, which the Government would once and again have conferr'd upon him."

November 15, 1697, he was chosen Fellow of Harvard College. His name for a member of the College Corporation is found in the several charters proposed in 1697, 1699, and 1700.

October 27, 1713, he was chosen Treasurer of the College to succeed Thomas Brattle, H. U. 1671, who died on the 13th of the preceding May. When the committee waited on Governor Dudley to present the nomination, and to ask for a meeting of the Overseers to confirm it, "His Exc<sup>y</sup> was pleased to manifest his dissatisfaction, . . . thôt it w<sup>d</sup> be Mr. White's prud<sup>c</sup> not to accept," and directed them "to consid<sup>r</sup> whether" they "w<sup>d</sup> insist on a meeting of the Overseers." Dudley, besides other reasons for his opposition, had "a vehement desire" that his youngest son, Colonel William Dudley, H. U. 1704, should be elected. The Corporation did not insist upon an immediate meeting of the Overseers, but they chose William Brattle, H. U. 1680, to act as Treasurer till a Treasurer was determined on. They took no measures to reconsider the election of White; and after the lapse of nearly a year, as they persisted in their choice, Dudley ordered a meeting of the Overseers in an irregular manner, on a notice of only three days. The friends of the Corporation and the enemies of Dudley rallied in favor of White, and he was confirmed. Circumstances, not now known, prevented White from entering upon the duties till July, 1715. He served the College as Treasurer till his death, 11 December, 1721, "even as a Father to that Society, not only in a faithful Care of its Estate, but also in a wise and prudent Government of it, as he was a Member of that Corporation."

When the small-pox broke out in 1721, of 5,889 persons who took it, 844 died. Inoculation was introduced, "contrary to the minds of the inhabitants in general, and not without hazard, to the lives of those who promoted it, from the rage of the people." Of 286 who were inoculated, chiefly by Doctor Boylston, only six died, one of whom was White, who, according to Boylston, "thro' splenetic Delusions, died rather from Abstinence than the

Small-Pox." He was "a weak and infirm Man, and had been so near 30 Years, sometime consumptive and very splenetic, . . . though very cautious and timorous, yet wou'd be inoculated."

To cite the Boston News-Letter again, "He was a good Scholar, his Conversation Bright and Pleasant, Grave and Profitable. He was a valuable Friend, of great Sincerity — Wise in Council and Excellent in Prudence. His whole Life was adorned with strict Vertue, open and unaffected Religion. His Funeral was attended with great Honour and Respect."

S. Sewall writes: "Dec<sup>r</sup> 11<sup>th</sup> 1721. Mr. John White dies a Minut or 2 after 8 in y<sup>e</sup> morning. Had been Clerk of y<sup>e</sup> House of Deputies for 20 years together; a very good Clerk. I don't knô but he might lay to heart his being left out this year. Was a very good Treasurer of the Colledge, a Com̄issioner for the Loan, and a Signer of y<sup>e</sup> Bills. He succeeded me in being Præcentor in y<sup>e</sup> South Meetinghouse and did it very sweetly." December 13. "Buried; Bearers, Sewall, Leverett; Davenport, Hutchinson; Fitch, Dudley. Was laid in Mr. Belcher's Tomb, y<sup>e</sup> u<sup>p</sup>ermost of the Wall in y<sup>e</sup> South burying place. Gloves and Rings."

His brothers, John, a ship-carpenter, and Joseph, a house-carpenter, administered on his estate.

AUTHORITIES. — Boston News-Letter, 1721, December 18. Z. Boylston, Historical Account of the Small-Pox (2d ed.), iii. 20, 34. J. B. Felt, History of Ipswich, 93, 312. T. Hutchinson, History of Massachusetts Bay, ii. 250, 273. J. Leverett, Manuscript Diary, 78, 80, 94. J.

Quincy, History of Harvard University, i. 207, 290, 411, 492, 522, 530-532; ii. 235. S. Sewall, Manuscript Diary; and in Massachusetts Historical Society's Collections, xlvii. 296, 297. E. Washburn, Historical Sketch of Leicester, 12.

## JONATHAN PIERPONT.

Born 1665, died 1709, aged 44.

REV. JONATHAN PIERPONT, M. A., who wrote his name Peirpont, as appears by a fac-simile in the History of Dorchester, page 500, and in the New England Historical and Genealogical Register, xiii. 255, was son of Robert Pierpont of Roxbury, whose wife was Sarah, "baptized 14 (2) 1639," daughter of Thomas Lynde. He was born 11 June, 1665.

From his Diary it appears that, when about five years old, as he was leading a horse, he fell down and "might have been killed immediately" if the horse "had born his weight on" the side of his head on which he "set his foot."

He entered college 10 July, 1682, took his first degree 1 July, 1685, and on the 4th removed from Cambridge to his father's house. February 1, 1685-6, he went to Dorchester to keep school. While in college "it pleased God to awaken" him "by the Death of y<sup>t</sup> pious Youth Edw. Dudley," and while at Dorchester "by the word preached." August 8, 1686, he preached his "first sermon at Milton." July 31, 1687, he "was invited to preach at Deadham for a Quarter of a year," accepted the call, "left teaching" at Dorchester, and went to his "Father's house." September 18, "The Church at Deadham with the Town invited him to continue in the work of the ministry with them in Order to settlement." November 13, he "was again called to settle at Deadham. But meeting with Opposition," he declined, 18 December, on account, as he says in his answer, "of the present circumstances of things with yourselves and those discouragements which yourselves are not ignorant

of, together with the probable uncomfortableness which might accrue to yourselves and to the person desired." "When God invites laborers into his vineyard, it does not become them to say 'I wont come,' but will you not permit me to say in this case, '*I dare not come.*'"

November 8, Pierpont had an invitation to the work of the ministry at New London; May 16, 1688, at Newberry village; and 22 May, at Northfield.

February 19, 1687-8, he "Joined in ful Cōmunion with the church of Ch<sup>t</sup> in Roxbury." April 12, 1688, he had "a call to preach the word at Sandwich"; on the 19th, "went thither accompanied with Elder Chipman"; and 9 May, returned to his father's. July 1, 1688, he began to preach at Reading, agreeably to the desire of "some of the principal Persons, in the place expressed to him 19 June, after the Reverend Mr. Brock's funeral which he went to."

July 4, 1688, he took his second degree at Cambridge, on which occasion he maintained the affirmative of the question, "An Pneumatica sit Scientia a Metaphysica et Theologia distincta."

He continued to preach at Reading till 8 August, when he went to Sandwich, according to his "Promise, and continued" till he returned to his father's, 5 September. On resuming preaching at Reading, 9 September, he received a call with a view to settlement, whereupon he gives systematically in his Diary the reasons and preferences for Sandwich and for Reading, and seems to have been greatly influenced by his father in preferring the latter place.

November 28, he removed to Reading from his "uncle Lynd's house" in Charlestown, to which he had gone, 28 September. June 26, 1689, he was ordained "at Reading, Mr. Morton giving the Charge and Cotton Mather the Right Hand of Fellowship."

He writes: "1691, July 30. Having obtained the consent of my Parents, I gave M<sup>rs</sup> E. A. a visit." This was Elizabeth, baptized 22 September, 1667, daughter of Edmund and Ann (Pratt) Angier, of Cambridge, — the prefix Mrs. being often used in early times for Miss. To this lady, "a pious and prudent Person," he was married on the 29th of the following October. Of their children were Jonathan, born 14 September, 1695, H. U. 1714; Joseph, 13 October, 1706; Mary, 21 February, 1707.

When Pierpont died, Reverend Joseph Green, of Danvers, H. U. 1695, who went to his funeral, wrote, "there was a general lamentation — he was a man of great worth." Judge Sewall writes: "Alass! Alass! June 3. The Rever<sup>d</sup> Mr. Pierpont dies at Reading; a very great Loss." "June 6. Artillery-day. I went with Mr. John Williams of Dearfield to y<sup>e</sup> Funeral of Mr. Pierpont at Reading. His Bearers were Leverett, Brattle; Wadsworth, Colman; Green, Fox. Mr. Jonathan Corwin and I followed next after the Relations: None else of the Council there."

The following inscription is from the slab over his grave: —

"The Rev. Mr. Jonathan Pierpont, late pastor of the church of Christ, in Redding, for the space of twenty years, Aged 44 years; who departed this life June 2, 1709.

"A fruitful Christian, and Pastor, who  
 Did good to all, and lov'd all good to do;  
 A tender Husband, and a Parent kind,  
 A faithful friend, which who, O who can find!  
 A Preacher, that a bright example gave  
 Of rules he preach'd, the souls of men to save;—  
 A Pierpont, all of this, here leaves his dust,  
 And waits the resurrection of the just."

Pierpont was the fourth minister of South Reading. His predecessor was John Brock, H. U. 1646, and his successor, Richard Brown, H. U. 1697.

AUTHORITIES. — American Quarterly Register, xi. 176, 190. L. Eaton, Genealogical History of Reading, 568. J. Flint, Historical Address, etc. at the Bi-Centennial at Reading, 33, 77, 114. J. Green, Diary in the Essex Historical Collections, x. 83. History of Dorchester, 500. A. Lamson, History of the First Church, etc. in Dedham, 41, 92. J. Pierpont, Diary in the New England Historical and Genealogical Register, xiii. 255. J. Savage, Genealogical Dictionary, iii. 433. S. Sewall, Manuscript Diary; and in Massachusetts Historical Society's Collections, xlvi. 257. S. Sewall, in American Quarterly Register, xi. 176, 190. E. Stone, Discourse at the Interment of C. Prentiss, 15. E. Worthington, History of Dedham, 55. T. B. Wyman, Genealogy and Estates of Charlestown, ii. 637.



CLASS OF 1686.

Francis Wainwright,  
Benjamin Lynde,  
Daniel Rogers,

George Phillips,  
Robert Hale,  
Charles Chauncy,

Nicholas Morton.

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Q U Æ S T I O N E S

*Pro Modulo*

D I S C U T I E N D Æ

*Sub D. GUILIELMO BRATTLE*

*Collegii Harvardini Cantabrigiæ*

*Nov-Anglorum SOCIO Vigilantissimo,*

PER INCEPTORES IN ARTIBUS

*in Comitiiis tertio Idus Septembris.*

*M.DC.LXXX.IX.*

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**A***N Leges humanæ obligent conscientiam?*

Affirmat Respondens *BENJAMINUS LYNDE.*

*An Anima sit sua natura immortalis?*

Affirmat Respondens *GEORGIUS PHILIPS.*

*An Res adiaphoræ sint materia idonea  
legum humanarum?*

Negat Respondens *NICHOLAUS MORTON.*

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*His accedit Oratio Valedictoria.*

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FRANCIS WAINWRIGHT.

Born 1664, died 1711, aged 47.

FRANCIS WAINWRIGHT, M. A., of Ipswich, Massachusetts, born 25 August, 1664, was son of Francis Wainwright, of Ipswich, a merchant of distinction, whose wife was Philippa. He was fitted for college by Thomas Andrews at the Ipswich Grammar School, was a merchant at Ipswich, for many years Town Clerk, Representative to the General Court, 1699-1700, and, 7 June, 1700, he was on a committee of the House to report how the Jesuits may be prevented from influencing the Indians to hostilities against the English. He was feoffee of the Ipswich Grammar School, Justice of the General Sessions Court, and commissioner and collector of excise for the county of Essex.

From 12 to 29 August, 1696, "Capt. Francis Wainwright, his lieutenant, William Butler, and some of his company, were on an expedition to the eastward." He was Colonel of the Red, and second in command in the expedition under Colonel March against Port Royal in Nova Scotia, in 1707. The first expedition was unsuccessful. "A great clamour was raised at Boston against March and Wainwright, and letters were sent them from thence, some anonymous, vilifying them as cowards and deserving the

gallows." A second expedition was determined on, and Colonel Hutchinson, Colonel Townsend, and Mr. Lev-  
 ertt were appointed commissioners, "with as full powers  
 to superintend and direct the proceedings as the Governor  
 himself would have had if present in person." "March's  
 spirits were broke and his health affected, so that, when  
 the disposition was making for landing the army, he de-  
 clared himself incapable of acting, and the command was  
 given to Wainwright, the next officer." Hutchinson  
 publishes a letter, dated 14 August, from Wainwright to  
 the commissioners, in relation to this expedition, which  
 also was a failure.

March 12, 1686, he married Sarah Whipple, at whose  
 death, 16 March, 1709, he had three daughters living,  
 his son John having died, 25 September, 1708, in his  
 eighteenth year, a Senior in Harvard College. His estate  
 was £1914. He bequeathed five pounds to the First  
 Church for plate, and one hundred pounds to Mrs. Eliz-  
 abeth Hirst, of Salem, to whom he was betrothed. He  
 was taken sick at Ipswich, Sabbath day, July 29, 1711.  
 "His marriage having been put off to the 31st, he died  
 the next Friday, 3 August. His intended wife was with  
 him. Judge Sewall's Diary, which gives these facts, says,  
 'Most compleat and surprising disappointment that I  
 have been acquainted with.' "

AUTHORITIES. — F. Belknap, His-  
 tory of New Hampshire (Farmer's  
 ed.), 174, 175. J. B. Felt, History of  
 Ipswich, 93, 173, 325, 333. A. Ham-  
 matt, in the New England Historical  
 and Genealogical Register, vi. 68-70.  
 T. Hutchinson, History of Massachu-  
 setts Bay, ii. 165, 169. Massachusetts  
 Historical Society, Collections, xxv.

189. S. Penhallow, History of the  
 Wars of New England, 42. J. Sav-  
 age, Genealogical Dictionary, iv. 382.  
 S. Sewall, Diary; and in the Massa-  
 chusetts Historical Society's Collec-  
 tions, xlvi. 319, 320. Z. G. Whitman,  
 History of the Ancient and Honorable  
 Artillery Company, 252.

## BENJAMIN LYNDE.

Born 1666, died 1745, aged 78.

BENJAMIN LYNDE, M. A., of Salem, was born 22 September, 1666. He was son of Simon Lynde, who was descended from an ancient family in Dorsetshire, England, and married, 22 February, 1653, Hannah, daughter of John Newgate, or Newdigate, of Boston.

In 1692, the graduate went to England, studied law at the Middle Temple in London, and became a barrister. In 1697 he returned with a commission as Advocate-General of the Court of Admiralty of Massachusetts, Connecticut, and Rhode Island. In 1698 or 1699 he moved to Salem, where, 22 April, 1699, he married Mary, born 22 August, 1679, daughter of the Honorable Major William and Hannah (Curwin) Brown. He probably began practice as an attorney immediately, though he did not take the oath till 1701. In 1703, 1706, 1711, and 1712, he was representative from Salem to the General Court. From 1713 to 1737, when he resigned on account of age, he was member of the Council. He appears to have been chairman of the committee of the legislature, in August, 1727, to prepare an address to George the Second on his accession to the British throne. His commission as Judge of the Superior Court was published in Middlesex in 1712, and he took the oath, 25 July, when Chief Justice Sewall, in addressing the jury, expressed the hope that they would hereafter "have an Instance of the advantage of an Inns of Court Education superadded to that of Harvard College." Upon Sewall's resignation, in 1728, he was made the Chief Justice, and held the office till his death. He was the first educated lawyer ever appointed to the bench of the Superior Court of Massachu-

setts. In that capacity he presided, 22 September, 1731, at the first session of that court ever held in the county of Worcester. While he was on the bench, Washburn says, "an impulse seems to have been given to improvement in the forms of proceedings and the general course of administering justice, although it was still but in its infancy. Unfortunately, we have few or no reports of the judicial opinions of the Superior Court at this period, and little more is known of the men who formed the judiciary then, than their names. And while the names and adventures of so many of his cotemporaries fill a large space in the history of his time, little can be gathered of the services of Chief Justice Lynde during his long and useful life. . . . Although he was not remembered as a military chief or a partisan leader, he left behind him an enviable reputation as a scholar, a jurist and a Christian."

The Boston Evening Post states that "Inflexible Justice, unspotted Integrity, Affability and Humanity were ever conspicuous in him. He was a sincere Friend, the most affectionate towards his Relations, and the Delight of all that were honoured with his Friendship and Acquaintance."

Lynde died, 28 January, 1745, and his widow, 12 July, 1753. Of their children were Benjamin, H. U. 1718, and William, H. U. 1733.

AUTHORITIES. — Boston Evening Post, 1745, February 11. Essex Institute Historical Collections, vi. 96; viii. 225. J. B. Felt, *Annals of Salem*, i. 228; ii. 472, 544, 564. Massachusetts House Journals. J. Savage, *Genealogical Dictionary*, iii. 135. E. Washburn, *Sketches of the Judicial History of Massachusetts*, 186, 242, 275. J. Willard, *Address to the Members of the Bar of Worcester County*, 36.

## DANIEL ROGERS.

Born 1667, died 1722, aged 55.

DANIEL ROGERS, M. A., born 25 September, 1667, brother of John Rogers, H. U. 1684, was son of President John Rogers, of Ipswich, H. U. 1649. He was fitted for college by Thomas Andrews, at the Ipswich Grammar School, of which he was afterwards feoffee; and 1. October, 1684, in college, was chosen scholar of the house. He probably began to teach the grammar school after Noadiah Russell, H. U. 1681, left, and seems to have continued in it till 1716. During his time fifteen persons from Ipswich entered Harvard College.

Rogers was Justice of the Court of Sessions; was commissioned fourth Register of Probate, 23 October, 1702; and was one of the Essex County commissioners for the £100,000 loan. It is said that he was a physician; but this is not certain, though William Winthrop's Catalogue mentions it. He was also Town Clerk. Ham-matt, of Ipswich, writes: "Regard for truth of history obliges me to add he is entitled to the unenviable distinction of being the worst scribe that ever had the custody of our records. He was careless, incorrect, and his handwriting is frequently illegible. The wearied and vexed searcher into these abused volumes feels quite relieved when he comes to the end of this good man's labors."

He went to Hampton on Friday, 30 November, 1722, was returning the next day, dined with Mr. Cushing, of Salisbury, proceeded towards Newbury, "went out of his way to the left hand," missed the ferry, became bewildered on the beach, and in a violent storm of hail and snow on Saturday night perished in the quicksands. "His Horse & Cane were found, and hundreds sought after

him" unsuccessfully till 14 January, 1722-3, when, "entire & not Disfurnished," his body was accidentally found by a fowler, at Black Rock Cove. A vessel had been compelled to anchor there in the storm, and it was conjectured that, seeing the light, he "attempted to wade over Rock Cove to get to it."

"His studious promoting of Justice and Peace, both in a Private and Publick Capacity, made his Death (attended with such Melancholy Circumstances) the more Lamented, and his meeting with a decent Christian Burial at length, the more Rejoyced at by all that knew him.

"Mors equidem Mala non est ; sed Iter ad Mortem Miserum est. —  
Mille modis Lethi Miseros Mors una fatigat,  
Præcellentis avi repetit Rogersius urnam ;  
Cognato tumulo molliter ossa cubant."

The body was conveyed to Ipswich, and buried, 10 January, 1723, in the High Street burying-ground. This inscription is on his gravestone:—

"Turbidus ad Lætos Solari Lumine Portus  
Solicitos Nautas per mare fert Aquilo ;  
Me Borealis Agens Nitidum super Ætheris Axem  
Justiciæ Solis Luce beavit Hyems."

Rogers married Sarah, daughter of Captain John Appleton, of Ipswich, and had:— 1. Sarah, died 30 July, 1694; 2. Sarah, born 27 April, 1694; 3. Sarah, born 29 May, 1695, married (12 December, 1714?) John Watson, of Plymouth, Massachusetts; 4. Margaret, 8 January, 1698-9, married, as second wife, the Reverend Robert Ward, of Wenham, H. U. 1719, to whom she was published at Wenham, 2 December, 1726, as of Plymouth, and was living, a widow, at Wenham in 1741; 5. Elizabeth, married Peleg Wiswall, of Boston, H. U. 1702, to whom she was published 21 November, 1719; 6. Priscilla, married, 22 October, 1724, the Reverend Nathaniel Leonard, of

Plymouth, H. U. 1719; 7. Mary, born or died 23 April, 1703? 8. Daniel, 17 October, 1706, H. U. 1725, of Littleton, Massachusetts, the ancestor of the Parkman family of Boston; 9. John, 16 September, 1708, of Boston, "mariner 1733," as appears from a deed in Essex County; 10. Patience, 4 September, 1710, married, 17 September, 1728, Captain Joshua Freeman, of Plymouth, and died 31 December, 1769; 11. Nathaniel, born 6 and died 31 August, 1712.

AUTHORITIES. — Boston News-Letter, 1723, January 21. J. B. Felt, History of Ipswich, 86, 93, 202. A. G. Goodell, in Essex Institute Historical Collections, iii. 7. A. Ham-matt, in New England Historical and Genealogical Register, vi. 69-71. Harvard College Corporation Records, i. 67. Massachusetts House Journal, 1723, December 11. A. D. Rogers, in New England Historical and Genealogical Register, v. 314, 324. J. Savage, Genealogical Dictionary, iii. 559. S. Sewall, Letter-Book, 1723, March 28; Diary in the Massachusetts Historical Society's Collections, xlvii. 321. W. B. Sprague, Annals of the American Pulpit, i. 147. W. Winthrop, Inter-leaved Triennial Catalogue.

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## GEORGE PHILLIPS.

Born 1664, died 1739, aged 75.

REV. GEORGE PHILLIPS, M. A., of Brookhaven, Long Island, born 3 June, 1664, was the fifth son of the Reverend Samuel Phillips, H. U. 1650, of Rowley, Massachusetts. It is not improbable that he is the George Phillips who, in 1686, was admitted an inhabitant by the town of Stamford, Connecticut, "if he come here to settle with his family."

He preached at Suffield, Connecticut, from 1690 till the spring of 1692. He went to preach at Jamaica, Long Island, in 1693, whence he removed to Setauket, or Brookhaven, in 1697. April 30, 1697, "At a meeting



of the trustees, freeholders and inhabitants of Brookhaven, . . . it was fully agreed by a majority of votes that Justis Woodhull and Justis Richard Smith should treat in behalf of this towne and Smithtowne, with Mr. Phillipse, in order to his settling among" them; and if he should engage to be their minister "during the term of his naturall life," that they should "offer to his acceptance fourty pounds in money, to be raised by and levied upon this towne, Smithtowne, and Col. Smith's manor; and likewise the house and home lot, that was sold by Thomas Jenner to Capt. Clerk, and also a farm of outland toward *Nasakege swamp*, and likewise that Mr. Phillipse be desired to remain with us upon mutuall tryall of each other, for the space or term of one whole year." "At a town meeting, 12 June, 1701, it was voted" that he should "have 100 acres of land, *somewhere* near the west line, where it shall be most convenient for him so long as he remains our minister, and if for life, then to him and his heirs"; and 12 April, 1706, two hundred acres more were given him *in fee*. It appears that he preached here without ordination more than five years, for, 13 October, 1702, at a meeting of the trustees of the town, a committee was chosen, agreeably to his request, to present him "in the town's behalf to the persons who were to ordain him."

He assisted in forming the Long Island Presbytery, in 1717. On its extinction, he was connected with the New York Presbytery as long as he lived. He was never present at any synod. He continued at Setauket till his death, 3 April, 1739, and was buried in the Presbyterian cemetery there. A handsome stone was placed at his grave in the present century by Phillips Roe, one of his descendants. A portrait of him, taken from life, was some years ago in the possession of George S. Smith, of Smithtown, another of his descendants.

Wood says he "was distinguished for a peculiar vein of

natural wit. His ordinary discourse was tinged with this peculiarity; and tradition has preserved many of his speeches, that exemplify it. He seems to have been a faithful preacher." According to Prime, "he was esteemed a good man, but many anecdotes are related of him, that indicate a vein of facetiousness not favorable to the dignity of the sacred profession."

He married Sarah, born 19 March, 1673, eldest daughter of William and Sarah (Woolsey) Hallet. They had three daughters. Of their three sons, John was a graduate of Harvard College, 1736. From them are descended the New York branch of the family.

Phillips's predecessor in the ministry at Brookhaven was Jonah Fordham, and his successor was David Youngs, Y. C. 1741.

AUTHORITIES. — Documentary History of New York, iii. 232. T. Gage, History of Rowley, 17, 74, 388. E. B. Huntington, History of Stamford, 190. W. Phillips, Manuscript Letter, 1850, July. N. S. Prime, History of Long Island, 224, 313. J. Riker, Annals of Newtown, Long Island, 403. B. F. Thompson, History of Long Island, i. 423; ii. 459. R. Webster, History of the Presbyterian Church in America, 363. S. Wood, Sketch of Long Island, 33, 49, 50; Proceedings at Suffield, Connecticut, at the 150th Anniversary of the Decease of B. Ruggles, 44.

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## ROBERT HALE.

Born 1668, died 1718-9, aged 50.

ROBERT HALE, B. A., of Beverly, born 3 November, 1668, was son of the Reverend John Hale, of Beverly, H. U. 1657, by his first wife Rebeckah, daughter of Henry Byley, who came from Sarum, in England, and settled in Salisbury, Massachusetts, as early as 1640. Upon his mother's decease, 13 April, 1683, he came into

possession of property at Sarum, which was managed for him several years by Bennett Swayne, Jr., of London. He graduated at seventeen years of age. In 1690 he became a member of his father's church. He studied divinity for the purpose of entering the ministry, receiving encouragement from an uncle in England, who left him a legacy. During the absence of his father as chaplain in the Canada expedition in 1690, he supplied his place "in preaching and the performance of other clerical duties, from August 4th until his return, November 20th." He subsequently preached in Connecticut, where he writes to his father a letter in 1693 [1693-4?], dated "Preston, 22, 11th," in which he says: "I find myself heir to my mother's distempers; would to God I might of her graces." In a letter of attorney to his father, dated 10 September, 1695, he styles himself "a minister of the Gospel in Preston, Con<sup>t</sup>, grandson of Mrs. Rebecca Symonds." He returned to Beverly before 1697. The state of his health compelled him to relinquish "that best of employments," as he calls the clerical profession. In 1700, in conformity to the law then in force, a grammar school was established in Beverly, and he was appointed master with a salary of ten pounds and an additional allowance if he taught an English school. He taught but one year. He became a "very able Physician as well as a good Divine." Judge Sewall writes: "1713, May 20. Visited Dr. Hale at Beverly, who oppress'd with Melancholy, was a-bed at 5 p. m." He continued to practise medicine till his death, 12 January, 1718-9. He was also Selectman, Justice of the Peace, and Representative.

In 1700 he married Elizabeth, born 15 May, 1684, sister of John Clark, H. U. 1690, and daughter of Nathaniel Clark, of Newbury, whose widow, Elizabeth, daughter of Henry Somerby, was the third wife of Hale's father. They had Rebecca, born 19 November, 1701,

who married, 12 February, 1719, the Reverend John Chipman, H. U. 1711, and Robert, 17 February, 1702-3, H. U. 1721.

Hale's widow was married to Joseph Noyes before 1710, and, according to Stone, was married, in 1720, to Colonel John Gilman, of Exeter, New Hampshire. She spent the latter part of her life in Beverly, where she died.

Robert Hale is supposed to be the author of the epitaph on Nathaniel Mather, H. U. 1685, in the *Magnalia*, IV. x. 222. Copies of several letters by him to his relatives and his agent in England are in the library of the American Antiquarian Society at Worcester, Massachusetts.

AUTHORITIES. — Boston News-Letter, 1718-9, January 26. Essex Institute Historical Collections, ii. 151; vii. 72. A. Gilman, *Gilman Family*, 49, 66. Massachusetts Historical Society, *Collections*, xxvii. 258, 268. *New England Historical and Genealogical Register*, vii. 300; viii. 103. J. Savage, *Genealogical Dictionary*, i. 326, 399; ii. 329, 330. S. Sewall, *Diary*; and in *Massachusetts Historical Society's Collections*, xlv. 384. E. M. Stone, *History of Beverly*, 112, 120, 155. J. A. Vinton, *Giles Memorial*, 100. A. Woodward, *Letter*, 1869, December 6. T. B. Wyman, *Genealogies and Estates of Charlestown*, i. 152, 453.

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## CHARLES CHAUNCY.

Born 1668, died 1714, aged 46.

REV. CHARLES CHAUNCY, M. A., born 3 September, 1668, was eldest son of the Reverend Israel Chauncy, of Stratford, Connecticut, H. U. 1661, and grandson of Charles Chauncy, the second President of Harvard College. In 1684 he received ten pounds from the Pennoyer Fund of the College. March 23, 1684-5, he was "appointed a waiter at the fellows table, when the present Waiter shall lay down his place."

The General Court of Connecticut, at the session in October, 1690, "grants M<sup>r</sup> Chancy twenty shillings p<sup>r</sup> week for being chaplain to the army the time he was out"; and in October, 1691, "with what he hath receiued, so much as may make up thirty shillings per week for the time he was out as chaplain and phecissian to the army, which was fowerteen weeks."

He was admitted to the church in Stratford, 24 March, 1690-1. June 13, 1695, on an annual salary of seventy pounds, he was ordained when the church was organized at Bridgeport, which received the name of Stratfield, as signifying that part of it was in Stratford and part in Fairfield. It is more than probable that he had been preaching there from the time the parish enjoyed ecclesiastical privileges. He was one of the youngest of the twelve clergymen who formed the Saybrook Platform in 1708. After its adoption by an Act of the Assembly, he makes record, under date of "Feb. 16th. 1708-9. I published the Confession of Faith, y<sup>e</sup> Articles of Union between the United Presbyterians and Congregational men in England, and also read the regulations for church discipline agreed upon in this Colony and confirmed by authority; none among the brethren objecting." He continued there in the ministry until his death, on Friday, 31 December, 1714. He was buried the next Sunday. "He supported an eminent character as to literary acquirements and moral endowments."

June 29, 1692, he married, 1. Sarah, who was born 25 July, 1675, and died — 15, 1697, daughter of John Burr, whose wife was Sarah, daughter of Thomas Fitch. Children: Abiah, born 29 June, 1693; and John, 7 November, 1695. 2. March 16, 1698, he married Sarah, daughter of Henry Wolcott and his wife Abiah, daughter of Edward Goffe. She was a sister of Governor Roger Wolcott, and died 5 January, 1703-4, leaving an infant.

The children by this second wife, as recorded at Windsor, were Abiah, born 22 January, 1699-1700; Robert, 29 November, 1701; Ichabod Wolcott, 4 January, 1703-4. 3. March 14, 1710-11, he married his third wife, Elizabeth, daughter of John Sherwood, son of Thomas Sherwood (first settler). She survived him, and, 10 April, 1716, married, at Fairfield, Lieutenant Richard Miles, of New Haven.

In his will, Chauncy gives to his wife Elizabeth ten pounds yearly from his estate at Lambeth, near Bristol, England, which estate came to him from his father Israel. To his son Israel he gives the balance of the estate at Lambeth, he paying the said ten pounds and other things; to his son John, his homestead at Stratford; to his sons Robert and Ichabod Wolcott, all his estate in Stratfield, slaves, etc. His estate was appraised at £965 1s. 6d.

Chauncy's successor at Bridgeport was Samuel Cooke.

In May, 1702, Chauncy preached the Connecticut Election Sermon.

AUTHORITIES. — Boston News-Letter, 1714-5, January 17. Connecticut Public Records (C. J. Hoadly), iv. 36, 59, 379. Contributions to the Ecclesiastical History of Connecticut, 10, 11, 355, 356. W. C. Fowler, Memorials of the Chauncys, 213. Harvard College Corporation Records, i. 63, 65, 67. E. C. Herrick, Letter, 1847, May 31, citing Manuscript History of Stratford. S. Judd, Letter, 1848, May 3. J. Savage, Genealogical Dictionary, i. 368, 513. W. B. Sprague, Annals of the American Pulpit, i. 114. H. R. Stiles, History of Ancient Windsor, 567.

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## NICHOLAS MORTON.

Died 1689.

NICHOLAS MORTON, B. A., came from England and entered college at an advanced standing, as appears by a letter to Increase Mather, dated October 10, 1685, from

the graduate's uncle, Charles Morton, who came to this country in July, 1686, and was ordained at Charlestown, 5 November, 1686. He writes: "I thank you for your intended kindness of N. E. books; as also, for your catalogue of graduates and questions, which I received. Please to accept a trifle which my nephew will present you with." "I have sent (as a pledge of my good will in your affairs) this branch of my family to prosecute his studies in your college, having begun with us about two years since; which time, if he can perform the exercises belonging to his standing, he hopes will be allowed him towards a degree. He is indeed defective in the Tongues, especially in the Hebrew, and therefore craves a little indulgence in that respect, for a time, until his industry, with God's blessing, shall have conquered that difficulty. In this, as in other things, I must needs bespeak your favor towards him, as a token of your kindness to me."

The graduate's uncle records his admission to the church in Charlestown thus, under 1687: "6. 21. Nicholas Morton (my nephew)." He died at Charlestown, 3 November, 1689.

AUTHORITIES.—W. I. Budington, *History of the First Church in Charlestown*, 250. J. Farmer, *Genealogical Register*. R. Frothingham, *History of Charlestown*, 195. Massachusetts Historical Society, *Collections*, xii. 178. J. Savage, *Genealogical Dictionary*, iii. 243. S. Sewall, in the *American Quarterly Register*, xii. 249.

# CLASS OF 1687.

John Davenport,  
John Clark,  
Nathaniel Rogers,  
Jonathan Mitchel,  
Daniel Brewer,

Timothy Stevens,  
Nathaniel Welch,  
Joseph Dasset,  
Henry Newman,  
Josiah Dwight,

Seth Shove.

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## QUÆSTIONES

*Pro Modulo*

## DISCUTIENDÆ

*Sub Clar. D. JOHANNE LEVERETTO,*

*Collegii Harvardini Cantabrigiæ*

*Nov-Anglorum SOCIO Fidelissimo,*

PER INCEPTORES IN ARTIBUS

*in Comitiiis Sexto Nonas Quintilis.*

M,DC,XC.

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**A** *N Dubitatio sit indubitata Philosophiæ initium?*

Affirmat Respondens JOHANNES DAVENPORT.

*An Morborum sedes sit Anima sensitiva?*

Affirmat Respondens JOHANNES CLARK.



*An Vitiositas rationi repugnet?*

Affirmat Respondens *NATHANIEL ROGERS.*

*An Duella sint licita?*

Negat Respondens *JONATHAN MITCHEL.*

*An Stratagemata in bello sint illicita?*

Negat Respondens *DANIEL BREWER.*

*An Imago Dei sit homini in statu creato naturalis?*

Affirmat Respondens *TIMOTHEUS STEVENS.*

*An Detur Atheus in judicio?*

Negat Respondens *JOSEPHUS DASSET.*

*An Morbi sint Contagiosi?*

Affirmat Respondens *HENRICUS NEWMAN.*

*An Conservatio sit continuata creatio?*

Affirmat Respondens *SETHVS SHOVE.*

*His Accedit Oratio Valedictoria.*

JOHN DAVENPORT.

Born 1668-9? died 1730-1, aged 61.

REV. JOHN DAVENPORT, M. A., of Stamford, Connecticut, was born at Boston, Massachusetts, 22 February, 1669, and baptized by his grandfather on the 28th. He was the only son of John Davenport, of New Haven, whose wife, Abigail, was sister of the Reverend Abraham

Pierson, H. U. 1668, and grandson of the Reverend John Davenport, of New Haven. When John Harriman, H. U. 1667, was teaching the Hopkins Grammar School at New Haven, in 1687, a "debt of £8, 8s., owing to the Hopkins estate from Mrs. Abigail Davenport, was released to her for the maintenance of her son" at college.

March 17, 1683-4, the College Corporation voted to give him £7 10s. of the Pennoyer gift. He was paid, 17 July, 1685, £10; 4 June, 1686, £12; and 28 May, 1687, £6.

Upon John Harriman's resigning the place of teacher of the grammar school in New Haven, he "entered upon y<sup>e</sup> schoole Employ<sup>t</sup> on 2d day or Monday y<sup>e</sup> 29<sup>th</sup> of Aug<sup>t</sup> 1687."

He began to preach in 1690. In 1691 he was invited to become an assistant to the Reverend Mr. James, of East Hampton, on Long Island, but subsequently declined. By a vote of the town of Stamford, 12 September, 1692, he went there to preach on trial as a candidate, and was there on 10 March, 1693. July 17, 1693, the town unanimously voted to give him seventy pounds a year during the life of the Reverend John Bishop, his predecessor, and one hundred pounds annually afterwards, and when he is settled "in a family, his firewood, which is to be done in a general way, and not by rate, and to be done when the townsmen doe order a day or two in the year for it; further, it is understood that it is to be done by y<sup>e</sup> people of the town, all male persons from sixteen years and upwards." He was ordained in 1694. The records are fruitful of votes to prepare a parsonage, as a gift to him, and making grants of land, firewood, etc. during his ministry.

At the May session in 1703, the General Assembly of Connecticut thanked him "for preaching the election sermon and for his great pains therein."

He was a member of the Synod of Saybrook in 1708, and was held in high estimation for his piety and learning. Bacon says: "He was not inferior in ability to any other member of the synod. In his own church and town, and among the ministers and churches of that county, he had a commanding influence. In the election sermon by S. Whittelsey, preached in 1731, his death . . . was spoken . . . as the 'Removal of One Eminent for Learning, and who was a Bulwark, and a Barrier upon our Frontiers.'" He "was Eagle-eyed to discern the Approaches of Sin and Danger and faithful to give Warning thereof; whether Men would hear or whether they would forbear. Witness the zealous Testimony, . . . born once and again and many Times against that Crime in particular . . . Intemperance in Drink, and what is the Fore-runner and Concomitant of it, Tavern Haunting."

Samuel Cooke, the successor of Chauncy at Stratfield, states, in the sermon at his funeral, that "He had the Advantage of an Accurate knowledge of those Languages, wherein the Scriptures were given by Divine Inspiration, probably far beyond the Compass of any [of] his Survivors, within many Scores of Miles. . . . Those Languages being almost as familiar to him as his Mother Tongue. . . . He was endowed with a peculiar Penetration and Acuteness of mind accompanying a tenacious Memory, from which Treasury he was ready on all Occasions, to bring forth things New and Old." He "was both our Crown and our Bulwark, our Glory and our Defence." "It was many Years since lookt upon by the serious and judicious as a special Favour of Divine Providence, that a Person of such Distinction . . . was seated so near the Western Limits of *New England*, as a Bulwark against any Irruptions of corrupt Doctrines and Manners." "He was . . . without any base and slavish Fear of the Ill-Resentments and Misinterpretations of others, either

through Weakness or Prejudice. He was not over careful of pleasing Men, but ever fearful of displeasing God. He seemed to be bent with a single Eye to attend what appeared to be present Duty, and calmly to submit the Consequences to God's all wise and governing Providence."

He took an interest in the College in Connecticut, of which he was a Trustee fourteen years. At the first Commencement at New Haven, 12 September, 1718, the new building having been named Yale College, in honor of Governor Yale by whose generosity it had been completed, Clap says, "The Rev. Mr. *John Davenport*, one of the Trustees, at the Desire of that Body, made a florid Oration, wherein he largely insisted upon and highly extolled the Generosity of *Governor Yale*." Dr. Johnson says he "offered an excellent oration in Latin, expressing the thanks of the trustees to almighty God, and Mr. Yale under him, for so public a favor and so great regard to our languishing school."

Davenport married, 18 April, 1695, Martha, widow of John Selleck and daughter of Nathan Gould. She died 1 December, 1712. They had: 1. Abigail, born 14 July, 1696, married, 3 July, 1718, the Reverend Stephen Williams, of Springfield, H. U. 1713, had eight children, and died 26 August, 1766; 2. John, born in Stamford, 21 January, 1698, married, 6 September, 1722, Sarah Bishop, supposed to be granddaughter of Davenport's predecessor, died 17 November, 1742, aged 44, leaving fourteen children, the eldest not having reached the age of nineteen; 3. Martha, 10 February, 1700, died in 1796, married, 6 October, 1731, the Reverend Thomas Goodsell, of Branford, and had one child, Sarah, who married, about 1760, Jeremiah Wolcott, of Windsor; 4. Sarah, 17 July, 1702, married, in 1724, Captain William Maltbie, or Maltby, by whom she had one son and two daughters, and after his

death married, in 1735, the Reverend Eleazar Wheelock, Y. C. 1733, of Lebanon, Connecticut, the founder of Moor's Charity School for Christianizing the Indians, which he removed to Hanover, New Hampshire, where he became the founder of Dartmouth College, of which he was the first President for about nine years, and died 24 April, 1779; 5. Theodora, 2 November, 1703, died 15 February, 1712; 6. Deodate, of East Haven, Deacon, Connecticut, born in Stamford, 23 October, 1706, married, in 1730, Lydia, daughter of the Reverend John Woodward, H. U. 1693, and died 3 December, 1761; 7. Elizabeth, born in Stamford, 28 August, 1708, married, 24 January, 1733, the Reverend William Gaylord, of Wilton, Y. C. 1730, and died 6 July, 1747.

Davenport's second wife, Elizabeth, born 1675, was daughter of John and Hannah (Bishop) Morris, and died 11 January, 1758, having had two children: 1. Abraham, 1715, Y. C. 1732, married, 16 November, 1750, Elizabeth Huntington, whose mother was daughter of the Reverend Timothy Edwards, of East Windsor, and sister of President Jonathan Edwards; she died 17 December, 1773, and 8 August, 1776, Davenport married Martha Fitch, and died 20 November, 1789. 2. James, 1716, Y. C. 1732, fourth pastor of Southold, Long Island, became a great favorite of George Whitefield, removed and settled at Hopewell, New Jersey, where he died in 1757.

Davenport died on Friday, "Feb<sup>r</sup> 5. 1730-1, in the 62 Year of his Age, and 36 of his ministry; and was decently interred on Monday following" in the old central burying-ground of Stamford. On one of the tabular monuments, all of which have been removed to the yard north of the village, is an inscription which, after giving the date of his death, is divided by his coat of arms, and is as follows:—

“ At honorary  
 nor dare disturb  
 of Reverend  
 None but  
 the sacred  
 or those  
 heavenly  
 guides,  
 may to  
 resort.

distance keep,  
 the peaceful sleep  
 DAVENPORT.  
 his sons  
 tribes ;  
 whom  
 Wisdom  
 his URN

“ Religion, while he dwelt below,  
 Its sacred influence on him shed ;  
 Learning and Grace adorned his brow,  
 And round their balmy odors spread,  
 Unfading honors shall his tomb surround,  
 To guard and wait the Prophet's sleeping clay,  
 Till the last trumpet raise him from the ground,  
 To join the triumphs of th' important Day.”

AUTHORITIES. — L. Bacon, *Thirteen Historical Discourses*, 214 ; also his *Historical Discourse at Norwich*, 23 June, 1859, in *Contributions to the Ecclesiastical History of Connecticut*, 10, 11. L. W. Bacon, *Two Hundredth Anniversary of the Hopkins Grammar School*, 56, 57. L. Baldwin, *Annals of Yale College*, 29–33. J. W. Barber, *Historical Collections of Connecticut*, 404. T. Clap, *Annals of Yale College*, 25, 26. *Connecticut Public Records* (C. J. Hoadly), iv. 414. *Contributions to the Ecclesiastical History of Connecticut*, 10, 11, 483, 484. S. Cooke, *Sermon at his Funeral*. A. B. Davenport, *History and Genealogy of the Davenport*

*Family*, 141, 188, 198–223. S. Dodd, *East Haven Register*, 116. F. B. Dexter, *Letter*, 1868, March 8. E. Francis, *Letter*, 1864, March 1. *Harvard College Corporation Records*, i. 63, 65, 70, 72. E. B. Huntington, *History of Stamford*, 129–137, 158, 192, 270. J. L. Kingsley, *Sketch of the History of Yale College*, in the *American Quarterly Register*, viii. 18. *New England Historical and Genealogical Register*, ix. 148, 359. J. Savage, *Genealogical Dictionary*, ii. 13 ; iii. 236. *Stamford Advocate*, 1864, March 4. B. Trumbull, *Complete History of Connecticut*, ii. 29, 531. S. Whittelsey, *Connecticut Election Sermon*, 40.

## JOHN CLARK.

Born 1667, died 1728, aged 60.

JOHN CLARK, M. A., physician, Boston, born at Boston, 27 December, 1667, according to the family record, and not 27 January, 1668, as Farmer and Savage say, was brother of the second wife of Cotton Mather, and eldest son of Doctor John Clark (whose wife was Martha, daughter of John Whittingham), and grandson of Doctor John Clark, who came from Newbury, Massachusetts, to Boston, and whose wife was Martha, sister of Sir Richard Saltonstall. In June or July, 1691, he was admitted to the Second, or Old North Church, in Boston. June 7, 1700, he was made Justice of the Peace. From 1708 to 1714, and from 1720 to 1724, he was Representative from Boston.

He became a leading politician of the "popular party," at the head of which were the Cookes, H. U. 1657 and 1697, and opposed the granting of a fixed salary to the Governor. In 1720 he was chosen Councillor, and Governor Shute interposed his negative.

In 1709 and 1710 he was Speaker of the House of Representatives. Again, in the fall of 1720, the same year that Governor Shute interposed his negative on his election as Councillor, he was chosen Representative from Boston.

Hutchinson says he "was a person of many valuable qualities, and obnoxious, only, for being strongly attached to Mr. Cooke, and having been a great supporter of the cause" of the popular party.

In 1721 the House again chose him Speaker. "To prevent a negative, . . . they projected a new form of message directed to the governor and council jointly, to

acquaint them 'that John Clarke, Esq; is chosen speaker of the house and is now sitting in the chair.' This was undoubtedly a very extraordinary contempt of the governor." William Payne, H. U. 1689, a brother by marriage to Cooke, was appointed clerk in place of John White, H. U. 1685, who was dropped for no other reason than because "his most intimate friends . . . were strongly attached to the governor." "The governor was more wroth than upon any occasion before. He came to council, in the afternoon, and sent immediately for the house, no doubt, with an intent to dissolve the court. He had several faithful advisers about him and, whilst the house were preparing to come up, he sent a message to stop them and to let them know he accepted their choice of a speaker."

While the legislature was in session at Cambridge, in November, 1721, "Mr. Hutchinson, one of the members for Boston, was seized with the small-pox and died in a few days. The Speaker, Mr. Clarke, was one of the most noted physicians in Boston, and, notwithstanding all his care to cleanse himself from infection after visiting his patients, it was supposed, brought the distemper to his brother member, which so terrified the court, that after the report of his being seized, it was not possible to keep them together and the governor found it necessary to prorogue them." Clark was continued in the office of Speaker till 1724. From that time till his death he was a member of the Council.

April 25, 1691, according to Greenwood, but 30 April, says Savage, he married Sarah, born 29 November, 1669, daughter of Jonathan and Mary (Oliver) Shrimpton, by whom he had all his eight or nine children: Mary, born 12 February, 1692; Sarah, 17 September, 1693, both died young; Martha, 25 March, 1695; John, 15 December, 1698, died 6 April, 1768, father of John, H. U. 1772;



Sarah, again, 18 January, 1704; Martha, again, 26 June, 1706; Sarah, again, 7 May, 1708, married Professor Isaac Greenwood, H. U. 1721, and died at Portland, Maine, 23 May, 1770; Elizabeth, 27 February, 1710, married Robert Hale, H. U. 1721; besides a second Mary, probably in 1700. His first wife died 20 November, 1717, and he married a second wife, 10 April following, Elizabeth Hutchinson, who died 2 December, 1722. On July 15, 1725, he took for a third wife Sarah, widow of President Leverett, who had been widow of William Harris, daughter of Richard Crisp, and died 24 April, 1744, the wife of the Reverend Benjamin Colman, H. U. 1692.

According to the New England Weekly Journal of 9 December, 1728, Clark died on the preceding "Friday Evening," 6 December, 1728, "a Gentleman belov'd and valu'd for his Worth and Usefulness." Sewall's Journal and the inscription on his monument date his death 5 December, agreeing with the Boston News-Letter of 12 December, that he died on "Thursday Night after a long Indisposition."

Judge Sewall wrote to Reverend S. Stoddard, 10 December, 1728: "Dr. John Clark died last Thursday night abt 6 or 7 a'clock. I am apt to think the drawing in of that very Cold Air was the cause of his sudden death. He went into his Garden in the morning and suppos'd the Aer refresh'd him; afterward he went to his daughter Allen's; by & by he stole away to his neighbour Morris, just across the Street. When his Grandson Allen went to call him home he perceiv'd that he limp'd. At his entering his own kitchen, his family saw that the right side of his mouth was drawn awry, and all that side was defective; at which they were exceedingly amazed; and put him into a warm bed. His wife and one of his daughters were at Lecture, not foreseeing any such Change. He was my beloved Physician."

Clark bequeathed all his surgical instruments to his son John. In his inventory is mentioned the picture of old Doctor Clark, which is without doubt that of his grandfather, now belonging to the Massachusetts Historical Society, and of which there is a lithograph in Thacher's Medical Biography. The Latin inscription on his monument is published in T. Bridgman's Epitaphs from Copp's Hill Burial-Ground, and an epitaph by Thacher.

" Reliquiæ  
Joannis Clarke Armig  
laudatissimi senatoris et medicinæ doctoris  
probitate modestia  
et mansuetudine præclari  
terram reliquit Decem 5 1728 ætat. 62  
Nomen et pietas manent post funera."

"He who among Physicians shone so late,  
And by his wise Prescriptions conquered Fate,  
Now lies extended in the Silent Grave,  
Nor him alive would his vast Merit save.  
But still his Fame shall last, his Virtues live,  
And all sepulchral Monuments survive:  
Still flourish shall his name; nor shall this stone  
Long as his Piety and Love be known."

Clark belonged to a family of medical antecedents and traditions, being himself of the third generation in a direct line of John Clarks, all physicians, and followed by a line of four more John Clarks, equally direct, also all physicians, — covering a period of more than a century and a half, and including seven generations of the same name.

AUTHORITIES. — Boston News-letters, 1859, December 10, 19; 1861, Letter, 1728, December 12. T. January 28. T. Hutchinson, History of Massachusetts Bay, ii. 175, 235, 237, 250, 259, 266, 271. New England Journal, 1728, December 9. C. Robbins, History of the Second Church in Boston, 236. J. Savage,

Genealogical Dictionary, i. 396, 397. E. Washburn, Historical Sketches of Leicester, 9, 11. W. H. Whitmore, Massachusetts Civil List, 50-53, 64, 71, 126. S. Sewall, Letter-Book; and in Massachusetts Historical Society's Collections, xlvi. 393. J. Thacher, American Medical Biography, i. 223.

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## NATHANIEL ROGERS.

Born 1669-70, died 1723, aged 53.

REV. NATHANIEL ROGERS, M. A., born at Ipswich, Massachusetts, 22 February, 1669-70, was youngest son of President John Rogers, H. U. 1649.

October 1, 1684, he was chosen one of the scholars of the house.

After two years' trial service he was ordained at Portsmouth, New Hampshire, 3 May, 1699, as successor of Joshua Moody, H. U. 1653.

In the last of October, 1704, the house in which he lived was destroyed by fire in the night, with most of the furniture. Mrs. Rogers's mother, Mrs. Ellison, or Elatson, who had become a widow a second time, and was living with Rogers, was so burnt that she survived but a few weeks. Rogers's daughter Elizabeth, seventeen months old, and a negro woman, perished in the flames.

The selectmen, 4 November, 1704, agreed to give Rogers eight pounds a year for house rent till such time as he should be otherwise provided for. April 29, 1705, the town voted to assist him in building a house upon his own land, and to give him one hundred and fifty pounds if he would relinquish all demands which he might have for house-hire in consequence of the former vote. To this he assented, and also to a vote to divide the principal part of the twelve acres of the glebe, which had been given for

a parsonage in 1640, and adjoined the parsonage-house, into lots, and lease them for nine hundred and ninety-nine years, and appropriate the income for the support of himself and the ministry.

In 1712, a great excitement grew out of the question of repairing the old meeting-house, then about fifty-eight years old, which stood on the south side of the mill-dam. The majority of the town had voted to build a new house on the northeast corner of the glebe, and it was nearly completed, though a large party was opposed to it. January 7, 1713, the church authorized and directed Rogers, on "the next sabbath come se'nnight, to preach in the new meeting house, and to continue preaching there, as formerly at the old meeting, and to perform all other offices which appertain to his function." The opposition consisted principally of the inhabitants at the south end, of whom Captain John Pickering was the leader. At a town meeting, 9 September, 1713, they chose Pickering, not only moderator, but selectman also. The other selectmen objected because he was one of the assessors. After passing two votes, it is said, tumults and disorders arose, and, at the request of the selectmen, the justices present dissolved the meeting and forbade all further proceedings. Notwithstanding this, Pickering put, and his party carried, several votes, of which he kept the minutes, and entered them on the town record, the town clerk refusing to act; the purport of these votes being, that the old meeting-house is, and shall forever be, the town meeting-house, to be replaced, when no longer tenantable, by another on the same spot, and that the glebe land formerly given by the town for the use of the ministry shall wholly remain to the benefit of the minister who shall officiate in the old meeting-house, or such one as shall be built in that place. A committee was chosen to ascertain if Rogers would preach at the old meeting-house, and in case of his refusal

to procure a minister. Rogers, as was probably anticipated, declined. John Emerson, H. U. 1689, was employed to preach, and they organized what is now known as the South Parish. "In this he acted with the advice and assistance of Dr. Mather, of Boston. Rogers and his church were dissatisfied. An ecclesiastical council was called, which only widened their difference. Mr. Rogers was much disgusted with the conduct of the ministers who gave their advice to the people of the old church. Dr. Mather, on the other hand, blamed Mr. Rogers, and wondered how so good a man should discover so much ill humour. The result of the council is not known."

He continued to preach at the new meeting-house, to what is still known as the North Church and Society, till his death, 3 October, 1723. He was interred in the ancient burial-ground, called the Point of Graves. The inscription on his monumental stone, which has disappeared, was copied by President Ezra Stiles when preaching at Portsmouth in the time of the Revolutionary War, and is printed in the Massachusetts Historical Society's Collections, x. 49; in the New England Historical and Genealogical Register, v. 316; and in Adams's Annals, 143.

"Hic sepelitur reverendus Nathanael Rogers, A. M.

Jesu Christi minister fidelis ;  
 Prosapiâ studiis evangelii devotâ  
 oriundus ;  
 ingenio, eruditione, integritate,  
 moribusque suavissimis  
 valde ornatus,  
 benevolentix, fidei, pietatis  
 exemplar illustre ;  
 theologiæ consultissimus  
 concionator præclarus  
 Ecclesiæ pastor vigilantissimus ;  
 natus est Ipsvici, 7 mo. Kalendas Martii,  
 MDCLXIX.

In Jesu sinum efflaviv animam  
5to. nonas Octobris,  
MDCCLXXIII.

According to Alden and to the Genealogical Register, Rogers married the widow Sarah Purkis, whose mother was Sarah Pemberton, sister of the Reverend Ebenezer Pemberton, H. U. 1691, and daughter of James Pemberton, of Boston. Children: 1. Nathaniel, 1700, H. U. 1717, physician, died 24 November, 1745; 2. Sarah, married the Reverend Joshua Gee, H. U. 1717, and died in 1730; 3. Elizabeth, burnt to death in 1704; 4. George, of Boston, merchant, married Lydia, sister of Governor Thomas Hutchinson, and died before 20 February, 1748; 5. Elizabeth, married the Reverend John Taylor, of Milton, New Hampshire, H. U. 1721; 6. Mary, married Matthew Livermore, of Portsmouth, New Hampshire; 7. John, died in his fifth year; 8. Daniel, an apothecary in Portsmouth, married Mehitabel, daughter of John Rindge, sister of the mother of Sir John Wentworth, Governor of Nova Scotia; 9. Margaret, died unmarried, in the twenty-second year of her age.

Rogers was repeatedly solicited to publish some of his sermons, but always declined.

He was succeeded by Jabez Fitch, H. U. 1694.

AUTHORITIES — N. Adams, *Annals of Portsmouth*, 114, 120, 121, 129, 143. T. Alden, *Religious Societies of Portsmouth*, 14-17, 34, 35; and in *Massachusetts Historical Society's Collections*, x. 46-49, 66, 67. C. W. Brewster, *Rambles about Portsmouth*, 41, 42, 67, 91. R. F. Lawrence, *New Hampshire Churches*, 120. *New England Historical and Genealogical Register*, v. 315, 325. A. P. Peabody, *Sermons connected with the Reopening of the Church of the South Parish*, 48. J. Savage, *Genealogical Dictionary*, iii. 562, 568. L. Whiting, *Dedication Sermon*, 12, 23.

## JONATHAN MITCHEL.

Born 1667 (?), died 1694-5, aged 27?

JONATHAN MITCHEL, B. A., was son of the Reverend Jonathan Mitchel, H. U. 1647, and Margaret Boradale, who had previously been the wife of the Reverend Thomas Shepard.

June 29, 1687, Mitchel received a payment as "one of the scholars of the house." He died, without children, 14 and was buried 16 March, 1694-5, in a snow-storm. He left a widow, Hannah, who married Colonel Edmund Goffe. She was daughter of Simon Lynde, and had been wife of John Bigg, of Boston.

A manuscript copy of the College Laws of 1655 was presented to the library of the Massachusetts Historical Society in 1799 by "John Pinchon, of Salem," which evidently was given to Mitchel when he entered college, as at the end is written "Admittatur Jonathan Mitchellus in collegiū Harvardinū. 22. 8. 1683. Jn<sup>o</sup> Rogers. Prses. Samuel Andrew [Socius]." These laws, with memoranda by Samuel Abbott Green, M. D., H. U. 1851, are printed in the Proceedings, Vol. XIV. pp. 206-215.

AUTHORITIES. — Boston Daily Advertiser, 1876, February 11. L. R. Paige, History of Cambridge, 610. J. Savage, Genealogical Dictionary, iii. 220. S. Sewall, Manuscript Di-

ary; and in Massachusetts Historical Society's Collections, xlv. 309; and New England Historical and Genealogical Register, vi. 75.

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 DANIEL BREWER.

Born 1669, died 1733, aged 64.

REV. DANIEL BREWER, M. A., of Springfield, Massachusetts, was born 7 February, 1669, and died 5 Novem-

ber, 1733. He was son of Daniel Brewer of Roxbury, Massachusetts, whose wife was Hannah, daughter of Isaac Morrill.

November 30, 1693, the inhabitants of Springfield voted "to send Captain Thomas Colton, and Sergeant Luke Hitchcock to the Bay, for the procuring a minister, to preach the word of God to this town; and that they apply themselves to the Rev'd the President of the College, Mr. Increase Mather, and the rest of the Reverend elders in Boston, for their help for the obtaining a minister that may promote conversion work among" them. In January, 1693-4, the town "voted to give Mr. Daniel Brewer Invitation to Carry on the worke of the Gospel" among them. He answered that, provided the town "were unanimous, he was Inclivable to Compliance w<sup>th</sup> the town's proffer, and that in order to continuance w<sup>th</sup>" them, "if he shal further find God leading him so to do." The town then appointed a committee "to declare to Mr. Daniel Brewer, in the name of the town, the town's good resentment of Mr. Daniel Brewer his answer to the town's invitation and to give him thanks for the same." They "voted £70 this year, and if he settle £80 pr annum, and the use of the ministry house and land; also to give him £100, within the term of six or seven years, over and above his yearly salary, to enable him, for further settlement, as he shal see Cause." In 1717, they added five pounds to his original salary, for three years; and in 1718, fifteen pounds for that year. He was ordained pastor and teacher, 16 May, 1694, as successor of Pelatiah Glover, and was succeeded by Robert Breck, H. U. 1730.

August 23, 1699, Brewer married Katherine, oldest daughter of the Reverend Nathaniel Chauncy, of Hatfield, H. U. 1661. She was born in Windsor, Connecticut, 12 January, 1675-6, and died 15 May, 1754. They had: 1. Nathaniel, deacon of the church in Springfield, who



died 11 March, 1796, aged 85; 2. Daniel, H. U. 1727, died 1733, aged 27; 3. Isaac; 4. Charles, died 19 March, 1793, aged 76; 5. Katherine, married William Pynchon, of Springfield; 6. Abigail, who married, first, Thomas Merrick, and second, John Mann; 7. Eunice, who married, 28 April, 1736, her father's successor, the Reverend Robert Breck.

## WORKS.

1. Gods | Help to be Sought in Time of | War | with | a Due Sense of the Vanity | of what | Help Man can afford: | Shewed at Springfield, March 26, 1724. || Boston. 1724. 8vo. pp. 19. *M, P.*

2. Two Letters, dated June 7, 1708, and January, 16, 1710-1, addressed to Nathaniel Chauncy, Y. C. 1702, and printed by Fowler, pp. 275-277. In the latter he writes: "I understood by brother Isaac that your old companion, the headache, follows you pretty close. If I were to say any thing in your case, it would be this, you are I think to blame for being so shy and so loth to come to a wigglewedy. If Timothy might 'drink no longer water, but a little wine for his stomach's sake and his often infirmities,' I can give no reason why it may not be as lawful to wear no longer your own hair, but a *little wigg* for your head's sake and your often infirmities. Thereof and thereby peoples might as well have blamed him for intemperance as you for pride in such a case."

AUTHORITIES. — American Quarterly Register, x. 383, 398. G. Bliss, Address at the Opening of the Town Hall, 35, 39. R. Breck, Century Sermon, 16 October, 1775, 24. B. W. Dwight, History of the Descendants of Elder John Strong, ii. 1280. W. C. Fowler, Memorials of the Chaunceys, 92, 196, 275-277. History of Hadley, 460. Massachusetts Archives, xi. 77, 112, 196. New England Historical and Genealogical Register, xx. 244. J. Savage, Genealogical Dictionary, i. 243. W. B. Sprague, Historical Discourse in 1824, 26, 51.

## TIMOTHY STEVENS.

Born 1666, died 1726, aged 60.

REV. TIMOTHY STEVENS, M. A., born 28 January, 1666, was son of Timothy Stevens, of Roxbury, Massachusetts, whose wife was Sarah, probably oldest daughter of Tobias Davis. He is probably the Mr. Stevens who, while teaching a school at Northampton, was invited, in May, 1690, to engage in the ministry at Suffield, Connecticut. He moved to Glastenbury 15 April, 1692, and began to preach on the 17th, received a call 27 July of the same year, was ordained the first minister in October, 1693, which was as soon as the completion of the meeting-house would allow, and died 14 April, 1726.

In 1692 he had sixty pounds current money. If he remained, the town was to give "him a good home lot, build him a suitable house, and give him five acres of meadow land and one hundred and fifty acres of undivided land." In addition to this, John Hollister gave him two acres Rockie Hill meadow; Mr. Treat, two acres of meadow adjoining; Ephraim Goodrich, one acre of meadow; Joseph Hill, another acre; Jonathan Smith, half an acre of meadow; John Hubbard, an acre; Samuel Smith, part of an orchard, or two acres of meadow; and Thomas Hale and William Wickham, five pounds each, and Thomas Brewer, forty shillings current pay. The next year, 1693, the town voted to add ten pounds annually to his salary after five years; in 1694, to build "a girt dwelling house 40 feet by 20, with a good stack of chimneys, — Mr. S. finding nails and glass." In 1696, "every man that hath a team shall bring Mr. S. two loads of wood annually." In 1698, the wood was furnished for £7 10s. In 1707, "those who have teams, to bring

wood; those who have not, to cut"; and in 1708, "men who do not comply with the above to pay 2s 6d for a man, and 5s for a team." In 1711, also in 1712, he had one hundred cords paid for "at 2s. 6d., those who fail, fined 3s."; and in 1713, "Wood as last year except allowing only 2s a load." From 1714 to 1717 he had one hundred pounds annually, instead of seventy pounds; and in 1715 the town charged him two shillings more a bushel for wheat paid on his salary than they allowed for it in taxes, and one shilling a bushel more for corn and rye. These citations, selected from the votes printed by Chapin respecting Stevens's salary during his ministry, throw light, not only on Stevens's financial relations to his parish, but also on the ministerial customs of the time.

No records of Stevens's ministry are preserved. "He seems to have been a quiet, discreet, peace-loving man, faithful in his office, but not specially energetic in those departments not immediately connected with his profession. . . . It certainly required no little equanimity of mind and spirit not to be disturbed" at the payment of his salary as made in 1715; but the records "furnish no account of complaint or remonstrance on his part. He seems to have permitted the people to pay him what, and when, and as they pleased. Nor does he seem to have suffered in the end by so doing, if we may judge from the extent of his property and possession. The parsonage, so called, near the meeting-house, with several acres of land in the vicinity, a considerable tract on the meadows, four hundred acres at Red Hill, and one hundred and fifty acres adjoining Middletown bounds, and one hundred acres at Diamond Pond, was the list of his real estate." His successor in the ministry was Ashbel Woodbridge, Y. C. 1724.

May 17, 1694, Stevens married (1.) Eunice Chester, born 17 May, 1668, it being his birthday. She was a

daughter of John and Sarah (Welles) Chester, of Wethersfield, Connecticut, and died 16 June, 1698. Children: Timothy, born 23 March, died 1 April, 1695; Sarah, 19 March, 1696, died 25 September, 1717; John, 4, died 27 June, 1698.

May 19, 1701, Stevens married (2.) at Cambridge, Massachusetts, Alice, daughter of Joseph Cooke, of Cambridge, H. U. 1661, widow of the Reverend John Whiting, H. U. 1685, who was killed by the Indians at Lancaster, Massachusetts, 17 September, 1677. Children: John, born 13 September, 1702, died 30 August, 1717; Eunice, 14, died 19 September, 1704; Martha, 6 September, 1705, died 7 November, 1717; twin sons, 8 September, 1707, died the night following; Timothy, 9 July, 1709; Joseph, 15 August, 1711; Benjamin, March, 1714.

AUTHORITIES. — A. B. Chapin, Paige, History of Cambridge, 514. Glastonbury for Two Hundred Years, Roxbury Records. J. Savage, Genealogical Dictionary, i. 448; iv. 189, 519. H. A. Sykes, Address at the C. Herrick, Letter, 1860, August 8. 150th Anniversary of B. Ruggles's New England Historical and Genealogical Register, xxii. 339. L. R. Decease, 44.

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## NATHANIEL WELCH.

Born 1665, died 1689, aged 23.

NATHANIEL WELCH, born "Sept. 9 (10), 1665," was the first preacher at Enfield, but it does not appear that he was ever ordained. The Enfield record says: "Mr. Nathaniel Welch died July 10, 1689, aged about 23. He was the ninth child of Thomas and Elizabeth (Upham) Welsh of Charlestown," Massachusetts. At that time Enfield, not being annexed to Connecticut till 1752, was under the jurisdiction of Massachusetts.

AUTHORITIES. — J. W. Barber, Connecticut Historical Collections, 83. Contributions to the Ecclesiastical History of Connecticut, 383. S. Judd, Letter, 1848, May 8. Savage, Genealogical Dictionary, iv. 455. T. B. Wyman, Genealogies and Estates of Charlestown, ii. 1006.

## JOSEPH DASSET.

Born 1666, died 1693, aged 26.

JOSEPH DASSET, M. A., born 14 October, 1666, was son of John Dasset, of Braintree, whose wife was a Flynt. At a meeting of the Corporation, 23 March, 1684-5, it was "Ordered y<sup>t</sup> Dasset be appoynted a Wayter at the schollars table when the present Waiter shall lay down his place." He was a schoolmaster in Boston. He died "much lamented," says Sewall, and was buried 23 July, 1693. He was probably a cousin of his classmate, Newman. He was succeeded in his school by Peter Burr, H. U. 1690.

AUTHORITIES. — J. Cotton, Manuscript Diary (Brooks's copy), 47. Harvard College Corporation Records, i. 67. Massachusetts Historical Society, Collections, xiv. 86. J. Savage, Genealogical Dictionary, ii. 11. S. Sewall, Manuscript Diary; and in Massachusetts Historical Society's Collections, xlv. 380; and New England Historical and Genealogical Register, vi. 75.

## HENRY NEWMAN.

Born 1670.

HENRY NEWMAN, M. A., born 10 November, 1670, was son of the Reverend Noah Newman, of Rehoboth, and his wife, Joanna Flynt, daughter of the Reverend

Henry Flynt, of Braintree. He was probably cousin of his classmate Dasset.

His name appears among the non-resident proprietors of Rehoboth, 7 February, 1689.

He was librarian of the College from 1690 to 1693. There is a memorandum that he was paid, 3 September, 1691, three pounds for his services as library keeper. June 11, 1694, "Mr. Newman's proposal about procuring the College arms at Bilboa is left to the President's consideration and determination." July 20, 1694, "Cash p<sup>d</sup> Mr. Henry Newman £5 pr order of the Corporation to procure the Colledge arms to be cut in Freestone or in marble."

April 27, 1695, "Memd<sup>m</sup> Mr. Henry Newman bought with the produce of £5 del<sup>d</sup> him to procure the Colledg Arms, 27 cane joynts,—cost him in Barbados 4s. 6d. pr. ps., whereof he sold 3; the rest are in Mr. Mico's warehouse.

"Cash rec<sup>d</sup> for 6 of s<sup>d</sup> cane joynts, sold Mr.

Winslow, at 6s. per ps. £1. 16.

"More rec<sup>d</sup> of Mr. Newman for 3 that he sold for 20s. & 4 to ball. his acc<sup>t</sup> 1. 4.

"Cash rec<sup>d</sup> 17<sup>th</sup> June, 1696, for the rest of them, being short, scabby, & of no Substance, whereof 16 to Mr. Jacklin for 36s.

2.  
£5. 00."

Newman went to London, where, early in 1707, he was exerting himself for Harvard College and its library. A letter from him dated London, 7 June, 1707, is printed in the New England Historical and Genealogical Register, v. 59, 60.

In 1709, the Corporation of Harvard College appointed him their agent, and remitted forty pounds sterling for the prosecution of their rights to Edward Hopkins's legacy, bequeathed fifty years before. A favorable decree in chan-

cery was obtained in March, 1712-13, and the principal and accrued interest, amounting to eight hundred pounds sterling, was laid out in the purchase of land, to which the name of Hopkinton was given in honor of the donor.

Newman had been directed to make inquiries respecting Sir Robert Thorner's legacy. In a letter to President Leverett, dated 26 June, 1710, after acknowledging the full satisfaction he had received from the trustees on that subject, he adds: "Mr. Thomas Hollis, one of the trustees, at the Cross Daggers, in Little Minories, desires his will may be inquired for after his decease." This appears to be the first intimation of the beneficent purposes of the first of the six Hollises, whose names are identified with the prosperity of the College.

A letter from Newman to his uncle, Henry Flynt, H. U. 1693, Tutor in the College, dated Middle Temple, 10 September, 1723, is published in the Collections of the Massachusetts Historical Society, vi. 118. The following extract relates to the College:—

"Dear Sir,—

"In compliance with your desire, I bespoke a copy of the statutes of the University of Cambridge, &c. and thought I had obtained a great curiosity; but when I came to see what popish stuff they consist of, I could not but applaud the prudence of the university, in not letting them be made public; and if I had known either the emptiness of them, or the expense of transcribing them, which came to £2 17 0 beside paper and binding, I should not have sought after them, but upon a more positive command than I had. Such as they are, I desire our college corporation will be pleased to accept them, and also the printed extract of the statutes of the University of Oxford, wherein, perhaps, some useful hints may be found for improving your discipline, if it wants improvement.

"These are packed up in a box sent to Mr. Dudley,

and with them the 3d and 4th volumes of Brandt's History of Reformation, and the 1st volume of Saurin's Dissertations on the Old and New Testament, which our old benefactor, Mr. Chamberlayne, presented in quires to the college library; and I desire you, or Mr. President Leverett, would please to signify the receipt of them, with thanks to the benefactor.

"I used formerly to present you with the binding of these benefactions that came to my hands in quires, but as they happen oftener than heretofore, which I wish they may continue to do, I hope you will not take it amiss, if I, for the future, charge the college with such articles as they occur.

"The binding of Brandt's History of Reformation, in 2 volumes, large folio, lettered, cost 4/6 each £0. 9. 0.

"Binding 1st vol. of Saurins Disserta. folio, 0. 3. 6.

"½ of the petty charges of the box sent to Mr. Dudley, custom-house fees, &c. the college books being two of the six folios contained in the box 0. 3. 4.  
£0. 15. 10."

In 1710, when Sir William Ashurst refused to take the Massachusetts agency in England, he recommended Jeremiah Dummer, H. U. 1699. Hutchinson says that Dummer "was not, at that time, acceptable to Mr. Dudley, and, in a message to the assembly, he advised them to chuse Henry Newman, a New-England man, then in London also, a person of great probity, who had lived some years in the duke of Somerset's family, and who afterwards was secretary to the society for promoting christian knowledge; but the choice fell upon Mr. Dummer." Newman was for many years the agent of New Hampshire.

Bouton prints a letter written by him, 8 August, 1726,



to the "Lords Comm<sup>rs</sup> of Trade and Plantations," upon "the encroachment of the Massachusetts Province, by selling, granting and laying out great quantities of land near the centre of the Province of New Hampshire, at a place called Pennecook." He asks for a suspension of "all grants of land on or near the boundaries in dispute, till his Majesty's pleasure therein shall be known" respecting a Memorial lodged by him some time before in the Council Office, "requesting that the boundaries of these Provinces may be settled, so as to prevent any future disputes between their respective governments."

In 1727, when John Checkley went to England to take orders with a view to being established at the Episcopal Church at Marblehead, Massachusetts, the two ministers of Marblehead, John Barnard, H. U. 1700, and Edward Holyoke, H. U. 1705, the latter afterward President of Harvard College, wrote "to Dr. Gibson, then Bishop of London, if possible, to prevent so troublesome a man coming among" them. Barnard says he "sent it unsealed, enclosed in another, to Mr. Henry Newman, a very worthy gentleman, whom I knew in England, desiring him, if he approved of it, to seal it and deliver it to his lordship, but if not, to destroy it. Mr. Newman wrote me word that he not only highly approved it himself; but his lordship, when he had read it, expressed himself as greatly pleased with it." The result was, "Our town, and the churches of this Province, through the favor of God, got rid of a turbulent, vexatious and persecuting-spirited Non-juror. Blessed be God for his kind dealings with us! I have the copy of the letter by me."

Turell says, Newman "saw cause to conform to the Established Church; but he ever cherished and exprest a warm and generous Love and Regard for his Country, the Churches and Colleges here, and sought their Prosperity and flourishing. This appears by Scores of Letters to Mr. *Colman* and *others*."

Newman is starred on the Triennial Catalogue as early as 1745, but appears to have been living in 1748. It is possible, but not very probable, that the Gentleman's Magazine refers to him when it states, died "July 7, 1743. At *Wandsworth, Surrey*, Mr. *Newman*, reputed worth 20,000*l.*"

## WORKS.

1. *Ut Fluctus fluctum, sic annus annum trudit.* | News from the Stars. | — | An | Almanack | Containing an Account of the Cœlestial Mo- | tions, Aspects, &c. for the Year of | the Christian Empire, 1691. |

|       |                               |       |
|-------|-------------------------------|-------|
|       | Years                         |       |
| And { | Of the World,                 | 5640. |
|       | Since the Floud,              | 3984. |
|       | Suffering of Christ,          | 1658. |
|       | Planting Massach. Colony,     | 63.   |
|       | Founding of Harvard Colledge, | 49.   |
|       | From Leap Year,               | 3.    |

Whose Vulgar Notes be,

|                |       |                     |    |
|----------------|-------|---------------------|----|
| Cycle of the ● | 1. }  | { Dominic. Let.     | D. |
| Epact.         | 11. } | { Roman Indict.     | 14 |
| Cycle of the ☉ | 20. } | { Number of Direct. | 22 |

Respecting the Meridian of Boston, in New- | England, whose Latitude is 42 d. 30. min. | Longitude, 315. Deg. || Printed by R. Pierce for Benjamin Harris at the London Coffee-House in Boston, 1691. 12mo. pp. 23. *M.*

2. The London Philosophical Transactions, xxxii. 33; and Abridged, vii. 601, contains, "The way of proceeding in the Small Pox inoculated in New-England. — Communicated by Henry Newman, Esq; of the Middle Temple." *H.*

**AUTHORITIES.** — J. Barnard, in Historical Society, Collections, vi. 118; xxv. 229; and Proceedings, vi. 352, 353. L. Bliss, History of Rehoboth, 57, 129. N. Bouton, History of Concord, 82. Gentleman's Magazine, xiii. 389. T. Hutchinson, History of Massachusetts Bay, ii. 187. Massachusetts Historical Society, Collections, vi. 118; xxv. 229; and Proceedings, vi. 352, 353. J. Quincy, History of Harvard University, i. 205, 231, 383, 474. J. Savage, Genealogical Dictionary, iii. 275. E. Turell, Life and Character of B. Colman, 146.

## JOSIAH DWIGHT.

Born 1671, died 1748, aged 77.

REV. JOSIAH DWIGHT, M. A., took his second degree in 1720. He was born at Dedham, Massachusetts, 8 February, 1670-1, son of Timothy Dwight and Anna Flynt of Braintree, who was the third of his six wives. About 1690 he was ordained over the newly-formed church in Woodstock, then under the jurisdiction of Massachusetts, the ordination being the first within the present county of Windham. In the autumn of 1695, it was agreed to pay him a salary of sixty pounds a year. May 6, 1696, he gave a receipt in full for his salary and services to that date. But in 1706, it was voted to grant him "ten acres of land instead of ten pounds arrearages." At a town meeting, 23 December, 1708, complaint was made that the *borderers* (or those living on the outskirts of the town) neglect to pay a suitable proportion to his "salary, though they frequent the house of God and have nowhere else to repair unto for the same," and it was voted that "an obligation be drawn up and carried by a committee, both in Mashomoquet and Killingly, to subscribe unto what they will pay" for his "present salary; and such as shall not subscribe, or shall continue without paying the same, shall be complained of to The Authority of Connecticut." "A committee was annually chosen to take the subscriptions of the borderers; but the amount raised in all ways proved to be so moderate for the supply of his actual wants, that a weekly Sabbath contribution was called for, 'which money so collected from strangers and others should belong to Mr. Dwight without relation to his salary.'"

After the meeting-house, which had been voted in 1693, was completed, and everything arranged harmoniously, "a

great uneasiness was found to exist in the church of Woodstock concerning their pastor." He had evidently been much straitened by the tightness of the money market in his own household affairs. In 1721, "the town, though complaining of great poverty and scarcity, yet being willing to do what they could for their minister, ordered that a quarterly collection be taken for him on the Sabbath." In May, 1723, "they take the fact into serious consideration, that Mr. Dwight had continued with them upwards of 30 years, in the work of the ministry, on an annual salary of 60 pounds, which he complains is insufficient for his honorable support, and are of opinion that the great stroke of husbandry under his management takes up much of his time and thought, and therefore grant that 75 pounds be assessed for him." And they desired the selectmen to acquaint him with this vote, and to "instruct him, moreover, to devote himself more especially to his sacred functions—that they may be encouraged by his vigorous performances for the future, either to continue this sum or to enlarge it."

But, in spite of the increased salary and the accompanying admonition, the uneasiness was not allayed. He doubtless thought it unreasonable to take part of his pay in land, and then be blamed for tilling it, and indulged probably in some hasty forms of expression, to which he is said to have been at times addicted. The people, at any rate, assumed a more angry and bitter tone than before, and openly accused him of avariciousness, dishonest dealings in wild lands in Killingly, and a "heterodox leaning towards the Saybrook platform of Connecticut, while the church stood squarely on the Cambridge platform of Massachusetts." After three years of unmitigated contention he became thoroughly dispirited, and felt so unfitted for any longer discharge of pulpit and parochial duties among such a fault-finding people, that he asked for a dis-

mission from any further ministerial service to them. A town meeting was at once called to "express their minds relating to dismissing" him "from his charge in the place to a sedate and quiet life; or whether it will be for the interest of religion and the comfort of the town to continue him in his office."

At this meeting, which was held on the 30th of August, 1726, the town declared that "the existing dissatisfaction was a matter of much grief and anxiety, but that people had reason to be dissatisfied—there being some articles in" his "conduct that had been exceptionable and deeply grievous to the public, and that, in their opinion, with a Christian spirit on both sides, accommodation might still be made; but if not, that the matter be referred to a council of churches." He replied that "he had stood it out in wants and wars, and diversity of words with them for thirty-six years, but would not now do anything rashly, like Jonah, to displease Him in whom were all his ways, and so would leave with them to discourage or encourage his going or staying, though it seemed not desirable on either side that the parting should be in such a ruffle." He owned that, "had he his choice, it would be to finish his life and labors in that place, where he had so often brought the meeting-house and burying-ground, which were in such strict neighborhood, still closer together in his thoughts; and he hoped in the future, by the help of God, having seen the end of persecution, to engage his few remaining moments in such contemplation and apprehension of the inexpressible and inconceivable eternity, as to make not only the burdens of his peregrinations, but even the whole compass of time itself, shrink to the lowest point or nothing." On the final putting of the vote, "whether it would be for the glory of God, the interests of religion and the peace and comfort of the town, that the labors of Mr. Dwight should be continued further

among them," the vote was given by the strong majority of sixty to one in the negative, beside one vote cast as neutral.

It is not surprising that after this he declined to join with them in a day of fasting and prayer, and to refer the matter to a council. His dismissal occurred 3 September, 1726, after a pastorate among them of more than thirty-six years. So much surprise and dissatisfaction were expressed in neighboring towns at the treatment shown to him, that he was induced to consent to refer the whole matter to the decision of a council of six churches, convened for the purpose, in November, 1727. Various accusations were brought against him, none of which seem to have been proved. While denying any and all charges of dishonesty and avariciousness, he made a written acknowledgment of rashness of speech in some cases, and of want of meekness at times, under the provocations that he had encountered.

Robert Coit Learned says that, after Dwight's dismissal from Woodstock, he "went to Pomfret to worship, but his former parishioners interfered to bar him from the Lord's table. At length, in 1729, a council so far healed the wound, that on some acknowledgment of rashness Mr. Dwight was restored to fellowship in Woodstock Church." But Benjamin Woodbridge Dwight says he "went to Thompson, to reside." And Learned says: "A while after, on invitation," he "returned to his native town, and was installed June 4, 1735, over the New" or Third Church at the Clapboardtrees precinct or parish in Dedham, "formed on the day of his installation."

Dwight was supposed by his contemporaries to be a man of good natural abilities and considerable attainments in ancient learning. He was well versed in old school divinity, and was respected by the more enlightened as a scholar and a gentleman. But his language was often sin-

gularly quaint, and his judgment was not always wise. His peculiarities increased in his old age. These and other causes producing dissatisfaction, he requested a dismissal, which was granted, 20 May, 1743. The terms were, that he should receive a "generous grant of fifty pounds, and that a number of respectable individuals should, on his removal, accompany him as far as Thompson," Connecticut. He returned to that part of Killingly which now constitutes Thompson, where his son-in-law, Marston Cabot, was settled, and died there in 1748.

He was succeeded in the ministry at Woodstock by Amos Throop, H. U. 1721, and at Dedham by Andrew Tyler, H. U. 1738.

December 4, 1695, he married Mary, born 1677-8, daughter of Colonel Samuel Partridge, of Hatfield, and Mehitable, daughter of John Crow, of Hartford. Children: 1. Anna, born 10 October, 1697, married the Reverend James Wetmore, of Rye, New York, Y. C. 1714, and died 28 February, 1771; 2. John, 7 November, 1698, a farmer in Woodstock, died in 1753; 3. Flynt, 19 July, 1704, H. U. 1724, died in 1745; 4. Ruth, married John Wetmore; 5. Dorothy, born about 1702, married, 29 April, 1724, Captain Penuel Child (or Childs), of Thompson, and for a second husband, 24 November, 1761, Robert Goddard, of Sutton, Massachusetts; 6. Mehitable, about 1703, died soon; 7. Mehitable, 2 November, 1705, married, 26 March, 1729, William Southmayd, of Middletown, Connecticut, and died 24 November, 1755; 8. Eunice, 1708, married, 12 December, 1733, Deacon Aaron Lyman, of Belchertown, Massachusetts, and died 28 March, 1760; 9. Mary, 1709, married, 22 July, 1731, the Reverend Marston Cabot, of Thompson, Connecticut, H. U. 1724, and died 3 September, 1775; 10. Elijah, about 1711, died soon; 11. Elijah, about 1713, died soon; 12. Elizabeth, 7 July, 1716, married Jeremiah



Baker, a farmer at Dedham, and died there 17 December, 1794; 13. Theodore, 28 July, 1721, died in 1753.

## WORKS.

An Essay | to Silence the Outcry | That has been made in some Places | against Regular Singing. | In | a Sermon | Preach'd at Framingham. || Boston: Printed for John Eliot, and Sold at his Shop at the South-End of the Town. 1725. sm. 8vo. pp. 1-16. *M, P.*

AUTHORITIES. — [J. P. Dabney], Journals, 1735, December 20. T. Remarks on the Harvard Triennial, Noyes, in American Quarterly Register, viii. 43, 50. J. Savage, Genealogical Dictionary, ii. 85; iii. 366. 11. B. W. Dwight, History of the Descendants of John Dwight, 492, 541. N. Goodwin, Genealogical Notes, 40, 41. S. Judd, and L. M. Boltwood, History of Hadley, 550. T. Thacher, Sermon, January 11, 1801, 13, 14. J. White, Centennial Discourses, 4, 7-11. A. Woodward, in New England Historical and Genealogical Register, ix. 355. R. C. Learned, in the Congregational Quarterly, iii. 349. H. Mann, Historical Annals of Dedham, 26, 86, 110, 127. Massachusetts House 117, 123. E. Worthington, History of Dedham,

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## SETH SHOVE.

Born 1667, died 1735, aged 68.

REV. SETH SHOVE, M. A., of Danbury, Connecticut, born 10 December, 1667, was second son and third child of the Reverend George Shove, of Taunton, Massachusetts, by his first wife, Hopestill, daughter of the Reverend Samuel Newman, of Rehoboth, compiler of Newman's Concordance, which is said to have been written by the light of burning pine-knots.

July 15, 1687, Judge Sewall, speaking of him as "an orphan" to John Richardson, of Newbury, H. U. 1666, with a view to his becoming a teacher there, says: "I am apt to think such an exercise may be an advantage to his



studies, especially respecting the tongues, as much as if he should live at Cambridge these three years, which doubt he will not find convenience for. He has Liv'd in our house, Sundry years and have found him a person of sobriety and Commendable behavior, and I hope going abroad will benefit him upon that account and qualify that modesty, or whatever it be, that might be a hinderance to good manners."

Again Judge Sewall says: "June 24, 1690. Writt to Mr. Seth Shove to come and Comēnce, if my Letter rec<sup>d</sup> y<sup>s</sup> Week. I would be at y<sup>e</sup> charge."

"Nov. 13, 1690. If you have warn'd y<sup>e</sup> Selectmen to provide themselves of another Schoolmaster, send me word of it, and y<sup>e</sup> time by y<sup>e</sup> first conveyance: If you have not yet done it, I would have you forbear doing it, till you hear further from me. Bec. I have an Intimation, as if Yarm<sup>o</sup> people are universally desirous of injoying Mr. Jn<sup>o</sup> Cotton of Plim<sup>o</sup> who suplied them in Mr. Thorntons absence. I have it only from one hand; and no notice from Mr. Thornton. If it prove so, I would not have you be discouraged; the Lord I hope will fit you for his work and call you to it in y<sup>e</sup> most convenient time and place."

According to Coffin, "1691, May 13th. The town" of Newbury "grants Mr. Seth Shove thirty pounds for the year ensuing, provided he will be our schoolmaster and so forth as followeth namely to teach readers free, Latin scholars sixpence per week, writers and cypherers fourpence per week, to keep the school one third part of the year at the middle of the new towne, one third part at the school house, and the other third part about middle way between the meeting house and oldtown ferry."

Sewall, noticing the death of Samuel Toppan of small-pox, at Newbury, 25 August, 1691, writes: "No minister with him. Mr. Shove pray'd not with him at all, went

not to him till was left dying; suppose might be afraid of 's School."

November 7, 1691, Mr. Shove set out for Marlborough on his way to Simsbury, Connecticut, where he began to preach as successor to Edward Tompson, H. U. 1684, and in the following winter the town gave him a formal call to settle in the ministry, which he accepted. But the records do not show that he was ever ordained over the society, though he continued to preach till 1694 or 1695.

September 10, 1692, he writes to Sewall from Simsbury: "The Feav: and Ag: seized me July y<sup>e</sup>: 30th: & has not left me yet; have been handled very moderately yet not a little weakened by reason of my extream sweating: Was detained at home 3 Sabb: dayes. Had about a weeks Intermis[sion]. . . . Hope God will still goe forth with our Armies, succeed y<sup>m</sup>: and grant them their desire upon y<sup>r</sup> Enemies y<sup>t</sup> y<sup>e</sup> Praise waiting in Sion may be given him." Alluding to the trials for witchcraft, at which Sewall had been one of the judges, he says: "Am very glad y<sup>t</sup> any more of those wicked Instruments of Satan are found out. Hope y<sup>r</sup> will a spirit of Judgment be given to such as sit in Judgment; further Discovery made and Deliverance appear for y<sup>e</sup> miserably afflicted. . . .

"S<sup>r</sup>: I cannot be unmindful of all your Kindnesses to me. I intended in way of Return for y<sup>e</sup> Last to have sent you a Barrll. or 2 of Flower, but cannot find above a Bushl: or 2 of clear Winter Wheat through out y<sup>e</sup> whole Town. Hope to have some of my own growing next year. I hope (through Gods blessing) I shall live (though poor) yet comfortable & contented Life. The People are unanimously desirous y<sup>t</sup> I would settle among y<sup>m</sup>."

Robbins, in his Century Sermon at Danbury, in 1801, says: "The first minister in this town was the Rev. Seth Shove, a very pious and worthy man, who was very successful in his exertions for the promotion of peace, virtue

and true religion: so that the general peace and union in his time are proverbial to this day. He was ordained in the year 1696." Baylies and Sprague say he was ordained 13 October, 1697. To this day it is said to be a favorite proverb in Danbury, "It was not so in Mr. Shove's day, when all things went well."

Barber prints the following inscription on his monument in Danbury: "Here lyes buried the body of the Revd. Mr. Seth Shove, y<sup>e</sup> Pious and Faithful Pastor of y<sup>e</sup> Church in Danbury 39 years, who died Oct. 3d, Anno Domini 1735, Ætatis suæ 68."

He left a widow and eight children.

AUTHORITIES. — F. Baylies, Historical Memoir of Plymouth, iv. 78. J. W. Barber, Connecticut Historical Collections, 370. Boston News-Letter, 1735, November 6. J. Coffin, Sketch of the History of Newbury, 156. Contributions to the Ecclesiastical History of Connecticut, 156. W. Cothren, History of Ancient Woodbury, 137. S. H. Emery, Ministry of Taunton, i. 173–176; ii. 1. New England Historical and Genealogical Register, vi. 72, 73; xviii. 69. N. E. Phelps, History of Simsbury, 32. J. Savage, Genealogical Dictionary, iv. 90. S. Sewall, Manuscripts. W. B. Sprague, Annals of the American Pulpit, i. 116. B. Trumbull, History of Connecticut, i. 494; ii. 531.

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## 1688.

There were no Graduates this year.

CLASS OF 1689.

James Allen,  
Samuel Moody,  
William Payne,  
Addington Davenport,  
John Haynes,  
William Partridge,  
Richard Whittingham,

John Emerson,  
John Sparhawk,  
Benjamin Marston,  
John Eveleth,  
Benjamin Pierpont,  
John Hancock,  
Thomas Swan.

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QUÆSTIONES

*Pro Modulo*

DISCUTIENDÆ

*Sub Clarissimo Pariter ac Reverendissimo  
D. CRESCENTIO MATHERO,*

*Collegii Harvardini quod est Cantabrigiæ, Apud Nov-  
Anglos PRÆSIDE quam maxime literato.*

IN COMITIIS PER INCEPTORES  
IN ARTIBUS

*Die Sexto Quintilis M DC XC II.*

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*His Antecedit Oratio Salutatoria.*

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**A***N voluntas semper sequatur ultimum Dictamen Intellectus?*  
 Affirmat Respondens *JACOBUS ALLEN.*

*An Detur in Deo Scientia media?*  
 Negat Respondens *SAMUEL MOODÆUS.*

*An Dominium Temporale fundetur in Gratia?*  
 Negat Respondens *JOHANNES EMERSONUS.*

*An Bona Intentio sufficiat ad Bonitatem Actionis?*  
 Negat Respondens *JOHANNES SPARHAWK.*

*An Cogitatio sit ipsa essentia Animæ?*  
 Negat Respondens *BENJAMIN PIERPONT.*

*An Cognitio Angelorum sit Discursiva?*  
 Affirmat Respondens *JOHANNES HANCOCK.*

*His Accedit Oratio Valedictoria.*

JAMES ALLEN.

Born 1670, died before 1698.

JAMES ALLEN, M. A., son of the Reverend James Allen, an ejected minister, of Boston, by his second wife, Elizabeth, widow of John Endicott, and daughter of Jeremiah Houchin, was born 24 August, 1670. John Dunton, in his *Life and Errors*, published in 1705, mentions

his visit to th<sup>e</sup> father, and says, "his son was an eminent minister here in England, and deceased at Northampton." He was starred in Mather's *Magnalia*, and in the *Triennial Catalogue of 1700*. The *Interleaved Triennial of Gilman, H. U. 1724*, has "went to England." A clergyman of the same name died at Salisbury, Massachusetts, 3 March, 1695-6, in the thirty-seventh year of his age, if the inscription from his gravestone is correctly printed in the *New England Historical and Genealogical Register*, xiv. 369.

AUTHORITY.—J. Savage, *Genealogical Dictionary*, i. 31.

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## SAMUEL MOODY.

Died 1729, aged 61.

SAMUEL MOODY, M. A., preacher, major, was son of the Reverend Joshua Moody, of Portsmouth, New Hampshire, and Boston, H. U. 1653, but the date of his birth has not been ascertained.

August 27, 1693, the town of Hadley voted to send two messengers to procure a minister; they desired one to come "upon trial for some time." Not long after this, Mr. Samuel Moody, supposed to be this graduate, was preaching there, and, January 11, 1694, a rate was voted to pay him. Almost eleven months afterward, December 3, 1694, the town voted to give him for his services £35 in wheat, peas, and corn. These votes indicate that he preached at Hadley a few months in 1693, and a longer time in 1694. He next preached several years before 1704 at Newcastle, New Hampshire.

"It is said that, about the first of the last century, he preached several years at the Isle of Shoals. His hearers

were mostly fishermen, and he endeavored, as all ministers should, to adapt his discourses to the capacity and understanding of his people. Addressing them once on the occasion of a shipwreck, he inquired, — ‘Supposing, my brethren, any of you should be taken short in the bay, in a North East storm — your hearts trembling with fear — and nothing but death before you — whither would your thoughts turn? — what would you do?’ He paused, and an untutored sailor, whose attention was arrested by the description of a storm at sea, supposing he waited for an answer, replied, ‘Why, in that case, d’ ye see, I should immediately hoist the fore-sail, and scud away for Squam.’ ”

By degrees he left off preaching, and became a military officer. Previous to 1705 he had the command of forty men at St. John’s Fort in Newfoundland. As early as 1709 he was commander of the fort at Casco Bay, Falmouth, then the frontier fort in Maine. In this situation he was in active communication or contention with the Indians for several years. He corresponded with the Jesuit Rale at Norridgewock, and became on several occasions the organ of communication between the Indians and the government. After the cessation of hostilities in Europe, the Indians, seeking peace, sent to him a flag of truce, which resulted in the articles of pacification entered into at Portsmouth, 13 July, 1713. He probably continued at Casco Fort till it was dismantled by order of the government, in 1716. Then he, with the other persons who had occupied the houses ordered to be destroyed, moved to the Neck in Falmouth, now Portland, where was then but one family, named Ingersoll.

July 20, 1716, the Council granted a petition “presented by Capt. Samuel Moody, late Commander of his Majesty’s fort at Casco Bay, praying that he may have liberty to build a small fortification, with stockades at the

town of Falmouth, commonly called Old Casco, about his own house, upon his own land in said town, and that he may furnish the same with arms and ammunition at his own charges for himself and the inhabitants there, being in number fifteen men, beside women and children." He appears to have moved his family to the Neck in 1716. He built his house fronting the beach below King Street, on the spot forming the corner of Fore and Hancock Streets. This for a number of years was the principal house in the town. Here he ever afterward lived, one of the most active, intelligent, and useful of the citizens, who chose him selectman seven years, and placed him in other responsible positions in town. He was also appointed Justice of the Peace by the government, at a time when it was truly a mark of distinction, bestowed as such and not for a fee, and one of the Justices of the Court of Common Pleas for the county, which office he held till his death. He was also appointed one of a delegation sent by the government to demand satisfaction of the Indian chiefs for depredations committed in 1720.

After the depredations at Merry Meeting Bay and on the coast east of the Kennebec River, and the destruction of Brunswick in 1722, he was associated as second in command with Colonel Walton, who was commander-in-chief of the forces on the coast. A quarrel arose between Governor Shute and the House of Representatives. Walton and Moody were summoned by the House to answer to complaints against them. The Governor, though asked to dismiss them from the service, refused. The House threatened to withhold all appropriations for the war. A sort of compromise was effected, by which the two officers were ordered to Boston, where they were examined before the House, and after the departure of Shute were dismissed by the Lieutenant-Governor, William Dummer, without any sufficient reason assigned for it. The principal ground



of the opposition seems to have been that these officers were disposed to obey the instructions of the Governor rather than those of a branch of the Legislature.

The gravestone in Portland contains this inscription: "Here lies interred y<sup>e</sup> body of Samuel Moody, Esq., one of his Majesty's Justices of y<sup>e</sup> Peace and a Justice of y<sup>e</sup> Superior Court of Common Pleas in y<sup>e</sup> County of York, and formerly Major of his Majestys forces in y<sup>e</sup> eastern provinces, who deceased April 5th 1729. in y<sup>e</sup> 52nd year of his age," — the 52d probably being an error for 62d.

April 4, 1695, Moody married Esther, daughter of Nathaniel Green, of Boston, and had, born at Newcastle, Joshua, 11 February, 1695-6, died 27 May, 1696; Joshua, 31 October, 1697, on Sabbath day, at night, H. U. 1716, died 1748; Samuel, 29 October, 1699, on Sabbath day night, between 11 and 12 o'clock, H. U. 1718, died 22 September, 1758; Mary, 16 November, 1701, on Sabbath day night about 11 o'clock, married Edmund Mountfort, and died in 1751.

Probably they had other children, born after moving to Portland.

AUTHORITIES. — S. Judd, and L. M. Boltwood, *History of Hadley*, 326. R. F. Lawrence, *New Hampshire Churches*, 54. Massachusetts Historical Society, *Collections*, xxii. 303. C. C. P. Moody, *Biographical Sketches of the Moody Family*, 50. New England Historical and Genealogical Register, vii. 124. J. Savage, *Genealogical Dictionary*, iii. 226. W. Willis, in T. Smith's and S. Deane's *Journals*, 70, 178; and *History of Portland*, 339, 346.

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## WILLIAM PAYNE.

Born 1669, died 1736, aged 67.

WILLIAM PAYNE, M. A., of Boston, was son of Tobias Payne, who, born in England, arrived at Boston from

Jamaica, 26 October, 1666, and in the following November married Sarah, widow of Captain Miles Standish, Jr., and daughter of John Winslow, of Boston, by his wife, Mary Chilton. William, the only child of these parents, was born 22 January, 1668-9, "on a friday morning, and after scholing went to Colledge Anno 1685, where," he says, "I remained 4 years." Then he "lived with his Father-in-Law Mr. Richard Middlecot to learn Merchants Accounts, till 1691. He went for England in 1692 and returned the next year to merchandise, but meeting with continual Loss, he apply'd himself to Publick Business, and in 1698 rec<sup>d</sup> a Commission from Gov<sup>r</sup> Stoughton for the Impost. In 1699 received a Commission from my Lord Bellomont for Collector, in which Office he continued till 1710. In 1714 he had a Commission from the Council for Sheriff of the County of Suffolk," and in 1715 he was recommissioned by Governor Tailer. "In 1716 he was Commissioner of the Excise, after which he was in no Business at all, but lived on the Income of his Estate untill his decease, which was the 10th of June, 1735, in the 66th year of his age, Leaving a Widow, three sons, five daughters, one daughter in law, a widow, and five Grand Children all Living."

In 1691 Payne became a member of the Ancient and Honorable Artillery Company.

He was admitted to the Old North, or Second Church, in Boston, 20 March, 1692.

He was one of the founders of Brattle Street Church.

At a town meeting in the Brattle Street Church, November, 1711, after the disastrous fire, it was voted to concur "with the proposals made by the General Assembly, about building a House in or near the place where the old Town house stood." Thomas Brattle, H. U. 1676, and William Payne were appointed on the part of the town to make an arrangement with a committee of the

General Court for jointly constructing a house to accommodate both the town and Colony. An arrangement was entered into, and in March, 1714, the town voted "235 pounds, fourteen shillings and eight pence," to pay its part of the expense of the building.

In 1715 and 1716, Payne was Representative from Boston to the legislature.

After the arrival of the Scotch Irish from Londonderry, in Ireland, there was great excitement about the spinning of linen, and, 28 September, 1720, he was on a committee which reported, 27 December, a recommendation to build a house for the "promoting a Spinning School or Schools for the instruction of the children of this Town," the result of which was the erection, at or near Hamilton Place, of a large building for the spinning of linen. It stood till after the war of the Revolution.

In politics he belonged to the Cooke party, and when John White, H. U. 1685, failed of an election as Clerk of the House of Representatives, in 1721, Payne, brother by marriage of Mr. Cooke, and who had formerly been of the Cooke party, was appointed clerk in his stead.

The Suffolk Records, xxxii. 216, contain an inventory of his estate, sworn to, 25 May, 1736, by his widow, Margaret, who, 30 November, 1736, presented a petition to the Legislature praying Leave to make sale of deccas'd's House and Land on Queen Street.

In October, 1694, Payne married, (1.) Mary Taylor, daughter of James Taylor, Esq., of Boston; she died in childbed, 6 January, 1700. Their children were: 1. William, born 25 November, 1695, who died February, 1705; 2. Tobias, 25 June, 1697, married Sarah, daughter of Kenelm Winslow, and died in 1733; 3. Sarah, January, 1699, married, 26 December, 1734, John Colman, Junior, of Boston; 4. Mary, 6 January, 1700, married, in October, 1724, Jonathan Sewall.

May 12, 1703, he married, (2.) Anne Stuart, born May, 1683, only child of William and Margaret Stuart, of Ipswich, and had: 1. Sarah, born 15 June, 1704, died 1705; 2. William, 19 September, 1706; 3. William, 26 January, 1707[-8]; 4. Edward, 17 March, 1708[-9]; 5. Ann, 8 June, 1711; 6. John, 9 February, 1712[-3]; 7. Edward, 7 October, 1714; 8. Margaret, 22 May, 1716, married, 7 October, 1741, John Phillips, of Boston; 9. Richard, 4 April, 1718; 10. Thomas, 23 April, 1720, died young; 11. Edward, 4 February, 1721[-2]; 12. Jane, 17 February, 1723[-4].

AUTHORITIES. — S. G. Drake, *History and Antiquities of Boston*, 542, 560. T. Hutchinson, *History of Massachusetts Bay*, ii. 250. *Massachusetts Historical Society, Proceedings*, xiii. 409-418. *Massachusetts House Journals*, 1723, June 3, 10, etc.; 1736, November 30; 1738-9, January

6; 1745, December 21. C. Robbins, *History of the Second Church, or Old North*, 267, 268. J. Savage, *Genealogical Dictionary*, iii. 338. N. B. Shurtleff, *Letter*, 1848, March 30. Z. G. Whitman, *History of the Ancient and Honorable Artillery Company*, 223.

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## ADDINGTON DAVENPORT.

Born 1670, died 1736, aged 65.

ADDINGTON DAVENPORT, M. A., who took his second degree in 1712, and died on Friday, 3 April, 1736, was son of Eleazer, of Boston, mariner, who married Rebecca, born in 1648, daughter, of Isaac Addington. His grandfather, Richard Davenport, Captain of the Castle in Boston Harbor, being fatigued with labor, lay down upon his bed to rest, and was killed by lightning, 15 July, 1665. There was only a wainscot partition between the room where he was killed and the magazine of powder.

The graduate was born, 3 August, 1670. His parents

died when he was young, and his uncle, the Secretary, Isaac Addington, afterward Chief Justice of the Superior Court of Massachusetts, "having no child, in a sort adopted him," and sent him to college. In 1690 he went to "England, and after that made a voyage to *Spain* & the *West Indies*." He returned to Boston about 1692, established himself in business in that year, became a member of the Artillery Company, and Clerk of the first House of Representatives under the new charter. In 1695 "he was made Clerk to the Superior Court, but quitted it in the year 1698, when he was appointed Clerk to the Inferior Court of Common Pleas, and Register of Deeds for the County of *Suffolk*; which Offices he sustained till the Year 1714."

In 1711, 1712, and 1713, he was Representative. In 1714 he was chosen into the Council. At that time there was a struggle between the friends and opponents of a public bank, which resulted in raising fifty thousand pounds in bills of credit, and placing them in the hands of five trustees, to be loaned to the inhabitants of the Province at five per cent interest. Davenport was made one of these trustees, and his associates were John White, H. U. 1685, Andrew Belcher, Thomas Hutchinson, and Edward Hutchinson, who were among the leading men in Massachusetts.

He occupied his seat as Councillor "Seventeen Years in the whole, and was truly an Honour to that Board, from first to last, hardly any Business of Consequence brought upon the Carpet, but what he was employed in, and very often Chairman of the Committees of both Houses of the General Court, and was always observed to take great care of the Honour of the Government, and yet at the same Time, to secure the just Liberties of his Country, and never among them that are given to Change.

"He was no forward Speaker, but did not spare when

there was Occasion ; and as his Words were waited for, so his Judgment was much hearkened to, and relied upon ; and the Stability of those Times was much owing to his Wisdom and steady Council."

In 1715 the office of Secretary of the Province became vacant by the death of Davenport's uncle, Isaac Addington, and he and Paul Dudley, H. U. 1690, were appointed commissioners to keep the seal and records of Massachusetts Bay. In the same year he was appointed as successor to Jonathan Curwin, one of the Justices of the Superior Court. In 1723 he was one of the judges of a court constituted by special commission to try pirates at Newport. He continued to be Judge of the Superior Court while he lived, though, "for the last Year and an half, he was very much taken off from the Service of the Bench, by a Series of Fits and Languishing." July 3, 1735, a substitute to sign bills of credit was chosen in his place, because "through infirmity of Body" he was "rendred unable to attend that Service."

Washburn writes: "He seems to have enjoyed a great share of popular favor if we may judge from the frequency of his being elected to office, and the sketches of his character that have come to us from his contemporaries certainly would seem to justify the favor he enjoyed. As a judge he feared God and regarded man. Another notice says, 'He was eminent for his good Religious Prudence, Modesty and Moderation, which made his Friendship valuable. His Temper grave yet pleasant and sociable withal, and that rendered his Conversation agreeable. In his private Relation of a Husband, Father, Master, and Neighbour, he was very exemplary and desirable.'"

November 10, 1698, he married Elizabeth, born 5 December, 1679, daughter of Colonel John and Elizabeth (Norton) Wainwright, of Ipswich, who died in 1756. They had: 1. Addington, born 16 May, 1701, H. U.

1719; 2. John, 31 May, 1702; 3. John, 21 November, 1703; 4. Elizabeth, 20 December, 1704, married, 10 March, 1720-1, William Dudley, H. U. 1704; 5. Rebecca, 18 May, 1707; 6. Eleazer, 21 November, 1709; 7. Eleazer, 19, died 21 May, 1712; 8. Lucy, 11 June, 1714, who, 23 October, 1735, became the second wife of the Reverend Ebenezer Turell, of Medford, H. U. 1721, and died 17 May, 1759.

The wills of Davenport and his wife are printed in the Leverett Memorial, and also in the New England Historical and Genealogical Register, iv. 112, 115. Mrs. Davenport's will is remarkable for the number of portraits mentioned in it, being seven, of which some, perhaps all, are still preserved.

AUTHORITIES.—Boston Evening Post, 1736, April 5, 19. Boston News-Letter, 1736, April 8. Brooks, History of the Town of Medford, 555. Essex Institute Historical Collections, iv. 188, 189. J. B. Felt, History of Ipswich, 153, 172. T. Hutchinson, History of Massachusetts Bay, i. 252. [C. E. Leverett,] Memoir of John Leverett, 36. New England Historical and Genealogical Register, iv. 111, 116. J. G. Palfrey, Sermon, 24 July, 1824, 31. J. Savage, Genealogical Dictionary, ii. 11; iv. 382. E. Washburn, Judicial History, 173, 242, 279; and History of Leicester, 11. Z. G. Whitman, History of the Ancient and Honorable Artillery Company, 227.

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## JOHN HAYNES.

Born 1669, died 1713, aged 44?

JOHN HAYNES, B. A., eldest son of the Reverend Joseph Haynes, of Hartford, Connecticut, H. U. 1658, by his wife Sarah, daughter of Captain Richard Lord, of Hartford, and grandson of Governor John Haynes, was born in 1669, studied divinity with his father, and died 25 November, 1713.

Soon after the death of the Reverend Pelatiah Glover, of Springfield, Massachusetts, which occurred 29 March, 1692, the town "invited Mr. John Haines to be their minister; but though repeatedly urged, he declined to settle" there. He returned to Hartford and studied law. He was appointed Justice of the Peace and Quorum in May, 1698. From May, 1708, till his death, he was elected Assistant or member of the Council of Connecticut. In 1713 he was Assistant Judge of the Superior Court, of which all the judges were magistrates.

November 7, 1693, he married Mary, born 17 April, 1672, daughter of the Reverend Pelatiah and Hannah (Cullick) Glover, of Springfield. His son left no children, so that in 1717 the male line of the Governor became extinct in America.

AUTHORITIES.— G. Bliss, Address in Springfield, 24 March, 1828, 35. Connecticut Public Records (C. J. Hoadly), iv. 260, etc. A. Glover, Glover Memorials and Genealogies, 462, 479, 480. J. G. Holland, History of Western Massachusetts, i. 146. S. Judd, Letter, 1846, June 25. New England Historical and Genealogical Register, xiii. 148, 344. J. Savage, Genealogical Dictionary, ii. 262, 263, 390. B. Trumbull, History of Connecticut, i. 432, 434, 453.

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## WILLIAM PARTRIDGE.

Born 1669, died 1693, aged 23.

WILLIAM PARTRIDGE (or Partrigg, according to the old spelling), B. A., born at Hadley, Massachusetts, 16 November, 1669, was son of the Honorable Colonel Samuel and Mehitable (daughter of John Crow) Partridge, who moved to Hatfield, Massachusetts, about 1687. The town of Wethersfield, Connecticut, employed him to assist John Woodbridge, H. U. 1664, who was disqualified



by bodily infirmity for performing clerical duties. He continued there from September, 1691, to February, 1693, when the church and town invited him to settle in the ministry. I have no authority for supposing that he accepted the invitation, or was ever ordained. He died at Wallingford, Connecticut, 24 September, 1693.

AUTHORITIES.—J. T. Dickinson, *Genealogies of the Lymans, Dickinsons, and Partridges*, 27. N. Goodwin, *Foot Family*, xl. S. Judd, *Letters*, 1846, June 25; 1848, May 3, 10. S. Judd and L. M. Boltwood, *History of Hadley*, 550.

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## RICHARD WHITTINGHAM.

RICHARD WHITTINGHAM, M. A., was son of William Whittingham, H. U. 1660, who married Mary, daughter of John Lawrence, of Ipswich, who had moved to New York on its conquest by the English in 1664. His wife died at Boston in November, 1671, and he died in London, England, "or on his way thither, to recover the estate of his family, as tradition goes."

The Boston News-Letter, January 22, and the New England Weekly Journal, January 26, 1730, state that Richard Whittingham "went over to his estate at *Souther-ton*, and lived and lately died at Boston or near it, leaving only Female children." In the Collections of the Massachusetts Historical Society, v. 207, it is stated that he "went to London, enjoyed the family estate in Boston, Lincolnshire, and there died." He was not starred in 1700, but was in the Triennial of 1727. See Volume II. pages 62-64.

AUTHORITIES. — Massachusetts Genealogical Register, v. 149; xi. Historical Society, Collections, v. 126; xxvii. 26. J. Savage, *Genealogy*, 207. New England Historical and Genealogical Dictionary, iv. 537.

## JOHN EMERSON.

Born 1670, died 1732, aged 62.

REV. JOHN EMERSON, M. A., born 14 May, 1670, was son of the Reverend John Emerson, of Gloucester, Massachusetts, H. U. 1656. From letters of the Faculty of the College, published in the Collections of the Massachusetts Historical Society, xxxviii. 111, 665, it appears that his father was about removing him from College in his Sophomore year, without their permission, and putting him under the care of the Reverend Charles Morton, of Charlestown; which led them to say that he had been "too negligent in his studies, & that for cont<sup>l</sup> misdemeanors hee hath bin publickly punished, tho much less than his faults deserve," and that, if he were thus removed, "the penalty which the Colledge Law on that account doth inflict, will not be remitted."

The son appears to have spent the first few years after graduation at home with his father; probably in preparation for the ministry. It has been supposed that he was the Mr. Emerson who escaped at the massacre of Waldron and others at Dover, 27 June, 1689. But he had not then graduated, was but about nineteen years old, and could hardly have been then a preacher. The Emerson alluded to was the graduate in 1675.

The graduate of 1689 preached at Manchester, Massachusetts, from 1695 to 1698, succeeding his classmate, John Eveleth, who was also a native of Gloucester. In 1701 he was residing in Salem. September 12, 1701, he was invited to become the minister of Marlborough, Massachusetts, as successor of William Brimsmead. This gave rise to a long and bitter controversy. In March, 1702, he declined the call. It was renewed in April, and de-

clined again in May. The advice of several distinguished divines was asked, and two ecclesiastical councils were convened, both of which advised him not to accept the invitation. The papers connected with this controversy, such as letters of invitation, remonstrances, and the results of councils, are preserved. Among them are manuscript letters of Increase Mather and Cotton Mather. They manifest the fixed determination of both parties, but give no distinct information relative to the grounds of the opposition. The lists of the names of the respective parties indicate that the controversy was to a great extent sectional; from this it was easy to become personal.

Emerson moved to Ipswich, and in 1703, in a deed, he calls himself "gentleman" of that town. May 24, 1703, he was invited to be settled at "Newcastle in Piscataqua," New Hampshire. He was ordained there, 8 November, 1704, as the first minister. In 1708, in poor health, he visited England, spent some time in London, and was handsomely noticed by Queen Anne.

"He did considerable Service to the Interests of Religion" at Newcastle, "but being impaired in his Health, by Advice, he remov'd from thence in 1712."

When the old meeting-house below the South Bridge in Portsmouth, New Hampshire, was vacated for the occupancy of the new North Church, Emerson was employed by those who did not remove to preach to them. This caused great dissatisfaction, the particulars of which have been given in the sketch of Nathaniel Rogers, H. U. 1687, on page 380. He was installed first pastor over the South Church, 23 March, 1715. The tradition is, that a majority of the church members adhered to Emerson. He was offered one hundred pounds, the strangers' contribution, and a house at the charge of the town. During his ministry he baptized seven hundred and sixty-two persons. There were one hundred and twenty-four

accessions to his church, forty of them after "the great earth quake," 29 October, 1727, which he ever noticed by a sermon on the evening of the anniversary of that day.

After the raising, in 1731, of the new meeting-house, afterward known as the Old South meeting-house, he made a prayer upon a stage, fixed in a frame for the occasion, in which he particularly gave thanks that no accident had happened in preparing and putting the frame together. It was his last public service. He died 21 June, 1732.

Emerson "was laborious in preaching the Gospel, and more especially remark'd for a Catholick Spirit, a Readiness to forgive Offences, and a Disposition to do kind and good Offices. For some time before his Death he was afflicted with a Complication of Distempers, which he underwent with a becoming Patience and Resignation." He was interred in Cotton's burial-ground, his flock paying him the respect of burying him at their own expense.

His successor was William Shurtleff, H. U. 1707.

May 14, 1696, Emerson married Mary Batter of Salem, Massachusetts, and had the following children, who survived their father: Mary, who married Francis Winkley, of Kittery, Maine; Elizabeth, never married; Ann, wife of Captain Stephen Greenleaf, of Portsmouth; Sarah, who married Davis, of Portsmouth; Dorothy, wife of Elihu Gunnison, Esquire, of Kittery; Martha, wife of Flint, of Plaistow. There were several others who died young.

Portraits of Emerson and his wife are preserved in Portsmouth. He is represented as wearing a full wig, and having unusually attractive and commanding features and a winning expression of countenance.

AUTHORITIES. — N. Adams, *Annals of Portsmouth*, 131, 132, 160, 161, 162. T. Alden, *Account of Religious Societies in Portsmouth*, 16, 21, 37; also in *Massachusetts Historical Society's Collections*, x. 48, 53, 69. J. Allen, *History of Northborough* (*Worcester Magazine*, ii. 187). *American Quarterly Register*, vi. 243, 245. J. J. Babson, *History of Gloucester*, 197, 198. J. Belknap, *History of New Hampshire* (Farmer's ed.), 130.

Boston News-Letter, 1704, November 20; 1732, February 3. C. W. Brewster, Rambles about Portsmouth, 67, 90, 91. J. Farmer and J. B. Moore, Collections, Historical and Miscellaneous, ii. 146, 198, 268. L. A. Field, Historical Sketch of First Congregational Church in Marlborough, 15. J. Fitch, Brief Narrative. Historical Magazine, x. 81. C. Hudson, History of the Town of Marlborough, 101, 102. R. F. Lawrence, New Hampshire Churches, 96. Leach, Manuscript History of Manchester. Massachusetts Historical Society, Collections, x. 48, 53, 69; xxii. 303; xxxviii. 111, 112, 663. New England Historical and Genealogical Register, iv. 362; xx. 324. New Hampshire Historical Society, Collections, vi. 269. N. Parker, Dedication Sermon, 19. A. P. Peabody, Sermons connected with the Reopening of the Church of the South Parish, 52. Portsmouth Chronicle, 1853, November 18. J. Savage, Genealogical Dictionary, ii. 117. Worcester Magazine, ii. 187.

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## JOHN SPARHAWK.

Born 1673? died 1718, aged 45?

REV. JOHN SPARHAWK, M. A., of Bristol, Rhode Island, born in the part of Cambridge now Brighton, Massachusetts, was son of Nathaniel Sparhawk, who married, 3 October, 1649, Patience, daughter of the Reverend Samuel Newman, of Rehoboth, the author of the Concordance. He went to Bristol, Rhode Island, 6 October, 1693. The weekly collections were devoted to the support of the ministry, and the contribution of 8 October, 1693, the first Sunday after he went there, was £1 2s. September 19, 1694, "Voted, that for the love & honor we bear to the Rev. John Sparhawk, & in hopes of his speedy settlement among us, we do hereby promise to pay him by weekly contribution or otherwise the sum of £70 per annum whilst he remains a single man, & £80 per annum when he comes to keep a family." He "was, by the laying on of the hands of the presbytery, being pastors of neighbouring churches, ordained the pastor of this church June 12, 1695." March 14, 1714, his salary

was raised, by way of rate and by weekly contribution, from £80 to £100. He appears to have been unwell for many of the last months of his life, as, 16 July, 1717, a committee was chosen to provide help for carrying on public worship for three months. He died 29 April, 1718, in the forty-fifth year of his age, "having approved himself," according to an obituary in the Boston News-Letter, "a faithful steward in the House of God, Eminent for his Prudence, Patience, and Peaceableness in his whole Conduct, for diligencè and exactness in his preparations for his publick Labours, for exemplary Temperance, Sobriety and Moderation in his whole Converse, for zeal against Vice, and forwardness to promote the Gospelizing of such Plantations who were in danger of perishing for want of Vision. His departure is much Lamented by all that knew him. He died in the 46th Year of his Age, having been an Ordained Minister about 23 Years: was buried on Friday the 2d Currant; the Ministers of the County being present and several Gentlemen from Rhode Island, and other Neighbouring Towns, making up a great Number of People that attended at his Funeral." One of his successors, John Burt, H. U. 1736, testified, more than twenty years after his decease, that he "remained exceedingly dear and precious to his people." He married Elizabeth Poole, perhaps the Elizabeth born 26 July, 1674, daughter of John Poole, of Newbury. He had two other wives, by one of whom, Priscilla, who survived him several years, "and was assisted by the kindness of the town," he had at least John Sparhawk, H. U. 1731, and the Honorable Nathaniel Sparhawk, who married Elizabeth, eldest daughter of the first Sir William Pepperrell, of Kittery, — the only child who survived her father, — and by her had Sir William Pepperrell, H. U. 1766, who was permitted by the King to assume the name and arms of his grandfather.

Sparhawk is frequently alluded to in Sewall's Diary; and in the Collections of the Massachusetts Historical Society, volumes xlv.—xlvii.; and Timothy Alden gives his epitaph. His predecessor at Bristol was Samuel Lee, and his successor was Nathaniel Cotton, H. U. 1717.

AUTHORITIES. — American Quarterly Register, xii. 261, 265. Boston News-Letter, 1718, May 12. Massachusetts Historical Society, Collections, xlvii. 183, 194. New England Historical and Genealogical Register, xxiv. 214. C. P. Osborne, Catholic Congregational Church, Bristol, R. I., 6. L. R. Paige, History of Cambridge, 657. J. Savage, Genealogical Dictionary, iii. 392; iv. 144. T. Shepard, Two Discourses, 14; and his Letter, 1864, April 29.

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## BENJAMIN MARSTON.

Born 1670, died before 1698.

BENJAMIN MARSTON, B. A., probably the son of Manasseh Marston, of Salem, Massachusetts, whose wife was Mercy Pearce, was born 30 July, 1670. Manasseh Marston was the son of John and Alice Marston, the first of the name in Salem, was a blacksmith, and married Mary Pearce, 23 August, 1667. The graduate may have died within three years after graduating, as he did not take his second degree. He certainly died young, as his name is starred in Mather's Magnalia, and in the Triennial Catalogues of 1700 and 1715. He has often been confounded with Benjamin Marston, H. U. 1715, who was born about the same time, and rose to eminence after this one's death.

AUTHORITIES. — American Quarterly Register, xv. 185. J. L. Watson, Letters, 1864, May 23; 1873, January 30, February 5, December 19; 1874, January 10; also his Memoirs of the Marstons of Salem; and in the New England Historical and Genealogical Register, xxvii. 291, 390. W. M. Watson, Letter, 1872, June 15.

## JOHN EVELETH.

Born 1670, died 1734, aged 64.

REV. JOHN EVELETH (OR EVELEIGH, as commonly written), B. A., born 18 February, 1669-70, was son of Joseph Eveleth, of Gloucester, Massachusetts, who married, 1 January, 1667-8, Mary, daughter of Edward Bragge, of Ipswich, moved to Chebacco Parish, now Essex, about 1674, and with other jurors signed the declaration of humiliation and regret for the part taken by them in the Salem trials for witchcraft. He lived till 1 December, 1745, aged one hundred and five years.

The graduate appears to have been fitted for college by Daniel Rogers, H. U. 1686, at the Ipswich Grammar School.

According to Savage and Wyman, he "married at Charlestown, then being a schoolmaster, 2 December, 1692, Mary Bowman, daughter of Francis Bowman, of Cambridge" Farms, now Lexington, "had Joseph, who died 27 October, 1714, aged about eighteen, buried at Cambridge, probably a student at the College."

The graduate began to preach at Manchester, Massachusetts, the year that he took his first degree. He was ordained there 1 October, 1693, dismissed in 1695; or he preached there during that time without being ordained, and was succeeded by his classmate, John Emerson, who was also a native of Gloucester. After this he appears at Enfield. In 1699 he was invited to Stow, Massachusetts, where, 7 May, 1700, he was unanimously called to be settled. Late in 1702 or early in 1703, probably at the organization of the church, he was ordained as the first minister. According to the town records, on which the contract for settlement is recorded in full, he is to have



“a yearly sallery of fourty<sup>e</sup> pounds a yeare in mony and also Thirty Cords of wood for his fiers, and enjoy all y<sup>e</sup> Lands formerly aloted by this Towne for y<sup>e</sup> minist<sup>r</sup> and alsoe y<sup>e</sup> dwelling house Built and erected neare unto y<sup>e</sup> s<sup>d</sup> lot within this Towne for his y<sup>e</sup> s<sup>d</sup> m<sup>r</sup> Eueleth’s owne only vse all y<sup>e</sup> Time hee shall Liue and dwell in y<sup>e</sup> same and attend y<sup>e</sup> Constant worke of preaching y<sup>e</sup> word of God in and unto y<sup>e</sup> people of this Towne and he shall alsoe haue and enjoy<sup>e</sup> y<sup>e</sup> only use and benefit he shall make by y<sup>e</sup> Improv<sup>t</sup> of all y<sup>e</sup> vplands and meadows alowed as aboues<sup>d</sup> every part and p<sup>r</sup>cill thereof . . . also half y<sup>e</sup> fifty acre Lot formerly Laid out by this Towne for y<sup>e</sup> minist<sup>r</sup> to be devided Lengthwayes y<sup>t</sup> is to say y<sup>e</sup> half next and joyning vpon Boaz Browne Sen<sup>r</sup> house lot, also half y<sup>e</sup> meadow Aloted for y<sup>e</sup> minist<sup>r</sup> and twenty five acres of vpland or swamplands out of s<sup>u</sup>me of y<sup>e</sup> Common Lands of this Towne not yet laid out with all common and vshall priviledges of s<sup>d</sup> fifty acres of Land seven acres and halfe of meadow Ground is freely Given and Granted vnto Mr. Jn<sup>o</sup> Eueleth o<sup>r</sup> minister to him and to his heirs for euer in Case y<sup>e</sup> s<sup>d</sup> Mr. Eueleth shall Continue and settle in this Towne and Live and dye amongst them in y<sup>e</sup> worke of y<sup>e</sup> ministry.”

There are no church records of Stow during Eveleth’s ministry, but according to the town records there was a town meeting, 14 November, 1717, “to consider what steps to be taken in reference to Mr. Eveleth’s carriage amongst us of late.” He was probably dismissed soon afterward, as an ecclesiastical council had been called before 6 January, 1717–8. There is a tradition, to which I would not attach much importance, that his wife made his home so uncomfortable by her disposition that he was wont to seek relief from her persecution by going to the tavern, where in those days the neighbors as well as travellers were frequently calling and associating, and thus he

was led into intemperate habits. After his dismissal from the ministry, he was employed in Stow as a teacher, and even in 1719 he received compensation for teaching in that year. As late as 19 May, 1724, his wife Mary gives a receipt for money for her husband.

John Gardner, H. U. 1715, his successor in the ministry, went to Stow to preach early in 1718, or before.

At a meeting of the town of Arundel, now Kennebunk Port, Maine, 25 September, 1719, "Andrew Brown and Thomas Perkins was chosen to agree with John Eveleth minister for to carry on the work of the ministry with us for a quarter of a year next, and what they doe agree with him for, the town will stand by and allow." On the 18th of the following November, fifty acres of land were granted to him "upon condition of his building a house in the town within a year." The committee chosen to agree with him gave him £26; but the next quarter of a year the town voted him £30 and fifty acres of land, and "made his house comfortable for him to live in, and the People to meet in a Sabath days." The next year, 1720, they gave him "the sum of £50 for to Dispencc the woord of god unto them for one whole year." Westbrook's Journal makes record of his preaching two sermons at Fort May, Winter Harbor, on Sunday, 12 May, 1723. He continued to preach at Arundel for £50 a year till 4 March, 1724, when a committee was chosen by the town of Saco "to discourse with Mr. Eveleth and the selectmen of Arundel," as to having him preach half the time at Winter Harbor. The inhabitants of Arundel, finding it difficult to raise the whole salary, consented to the arrangement. For that year the people of Winter Harbor, or Saco and Biddeford, voted him £26 for his services half the time.

The Massachusetts House of Representatives resolved, 17 December, 1724, that, as he had preached at "Arundel

& Biddeford and to the Forces there," he having had some allowance for said service, but "no allowance having been made him for subsistence whereby to enable him to perform that good Design," he should have subsistence allowed from the preceding 11 January to that date. In March, 1726, Arundel voted to raise £20 to pay his salary and other necessary charges in the town, and in the same year Saco and Biddeford determined to have a "whole minister." It is stated that some time before June in this year he went as chaplain in an expedition against the French and Indians.

June 7, 1726, upon the "Petition of the Select-Men of the Town of *Arundell*," the Massachusetts House of Representatives "*Resolved*. That in Consideration of the Towns of *Arundell* & *Biddeford* being reduced to low Circumstances by reason of the late Indian War, and not having as yet been able to Settle a Minister among them, and there being Soldiers Posted there, that the Sum of *Forty Pounds* be allowed . . . for the Use of the Gentleman that performs said Service alternately on the Lord's Days at the Towns of *Arundell* & *Biddeford*, if the Weather permits."

In 1727, after the establishment of peace, the town of Arundel voted to build a meeting-house, the house in which Eveleth lived having been used for a town-house, meeting-house, and dwelling-house, and to give him £60 money, with the Contribution money therein contained, for carrying on the work of the Ministry for one year," besides furnishing him with firewood. In 1728 his salary was fixed at £52, in addition to the contribution and his firewood, so long as he should continue minister of the town. The next year, 1729, at his own "Desier, the town did fairly dismiss him." The inhabitants were very unwilling he should leave them, as he was not only their minister and schoolmaster, but a good blacksmith and

farmer, and the best fisherman in town. He lived near Crow Hill, where he resided in 1732. For about nine years he was considered the minister of Arundel, though it does not appear that he was ever installed. His successor at Saco was Marston Cabot, H. U. 1724, and at Arundel, Thomas Prentice, H. U. 1726.

Bradbury states that he preached at Mansfield and Enfield after leaving Stow and before going to Arundel, which is hardly probable, considering how short the time was between his teaching at Stow and preaching at Arundel.

The following is the inscription on his gravestone in a field in Kittery near Eliot: "Here Lyes Buried the Body of the Rev<sup>d</sup> Mr. John Eveleth, who departed this Life Aug<sup>t</sup> 1st Anno: Dom: 1734, aged 65 years." May he have read the Episcopal service at Kittery near the close of his life?

In the old Stow burial-ground near the Common is a gravestone with this inscription: "Mr<sup>s</sup> Mary Eueleth Reliec<sup>t</sup> Widow of y<sup>e</sup> Reun<sup>d</sup> Mr. John Eueleth," who dec<sup>d</sup> December y<sup>e</sup> 2<sup>d</sup> A. D. 1747, aged about 75 years."

AUTHORITIES. — J. J. Babson, History of Gloucester, 91, 92, 93. C. Bradbury, History of Kennebunk Port, 109, 110, 112, 115, 122-124. R. Crowell, History of Essex, 130, 150. J. B. Felt, in American Quarterly Register, vii. 251, 258; and his History of Ipswich, 338. G. Folsom, History of Saco and Biddeford, 218, 224. J. Gardner, in Massachusetts Historical Society's Collections, x. 83. J. Greenleaf, Sketches of Ecclesiastical History, 53. W. T. Harris,

Epitaphs from the Old Burying-Ground in Cambridge, 49. J. Newell, [Century] Sermon, 16 May, 1783, 17. New England Historical and Genealogical Register, iv. 38, 263. J. Savage, Genealogical Dictionary, ii. 129; iii. 618. S. Sewall, in American Quarterly Register, xi. 251, 269. Stow Town Records. C. W. Upham, Salem Witchcraft, ii. 306, 475. T. B. Wyman, Genealogies and Estates of Charlestown, i. 337.

## BENJAMIN PIERPONT.

Born 1668, died 1698, aged 29.

REV. BENJAMIN PIERPONT, M. A., born 26 July, 1668, brother of James, H. U. 1681, and son of John, of Roxbury, whose wife was Thankful, daughter of John Stow, died at Charleston, South Carolina, 3 January, 1698.

AUTHORITIES. — T. W. Harris, Manuscript Memoranda. J. Savage, Genealogical Dictionary, iii. 433.

## JOHN HANCOCK.

Born 1671, died 1752, aged 81.

REV. JOHN HANCOCK, M. A., of Lexington, Massachusetts, born in 1671, was sixth child of Nathaniel Hancock, of Cambridge, shoemaker, whose wife was Mary, daughter of Henry Prentice. He taught the Grammar School in Cambridge in 1691.

“Groton dasamber 21 1691 . . . did then uoat that thay would inuite som meet parson to prach gods word to them with as much speed as may be.

“2 At the same day thay did apoint and by uoat daclare that sa Josiah parkar and sar John parish & William longly & sar James parkar should go down & fach up som meet parsan to preach to us & the town is to bare the charg.”

December 28, the inhabitants “did then by uoat daclare that thay would giue to the minister m<sup>r</sup> hancock aight pounds money for the first quarter of the yere and pay for his bord besides & this to be payed by way of Raate.

“the same day y<sup>e</sup> town did uoat that the charges Ra-faring to the ministers & rooms m<sup>r</sup> hobrt & the other minister should be payd out of the 3 pound of paper-bells of cradit in the capt hand that was giuen for scouting.

“it was uoated allso that thay would pay 5 shilins par week in corn an prouishan for his bord.”

March 21, 1692, the town “did then by uoat datarman that thay would giue to master hancock the full som of sixtey pound one fourth part siluer for a yers salarey for Preaching in order to ordnation in dew time and the other three parts in pay corn or prouishon at comon prys & m<sup>r</sup> hancocock bord himself.”

May 16, 1692, “the inhabitants of the town being mat together this day to consider of som tarmes Ra-faring to mr hancocks wadges for praching the word of God to us & thay did this day by uoat datarmin to giue mr hancock fiue pounds in money for his praching 8 sabath days before the comminsment and pay for his bording and then if he pleas to acsapt of the towns proposishans in order to setlement in dew time wt the inhabitants of this town shall Radely acsapt of him for our minister &c.”

No further proceedings respecting the settling of Hancock at Groton are recorded.

November 7, 1697, the town of Lexington, Massachusetts, invited him to preach till May following as a candidate for settlement, and agreed that he should have eighteen shillings a week and pay his own charges. He began 12 December, and in the February following, “It was voted by the majore part of y<sup>e</sup> people that were present, that Mr. Hancock should bce further invited to continue with us for a settlement,” and a committee “were made choyce of by y<sup>e</sup> companye to traatte with Mr. Hancock about his settelling with us.” In March,

1698, "The sallerye that was formerlye granted to y<sup>e</sup> Reverend Mr. Benjamin Estabrook" was granted to him, and "four score pounds in moneye towards his settlement, y<sup>e</sup> one-half in y<sup>e</sup> yeare 1698, and y<sup>e</sup> other half in yeare 1699." The preliminaries being settled, the church "by a unanimuse votte" proposed "to prosede" to his ordination "in convenient time," and the congregation, on the 6th of September, 1698, "votted, without the church on the affirmative, — *very fully* — at a full meetinge."

Having been dismissed from Newton church, he was ordained, 2 November, 1698, provision being made by the parish for the entertainment of the council. The records of the proceedings are as follows: "Five churches were sent unto to carry on the work of said day, viz: the South Church of Christ in Boston, the churches of Christ in Cambridge, Newtown Concord and Woburn, — the elders and messengers appeared, and in the morning, Mr. Willard being moderator, they proceded, having made way for it, and earnestly empling Heaven's blessing on the affairs of the day, unto ordination. Rev. Mr. Willard giving the charge, and Rev. Mr. Joseph Estabrook, the right hand of fellowship; — the elders of the other churches assisted by laying on of hands," Hancock himself preaching the sermon.

Hancock continued to be sole pastor till the ordination, 2 January, 1734, of his son Ebenezer Hancock, H. U. 1728, as his colleague. By his son's sudden death from the throat distemper, 28 January, 1740, he again became sole pastor. "Instead of sinking in such a Day of Adversity, or having his gray Hairs brought with Sorrow to the Ground; the Spirit of the aged Father revived, his Health returned, and his Strength was so far confirmed, that he . . . for near thirteen Years . . . carried on the Work of the Ministry . . . with as much or



more Zeal and fervency of Spirit than ever." "Altho' the Spriteliness of his Temper, continued in a great Measure; yet he by bodily Infirmities had frequent Monitions of his approaching Dissolution . . . and therefore when called to publick Services . . . he would frequently express his Apprehensions of its being the last of that kind of Service he should ever perform."

A fortnight before his death he gave the charge at the ordination of Jacob Cushing, H. U. 1748, "with the same Solemnity, & Fervour of Spirit with which he was wont to perform such Services, and with a Vigour that was uncommon for such Years." On the Lord's day before he died he preached all day with great earnestness. "Going to Bed as well as usual the Night after the 5th of *December*," 1752, "and awaking some time after Midnight with a great Pain in his Stomach," he "died in a few Minutes . . . in the 82d Year of his Age, and 54th of his Ministry." He lived to be the oldest surviving graduate.

Appleton says that Hancock's "natural Capacities, his acquired Accomplishments, and his gracious Endowments; not only rendred him a pleasant and agreeable Companion; but gained him a general Esteem and Respect, and rendered him eminently, and extensively useful in a great variety of Ways, relating both to the temporal and the spiritual Interests of" his "People, and of both Ministers and People in Neighbouring Towns and Churches."

Hudson, coinciding with Appleton, and following his train of thought, says: "He was early in the morning in his study, and early in the week at his preparations for the Sabbath. In this way he was always apparently at leisure, and ready to receive and entertain all those whom his social habits called to his house. By being systematic and studious, he was always master of his own



time; and by being always industrious, he was apparently always at leisure."

Appleton says to the people of Lexington, in his funeral sermon: "He was eminently fitted for this Place, in its Infant State, and when you were few in Number" and "needed a Man of such Wisdom & Prudence to advise and assist you in your outward and civil, as well as spiritual Concerns. And I believe it will be allowed, that but few People have had so great Help, Benefit, and Comfort of a Minister, in all Respects as this People have had in Mr. HANCOCK. . . .

"Few Ministers who have been so much concerned in the various Affairs of their People, as he was in your's; and yet I never heard him taxed of being in the least Measure a faulty busy Body in other Mens Matters; for you your selves were so sensible of his Wisdom and Goodness, of his Capacity and Readiness to direct and advise you that, as I have understood, you seldom or never engaged in any important or difficult Affair, without consulting him upon it."

He had a happy talent to "prevent Quarrels and Differences; . . . to reconcile Differences when begun; and to root out the Seeds of Discord when sown among Brethren and Neighbours!

"The facetious Temper, and Turn of Wit, which was natural to him, and which altho' some People of a different Make, might think at some Times, abounded; yet, this must be said, that he made a very good Use of it in general; and that it served for many valuable Purposes. How did it serve to scatter the Clouds of Melancholy that hung upon People's Spirits, and stir up a pleasant Chearfulness in them? How did he hereby soften Mens Tempers, and correct their ill Humours, and bring the Fretful, the Angry, and the Revengeful, into a calm, peacable and forgiving Frame?"

In the time of Hancock's ministry, when Lexington, then known as Cambridge Farms, was newly settled, the people often found it difficult to agree on the bounds of their respective estates. If a difficulty of this kind arose between two neighbors, Hancock would call on the parties and tell them to get their deeds and plans and follow him. When he came upon the debated ground, he would patiently hear all they had to say, examine the premises, and, having made up his mind who was right, he would tell them to cut some stakes. "Now drive that stake there and pile some stones around it, and another there." It was done. Then he would say, "There is your line; let there be no more quarrelling; go home and live in peace, and serve God." Such was his character and influence that the decision was regarded as final; there was no appeal.

It was customary in some of the early churches to have elders or assistants to pastors in some of their duties, and sometimes they officiated as teachers. "In the latter part of his ministry, while he was quite aged, but still hale and vigorous, and not a little disposed to use his authority, the two deacons, and perhaps others in the church, thought it was necessary to put some check upon the good old man. So, on a set time, it is said, the deacons went to his house to propose that they should have Ruling Elders in the church. It was thought to be a difficult matter to propose the business to so lofty a man,—so the ablest of the deacons undertook it—after the following fashion. 'We think, Sir,' said he, 'that, on account of your great age, you ought to have some assistance from the church, in your numerous assiduous labors.' 'Ah,'—says Mr. Hancock, who knew what was coming,—'I know that I am old, and I suppose I am feeble too,—I thank the church for their kindness. But how do they propose to help

me?' 'Oh,' said the deacons, 'they thought they would appoint two Ruling Elders to divide the care of the church with you. But they did not wish to do so without your consent.' 'Well, I should like it,' said he—'perhaps they would choose *you* to the office.' The deacons concurred in that opinion—'They coul'd not do better; you might be of great help to me. But what do you think to be the business of Ruling Elders?' saith he. 'Oh,' said the aspirants to the office, thinking the difficulty all over,—'we will leave that to you,—you are a learned man, and have studied the history of the Church.' 'Yes,' said he, 'I have studied ecclesiastical history a good deal, and paid particular attention to Church discipline and government, and I think I know what the Ruling Elders ought to do.' 'We leave it wholly to you to say what part of your labour they shall attend to,' remarked the deacons. 'Well, then,' said the Bishop, as he was called, 'I should like to have one of them come up to my house before meeting on Sunday, and get my horse out of the barn, and then saddle him and bring him up to the door and hold the stirrup while I get on. The other may wait at the church door and hold him while I get off; then, after meeting, he may bring him up to the steps. This is all of my work I ever can consent to let the Ruling Elders do for me.' The office has remained vacant to this day."

Hancock could be facetious also. There was a wealthy farmer, one of his best friends, who often made him presents. The story goes that once he visited the family when the men were working at a distance in the meadow, and he saw only the wife and children. The wife got him a good luncheon, and set before him among other things a whole cheese, that he might cut it for himself. He put his knife on the cheese, first this way and then

that, as if in doubt where to begin. "Where shall I cut this cheese, Mrs. Smith?" he asked. "Cut it where you have a mind to, Mr. Hancock," was the answer. "Then," said he, "I think I will cut it at home."

These traditionary anecdotes, though they may not be true, probably have sufficient foundation to show Hancock's peculiarities, and fitness to meet emergencies.

But his wisdom "is perhaps in nothing more conspicuous than in the manner in which he met and controlled the great movement of his day, which was denominated *new-light-ism*. Nothing had occurred to awaken the church or to call forth its energies for a long period, and most of the clergy had fallen into a state of stupor. This condition of things excited the attention and aroused the energies of such men as Whitefield, and their new-light, as it was called, spread rapidly on both sides the Atlantic. Many of our churches were excited, distracted, and rent asunder. Many of our clergymen, waking up from their slumbers and seeing a little more interest manifested in matters of religion, fancied that the Gospel was about to be lost in the blind frenzy of the age; and they declared a war of extermination against this new movement. Others caught the fire, and without stopping to inquire whether it were a true or a false zeal, plunged into the whirlpool and suffered themselves to be carried in every direction by its blind eddies. The church at Concord was severed in twain, that of Medford was greatly agitated; and others were more or less disturbed by this new order of things. Councils were called, books were written, and all the artillery of the church militant was put in requisition to oppose the spread of what some deemed a dangerous heresy.

"But in the midst of this commotion Hancock moved steadily forward, being aware that the religious as well as the natural world would have its seasons of refreshing

as well as of drought; and that what was looked upon as the work of the enemy was but the natural result of the apathy into which the churches had fallen. Instead, therefore, of opposing this spirit of awakening in his society, he availed himself of it, gave it the right direction, and added many to his church. He was fully aware that these seasons of peculiar religious interest would come, and had, as early as 1728, added nearly eighty to his church in a single year. So, in 1741, and 1742, in the midst of this *new-light* movement, he made about the same accession to his church, and that without any foreign aid, or unnatural effort. While some of the neighboring clergy were attempting to smother this religious feeling, and thereby stifle the sincere aspirations of pious souls, and others were fanning the flame, and thereby converting it into a wild and dangerous conflagration, Hancock, with truly enlightened zeal, was guiding this spirit of inquiry and feeling of devotion, and thereby aiding the cause of true religion."

But Hancock's labors were not confined to the town where he lived. His advice and assistance were highly valued and extensively sought, "so that *the Care of the Neighbouring Churches* in a Manner *came upon him.*" For nearly thirty years he was the senior minister in his section of the country. He presided in most of the Ordination Councils for a great number of years, and gave the solemn charge to twenty-one ministers, at a time when parishes were comparatively few, and the pastoral connection was seldom terminated except by death. "Bishop" Hancock was the title which his age, influence, and authority gave to him in his lifetime, and by which he has been commonly known since. During his ministry 477 persons were admitted to the church, of whom 445 were by profession; 180 owned the covenant; and 1,637 were baptized. After he had baptized 1,151,

he recorded: "Submit Loring I baptised after Meeting at Mr. Loring's house, and this was y<sup>e</sup> *first* I ever baptised in Private. She was very sick."

Hancock married Elizabeth, daughter of the Reverend Thomas Clark, of Chelmsford, H. U. 1670. Children: 1. John, born 1 June, 1702, H. U. 1719, ordained at Braintree, 2 November, 1726, died 7 May, 1746, having had John, H. U. 1754, Governor of Massachusetts, President of the Continental Congress, and the first signer of the Declaration of Independence. 2. Thomas, 13 July, 1703, died 1 August, 1764, a prosperous merchant in Boston, who bequeathed to Harvard College one thousand pounds sterling for the foundation of the Professorship of the Oriental Languages, especially the Hebrew, and from whose property more than five hundred pounds were given to the Library by his nephew, John Hancock, H. U. 1754, who became his heir. 3. Elizabeth, 5 February, 1704-5, married the Reverend Jonathan Bowman, of Dorchester, H. U. 1724. 4. Ebenezer, 7 December, 1710, H. U. 1728, colleague with his father. 5. Lucy, 20 April, 1713, married the Reverend Nicholas Bowes, of Bedford, H. U. 1725, and after her husband's death the Reverend Samuel Cooke, of Arlington, H. U. 1735, and died 21 September, 1768. Her daughter Lucy married the Reverend Jonas Clark, H. U. 1752, who succeeded Bishop Hancock at Lexington, and had twelve children, of whom Mary married Professor Henry Ware, H. U. 1785; Lucy married the Reverend Thaddeus Fiske, of Arlington, H. U. 1785; and Martha married the Reverend William Harris, of Salem.

WORKS.

1. Rulers should be Benefactors. | — | As it was Consider'd | in a | Sermon | Preach'd before His Excellency | Samuel Shute Esq; | His Majesty's Council, | and the Representatives of | the Province of the Massachu- | setts-Bay in New-England, | May 30th. 1722. | Being the Day for Election of | Counsellors. ||

Boston in N. E. Printed by B. Green, Printer to His Excellency the Governor & Council. 1722. sm. 8vo or 12mo. pp. 30. *H, M, P, W.*

2. A Sermon | Preached at the Ordination | of | Mr. John Hancock, A. M. | In the North Precinct of | Brantree; | Novem. 2. 1726. | By his Father | The Rev. Mr. John Hancock | Pastor of the Church of Christ | in Lexington. || Boston: Printed for Thomas Hancock in Ann-Street near the Draw-Bridge. 1726. 8vo. pp. 36. *H, M, P, W.*

3. The | Prophet Jeremiah's | Resolution | To get him unto Great Men, and | to speak unto them, | Considered and Applied: | in | A Sermon | Delivered at the publick Lecture in | Boston, | Novemb. 21. 1734. | Before His Excellency, the Governour, | and the General Court. | . . . N. B. Partly for brevity sake, and partly thro' the infirmity | of an old man's memory, some things were omitted | in the delivery of this Sermon, which are now added | in the Publication, tho' they are but few. || Boston. 1734. 8vo. pp. 26. *M, P, W.*

4. The Lord's Ministers are the People's Helpers. | A | Sermon | Preached at the Ordination | of the Reverend | Mr. Ebenezer Hancock, | at Lexington, | January 2<sup>d</sup> 1733, 4. . . . || Boston. 1735. 8vo. pp. 21. *M, P.*

5. The gaining of Souls, the most joyful Gain | to faithful Ministers. | — | A | Sermon | Preached the 16th of November 1748. | At the | Instalment | of the | Rev. Mr. Timothy Harrington | to the | Pastoral Care | Of the Church of Christ in Lancaster. || Boston, N. E. Printed by Rogers and Fowle in Queen-Street. 1748. 8vo. pp. 22. *H, M, W.*

The Library of Harvard College contains his manuscript commonplace-book, 4to, 240 leaves.

AUTHORITIES. — N. Appleton, Two Discourses after his Funeral. C. J. F. Binney, History and Genealogy of the Prentice or Prentiss Family, 12, 262. C. Brooks, History of the Town of Medford. C. Butler, History of Groton, 163. S. A. Green, Early Records of Groton, 103, 104. C. Hudson, History of the Town of Lexington, 53, 319–328. Massachusetts Historical Society, Collections,

x. 170. New England Historical and Genealogical Register, ix. 352, 353. L. R. Paige, History of Cambridge, 572. J. Savage, Genealogical Dictionary, ii. 349; iii. 478. S. Sewall, in American Quarterly Register, xi. 251, 267. C. Stetson, Two Discourses, 16. W. B. Sprague, Annals of the American Pulpit, i. 238. A. Williams, Century Discourse at Lexington, 11.



## THOMAS SWAN.

Born 1669, died 1710, aged 41.

THOMAS SWAN, M. A., physician, born at Roxbury, Massachusetts, 15 September, 1669, was son of Thomas Swan, whose wife was Mary, daughter of Thomas Lamb. For six months in the year 1689-90, he taught the Grammar School at Hadley, Massachusetts. November 2, 1702, he was sworn into office as Register of Probate for the County of Middlesex. He did not probably hold the office, or at least perform the duties, more than two years; as, for several months before 12 November, 1705, when the name of Nicholas Fessenden first appears as Register, there is no name of any Register signed to the Probate Records, but merely that of the Judge. He died at the Castle in Boston Harbor, 19 October, 1710.

Wyman and Brooks say, September 27, 1692, he married Prudence Wade, of Medford, and had a son Thomas, baptized in Cambridge, 6 May, 1705.

A petition for relief in behalf of the widow, Prudence, was presented to the Legislature, stating that "Whereas Mr. Thomas Swan, lately deceased did practise Physick & Chyrurgerye at . . . Castle William, upwards of Seven Yeares last past, for which Service he was allowed Twelve pence pr week for every Twenty Soldiers, Garrison'd there, towards y<sup>e</sup> Supplying himselfe with Medicines, for that Service, but by reason of Sicknes & other Casualties happening in s<sup>d</sup> Service, y<sup>e</sup> said allowance fell short . . . notwithstanding Mr. Swan did from year to year make several unguents, Oils & Syrrups which were not Charged . . . by which means he was forced to Expend a part of his salary, . . . besides his Extraordinary Care in Attending y<sup>e</sup> Sick at all times, &c., by all which means he has



left his family very necessitous." The Legislature, 10 November, 1710, consequently voted to her twenty pounds, "in consideration of his extraordinary Charge & Pains in the Service."

AUTHORITIES. — C. J. F. Binney, *uscript Papers*, lxxi. 746. Middlesex Probate Records. L. R. Paige, *History of the Town of Medford*, 560. *History of Cambridge*, 668. Roxbury J. Farmer, *Manuscript* N. Gilman, *Records*. W. Winthrop, *Interleaved Interleaved Triennial Catalogue*. S. Triennial Catalogue. T. B. Wyman, Judd and L. M. Boltwood, *History of Genealogies and Estates of Charles- of Hadley*, 66. *Massachusetts Man-* town, 918, 984.



## ADDITIONS AND CORRECTIONS.

VOLUMES I., II., AND III.

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REV. SAMUEL HOOKER, H. U. 1653, Vol. I. pp. 348-352.

Since the notices on page 351 were printed, I have received the following title to the Election Sermon printed in 1677: "Righteousness Rained from Heaven | or | A Serious and seasonable Discourse Exciting all | to an earnest enquiry after, and continued waiting for | the effusions of the Spirit, unto a communication and | increase of Righteousness: That Faith, Holiness and | Obedience may yet abound among us, and the Wil- | derness become a fruitful field, | As it was Delivered in a | Sermon | Preached at Har- | ford on Connecticut in | New-England, | May 10. 1677. Being the Day of Election there. || Cambridge: Printed by Samuel Green. 1677. Christian Reader, pp. i-ii, signed John Whiting; and pp. 1-28." — J. A. Lewis, Letter, 1881, May 1; and photograph of the title from W. Eames.

SAMUEL BRADSTREET, H. U. 1653-1654, Vol. I. pp. 360, 361.

Page 361, line 14 from bottom, after "children" insert "Samuel, physician in Jamaica, died before 1692, the date of his grandfather's codicil; and the others died young." — W. Phillips, Letter, 1880, September 7.

Page 361, line 12 from bottom, for "1670" read "1669."

REV. INCREASE MATHER, H. U. 1656, Vol. I. page 468.

Insert "Several Reasons | Proving that Inoculating or Transplanting the *Small Pox*, is a | Lawful Practice, and that it has been Blessed by GOD for the Saving of many a Life. | By Increase Mather, D. D. *Novemb. 20. 1721.* Boston: Printed by S. *Kneeland* for J. *Edwards* at his Shop in King-Street. 1721. Broadside."

REV. JOHN COTTON, H. U. 1657, Vol. I. pp. 496-508.

Page 496, before line 8 from bottom, insert "Hartford 1659 April 11<sup>th</sup>, 'The town by their vote did grant a rate of thirty pounds to be paid to Mr. Cotton for his labours amongst us, and his charges in coming up to us, the half of it to be paid presently and the other half to be paid at the end of the year. Capt. Lord and Mr. John Allen to make Mr. Collins rate.'" — G. L. Walker, Letter, 1833, March 17.

Page 506, line 4 from top, for "born at Guilford" read "born at Guilford(?)."

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RECOMPENSE OSBORN, H. U. 1661, Vol. II. pp. 88-89.

Page 88, line 7 from top, after "afternoone," add "and Baptized at d[orchester] as a member of the church of Salem [ ] Father & mother were members: as ap[pears] by a Certificate vnder m<sup>r</sup> Endecot Governour as also M<sup>r</sup> downinge [ ] occasiō was this William [Osburne?] being [on his way] from Salem to Braintree to be the Clerke of the Iron worke did [some?] small tym sojorne w<sup>th</sup> his Brother Collecot? in Dorchester in w<sup>ch</sup> tyme the child was borne and so Baptized 16 of 4 mo: 44." — W. B. Trask, Letter, 1881, July 5.

ALEXANDER NOWELL, H. U. 1664, Vol. II. pp. 148, 149.

Page 149, line 3 from top, add "13, 5<sup>m</sup>. M<sup>r</sup> Alexander Nowell (aged 27) one of y<sup>e</sup> fellows of y<sup>e</sup> Coledge, after long sickness and furious distraction and madnesse, died." — Report of the [Boston] Record Commissioners containing the Roxbury Land and Church Records (1881), p. 210.

REV. JOSIAH FLYNT, H. U. 1684, Vol. II. pp. 150-153.

Page 153, line 20 from top, for "1866" read "1666."

REV. JOHN WOODBRIDGE, H. U. 1664, Vol. II. pp. 155-158.

Page 157, line 13 from top, for "proce (?)" read "produce (?)."

ADAM WINTHROP, H. U. 1668, Vol. II. pp. 247-249.

Page 247, line 12 from bottom, alter so as to read, "Harris, the

second wife and widow of Glover, becoming the first wife of President Henry Dunster." — L. R. Paige.

ISAAC FOSTER, H. U. 1671, Vol. II. pp. 336-341.

Page 336, line 13 from bottom, before "one" insert "William."

Page 337, *dele* lines 4-8 from top. — Report of the [Boston] Record Commissioners containing the Roxbury Land and Church Records (1881), pp. 209-211, 212.

REV. WILLIAM ADAMS, H. U. 1671, Vol. II. pp. 380-387.

Page 380, line 5 from top, for "whose wife's name was Starr," read "whose wife was Elizabeth, daughter of Simon Stacy, of Ipswich."

GEORGE ALCOCK, H. U. 1673, Vol. II. pp. 420-422.

Page 420, line 14 from bottom, before "Georgius" insert "est."

REV. JOHN WISE, H. U. 1673, Vol. II. pp. 428-441.

Page 440, insert "A Word of Comfort to a Melancholy Country. Or the Bank of Credit . . . fairly defended by a Discovery of the Great Benefit, accruing by it to the whole Province, *etc.*, by Amicus Patriae [Rev. John Wise]. pp. (4), 68. 16mo. Boston [J. Franklin]. 1721."

"'Humbly Dedicated to the Merchants in Boston.' A well-managed and witty plea for paper money and 'inflation.'" It is, for general readers, the most interesting of all the tracts published in the Bank of Credit controversy, while its frequent references to trades, manufactures, industries, and home-life in Boston and in the country towns, give it, to the historian and antiquarian, an exceptional value.

For the evidence on which I have attributed the work to Mr. Wise, the witty author of "The Churches Quarrel Espoused" and "A Vindication of the Government of N. E. Churches," see J. H. Trumbull's edition of Brinley's Catalogue of American History, I. 191, Nos. 1443 and 1445.

THOMAS BRATTLE, H. U. 1676, Vol. II. pp. 489-498.

Page 496, line 6 of note, after "Church" insert "in Newburyport."

REV. BENJAMIN WOODBRIDGE, H. U. 1642, Vol. II.  
Page 527, line 4 from top, for "1628" read "1638."

INDEX, Vol. II. page 542, under "Eliot, Anne," for "50" read  
"511." Under "Eliot, Jared," for "358" read "258."

REV. COTTON MATHER, H. U. 1678, Vol. III. pp. 6-158.

Page 83, No. 129. The full title is "Agreeable Admonitions for Old & Young. | — | or, | Aged Piety | Honoured, | and, | Early Piety | Quickened. | In a Brief Discourse, | Delivered, April 25, 1703. || Boston, Printed by T. Green, Sold by Benjamin Eliot. 1703." pp. 42-48; pp. 43-48 being the Poem "Conversion Exemplified." Anonymous. *M.*

Page 87, line 27, No. 145. The full title is "Faithful Warnings to prevent Fearful Judgments | Uttered in a brief | Discourse, | by a Tragical Spectacle, | in a Number of | Misericables | Under a Sentence of Death for Piracy. | — | At Boston in N. E. Jan. 22, 1704. || Boston, Printed & Sold by Timothy Green at the north end of the Town. 1704." 8vo. pp. 48; pp. 43-48 being "Conversion Exemplified."

The "Conversion Exemplified" has a separate title, and was printed separately. In the library of the American Antiquarian Society at Worcester, Massachusetts, is a printed copy sewed in a Diary of Cotton Mather for 1703. I think this may be the only one extant. On the page following the printed matter Cotton Mather has written, "8<sup>o</sup> 3<sup>m</sup> Saturday. On this day designing an instrument, for to take the hearts of o<sup>r</sup> Young People & make them to become the Lords, I composed a *Poem* expressive of a Consent unto y<sup>e</sup> several Articles in y<sup>e</sup> Glorious Covenant of Grace. This I add unto a little Book, which I now have in the Press. But I this Day spread it before the Lord as my own act and deed. Inexpressible satisfaction filled my Soul in my doing so. I have here annexed it, with my hand signing it."

Page 158, insert, "Dedication, pp. 1, 2, to an late edition of [Henry Scougal's] *Vital Christianity*, published in 1730."

EDWARD MILLS, H. U. 1685, Vol. III. pp. 337, 338.

Page 338. After this sketch was put in type the following paper, in a volume marked "Letters and Papers Boston 1631-1783," was found in the Library of the Massachusetts Historical Society, Cabinet 61, H, page 63.

"TO THE HONO<sup>BLE</sup> HIS MAJ<sup>TIES</sup> JUSTICES OF THE GENERAL SESSIONS  
NOW SITTING AT BOSTON FOR THE COUNTY OF SUFFOLK.

"The Peti<sup>tion</sup> of Edward Mills Humbly Sheweth.

"That Whereas the Great & genrall Court or Assembly held at Boston aforesaid, did on Wednesday Nov<sup>r</sup> 8. 1710 in Council vote in Concurrence w<sup>th</sup> the Representatives viz<sup>t</sup>: In Considera<sup>tion</sup> that Yo<sup>r</sup> Petitioner had for many years kept a Considerable Gra<sup>m</sup>mar School. Ordered that he be exempted from Publick Taxes in Manner as Gra<sup>m</sup>mar Schoolmasters are by Law. the benefit of w<sup>ch</sup> Act, he has enjoyed ever since untill these two last years, in w<sup>ch</sup> he has been taxed & deprived of said exemption, notwithstanding he continues to teach Grammar w<sup>th</sup> Writing & Arithmetick as heretofore. And altho<sup>gh</sup>: it is objected that Yo<sup>r</sup> Peti<sup>tion</sup> is now in Quality of an English Master, Yet as that does not deprive him of his Gra<sup>m</sup>mar Capacity w<sup>ch</sup> he is in the daily practice of in his School, so he hopes that Y<sup>r</sup> Hon<sup>rs</sup> (who are good Judges) will allow that the Knowledge of Gra<sup>m</sup>mar is very requisite if not absolutely necessary to compleat an English Mast<sup>r</sup>: as well for Instruction to spell, from the Latin & Greek derivations as to write good English w<sup>ch</sup> few can doe, who are ignorant of Syntax.

"Moreover Y<sup>r</sup> Peti<sup>tion</sup> School has an hundred Schollars & some times more yet his Salary is but equal to those who have not half the number.

"All w<sup>ch</sup> Considered he doubts not but Y<sup>r</sup> Hon<sup>rs</sup> (from whom he prays relief) will relieve him & remove the discouragement he is under in his hard labour & dilligence & that he may Continue to enjoy the benefit of the above s<sup>d</sup> Act, &

"Y<sup>r</sup> Pet<sup>r</sup>: shall ever pray &c<sup>a</sup>.

"EDWARD MILLS.

"Boston the 7 July 1727."





# INDEX.

THE names of graduates embraced in this volume are printed in small capitals, followed by the year of graduation and the pages containing the Biographical Sketches; after which are references to any incidental allusions to them. The names of ordained clergymen are printed in italics. Abbreviations for the libraries in which some of the books whose titles are mentioned are deposited, may be found on page 42.

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