

An American biographical and historical dictionary, containing an account of the lives, characters, and writings of the most eminent persons in North America from its first discovery to the present time, and a summary of the history of the several colonies and of the United States / by William Allen.

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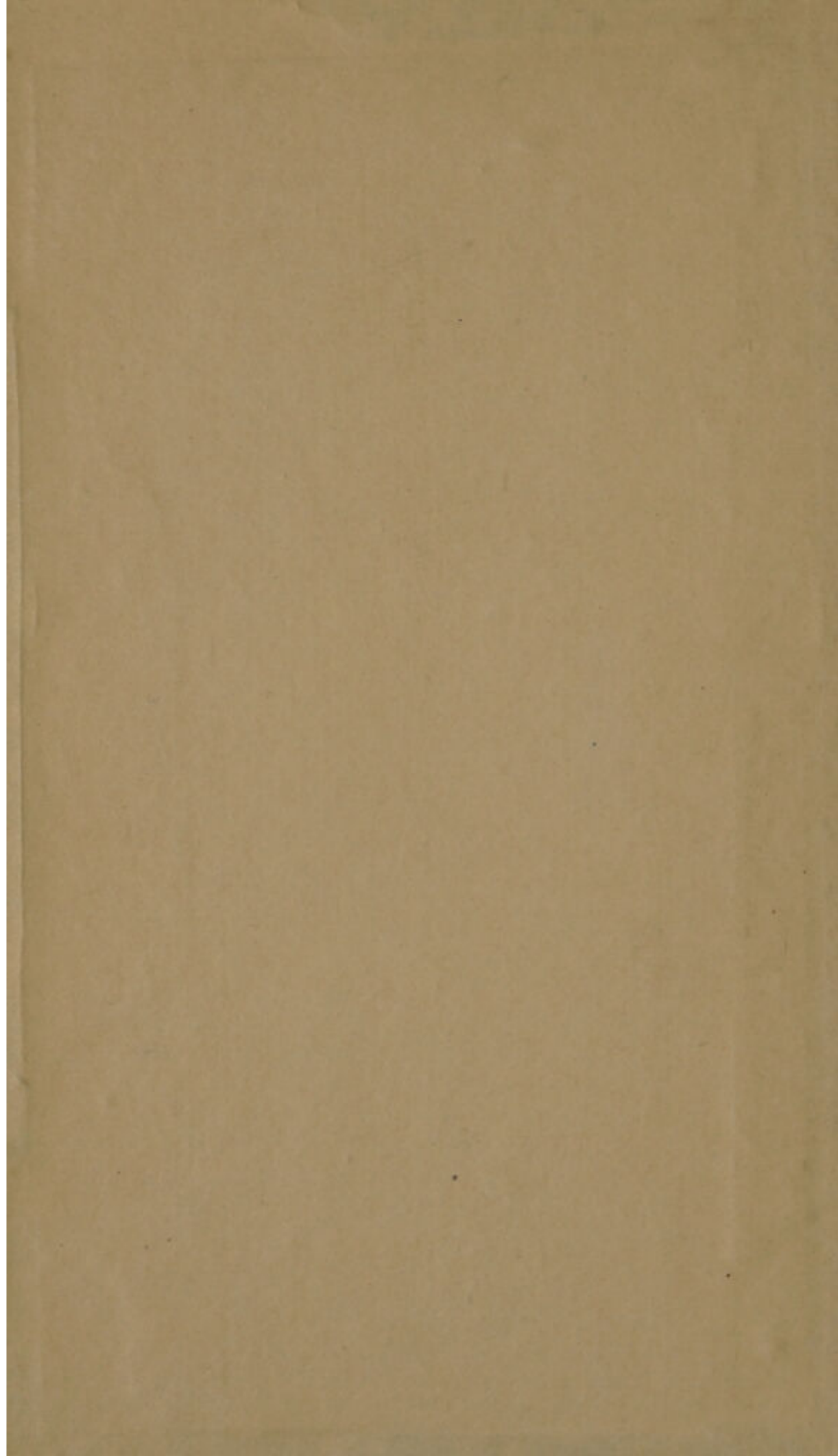
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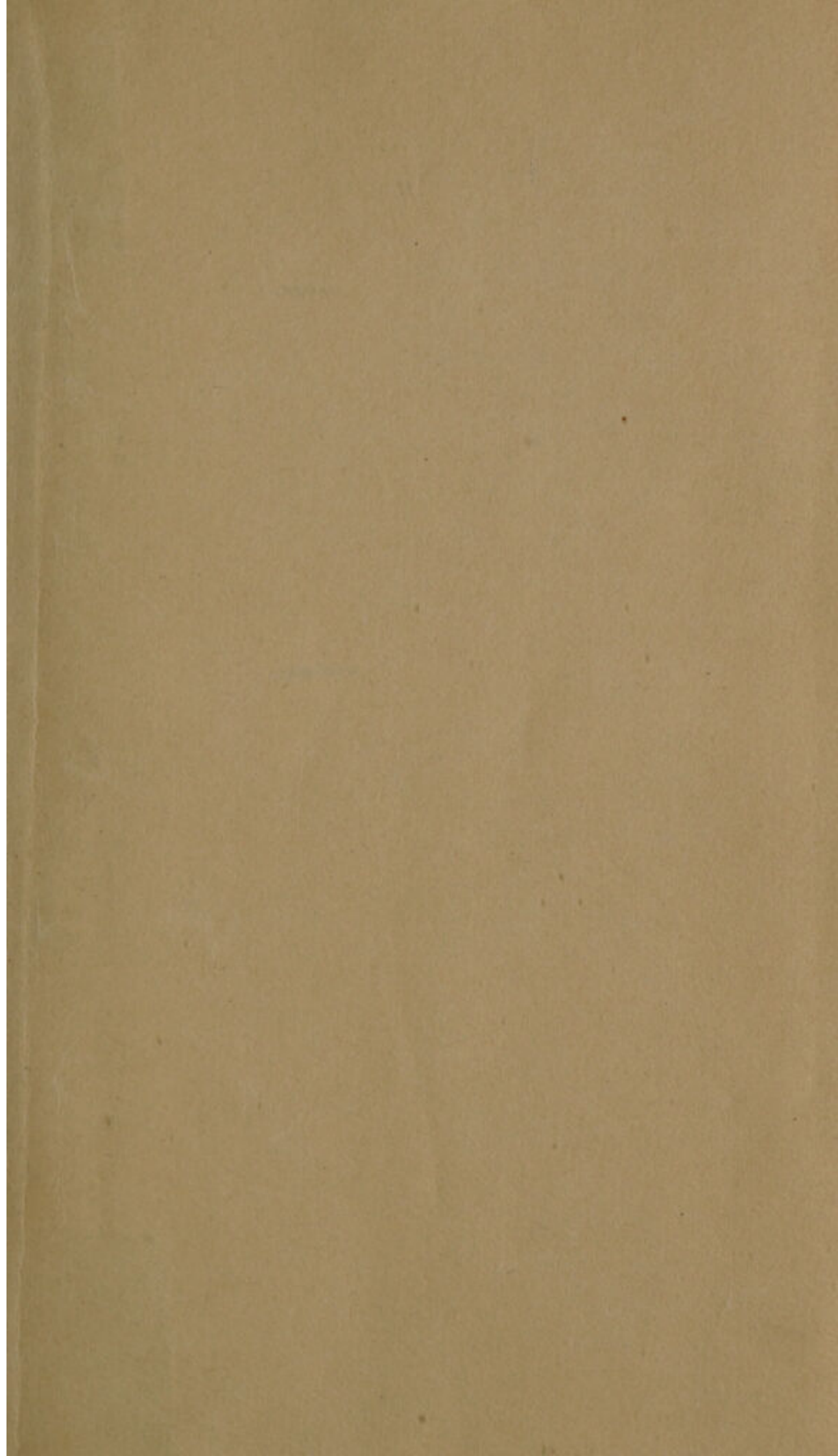
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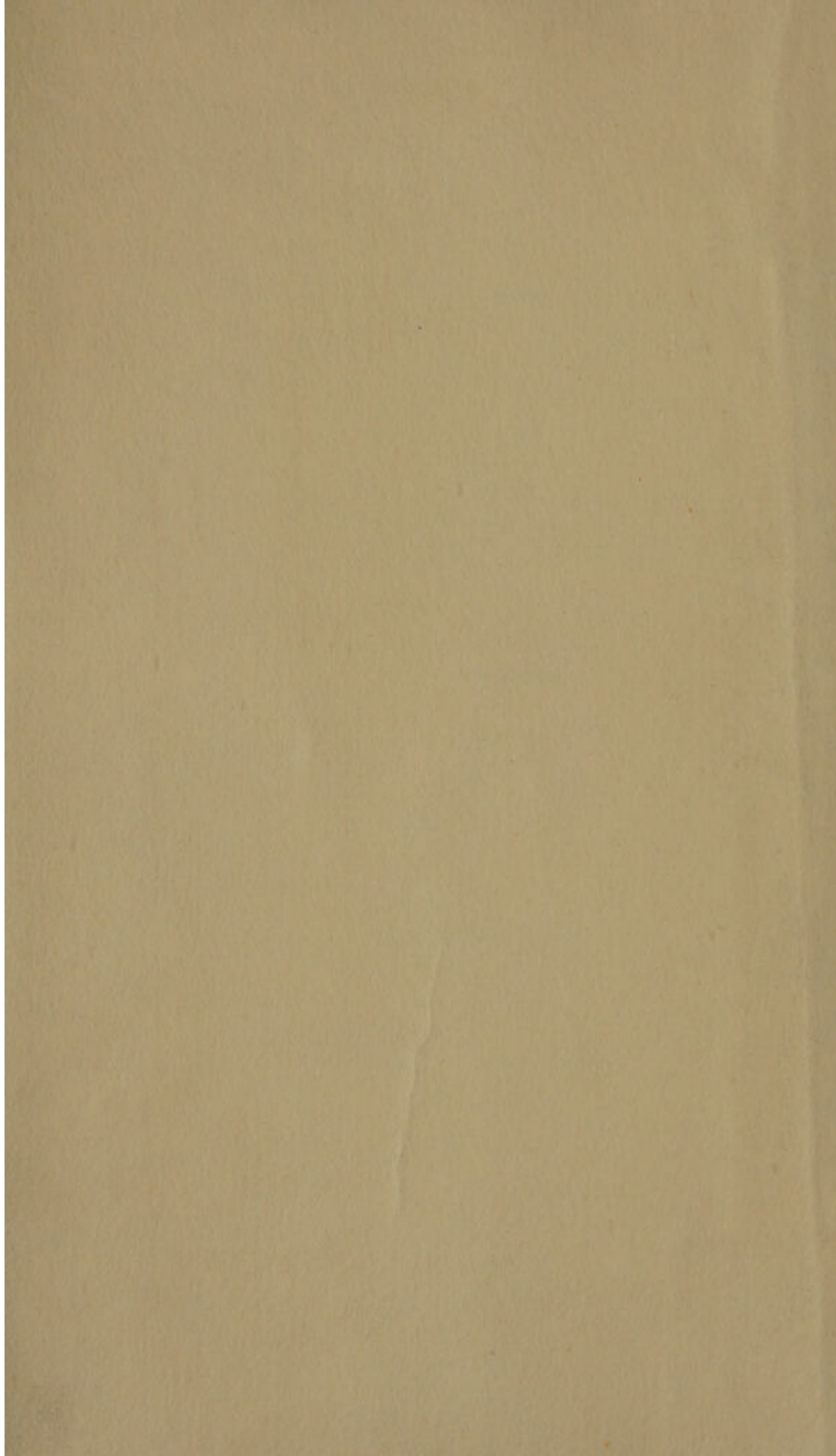


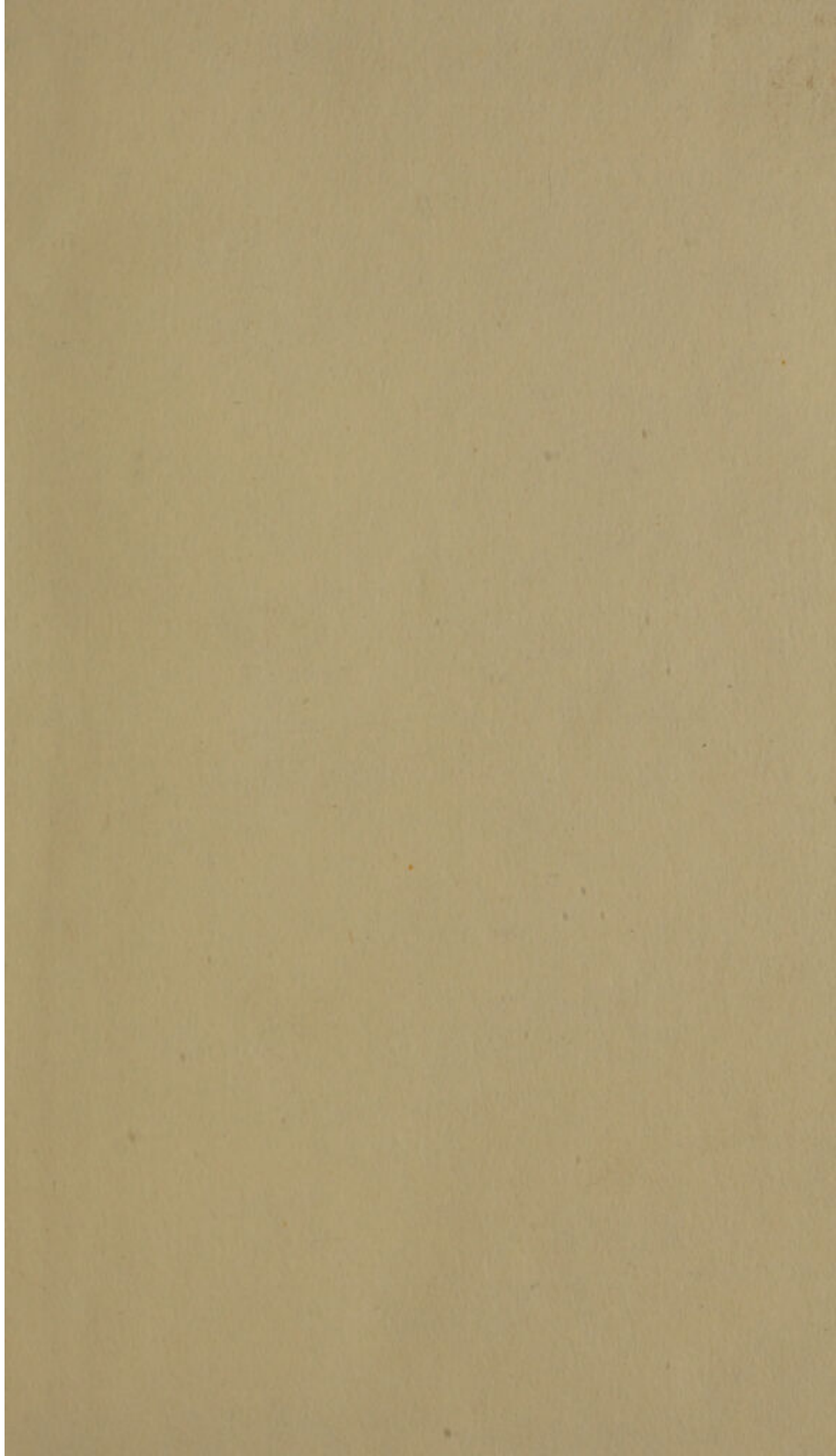
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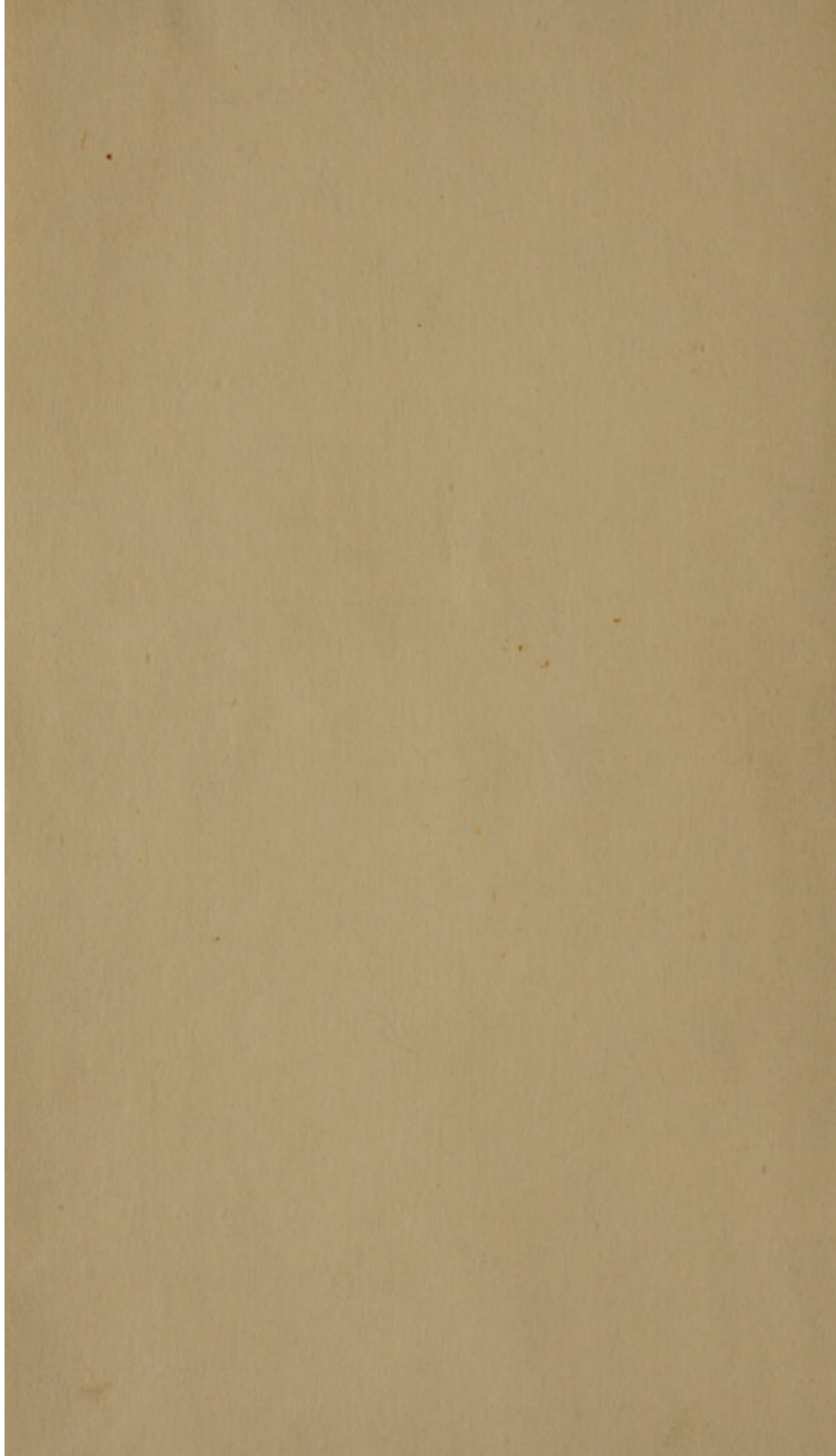


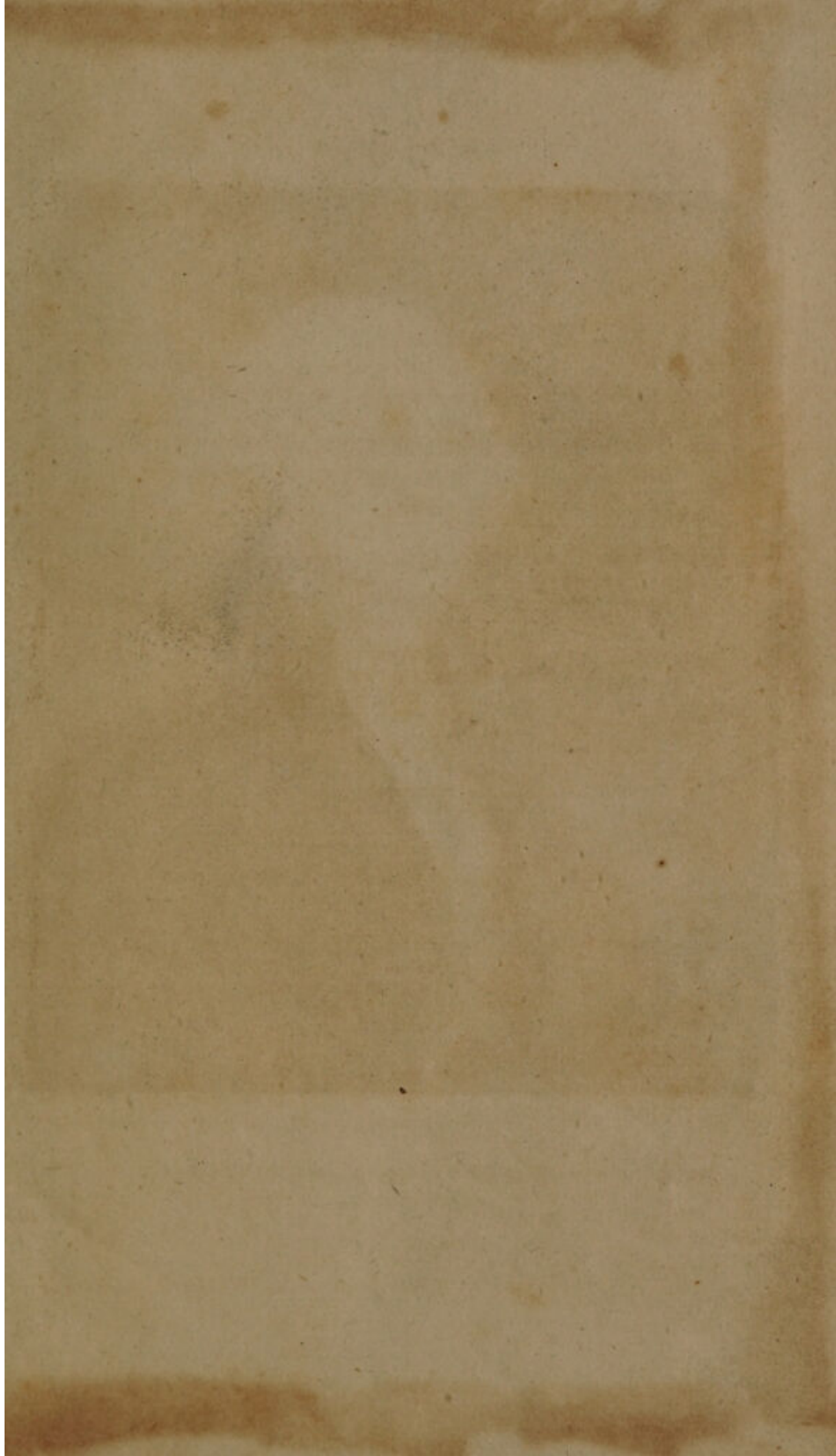


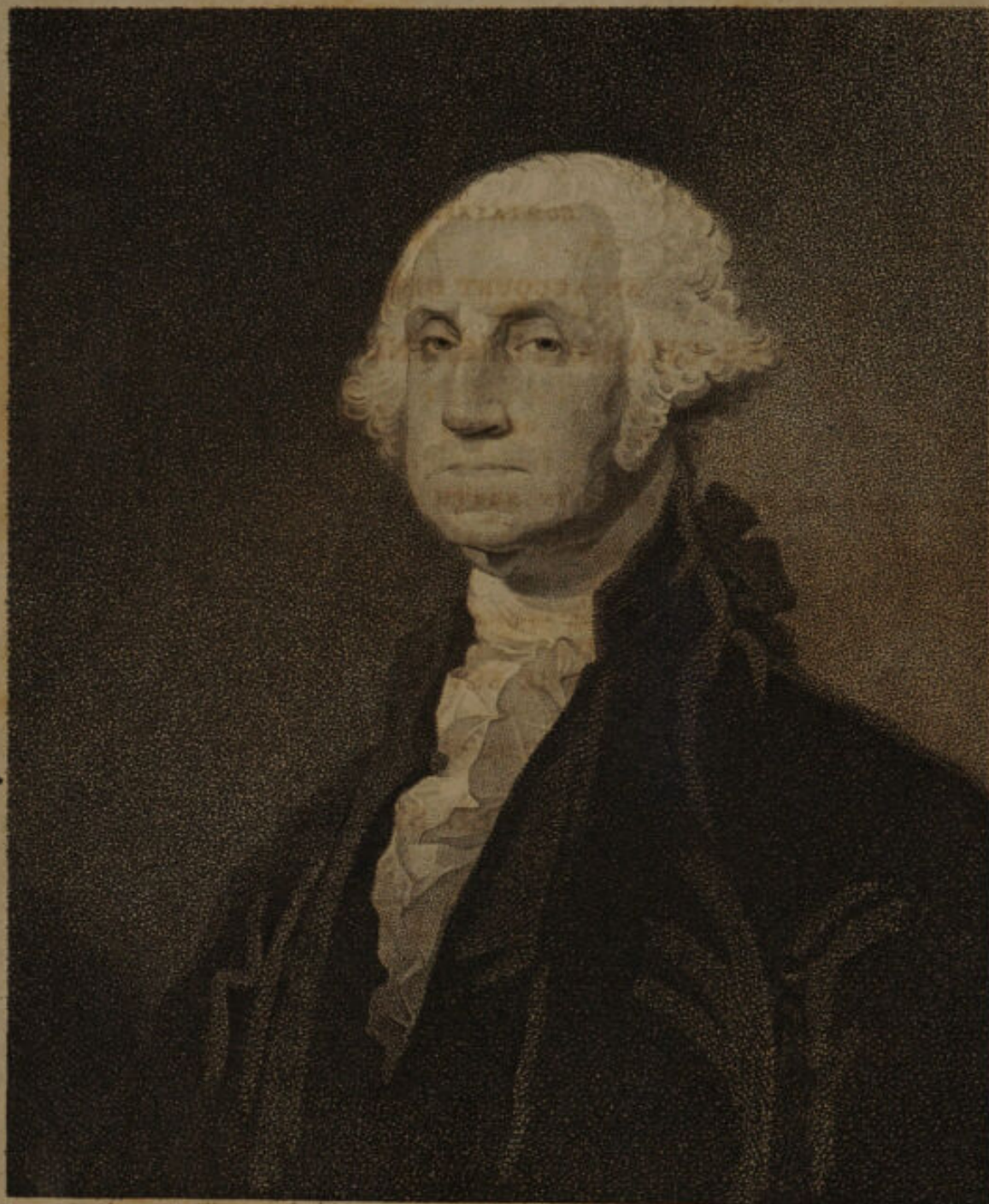












D. Barris sc.

GEO. WASHINGTON.

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AN
AMERICAN
BIOGRAPHICAL AND HISTORICAL
DICTIONARY,

CONTAINING
AN ACCOUNT OF THE
LIVES, CHARACTERS, AND WRITINGS

OF THE
MOST EMINENT PERSONS IN NORTH AMERICA FROM ITS FIRST
DISCOVERY TO THE PRESENT TIME,

AND A SUMMARY OF THE
HISTORY OF THE SEVERAL COLONIES

AND OF
THE UNITED STATES,

.....
BY WILLIAM ALLEN, A. M.
.....

Quique sui memores alios fecere merendo. VIRG.

—:⊙:—
PUBLISHED

BY WILLIAM HILLIARD, AND FOR SALE AT HIS BOOKSTORE
IN CAMBRIDGE.

.....
Hilliard & Metcalf, printers.
.....

1809.

DISTRICT OF MASSACHUSETTS, TO WIT ;

BE IT REMEMBERED, that on the twenty seventh day of July,
in the thirty fourth year of the independence of the United States
of America, WILLIAM ALLEN of the said district has deposited in
this office the title of a book, the right whereof he claims as au-
thor, in the words following, to wit ; " An American biographical and histor-
ical dictionary, containing an account of the lives, characters, and writings
of the most eminent persons in North America from its first discovery to the
present time, and a summary of the history of the several colonies and of the
United States, by WILLIAM ALLEN, A. M. Quique sui memores fecere
merendo Virgil."

In conformity to the act of the congress of the United States, entitled,
" an act for the encouragement of learning by securing the copies of maps,
charts, and books to the authors and proprietors of such copies during the
times, therein mentioned ;" and also to an act, entitled, " an act supple-
mentary to an act, entitled, an act for the encouragement of learning by se-
curing the copies of maps, charts, and books to the authors and proprietors
of such copies during the times, therein mentioned ; and extending the ben-
efits thereof to the arts of designing, engraving, and etching historical and
other prints."

W. S. SHAW, { clerk of the district
of Massachusetts.



PREFACE.

THE following work presents itself to the public with no claims to attention, but such as are founded upon the interest, which may be felt in the lives of Americans. Finding himself a few years ago in a literary retirement, with no important duties, which pressed immediately upon him, the author conceived the plan of this dictionary. He was desirous of bringing to the citizens of the United States more information, than was generally possessed, respecting the illustrious men of former times, the benefactors and ornaments of this country, who have passed away. He persuaded himself, that if he could collect the fragments of biography, which were buried in the mass of American history, or scattered amidst a multitude of tracts of various kinds, and could fashion these materials into a regular form, so as to place before the eye our great and good men, if not in their full dimensions, yet in their true shape, he should render an acceptable service to his countrymen. This work with no little labor he has now completed ; and the inexperienced artist, in his first essay, can hope only, that his design will be commended. He wishes chiefly, that as the images of departed excellence are surveyed, the spirit, which animated them, may be caught by the beholder.

As an apology however for the deficiencies and errors of various kinds, which may be found in the work, a full exposition of his plan, and some representation of the difficulty of executing it seem to be necessary.

It was proposed to give some account of the persons, who first discovered the new world ; of those, who had a principal agency in laying the foundations of the several colonies ; of those, who have held important offices and discharged the duties of them with ability and integrity ; of those, who have been conspicuous in the learned professions ; of those, who have been remarkable for genius and knowledge, or who have written any

thing, deserving of remembrance ; of the distinguished friends of literature and science ; of the statesmen, the patriots, and heroes, who have contended for American liberty, or aided in the establishment of our civil institutions ; and of all, whose lives, bright with Christian virtue, might furnish examples, which should be worthy of imitation. It was determined to enlarge this wide field by giving as complete a list, as could be made, of the writings of each person, and by introducing the first ministers of the principal towns for the purpose of illustrating the history of this country. The design included also a very compendious history of the United States, as well as of each separate colony and state, for the satisfaction of the reader, who might wish to view the subjects of the biographical sketches in connexion with the most prominent facts relating to the country, in which they lived. In addition to all this, it was intended to annex such references, as would point out the sources, from which information should be derived, and as might direct to more copious intelligence, than could be contained in this work.

Such were the objects, which the author had in view, when he commenced an enterprise, of whose magnitude and difficulty he was not sufficiently sensible before he had advanced too far to be able to retreat. The modern compilers of similar works in Europe have little else to do but to combine or abridge the labors of their predecessors, and employ the materials previously collected to their hands. But in the compilation of this work a new and untrodden field was to be explored. It became necessary not only to examine the whole of American history, in order to know who have taken a conspicuous part in the transactions of this country ; but to supply from other sources the imperfect accounts of general historical writers. By a recurrence to the references it will be seen, that much toil has been encountered. But though the authorities may seem to be unnecessarily multiplied, yet there has been some moderation in introducing them, for in many instances they do not by any means exhibit the extent of the researches, which have been made. It could not be expected or wished, that newspapers, pamphlets, and other productions should be referred to for undisputed dates and single facts, which they have afforded, and which have been embodied with regular accounts. The labor however of searching for information has frequently been less, than that of comparing different statements, endeavoring to reconcile them when they disagreed, adjusting the chronology, combining the independent facts, and forming a consistent whole of what existed only in disjointed parts. Sometimes the mind has been over-

whelmed by the variety and abundance of intelligence; and sometimes the author has prosecuted his inquiries in every direction, and found only a barren waste.

While he represents these circumstances to the candid reader, he indulges the belief, that the necessary imperfections of this work will be somewhat shielded from the severity of criticism. In surveying it he perceives, that a just proportion between the several articles has not always been preserved, that some names have been overlooked, and that some are introduced, which might have given place to others, that have been intentionally omitted. Though a smaller type has been used, than was originally designed, and one hundred and forty pages added to the proposed number, yet there has been such an unexpected accumulation of materials, as to render it necessary not only greatly to abridge many articles, but entirely to exclude accounts of about two hundred persons, which had been prepared.

For the large space, which is sometimes occupied in describing the last hours of the persons, of whom a sketch is given, the following reasons are assigned. In the lives of our fellow men there is no period so important to them and so interesting to us, as the period, which immediately precedes their dissolution. To see one of our brethren at a point of his existence, beyond which the next step will either plunge him down a precipice into an abyss, from which he will never rise, or will elevate him to everlasting glory, is a spectacle, which attracts us not merely by its sublimity, but because we know, that the flight of time is rapidly hastening us to the same crisis. We wish to see men in the terrible situation, which inevitably awaits us; to learn what it is, that can support them, and can secure them. The gratification of this desire to behold what is great and awful, and the communication of the aids, which may be derived from the conduct of dying men, have accordingly been combined in the objects of this work. After recounting the vicissitudes, attending the affairs of men, the author was irresistibly inclined to turn from the fluctuations of human life, and to dwell, when his subject would give him an opportunity, upon the calm and firm hopes of the Christian, and the sure prospects of eternity. While he thus soothed his own mind, he also believed, that he should afford a resting place to the minds of others, fatigued with following their brethren amidst their transient occupations, their successes, their disappointments, and their afflictions.

Some terms are used, which relate to local circumstances, and which require those circumstances to be pointed out. In several of the New England states, when the annual election of

the several branches of the legislature is completed, and the government is organized, it has been an ancient practice to have a sermon preached in the audience of the newly elected rulers, which is called the election sermon. This phrase would not need an explanation to an inhabitant of New England. The names of pastor and teacher as distinct officers in the church frequently occur. Soon after the first settlement of this country, when some societies enjoyed the labors of two ministers, they bore the titles of teacher and pastor, of which it was the duty of the former to attend particularly to doctrine, and of the latter to exhortation; the one was to instruct and the other to persuade. But the boundary between these two offices was not well defined, and was in fact very little regarded. The distinction of the name itself did not exist long.

Great care has been taken to render the dates accurate, and to avoid the mistakes, which have been made from inattention to the former method of reckoning time, when March was the first month of the year. If any one, ignorant of this circumstance, should look into Dr. Mather's *Magnalia*, or ecclesiastical history of New England, he would sometimes wonder at the absurdity of the writer. He would read for instance in the life of president Chauncy, that he died in February 1671, and will find it previously said that he attended the commencement in the same year, which was in July. Thus too Peter Hobart is said to have died in January, and yet to have been infirm in the summer of 1678. When it is remembered, that March was the first month, these accounts are easy to be reconciled. There seems not however to have been any uniformity in disposing of the days between the first and the twenty fifth of March, for sometimes they are considered as belonging to the antecedent and sometimes to the subsequent year. American writers, it is believed, have generally if not always applied them to the latter. When the figures for two years are written, as in dates before the adoption of the new style in 1752 is found frequently to be the case not only for the days above mentioned but for the days in January and February, it is the latter year, which corresponds with our present mode of reckoning. Thus March 1, 1689 was sometimes written March 1, 1688, 9, or with the figures placed one above the other. The months were designated usually by the names of the first, the second, &c. so that February was the twelfth month.

No apology is necessary for the free use, which has been made of the labors of others, for the plan of this book is so essentially different from that of any, which has preceded it, that

the author has not encroached upon the objects, which others have had in view. He has had no hesitation in using their very language, whenever it suited him. Compilers seem to be licensed pillagers. Like the youth of Sparta, they may lay their hands upon plunder without a crime, if they will but seize it with adroitness. The list of American literary productions, which has been rendered as complete as possible, is for the sake of method placed at the close of each article, and in giving the titles of them it will be perceived, that there has frequently been an economy of words as far as was consistent with distinctness of representation. The biographical chart prefixed is on a plan, somewhat improved. It was thought a defect in Dr. Priestley's charts, that the lines, which denoted the length of life, were left so indeterminate. The short period of a little more than two centuries, within which this chart is confined, furnished an opportunity for expanding and multiplying the divisional lines, and thus of defining more precisely the length of each man's life. The distance of every five years, it will be seen, is determined by the perpendicular lines, and each intermediate year is distinguished in the following manner. When the broad horizontal line terminates singly a little to the right hand of the perpendicular, this indicates one year's distance from it; when it terminates with a parallel stroke over it, this indicates two years' remove from the perpendicular; when it terminates with a parallel stroke under it, three years; when it terminates singly near to the right hand perpendicular, this indicates four years' distance from the left or one from the right hand perpendicular. Thus it will be instantly seen, that Rittenhouse died in 1801, Minot in 1802, S. Adams in 1803, and Hamilton in 1804; and that Johnson was born in 1696, Pemberton in 1672, Edwards in 1703, and Belknap in 1744.

The author cannot neglect here to express his acknowledgments to those gentlemen, who have afforded him any aid in his inquiries, whether by imparting to him information, or putting into his hands their collection of American pamphlets, or opening to him their private libraries; nor can he be insensible of his obligations for access to that noble institution, the Athenaeum in Boston, and to the library of the Massachusetts historical society.

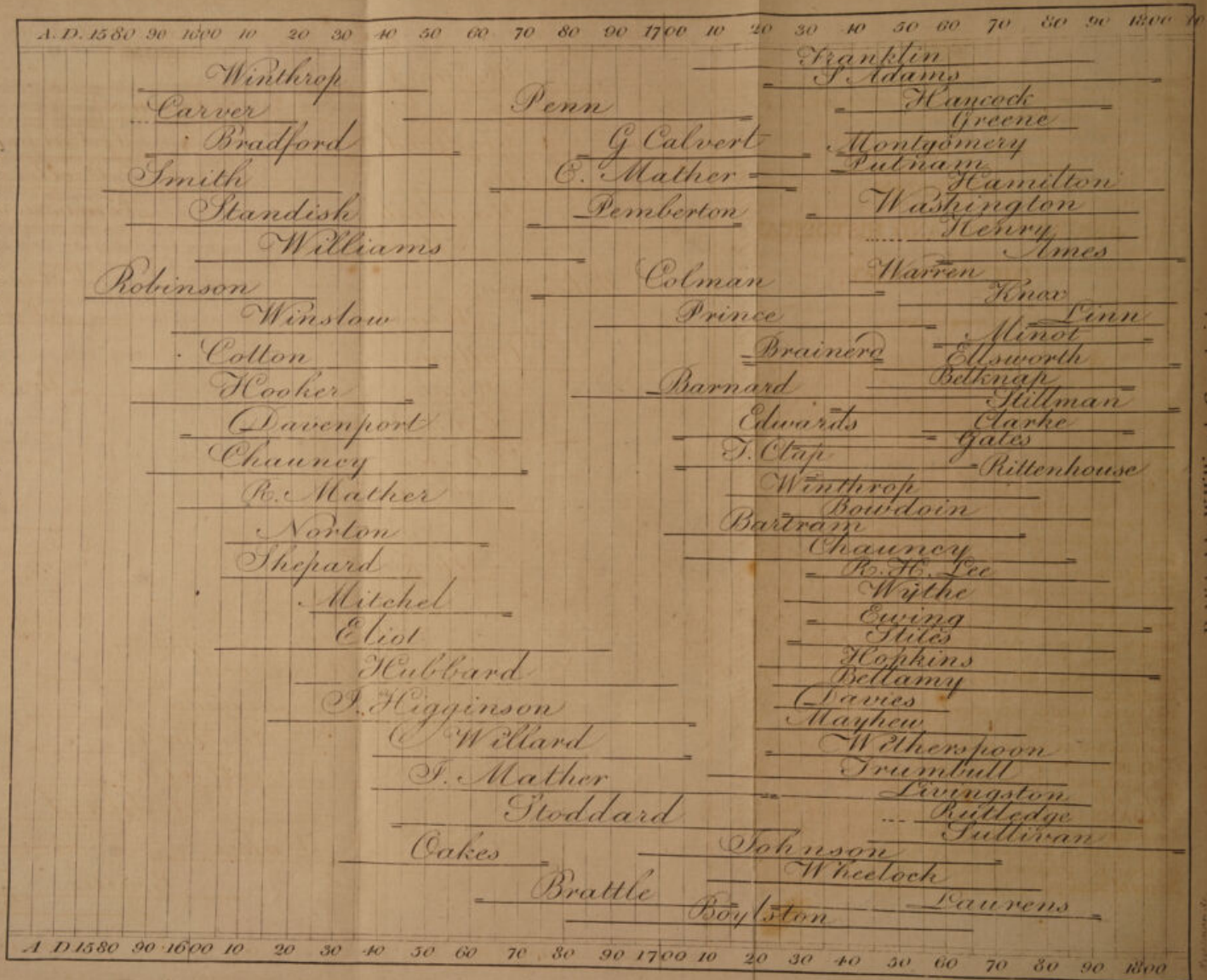
He is aware, that he lives in times, which perhaps are like all other times, when the sympathies of parties of different kinds are very strong; and he believes, that he has sought less to conciliate them than to follow truth, though she might not lead him into any of the paths, along which the many are pressing. With-

out resolving to be impartial it would indicate no common destitution of upright and honorable principles to attempt a representation of the characters of men. He may have misapprehended, and he may have done what is worse. All are liable to errors, and he knows enough of the windings of the heart as to remember, that errors may proceed from prejudice, or indolence of attention, and be criminal, while they are cherished as honest and well founded convictions, the results of impartial inquiry. He trusts however, that nothing will be found in this book to counteract the influence of genuine religion, evincing itself in piety and good works, or to weaken the attachment of Americans to their well balanced republic, which equally abhors the tyranny of irresponsible authority, the absurdity of hereditary wisdom, and the anarchy of lawless liberty.

Cambridge, August 2, 1809.

AN AMERICAN BIOGRAPHICAL CHART,

Engraved for the American Biographical & Historical Dictionary



AN
AMERICAN
BIOGRAPHICAL AND HISTORICAL
DICTIONARY.

ABBOT (HULL), a respectable minister of Charlestown, Massachusetts, was graduated at Harvard college in the year 1720. His ordination took place Feb. 5, 1724. After continuing near 60 years in the ministry, he died June 17, 1782, aged 80. He published the following sermons ; on the artillery election in Boston, 1735 ; on the rebellion in Scotland, 1746 ; against profane cursing and swearing, 1747.

ADAMS (JOHN), a poet, was the only son of the Hon. John Adams of Nova Scotia, and was graduated at Harvard college in 1721. He was settled in the ministry at Newport, Rhode Island, April 11, 1728, in opposition to the wishes of the Rev. Mr. Clap, who was pastor. Mr. Clap's friends formed a new society, and Mr. Adams was dismissed in about two years. He died at Cambridge in January 1740 in the 36th year of his age, deeply lamented by his acquaintance. His funeral was such, as indicates the high estimation, in which he was held. He was much distinguished for his learning, genius, and piety. As a preacher he was much esteemed. A small volume of his poems was published at Boston in 1745, which contains imitations and paraphrases of several portions of scripture, translations from Horace, and the whole book of Revelation in heroic verse, together with original pieces. The versification is remarkably harmonious for the period and the country. Mr. Adams' productions evince a lively fancy and breathe a pious strain. They prove him possessed of some of the important requisites of a good poet.—*Massa. Mag. for Apr. 1789 ; Backus' Abr. 158 ; Pref. to his poems.*

ADAMS (ELIPHALET), an eminent minister of New London, Connecticut, was graduated at Harvard college in 1694. He was ordained Feb. 9, 1709, and died in April 1753 in the 77th year of his age. He published a sermon on the death of Rev. James Noyes of Stonington ; election sermon, 1710 ; a discourse occa-

sioned by a distressing storm, preached March 3, 1717 ; a thanksgiving sermon, 1721 ; a sermon on the death of gov. Saltonstall, 1724 ; at the ordination of Rev. William Eager, Lebanon, May 27, 1725 ; at the ordination of Rev. Thomas Clap, Windham, 1726 ; and a discourse before a society of young men, 1727.

ADAMS (Amos), minister of Roxbury, Massachusetts, was graduated at Harvard college in 1752. He was ordained as successor to Rev. Mr. Peabody Sep. 12, 1753, and died at Dorchester Oct. 5, 1775, in the 48th year of his age. His son, Rev. Thomas Adams, was ordained in Boston as minister for Camden, South Carolina ; where, after a residence of 8 years, he died Aug. 16, 1797.

Mr. Adams in early life devoted himself to the service of his Redeemer, and he continued his benevolent labors as a preacher of the gospel with unabating vigor till his death. He was fervent in devotion, and his discourses, always animated by a lively and expressive action, were remarkably calculated to warm the heart. He was steadfast in his principles and unwearied in industry.

He published the following sermons ; on the death of Mrs. Lucy Dudley, 1756 ; at the artillery election, 1759 ; on the general thanksgiving for the reduction of Quebec, 1759 ; at the ordination of Mr. Samuel Kingsbury, Edgartown, Nov. 25, 1761 ; at the ordination of Mr. John Wyeth, Gloucester Feb. 5, 1766 ; the only hope and refuge of sinners, 1767 ; two discourses on religious liberty, 1767 ; a concise and historical view of New England in two discourses on the general fast April 6, 1769, which was republished in London in 1770 ; a sermon at the ordination of Mr. Jonathan Moore, Rochester, Sep. 25, 1768 ; at the ordination of Mr. Caleb Prentice, Reading, Oct. 25, 1769. He preached a sermon at the Dudleian lecture of Harvard college in 1770, entitled, diocesan episcopacy, as founded on the supposed episcopacy of Timothy and Titus, subverted. This work is a specimen of the learning of the writer. It is lodged in manuscript in the library of the college.

ADAMS (JOSEPH), a minister remarkable for longevity, was graduated at Harvard college in 1710, was settled at Newington, New Hampshire, in 1715, and died in 1783 aged 93. He preached till just before his death.

He published a sermon on the death of John Fabian Esq. 1757 ; and a sermon on the necessity of rulers civil and ecclesiastical exerting themselves against the growth of impiety, 1760.—*Belknap's N. H.* iii. 304.

ADAMS (ZABDIEL), minister of Lunenburg, Massachusetts, was born in Braintree, now Quincy, Nov. 5, 1739. His father was the uncle of John Adams, late president of the United States. He was graduated at Harvard college in 1759, having made, while in that seminary, great proficiency in learning, and much improved

the vigorous powers of mind, with which he was endued. He was ordained Sep. 5, 1764, and died March 1, 1801, in the 62nd year of his age, and the 37th of his ministry.

Mr. Adams was eminent as a preacher of the gospel, often explaining the most important doctrines in a rational and scriptural manner, and enforcing them with plainness and pungency. His language was nervous, and while in his public performances he gave instruction he also imparted pleasure. In his addresses to the throne of grace he was remarkable for pertinency of thought and readiness of utterance. Though by bodily constitution he was liable to irritation, yet he treasured no ill will in his bosom. His heart was easily touched by the afflictions of others and his sympathy and benevolence prompted him to administer relief, when in his power. He was considered as a man of uprightness, who feared God, and who was a real partaker of the faith of the gospel.

He was frequently called to preach on public occasions, and he did not disappoint the expectations of his hearers. He published a sermon on the nature, pleasures, and advantages of church music, 1771; on christian unity, 1772; the election sermon, 1782; on the 19th of April, 1783; at the ordination of Rev. Enoch Whipple, 1788.—*Whitney's fun. serm.*

ADAMS (SAMUEL), governor of Massachusetts, and a most distinguished patriot in the American revolution, was born in Boston of a reputable family Sep. 27, 1722. He was graduated at Harvard college in 1740. When he commenced master of arts in 1743, he proposed the following question for discussion, Whether it be lawful to resist the supreme magistrate, if the commonwealth cannot otherwise be preserved? He maintained the affirmative, and thus early showed his attachment to the liberties of the people.

Early distinguished by talents as a writer, his first attempts were proofs of his filial piety. By his efforts he preserved the estate of his father, which had been attached on account of an engagement in the land bank bubble. He was known as a political writer during the administration of Shirley, to which he was opposed, as he thought the union of so much civil and military power in one man was dangerous. His ingenuity, wit, and profound argument are spoken of with the highest respect by those, who were cotemporary with him. At this early period he laid the foundation of public confidence and esteem.

In 1765 he was elected a member of the general assembly of Massachusetts in the place of Oxenbridge Thacher Esq. deceased. He was soon chosen clerk, and he gradually acquired influence in the legislature. This was an eventful time. But Mr. Adams possessed a courage, which no dangers could shake. He was undismayed by the prospect, which struck terror into the hearts of many. He was a member of the legislature near ten years, and he

was the soul, which animated it to the most important resolutions. No man did so much. He pressed his measures with ardor ; yet he was prudent ; he knew how to bend the passions of others to his purpose.

When the charter was dissolved, he was chosen a member of the provincial convention. In 1774 he was elected a member of the general congress. In this station, in which he remained a number of years, he rendered the most important services to his country. His eloquence was adapted to the times, in which he lived. The energy of his language corresponded with the firmness and vigor of his mind. His heart glowed with the feelings of a patriot, and his eloquence was simple, majestic, and persuasive. He was one of the most efficient members of congress. He possessed keen penetration, unshaken fortitude, and permanent decision. Gordon speaks of him in 1774 as having for a long time whispered to his confidential friends, that this country must be independent. In the last act of state of the British government in Massachusetts he was proscribed with John Hancock, when a general pardon was offered to all, who had rebelled. This act was dated June 12, 1775, and it teaches Americans what they owe to the denounced patriot.

In 1776 he united with Franklin, J. Adams, Hancock, Jefferson, and a host of worthies, in declaring the United States no longer an appendage to a monarchy, but free and independent.

When the constitution of Massachusetts was adopted he was chosen a member of the senate, of which body he was elected president. He was soon sent to the western countries to quiet a disturbance, which was rising, and he was successful in his mission. He was a member of the convention for examining the constitution of the United States. He made objections to several of its provisions, but his principal objection was to that article, which rendered the several states amenable to the courts of the nation. He thought this reduced them to mere corporations ; that the sovereignty of each would be dissolved ; and that a consolidated government, supported by an army, would be the consequence. The constitution was afterwards altered in this point and in most other respects according to his wishes.

In 1789 he was chosen lieutenant governor, and was continued in this office till 1794, when he was elected governor, as successor to Mr. Hancock. He was annually replaced in the chair of the first magistrate of Massachusetts till 1797, when his age and infirmities induced him to retire from public life. He died Oct. 2, 1803, in the 82nd year of his age.

The leading traits in the character of Mr. Adams were an unconquerable love of liberty, integrity, firmness, and decision. Some acts of his administration as chief magistrate were censured, though all allowed his motives were pure. A division in political

sentiments at that time existed, and it has since increased. When he differed from the majority he acted with great independence. At the close of the war he opposed peace with Great Britain, unless the northern states retained their full privileges in the fisheries. In 1787 he advised the execution of the condign punishment, to which the leaders of the rebellion in 1786 had been sentenced. He was opposed to the treaty with Great Britain made by Mr. Jay in 1794, and he put his election to hazard by avowing his dislike of it. He was censured for his conduct; but he undoubtedly had a right to express his opinion, and his situation made it his duty to point out to the people what he conceived to be causes of danger.

Mr. Adams was a man of incorruptible integrity. Attempts were probably made by the British to bribe him. Gov. Hutchinson, in answer to the inquiry, why Mr. Adams was not taken off from his opposition by an office, writes to a friend in England, "Such is the obstinacy and inflexible disposition of the man, that he never can be conciliated by any office or gift whatever."

He was poor. While occupied abroad in the most important and responsible public duties, the partner of his cares supported the family at home by her industry. Though his resources were very small; yet such was the economy and dignity of his house, that those, who casually visited him, found nothing mean, or unbecoming his station. His country, to whose interests he had devoted his life, permitted him to remain poor; but there were not wanting a few friends, who showed him their regard. In this honorable poverty he continued to a very late period of his life; and had not a decent competency fallen into his hands by the very afflicting event of the death of an only son, he must have depended for subsistence upon the kindness of his friends, or the charity of the public.

To a majestic countenance and dignified manners there was added a suavity of temper, which conciliated the affection of his acquaintance. Some, who disapproved of his political conduct, loved and revered him as a neighbor and friend. He could readily relax from severer cares and studies to enjoy the pleasures of private conversation. Though somewhat reserved among strangers, yet with his friends he was cheerful and companionable, a lover of chaste wit, and remarkably fond of anecdote. He faithfully discharged the duties arising from the relations of social life. His house was the seat of domestic peace, regularity, and method.

Mr. Adams was a christian. His mind was early imbued with piety, as well as cultivated by science. He early approached the table of the Lord Jesus, and the purity of his life witnessed the sincerity of his profession. On the christian sabbath he constantly went to the temple, and the morning and evening devotions in his family proved, that his religion attended him in his seasons of retirement from the world. The last production of his pen was in favor of christian truth. He died in the faith of the gospel.

He was a sage and a patriot. The independence of the United States of America is perhaps to be attributed as much to his exertions, as to the exertions of any one man. Though he was called to struggle with adversity, he was never discouraged. He was consistent and firm under the cruel neglect of a friend and the malignant rancor of an enemy; comforting himself in the darkest seasons with reflections upon the wisdom and goodness of God.

His writings exist only in the perishable columns of a newspaper or pamphlet. In his more advanced years, in the year 1790, a few letters passed between him and Mr. John Adams, then vice president of the United States, in which the principles of government are discussed, and there seems to have been some difference of sentiment between those eminent patriots and statesmen, who had toiled together through the revolution. This correspondence was published in 1800. An oration, which Mr. Adams delivered at the state house in Philadelphia Aug. 1, 1776, was published. The object is to support American independence, the declaration of which by congress had been made a short time before. He opposes kingly government and hereditary succession with warmth and energy. Not long before his death he addressed a letter to Paine, expressing his disapprobation of that unbeliever's attempts to injure the cause of christianity.—*Thacher's sermon*; *Sullivan's character of him in public papers*; *Rees' Cyclopaedia*; *Polyanthos*, iii. 73—82; *Gordon*, i. 347, 410; *Brissot, Nouv. Voy.* i. 151.

ALBERT (PIERRE ANTONIE), rector of the French protestant episcopal church in New York, was the descendant of a highly respectable family in Lausanne, Switzerland. About the year 1796 he was invited to receive the charge of the church in the city of New York, which was founded by the persecuted Huguenots after the revocation of the edict of Nantes. He died July 12, 1806, in the 41st year of his age.

He was an accomplished gentleman, an erudite scholar, a profound theologian, and a most eloquent preacher. A stranger, of unobtrusive manners and invincible modesty, he led a very retired life. His worth however could not be concealed. He was esteemed and beloved by all, who had formed any acquaintance with him.—*N. Y. Herald*; *Massa. Miss. Mag.* iv. 78.

ALDEN (JOHN), a magistrate of Plymouth colony, was one of the first company, which settled New England. He arrived in 1620, and his life was prolonged till Sep. 12, 1687, when he died aged about 89 years. He was a very worthy and useful man, of great humility, and eminent for the sanctity of his life. He was an assistant in the administration of every governor for 67 years. A professed disciple of Jesus Christ, he lived in accordance with his profession. In his last illness he was patient and resigned, fully believing that God, who had imparted to him the love of excellence, would perfect the work, which he had begun, and would render him completely holy in heaven.—*Prince's Ann.* 85.

ALEXANDER (JAMES), secretary of the province of New York, and many years one of the council, arrived in the colony in 1715. He was a Scotch gentleman, who was bred to the law. Gov. Burnet was particularly attached to him. Though not distinguished for his talents as a public speaker, he was at the head of his profession for sagacity and penetration. Eminent for his knowledge, he was also communicative and easy of access. By honest practice and unwearied application to business he acquired a great estate. He died in the beginning of 1756.—*Smith's N. J.* 436 ; *Smith's N. Y.* 152.

ALEXANDER (WILLIAM), commonly called lord Stirling, a major general in the American army, was a native of the city of New York, but spent a considerable part of his life in New Jersey. He was considered by many as the rightful heir to the title and estate of an earldom in Scotland, of which country his father was a native ; and although, when he went to North Britain in pursuit of this inheritance, he failed of obtaining an acknowledgment of his claim by government ; yet among his friends and acquaintances he received by courtesy the title of lord Stirling. He discovered an early fondness for the study of mathematics and astronomy, and attained great eminence in these sciences.

In the battle on Long Island Aug. 27, 1776, he was taken prisoner, after having secured to a large part of the detachment an opportunity to escape by a bold attack with four hundred men upon a corps under lord Cornwallis. His attachment to Washington was proved in the latter part of 1777 by transmitting to him an account of the disaffection of gen. Conway to the commander in chief. In the letter he said, "Such wicked duplicity of conduct I shall always think it my duty to detect."

He died at Albany Jan. 15, 1783 aged 57 years. He was a brave, discerning, and intrepid officer.—*Miller*, ii. 390 ; *Holmes*, ii. 358, 469 ; *Marshall* iii. *Note No.* v.

ALLEN (JOHN), first minister of Dedham, Massachusetts, was born in England in 1596, and was driven from his native land during the persecution of the puritans. He had been for a number of years a faithful preacher of the gospel. Soon after he arrived in New England he was settled pastor of the church in Dedham April 24, 1639. Here he continued till his death Aug. 26, 1671, in the 75th year of his age. He was a man of great meekness and humility, and of considerable distinction in his day. Mr. Cotton speaks of him with respect in his preface to Norton's answer to Apollonius.

He published a defence of the nine positions, in which, with Mr. Shepard of Cambridge, he discusses the points of church discipline ; and a defence of the Synod of 1662 against Mr. Chauncy under the title of Animadversions upon the Antisynodalia, 4to. 1664. This work is preserved in the New England library. The

two last sermons, which he preached, were printed after his death.—*Magnal.* iii. 132 ; *Prentiss' fun. serm. on Haven.*

ALLEN (THOMAS), minister of Charlestown, Massachusetts, was born at Norwich in England in 1608, and was educated at Cambridge. He was afterwards minister of St. Edmond's in Norwich, but was silenced by bishop Wren about the year 1636 for refusing to read the book of sports, and conform to other impositions. In 1638 he fled to New England, and was the same year installed in Charlestown, where he was a pious, faithful preacher of the gospel till about 1651, when he returned to Norwich, and continued the exercise of his ministry till 1662. He afterwards preached to his church on all occasions that offered till his death Sep. 21, 1673, aged 65. He was a very pious man, greatly beloved, and an able, practical preacher.

He published an invitation to thirsty sinners to come to their Savior ; the way of the Spirit in bringing souls to Christ ; the glory of Christ set forth, with the necessity of faith in several sermons ; a chain of scripture chronology from the creation to the death of Christ in 7 periods. This was printed in 1658, and was considered as a very learned and useful work. It is preserved in the New England library, established by Mr. Prince, by whom the authors quoted in the book are written in the beginning of it in his own hand. Mr. Allen wrote also with Mr. Shepard in 1645 a preface to a treatise on liturgies, &c. composed by the latter. He contends, that only visible saints and believers should be received to communion.—*Magnal.* iii. 215 ; *Noncon. Memor.* i. 254 ; iii. 11, 12.

ALLEN (JAMES), minister in Boston, came to this country in 1662, recommended by Mr. Goodwin. He had been a fellow of New college, Oxford. He was at this time a young man, and possessed considerable talents. He was very pleasing to many of the church in Boston, and an attempt was made to settle him as assistant to Mr. Wilson and Mr. Norton. He was ordained teacher of the first church Dec. 9, 1668, as colleague with Mr. Davenport, who was at the same time ordained pastor. After the death of Mr. Davenport he had for his colleague Mr. Oxenbridge, and after his decease Mr. Wadsworth.

In 1669 seventeen ministers published their testimony against the conduct of Mr. Allen and Mr. Davenport in relation to the settlement of the latter. They were charged with communicating parts only of letters from the church of Newhaven to the church of Boston, by which means it was said the church was deceived ; but they in defence asserted, that the letters retained did not represent things differently from what had been stated. The whole colony was interested in the controversy between the first and the new or third church. At length the general court in 1670 declared the conduct of those churches and elders, who assisted in establishing

the third church, to be illegal and disorderly. At the next session however, as there was a change of the members of the general court, the censure was taken off. It seems the act of censure was expressed in language very intemperate, and invasion of the rights of churches and assumption of prelatical power were declared in it to be among the prevailing evils of the day. The charge was so general, and it threatened to operate so unfavorably on religion, that a number of the very ministers, who had published their testimony against the elders of the first church, wrote an address to the court, representing the intemperate nature of the vote; and it was in consequence revoked, and the new church was exculpated. In a new charter of Harvard college, which was projected in 1700, though the plan was never executed, Mr. Allen was mentioned as one of its fellows. He died Sep. 22, 1710, aged 78 years.

He published healthful diet, a sermon; New England's choicest blessings, an election sermon, 1679; serious advice to delivered ones; man's self-reflection a means to further his recovery from his apostasy from God; and two practical discourses.—*Hutchinson's history of Massachusetts*, i. 173, 222, 225, 270; *Collections of the historical society*, ix. 173; *Calamy*.

ALLEN (JAMES), first minister of Brookline, Massachusetts, was a native of Roxbury, and was graduated at Harvard college in 1710. He was ordained Nov. 5, 1718, and after a ministry of 28 years died of a lingering consumption Feb. 18, 1747, in the 56th year of his age. He was esteemed a pious and judicious divine. His benevolent labors were not in vain. In July 1743 he gave his attestation to the revival of religion, which took place throughout the country, and made known the success, which had attended his own exertions in Brookline. Almost every person in his congregation was impressed in some degree with the important concerns of another world, and he could no more doubt, he said, that there was a remarkable work of God, than he could that there was a sun in the heavens. Afterwards, from peculiar circumstances, perhaps from the apostasy of some, who had appeared strong in the faith, he was led to speak of this revival "unadvisedly with his lips." This produced an alienation among some of his former friends. In his last hours he had a hope, which he would not part with, as he said, for a thousand worlds.

He published a thanksgiving sermon, 1722; a discourse on providence, 1727; the doctrine of merit exploded, and humility recommended, 1727; a fast sermon, occasioned by the earthquake, 1727; a sermon to a society of young men, 1731; a sermon on the death of Samuel Aspinwall, 1733; an election sermon, 1744.—*Pierce's century discourse*; *Christian history*, i. 394.

ALLEN (JAMES), member of the house of representatives of Massachusetts a number of years, and a counsellor, was graduated at Harvard college in 1717, and died Jan. 8, 1755, in the 58th year of his age.

In the beginning of 1749 he made a speech in the house, in which he censured the conduct of the governor. He was required to make an acknowledgment. As he declined doing this, the house issued a precept for the choice of a new representative. The citizens of Boston reelected him, but he was not permitted to take his seat. The next year however he took it, and retained it till his death.—*Minot's history of Massachusetts*, i. 104—107.

ALLEN (WILLIAM), chief justice of Pennsylvania before the revolution, was the son of William Allen, an eminent merchant of Philadelphia, who died in 1725. He was much distinguished as a friend to literature. He patronized sir Benjamin West, the painter. By his counsels and exertions Dr. Franklin was much assisted in establishing the college of Philadelphia. He published the *American crisis*, London, 1774, in which he suggests a plan "for restoring the dependance of America to a state of perfection." His principles seem to have been not a little arbitrary.—*Miller's retrospect*, ii. 352 ; *Proud's hist. of Pennsylvania*, ii. 188.

ALLEN (MOSES), minister of Midway, Georgia, and a distinguished friend of his country, was born in Northampton, Massachusetts, Sept. 14, 1748. He was educated at the college in New Jersey, where he was graduated in 1776, and was licensed by the presbytery of New Brunswick Feb. 1, 1774, and recommended by them as an ingenious, prudent, pious man. In March following he preached first at Christ's church parish, about 20 miles from Charleston, in South Carolina. Here he was ordained March 16, 1775, by the rev. Mr. Zubly, Mr. Edmonds, and William Tennent. He preached his farewell sermon in this place June 8, 1776, and was soon afterwards established at Midway, to which place he had been earnestly solicited to remove.

The British army from Florida under gen. Prevost dispersed his society in 1778, and burned the meeting house, almost every dwelling house, and the crops of rice then in stacks. In December, when Savannah was reduced by the British troops, he was taken prisoner. The continental officers were sent to Sunbury on parole, but Mr. Allen, who was chaplain to the Georgia brigade, was denied that privilege. His warm exhortations from the pulpit, and his animated exertions in the field exposed him to the particular resentment of the British. They sent him on board the prison ships. Wearied with a confinement of a number of weeks in a loathsome place, and seeing no prospect of relief, he determined to attempt the recovery of his liberty by throwing himself in the river, and swimming to an adjacent point ; but he was drowned in the attempt on the evening of February 8, 1779, in the 31st year of his age. His body was washed on a neighboring island, and was found by some of his friends. They requested of the captain of a British vessel some boards to make a coffin, but could not procure them.

Mr. Allen, notwithstanding his clerical function, appeared among the foremost in the day of battle, and on all occasions sought the post of danger as the post of honor. The friends of independence admired him for his popular talents, his courage, and his many virtues. The enemies of independence could accuse him of nothing more, than a vigorous exertion of all his powers in defending what he conscientiously believed to be the rights of his injured country.

Though a brave man, he was also a christian. The following letter, addressed to the trustees of Midway in 1777, will somewhat exhibit his character. "You have the enemy on your borders; you are in more imminent danger, and therefore stand in greater need of the preached word to comfort God's chosen people and to awaken sinners from their state of security. I shall not leave this people [of Christ's church parish] in so distressed a situation as you appear to me to be in. They can have frequent occasional supplies, and there is a prospect of their being soon supplied with a settled minister. Mr. Tennent's being at the northward and Mr. Zubly at so great a distance, I am rather unhappy in not having advisers in so important a matter. But the considerations now offered have engaged me to accept of your call. I shall endeavor to be with you the fourth sunday in June. I beg your prayers for myself and family, that we may always know our duty, and industriously perform it. May God bless you and your constituents. May Christ redeem and save you. May the Holy Spirit sanctify and comfort you; and may all at last meet at the right hand of our dear Redeemer, spotless and unblamable in the righteousness of Christ."—*Ramsay's South Carolina*, ii, 6, 7; *Collections hist. society*, ix. 157, 158; *Allen's fun. serm. on Moses Allen*; *Hart's serm. at ordinat. of reverend Mr. Holmes*.

ALLEN (HENRY), a preacher in Nova Scotia, began to propagate some very singular sentiments about the year 1778. He was a man of good understanding, though his mind had not been much cultivated, and though he possessed a warm imagination. He believed, that the souls of all men are emanations or parts of the one great Spirit, and that they were present with our first parents in Eden and participated in the first transgression; that our first parents in innocency were pure spirits without material bodies; that the body will not be raised from the grave; and that the ordinances of the gospel are matters of indifference. The scriptures, he contended, have a spiritual meaning, and are not to be understood in a literal sense. He died in 1783, and since his death his party has much declined. He published a volume of hymns, and several treatises and sermons. *Adams' view of religions*.

ALLEN (ETHAN), a brigadier general in the war with Great Britain, was born in Salisbury, Connecticut. While he was young, his parents emigrated to Vermont. At the commencement of the

disturbances in this territory about the year 1770 he took a most active part in favor of the green mountain boys, as the settlers were then called, in opposition to the government of New York. An act of outlawry against him was passed by this state, and 500 guineas were offered for his apprehension ; but his party was too numerous and faithful to permit him to be disturbed by any apprehensions for his safety ; in all the struggles of the day he was successful ; and he not only proved a valuable friend to those, whose cause he had espoused, but he was humane and generous toward those, with whom he had to contend. When called to take the field, he showed himself an able leader and an intrepid soldier.

The news of the battle of Lexington determined colonel Allen to engage on the side of his country, and inspired him with the desire of demonstrating his attachment to liberty by some bold exploit. While his mind was in this state a plan for taking Ticonderoga and Crown Point by surprise, which was formed by several gentlemen in Connecticut, was communicated to him, and he readily engaged in the project. Receiving directions from the general assembly of Connecticut to raise the green mountain boys, and conduct the enterprise, he collected 230 of the hardy settlers and proceeded to Castleton. Here he was unexpectedly joined by col. Arnold, who had been commissioned by the Massachusetts committee to raise 400 men, and effect the same object, which was now about to be accomplished. As he had not raised the men, he was admitted to act as an assistant to colonel Allen. They reached the lake opposite Ticonderoga on the evening of the 9th of May, 1775. With the utmost difficulty boats were procured, and 83 men were landed near the garrison. The approach of day rendering it dangerous to wait for the rear, it was determined immediately to proceed. The commander in chief now addressed his men, representing that they had been for a number of years a scourge to arbitrary power, and famed for their valor, and concluded with saying, " I now propose to advance before you, and in person conduct you through the wicket gate, and you, that will go with me voluntarily in this desperate attempt, poize your firelocks." At the head of the centre file he marched instantly to the gate, where a sentry snapped his gun at him and retreated through the covered way ; he pressed forward into the fort, and formed his men on the parade in such a manner as to face two opposite barracks. Three huzzas awaked the garrison. A sentry, who asked quarter, pointed out the apartments of the commanding officer ; and Allen with a drawn sword over the head of captain De la Place, who was undressed, demanded the surrender of the fort. " By what authority do you demand it ?" inquired the astonished commander. " I demand it," said Allen, " in the name of the great Jehovah and of the continental congress." The summons could not be disobeyed, and the fort with its very valuable stores and 49 pris-

oners was immediately surrendered. Crown Point was taken the same day, and the capture of a sloop of war soon afterwards made Allen and his brave party complete masters of lake Champlain.

In the fall of 1775 he was sent twice into Canada to observe the dispositions of the people, and attach them, if possible, to the American cause. During this last tour colonel Brown met him, and proposed an attack upon Montreal in concert. The proposal was eagerly embraced, and colonel Allen with 110 men, near 80 of whom were Canadians, crossed the river in the night of Sept. 24. In the morning he waited with impatience for the signal from colonel Brown, who agreed to cooperate with him; but he waited in vain. He made a resolute defence against an attack of 500 men, and it was not till his own party was reduced by desertions to the number of 31, and he had retreated near a mile, that he surrendered. A moment afterwards a furious savage rushed towards him, and presented his firelock with the intent of killing him. It was only by making use of the body of the officer, to whom he had given his sword, as a shield, that he escaped destruction.

He was now kept for some time in irons and treated with great cruelty. He was sent to England as a prisoner, being assured that the halter would be the reward of his rebellion, when he arrived there. After his arrival about the middle of Dec. he was lodged for a short time in Pendennis castle, near Falmouth. On the 8th of Jan. 1776 he was put on board a frigate and by a circuitous route carried to Halifax. Here he remained confined in the gaol from June to October, when he was removed to New York. During the passage to this place, captain Burke, a daring prisoner, proposed to kill the British captain and seize the frigate; but colonel Allen refused to engage in the plot, and was probably the means of preserving the life of captain Smith, who had treated him very politely. He was kept at New York about a year and a half, sometimes imprisoned, and sometimes permitted to be on parole. While here, he had an opportunity to observe the inhuman manner, in which the American prisoners were treated. In one of the churches, in which they were crowded, he saw seven lying dead at one time, and others biting pieces of chips from hunger. He calculated, that of the the prisoners taken at Long Island and fort Washington, near 2000 perished by hunger and cold, or in consequence of diseases occasioned by the impurity of their prisons.

Colonel Allen was exchanged for colonel Campbell May 6, 1778, and after having repaired to head quarters, and offered his services to general Washington in case his health should be restored, he returned to Vermont. His arrival on the evening of the last of May gave his friends great joy, and it was announced by the discharge of cannon. As an expression of confidence in his patriot-

ism and military talents he was very soon appointed to the command of the state militia. It does not appear however, that his intrepidity was ever again brought to the test, though his patriotism was tried by an unsuccessful attempt of the British to bribe him to attempt a union of Vermont with Canada. He died suddenly at his estate in Colchester Feb. 13, 1789.

General Allen possessed strong powers of mind, but they never felt the influence of education. Though he was brave, humane, and generous ; yet his conduct does not seem to have been much influenced by considerations respecting that holy and merciful Being, whose character and whose commands are disclosed to us in the scriptures. His notions with regard to religion were such, as to prove, that those, who rather confide in their own wisdom than seek instruction from heaven, may embrace absurdities, which would disgrace the understanding of a child. He believed, with Pythagoras, that man after death would transmigrate into beasts, birds, fishes, reptiles, &c, and often informed his friends, that he himself expected to live again in the form of a large white horse.

Besides a number of pamphlets in the controversy with New York, he published in 1779 a narrative of his observations during his captivity, which has been lately reprinted ; a vindication of the opposition of the inhabitants of Vermont to the government of New York, and their right to form an independent state, 1779 ; and Allen's theology, or the oracles of reason, 1786. This last work was intended to ridicule the doctrine of Moses and the prophets. It would be unjust to bring against it the charge of having effected great mischief in the world, for few have had the patience to read it.—*Allen's narrative ; Boston weekly magazine*, vol. ii ; *Hardie's biography ; Holmes' annals*, ii. 329 ; *Williams' Vermont ; Chronicle*, March 5, 1789 ; *Marshall's life of Washington*, ii. 203 ; iii. 24 ; *Gordon*, ii. 13, 160.

ALLISON (FRANCIS, D. D.), assistant minister of the first presbyterian church in Philadelphia, was born in Ireland in the year 1705. He received an early classical education in the north of that kingdom at an academy under the particular inspection of the bishop of Raphoe, and afterwards completed his studies at the university of Glasgow. He came to this country in 1735, and was soon appointed pastor of a presbyterian church at New London in Chester county, Pennsylvania. Here about the year 1741 his solicitude for the interests of the Redeemer's kingdom and his desire of engaging young men in the work of the ministry and of promoting public happiness by the diffusion of religious liberty and learning induced him to open a public school. There was at this time scarcely a particle of learning in the middle states, and he generally instructed all, that came to him, without fee or reward.

About the year 1747 an academy was established in Philadelphia, and Dr. Allison was invited to take the oversight and instruction of it. In 1755 he was elected vice provost of the college, which had but a short time before been established, and professor of moral philosophy. He was also minister in the first presbyterian church. In the discharge of the laborious duties, which devolved upon him, he continued till his death. He died Nov. 28, 1777.

Besides an unusually accurate and profound acquaintance with the Latin and Greek classics, he was well informed in moral philosophy, history, and general literature. To his zeal for the diffusion of knowledge Pennsylvania owes much of that taste for solid learning and classical literature, for which many of her principal characters have been so distinguished.

The private virtues of Dr. Allison conciliated the esteem of all, that knew him, and his public usefulness has erected a lasting monument to his praise. For more than 40 years he supported the ministerial character with dignity and reputation. In his public services he was plain, practical, and argumentative; warm, animated, and pathetic. He was greatly honored by the gracious Redeemer in being made instrumental, as it is believed, in the salvation of many, who heard him. Indefatigable in study through the whole of his useful life, he acquired an unusual fund of learning, which rendered his conversation remarkably instructive, and qualified him for the superintendence of youth, and increased his usefulness in the ministry.

He was frank and ingenuous in his natural temper; warm and zealous in his friendships; catholic in his sentiments; a friend to civil and religious liberty. His benevolence led him to spare no pains nor trouble in assisting the poor and distressed by his advice and influence, or by his own private liberality. It was he, who planned and was the means of establishing the widows' fund, which was remarkably useful.

He often expressed his hopes in the mercy of God unto eternal life, and but a few days before his death said to Dr. Ewing, that he had no doubt, but that according to the gospel covenant he should obtain the pardon of his sins through the great Redeemer of mankind, and enjoy an eternity of rest and glory in the presence of God.

He published a sermon delivered before the synods of New York and Pennsylvania May 24, 1758, entitled, peace and unity recommended.—*Assembly's miss. mag.* i. 457—361; *Miller's retrospect*, ii. 342; *Holmes' life of Stiles*, 98, 99.

AMERICUS (VESPUTIUS), or more properly Amerigo Vespucci, a Florentine gentleman, from whom America derives its name, was born in 1451 of a very ancient family. His father, who was an Italian merchant, brought him up in this business, and his profession led him to visit Spain and other countries. Being emi-

nently skilful in all the sciences subservient to navigation, and possessing an enterprising spirit, he became desirous of seeing the new world, which Columbus had discovered in 1492. He accordingly entered as a merchant on board the small fleet of four ships, equipped by the merchants of Seville and sent out under the command of Ojeda. The enterprise was sanctioned by a royal license.

According to Vespucci's own account he sailed from Cadiz May 20, 1497, and returned to the same port October 15, 1498, having discovered the coast of Paria and passed as far as the gulph of Mexico. If this statement is correct, Americus saw the continent before Columbus; but its correctness is controverted, and the voyage of Ojeda is generally supposed to have been made in 1499.

Vespucci dates the commencement of his second voyage under the auspices of Ferdinand and Isabella, in which he had the command of six vessels, May 11, 1499. He proceeded to the Antilla islands, and thence to the coast of Guiana and Venezuela, and returned to Cadiz in Novemb. 1500. He retired to Seville, receiving little acknowledgment from the Spaniards for his services, and was deeply affected by their ingratitude. Emanuel, king of Portugal, who was jealous of the success and glory of Spain, having been informed of his dissatisfaction, invited him to his kingdom, and gave him the command of three ships to make a third voyage of discovery. He sailed from Lisbon May 10, 1501, and ran down the coasts of Africa as far as Sierra Leone and the coast of Angola, and then passed over to Brazil in South America and continued his discoveries to the south as far as Patagonia. He then returned to Sierra Leone and the coast of Guinea, and entered again the port of Lisbon Sep. 7, 1502.

King Emanuel, highly gratified by his success, equipped for him six ships, with which he sailed on his fourth and last voyage May 10, 1503. It was his object to discover a western passage to the Molucca islands. He passed the coasts of Africa, and entered the bay of All Saints in Brazil. Having provision for only 20 months, and being detained on the coast of Brazil by bad weather and contrary winds five months, he formed the resolution of returning to Portugal, where he arrived June 14, 1504. As he carried home with him considerable quantities of the Brazil wood, and other articles of value, he was received with joy. It was soon after this period, that he wrote an account of his four voyages. The work was dedicated to René II, duke of Lorraine, who took the title of king of Sicily, and who died Dec. 10, 1508. It was probably published about the year 1507, for in that year he went from Lisbon to Seville, and king Ferdinand appointed him to draw sea charts with the title of chief pilot. He died at the island of Tercera in 1514 aged about 63 years.

As he published the first book and chart, describing the new world, and as he claimed the honor of first discovering the conti-

ment, the new world has received from him the name of America. His pretensions however to this first discovery do not seem to be well supported against the claims of Columbus, to whom the honor is uniformly ascribed by the Spanish historians, and who first saw the continent in 1498. Herrera, who compiled his general history of America from the most authentic records, says, that Americus never made but two voyages, and those were with Ojeda in 1499 and 1501, and that his relation of his other voyages was proved to be a mere imposition. This charge needs to be confirmed by strong proof, for Vespucci's book was published within ten years of the period, assigned for his first voyage, when the facts must have been fresh in the memories of thousands. Besides the improbability of his being guilty of falsifying dates, as he was accused, which arises from this circumstance; it is very possible, that the Spanish writers might have felt a national resentment against him for having deserted the service of Spain. But the evidence against the honesty of Vespucci is very convincing. Neither Martyr nor Benzoni, who were Italians, natives of the same country, and the former of whom was a contemporary, attribute to him, the first discovery of the continent. Martyr published the first general history of the new world, and his epistles contain an account of all the remarkable events of his time. All the Spanish historians are against Vespucci. Herrera brings against him the testimony of Ojeda as given in a judicial inquiry. Fonseca, who gave Ojeda the license for his voyage, was not reinstated in the direction of Indian affairs until after the time, which Vespucci assigns for the commencement of his first voyage. Other circumstances might be mentioned; and the whole mass of evidence it is difficult to resist. The book of Americus was probably published about a year after the death of Columbus, when his pretensions could be advanced without the fear of refutation from that illustrious navigator. But however this controversy may be decided, it is well known, that the honor of first discovering the continent belongs neither to Columbus nor to Vespucci, even admitting the relation of the latter; but to the Cabots, who sailed from England. A life of Vespucci was published at Florence by Bandini, 1745, in which an attempt is made to support his pretensions.

The relation of his four voyages, which was first published about the year 1507, was republished in the *Novus Orbis*, fol. 1555.—*Moreri, dict. historique*; *New and gen. biog. dictionary*; *Hardie*; *Robertson's S. America*, i. Note xxii; *Holmes' annals*, 1. 22; *Herrera*, i. 221; *Prince, introd.* 80—82.

AMES (FISHER, LL.D.), a distinguished statesman, and an eloquent orator, was born at Dedham, Massachusetts, in which town his father was a respectable physician. He was graduated at Harvard college in 1774, and after a few years commenced the study of the law in Boston. He began the practice of his profession in

his native village ; but his expansive mind could not be confined to the investigation of the law. Rising into life about the period of the American revolution and taking a most affectionate interest in the concerns of his country, he felt himself strongly attracted to politics. His researches into the science of government were extensive and profound, and he began to be known by political discussions, published in the newspapers. A theatre soon presented for the display of his extraordinary talents. He was elected a member of the convention of his native state, which considered and ratified the federal constitution ; and his speeches in this convention were indications of his future eminence. The splendor of his talents burst forth at once upon his country.

When the general government of the United States commenced its operations in 1789, he appeared in the national legislature as the first representative of his district, and for eight successive years he took a distinguished part in the national councils. He was a principal speaker in the debates on every important question. Towards the close of this period his health began to fail, but his indisposition could not prevent him from engaging in the discussion, relating to the appropriations, necessary for carrying into effect the British treaty. Such was the effect of his speech of April 28, 1796, that one of the members of the legislature, who was opposed to Mr. Ames, rose and objected to taking a vote at that time, as they had been carried away by the impulse of oratory.

After his return to his family, frail in health and fond of retirement, he remained a private citizen. For a few years however he was persuaded to become a member of the council. But though he continued chiefly in retirement, he operated far around him by his writings in the public papers. A few years before his death he was chosen president of Harvard college, but the infirm state of his health induced him to decline the appointment. He died on the morning of July 4, 1808.

Mr. Ames possessed a mind of a great and extraordinary character. He reasoned, but he did not reason in the form of logic. By striking allusions more than by regular deductions he compelled assent. The richness of his fancy, the fertility of his invention, and the abundance of his thoughts were as remarkable as the justness and strength of his understanding. His political character may be known from his writings, and speeches, and measures.

He was not only a man of distinguished talents, whose public career was splendid, but he was amiable in private life and endeared to his acquaintance. To a few friends he unveiled himself without reserve. They found him modest and unassuming, untainted with ambition, simple in manners, correct in morals, and a model of every social and personal virtue. The charms of his conversation were unequalled.

He entertained a firm belief in christianity, and his belief was founded upon a thorough investigation of the subject. He read most of the best writings in defence of the christian religion, but his mind was satisfied by a view rather of its internal than its external evidences. He thought it impossible, that any man of a fair mind could read the old testament and meditate on its contents without a conviction of its truth and inspiration. The sublime and correct ideas, which the Jewish scriptures convey of God, connected with the fact that all other nations, many of whom were superior to the Jews in civilization and general improvement, remained in darkness and error on this fundamental subject, formed in his view a conclusive argument. After reading the book of Deuteronomy he expressed his astonishment, that any man, versed in antiquities, could have the hardihood to say, that it was the production of human ingenuity. Marks of divinity, he said, were stamped upon it. His views of the doctrines of religion were generally Calvinistic. An enemy to metaphysical and controversial theology, he disliked the use of technical and sectarian phrases. The term *trinity* however he frequently used with reverence, and in a manner, which implied his belief of the doctrine. His persuasion of the divinity of Christ he often declared, and his belief of this truth seems to have resulted from a particular investigation of the subject, for he remarked to a friend, that he once read the evangelists with the sole purpose of learning what the Savior had said of himself.

He was an admirer of the common translation of the Bible. He said it was a specimen of pure English; and though he acknowledged, that a few phrases had grown obsolete, and that a few passages might be obscurely translated, yet he should consider the adoption of any new translation as an incalculable evil. He lamented the prevailing disuse of the Bible in our schools. He thought that children should early be made acquainted with the important truths, which it contains, and he considered it as a principal instrument of making them acquainted with their own language in its purity. He said, "I will hazard the assertion, that no man ever did or ever will become truly eloquent, without being a constant reader of the Bible, and an admirer of the purity and sublimity of its language."

He recommended the teaching of the assembly's catechism; not perhaps because he was perfectly satisfied with every expression, but because, as he remarked, it was a good thing on the whole, because it had become venerable by age, because our pious ancestors taught it to their children with happy effect, and because he was opposed to innovation, unwilling to leave an old, experienced path for one new and uncertain. On the same ground he approved the use of Watts' version of the Psalms and Hymns. No uninspired man, in his judgment, had succeeded so well as Watts in uniting with the sentiments of piety the embellishments of poetry.

Mr. Ames made a public profession of religion in the first congregational church in Dedham. With this church he regularly communed till precluded by indisposition from attending public worship. His practice corresponded with his profession. His life was regular and irreproachable. Few, who have been placed in similar circumstances, have been less contaminated by intercourse with the world. It is doubted, whether any one ever heard him utter an expression, calculated to excite an impious or impure idea. The most scrutinizing eye discovered in him no disguise or hypocrisy. His views of himself however were humble and abased. He was often observed to shed tears, while speaking of his closet devotions and experiences. He lamented the coldness of his heart and the wanderings of his thoughts while addressing himself to his Maker or meditating on the precious truths, which he had revealed.

In his last sickness, when near his end, and when he had just expressed his belief of his approaching dissolution, he exhibited submission to the divine will and the hope of the divine favor. "I have peace of mind," said he. "It may arise from stupidity; but I think it is founded on a belief of the gospel." At the same time he disclaimed every idea of meriting salvation. "My hope," said he, "is in the mercy of God, through Jesus Christ."

Mr. Ames' speech in relation to the British treaty, which was delivered April 28, 1796, is considered as a fine specimen of eloquence. He published an oration on the death of Washington in 1800, and he wrote much for the newspapers. His political writings were published in 1809, in one volume, 8vo.—*Panoplist for July 1808*; *Dexter's funeral eulogy in the Repository, July 8*; *Marshall's life of Washington*, v. 203.

AMHERST (JEFFERY, lord), commander in chief of the British army at the conquest of Canada in 1760, was born in Kent, England, Jan. 29, 1717. Having early discovered a predilection for the military life, he received his first commission in the army in 1731, and was aid de camp to general Ligonier in 1741, in which character he was present at the battles of Dettingen, Fontenoy, and Rocoux. He was afterward aid de camp to his royal highness, the duke of Cumberland, at the battle of Laffeldt. In 1758 he received orders to return to England, being appointed for the American service. He sailed from Portsmouth March 16th as major general, having the command of the troops destined for the siege of Louisburgh. On the 26th of July following he captured that place, and without farther difficulty took entire possession of the island of Cape Breton. After this event he succeeded Abercrombie in the command of the army on North America. In 1759 the vast design of the entire conquest of Canada was formed. Three armies were to attack at near the same time all the strong holds of the French in that country. They were commanded by

Wolfe, Amherst, and Prideaux. General Amherst in the spring transferred his head quarters from New York to Albany; but it was not till the 22d of July, that he reached Ticonderoga, against which place he was to act. On the 27th this place fell into his hands, the enemy having deserted it. He next took Crown Point, and put his troops in winter quarters about the last of October. In the year 1760 he advanced against Canada, embarking on lake Ontario, and proceeding down the St. Lawrence. On the 8th of September M. de Vaudreuil capitulated, surrendering Montreal and all other places within the government of Canada.

He continued in the command in America till the latter end of 1763, when he returned to England. In 1771 he was made governor of Guernsey, and in 1776 he was created baron Amherst of Holmsdale in the county of Kent. In 1778 he had the command of the army in England. In 1782 he received the gold stick from the king; but on the change of the administration the command of the army and the lieutenant generalship of the ordnance were put into other hands. In 1787 he received another patent of peerage, as baron Amherst of Montreal. On the 23d of January 1793 he was again appointed to the command of the army in Great Britain; but on the 10th of February 1795 this veteran and very deserving officer was superseded by his royal highness, the duke of York, the second son of the king, who was only in the thirty first year of his age, and had never seen any actual service. The government upon this occasion with a view to soothe the feelings of the old general offered him an earldom, and the rank of field marshal, both of which he at that time rejected. The office of field marshal however he accepted on the 30th of July, 1796. He died at his seat in Kent August 3, 1797, aged eighty years.—*Watkins; Hardie; Holmes' annals*, ii. 226—246, 498; *Marshall*, i. 442—470; *Minot*, ii. 36.

ANDRÉ (JOHN), aid de camp to sir Henry Clinton, and adjutant general of the British army in America during the late war, was born in England in 1741. He was in early life a merchant's clerk, but obtained a commission in the army at the age of seventeen. Possessing an active and enterprising disposition and the most amiable and accomplished manners he soon conciliated the esteem and friendship of his superior officers, and rose to the rank of major.

After Arnold had intimated to the British in 1780 his intention of delivering up West Point to them, major André was selected as the person, to whom the maturing of Arnold's treason and the arrangements for its execution should be committed. A correspondence was for some time carried on between them under a mercantile disguise and the feigned names of Gustavus and Anderson; and at length to facilitate their communications the Vulture sloop of war moved up the North river and took a station convenient for

the purpose, but not so near as to excite suspicion. An interview was agreed on, and in the night of September the twenty first 1780 he was taken in a boat, which was dispatched for the purpose, and carried to the beach without the posts of both armies under a pass for John Anderson. He met general Arnold at the house of a Mr. Smith. While the conference was yet unfinished, day light approached; and to avoid the danger of discovery it was proposed, that he should remain concealed till the succeeding night. He is understood to have refused to be carried within the American posts, but the promise made him by Arnold to respect this objection was not observed. He was carried within them contrary to his wishes and against his knowledge. He continued with Arnold the succeeding day, and when on the following night he proposed to return to the Vulture, the boatman refused to carry him, because she had during the day shifted her station in consequence of a gun having been moved to the shore and brought to bear upon her. This embarrassing circumstance reduced him to the necessity of endeavouring to reach New York by land. Yielding with reluctance to the urgent representations of Arnold, he laid aside his regimentals, which he had hitherto worn under a sur-tout, and put on a plain suit of clothes; and receiving a pass from the American general, authorizing him, under the feigned name of John Anderson, to proceed on the public service to the White Plains or lower, if he thought proper, he set out on his return. He had passed all the guards and posts on the road without suspicion, and was proceeding to New York in perfect security, when, on the twenty third of September, one of the three militia men, who were employed with others in scouting parties between the lines of the two armies, springing suddenly from his covert into the road, seized the reins of his bridle and stopped his horse. Instead of producing his pass, André, with a want of self possession, which can be attributed only to a kind providence, asked the man hastily, where he belonged, and being answered, "to below," replied immediately, "and so do I." He then declared himself to be a British officer, on urgent business, and begged that he might not be detained. The other two militia men coming up at this moment, he discovered his mistake; but it was too late to repair it. He offered a purse of gold and a valuable watch, to which he added the most tempting promises of ample reward and permanent provision from the government, if they would permit him to escape; but his offers were rejected without hesitation.

The militia men, whose names were John Paulding, David Williams, and Isaac Vanwert, proceeded to search him. They found concealed in his boots exact returns, in Arnold's hand writing, of the state of the forces, ordnance, and defences at West Point and its dependencies, critical remarks on the works, and an estimate of the men ordinarily employed in them, with other interesting papers.

André was carried before lieutenant colonel Jameson, the officer commanding the scouting parties on the lines, and, regardless of himself and only anxious for the safety of Arnold, he still maintained the character, which he had assumed, and requested Jameson to inform his commanding officer, that Anderson was taken. An express was accordingly dispatched, and the traitor, thus becoming acquainted with his danger, escaped.

A board of general officers, of which major general Greene was president, and the two foreign generals, La Fayette and Steuben, were members, was called to report a precise state of the case of André, who had acknowledged himself adjutant general of the British army, and to determine in what character he was to be considered, and to what punishment he was liable. He received from the board every mark of indulgent attention; and from a sense of justice, as well as of delicacy, he was informed on the first opening of the examination, that he was at perfect liberty not to answer any interrogatory, which might embarrass his own feelings. But he disdained every evasion, and frankly acknowledged every thing, which was material to his condemnation. The board, which met on the twenty ninth of September, did not examine a single witness, but, founding their report entirely upon his own confession, reported that he came within the description of a spy and ought to suffer death. The execution of this sentence was ordered on the day succeeding that, on which it was rendered.

The greatest exertions were made by sir Henry Clinton, to whom André was particularly dear, to rescue him from his fate. It was first represented that he came on shore under the sanction of a flag; but Washington returned an answer to Clinton, in which he stated, that André had himself disclaimed the pretext. An interview was next proposed between lieutenant general Robertson and general Greene; but no facts, which had not before been considered, were made known. When every other exertion failed, a letter from Arnold, filled with threats, was presented.

André was deeply affected by the mode of dying, which the laws of war had decreed to persons in his situation. He wished to die as a soldier and not as a criminal. To obtain a mitigation of his sentence in this respect, he addressed a letter to general Washington, replete with all the feelings of a man of sentiment and honor. The commander in chief consulted his officers on the subject; but as André unquestionably came under the description of a spy, it was thought, that the public good required his punishment to be in the usual way. The decision however, from tenderness to André, was not divulged. He encountered his fate on the second of October with a composure, dignity, and fortitude, which excited the admiration and interested the feelings of all, who were present. He exhibited some emotion, when he first beheld the preparations at the fatal spot, and inquired, "must I die in this manner?" He soon

afterwards added, "it will be but a momentary pang;" and being asked, if he had any request to make before he left the world, he answered, "none, but that you will witness to the world, that I die like a brave man."

While one weeps at the ignominious death of a man so much esteemed and beloved, it would have given some relief to the pained mind, if he had died more like a christian and less like a soldier. The sympathy, excited among the American officers by his fate, was as universal, as it is unusual on such occasions; and proclaims alike the merit of him, who suffered, and the humanity of those, who inflicted the punishment. In a letter, written at the time by colonel Hamilton, the character of André is thus elegantly drawn. "There was something singularly interesting in the character and fortunes of André. To an excellent understanding, well improved by education and travel, he united a peculiar elegance of mind and manners, and the advantages of a pleasing person. It is said he possessed a pretty taste for the fine arts, and had himself attained some proficiency in poetry, music, and painting. His knowledge appeared without ostentation, and embellished by a diffidence, that rarely accompanies so many talents and accomplishments, which left you to suppose more than appeared. His sentiments were elevated and inspired esteem; they had a softness, that conciliated affection. His elocution was handsome, his address easy, polite, and insinuating. By his merit he had acquired the unlimited confidence of his general, and was making rapid progress in military rank and reputation. But in the height of his career, flushed with new hopes from the execution of a project, the most beneficial to his party, that could be devised, he is at once precipitated from the summit of prosperity, sees all the expectations of his ambition blasted, and himself ruined. The character I have given of him is drawn partly from what I saw of him myself, and partly from information. I am aware, that a man of real merit is never seen in so favorable a light as through the medium of adversity. The clouds, that surround him, are so many shades, that set off his good qualities. Misfortune cuts down little vanities, that in prosperous times serve as so many spots in his virtues, and gives a tone to humanity, that makes his worth more amiable."—*Ann. Register for 1781*, 39—46; *Marshall*, iv. 277—286; *Gordon*, iii. 481—490; *Stedman*, ii. 249—253; *Holmes*, ii. 438; *Hardie*; *Penns. Gaz. for Oct. 25, 1780*; *Ramsay*, ii. 196—201.

ANDROS (EDMUND), governor of New England, had some command in New York in 1672, and in 1674 was appointed governor of that province. He continued in this office till 1682, exhibiting in this government but little of that tyrannical disposition, which he afterwards displayed. He arrived at Boston Dec. 20, 1686, with a commission from king James for the government of New England. He made high professions of regard to the public

good, directed the judges to administer justice according to the custom of the place, ordered the established rules with respect to rates and taxes to be observed, and declared, that all the colony laws, not inconsistent with his commission, should remain in full force. By these professions he calmed the apprehensions, which had agitated the minds of many; but it was not long before the monster stood forth in his proper shape.

His administration was most oppressive and tyrannical. The press was restrained, exorbitant taxes were levied, and the congregational ministers were threatened to be deprived of their support for nonconformity. Sir Edmund, knowing that his royal master was making great progress towards despotism in England, was very willing to keep equal pace in his less important government. It was pretended, that all titles to land were destroyed; and the farmers were obliged to take new patents, for which they paid large fees. He prohibited marriage, except the parties entered into bonds with sureties to be forfeited in case there should afterwards appear to have been any lawful impediment. There was at this time but one episcopal clergyman in the country; but sir Edmund indulged the hope of receiving a supply, and he wrote to the bishop of London, intimating for the encouragement of those, who might be persuaded to come to this country, that in future no marriage should be deemed lawful, unless celebrated by ministers of the church of England. With four or five of his council he laid what taxes he thought proper. The fees of office were raised to a most exorbitant height.

The whole of his proceedings were such as to show, that he was perfectly disposed to follow all the capricious and arbitrary measures of his weak and bigotted master, king James II. At length the spirit of the people could no longer brook submission. Having sought in the wilds of America the secure enjoyment of that civil and religious liberty, of which they had been unjustly deprived in England, they were not disposed to see their dearest rights wrested from them without a struggle to retain them. Animated with the love of liberty, they were also resolute and courageous in its defence. They had for several years suffered the impositions of a tyrannical administration, and the dissatisfaction and indignation, which had been gathering during this period, were blown into a flame by the report of an intended massacre by the governor's guards. On the morning of the 18th of April 1689 the inhabitants of Boston took up arms, the people poured in from the country, and the governor with such of the council, as had been most active, and other obnoxious persons about fifty in number, were seized and confined. The old magistrates were restored, and the next month the joyful news of the revolution in England reached this country, and quieted all apprehension of the consequences of what had been done. After having been kept at the castle till February

following, sir Edmund was sent to England for trial. The general court about the same time dispatched a committee of several gentlemen to substantiate the charges against him.

The government was reduced to a most perplexing dilemma. If they condemned sir Edmund's administration, the sentence might be drawn into a precedent, and they might seem to encourage insurrection and rebellion in future periods, when circumstances did not render so desperate an expedient necessary. On the other hand, if they should approve of the administration of Andros and censure the proceedings of the colonists, it would imply a reprobation of the very measure, which had been pursued in bringing about the revolution in England. It was therefore considered prudent to dismiss the business without coming to a final decision. The people were accordingly left in the full enjoyment of their freedom; and sir Edmund, in public estimation guilty, escaped without censure.

In 1692 he was appointed governor of Virginia, as successor to lord Effingham. This event was very surprising, and it was accounted for only on the supposition, that the English ministry was composed of tories. He is not however represented as a bad governor of Virginia. He died in London Feb. 1714, at a very advanced age.

His narrative of his proceedings in New England was published in 1691.—*Hutchinson*, i. 353, 387—395; ii. 208; *Douglass*, ii. 247, 272, 369; *Holmes*, i. 418, 475; ii. 12, 89; *Hardie*.

APPLETON (NATHANIEL, D.D.), minister of Cambridge, Massachusetts, was born at Ipswich, December 9, 1693. His father was the honorable John Appleton, one of the king's council, and for twenty years judge of probate in the county of Essex, and his mother was the eldest daughter of president Rogers. He was graduated at Harvard college in 1712. After completing his education, an opportunity presented of entering into commercial business on very advantageous terms with an uncle in Boston, who was an opulent merchant; but he resolved to forego every worldly advantage, that he might promote the interest of the Redeemer's kingdom. Soon after he began to preach he was invited to succeed the reverend Mr. Brattle in the ministry at Cambridge, and was ordained October 9, 1717. On this occasion Dr. Increase Mather preached the sermon and gave the charge, and Dr. Cotton Mather gave the right hand of fellowship. He was the same year elected a fellow of Harvard college, which office he sustained above 60 years, faithfully consulting and essentially promoting the interests of the institution. In 1771 the university conferred on him the degree of doctor of divinity, an honor, which had been conferred upon but one person previously to this, and that was the reverend Increase Mather, about eighty years before. Degrees have since become more frequent and less honorable. The usefulness of

Dr. Appleton was diminished for a few of his last years through the infirmities of age, but did not entirely cease except with his life. He received the reverend Mr. Hilliard as his colleague in 1783. After a ministry of more than sixty six years, he died Feb. 9, 1784, in the ninety first year of his age. This country can furnish few instances of more useful talents, and more exemplary piety, exhibited for so long a time and with such great success. During his ministry two thousand one hundred and thirty eight persons were baptized, and seven hundred and eighty four admitted members of the church.

Dr. Appleton was as venerable for his piety as for his years. His whole character was patriarchal. In his dress, in his manners, in his conversation, in his ministry, he resembled the puritan ministers, who first settled New England. He lived from the close of one century to near the close of another, and he brought down with him the habits of former times. His natural temper was cheerful, but his habitual deportment was grave. Early consecrated to God, and having a fixed predilection for the ministry, by the union of good sense with deep seriousness, of enlightened zeal with consummate prudence, he was happily fitted for the pastoral office.

He preached with great plainness and with primitive simplicity. In order to accommodate his discourses to the meanest capacity he frequently borrowed similitudes from familiar, sometimes from vulgar objects; but his application of them was so pertinent and his utterance so solemn, as to suppress levity and silence criticism. Deeply sensible of the fallen state of man, he admired the wisdom, holiness, and mercy, which are displayed in the plan of redemption through a glorious Savior. From the abundance of his heart, filled with the love of God, he spake with such fervor, as was fitted to inspire his hearers with pious sentiments and affections.

He possessed the learning of his time. The scriptures he read in the originals. His exposition, preached in course on the sabbath, comprehended the whole new testament, the prophecy of Isaiah, and some of the other prophets. It was chiefly designed to promote practical piety; but on the prophetic parts he discovered a continued attention, extent of reading, and depth of research, which come to the share of but very few. In his preaching he carefully availed himself of special occurrences, and his discourses on such occasions were peculiarly solemn and impressive. With the fidelity and plainness of a christian minister, he administered reproofs and admonitions, and maintained with parental tenderness and pastoral authority the discipline of the church. By his desire a committee was appointed, and continued for many years, for inspecting the manners of professing christians. So great was the ascendancy, which he gained over his people by his discretion and moderation, by his condescension and benevolence, by his fidelity and piety, that they regarded his counsels as oracular.

In controversial and difficult cases he was often applied to for advice at ecclesiastical councils. Impartial yet pacific, firm yet conciliatory, he was peculiarly qualified for a counsellor, and in that character he materially contributed to the unity, the peace, and order of the churches. With the wisdom of the serpent he happily united the innocence of the dove. In his religious principles he was a Calvinist, as were all his predecessors in the ministry, Hooker, Stone, Shepard, Mitchel, Oakes, Gookin, and Brattle. But towards those of different principles he was candid and catholic.

His own example enforced the duties, which he enjoined upon others. He was humble, meek, and benevolent. He was ready at all times to relieve the distressed, and through life he devoted a tenth part of his whole income to pious and charitable uses. He was ever a firm friend to the civil and religious liberties of mankind, and was happy in living to see the establishment of peace and independence in his native land. He deserves honorable remembrance for his exertions to send the gospel to the Indians. Under his many heavy trials he was submissive and patient. When his infirmities had in a great measure terminated his usefulness, he expressed his desire to depart and be with Christ. He at length calmly resigned his spirit into the hands of its Redeemer.

His publications are the following; the wisdom of God in the redemption of man, 1728; a sermon at the artillery election, 1733; on evangelical and saving repentance, 1741; discourses on Romans viii. 14, 1743; funeral sermons occasioned by the death of president Leverett, 1724; of the honorable Francis Foxcroft, 1728; of president Wadsworth, 1737; of reverend John Hancock, 1752; of the honorable Spencer Phips, 1757; of Henry Flynt, esq. 1760; of reverend Dr. Wigglesworth, 1765; of president Holyoke, 1769; sermons at the ordination of reverend Josiah Cotton, 1728; of reverend John Sergeant, 1735; of reverend John Sparhawk, 1736; of reverend Matthew Bridge, 1746; of reverend O. Peabody jun. 1750; of reverend Stephen Badger, 1753; a sermon at the general election, 1742; at the convention of ministers, 1743; two discourses on a fast for public calamities, particularly for the destruction of the court house, 1748; on the difference between a legal and evangelical justification, 1749; at the Boston lecture, 1763; against profane swearing, 1765; a thanksgiving sermon for the conquest of Canada, 1760; for the repeal of the stamp act, 1766.—*Holmes' history of Cambridge; Collections of the hist. society*, vii. 37, 9—53; x. 158; *American herald*, Feb. 23, 1784; *Independent chronicle*, March 4, 1784.

ARCHDALE (JOHN), governor of Carolina, was appointed to this office by the proprietors, after lord Ashley had declined accepting it. He arrived in the summer of 1695. The settlers received him with universal joy. The colony had been in much confu-

sion, but order was now restored. The assembly was called, and the governor by the discreet use of his extensive powers settled almost every public concern to the satisfaction of the people. The price of lands and the form of conveyances were settled by law. Magistrates were appointed for hearing all causes, and determining all differences between the settlers and the Indians. Public roads were ordered to be made and water passages cut. The planting of rice, which has since become the great source of the opulence of Carolina, was introduced. A captain of a vessel from Madagascar on his way to Great Britain anchored off Sullivan's island and made a present to the governor of a bag of seed rice, which he had brought from the east. This rice the governor divided among some of his friends, who agreed to make an experiment. The success equalled their expectation, and from this small beginning arose the staple commodity of Carolina.

He continued, it is believed, but five or six years in his government. After his return to London, he published a work entitled, a new description of that fertile and pleasant province of Carolina with a brief account of its discovery, settling, and the government thereof to this time, with several remarkable passages during my time, 1707. *Holmes' annals*, ii. 25, 26; *Hewatt*, i. 119, 129—131.

ARGAL (SAMUEL), deputy governor of Virginia, came to that colony in 1609 to trade and to fish for sturgeon. The trade was in violation of the laws; but as the wine and provisions, which he brought, were much wanted, his conduct was connived at, and he continued to make voyages for his own advantage and in the service of the colony. In 1613 he arrived at the island, now called Mount Desart, in the District of Maine, for the purpose of fishing, and having discovered a settlement of the French, which was made two years before, he immediately attacked it and took most of the settlers prisoners. Gilbert de Thet, a jesuit father, was killed in the engagement. This was the commencement of hostilities between the French and English colonists in America. Captain Argal soon afterwards sailed from Virginia to Acadie and destroyed the French settlements of St. Croix and Port Royal. The pretext for this hostile expedition in time of peace was the encroachment of the French on the rights of the English, which were founded on the prior discovery of the Cabots. Argal on his return subdued the Dutch settlement at Hudson's river. In 1614 he went to England and returned in 1617 as deputy governor. On his arrival he found the public buildings at James Town fallen to decay, the market place and streets planted with tobacco, and the people of the colony dispersed in places, which they thought best adapted for cultivating that pernicious weed. To restore prosperity to the colony captain Argal introduced some severe regulations. He prohibited all trade or familiarity with the Indians. Teaching

them the use of arms was a crime to be punished by death. He ordered, that all goods should be sold at an advance of 25 per cent, and fixed the price of tobacco at three shillings per pound. None could sell or buy it at a different price under the penalty of three years' imprisonment. No man was permitted to fire a gun, before a new supply of ammunition, except in self defence, on pain of a year's slavery. Absence from church on sundays or holidays was punished by confinement for the night and one week's slavery to the colony, and on a repetition of the offence the punishment was increased.

The rigorous execution of these laws rendered him odious in the colony, and the report of his tyranny and his depredations upon the revenues of the company reaching England, it was determined to recal him. Lord Delaware was directed to send him home to answer the charges brought against him ; but as his lordship did not reach Virginia, being summoned away from life while on his passage, the letter to him fell into the hands of Argal. Perceiving from it that the fine harvest, which now occupied him, would be soon ended, he redoubled his industry. He multiplied his acts of injustice, and before the arrival of a new governor in 1619 set sail in a vessel, loaded with his effects. He was the partner in trade of the earl of Warwick, and by this connexion was enabled to defraud the company of the restitution, which they had a right to expect. Nothing more is known of Argal, except that in 1620 he commanded a ship of war in an expedition against the Algerines, and that in 1623 he was knighted by king James.

His character, like that of most, who were concerned in the government of Virginia, is differently drawn ; by some he is represented as a good mariner, a man of public spirit, active, industrious, careful to provide for the people, and to keep them constantly employed ; and by others he is described as negligent of the public business, selfish, rapacious, passionate, arbitrary, and cruel, pushing his unrighteous gains in every way of extortion and oppression. He was, without question, a man of talents and art, for he so foiled and perplexed the company, that they were never able to bring him to any account or punishment.—*Belknap's biog.* ii. 51—63 ; *Holmes' annals*, i. 179, 191 ; *Smith* ; *Stith* ; *Hardie* ; *Marshall*, i. 56, 107.

ARNOLD (BENEDICT), a major general in the American army, and infamous for deserting the cause of his country, was early chosen captain of a volunteer company in New Haven, Connecticut, where he lived. After hearing of the battle of Lexington he immediately marched with his company for the American head quarters, and reached Cambridge April 29, 1775.

He immediately waited on the Massachusetts committee of safety and informed them of the defenceless state of Ticonderoga. The committee appointed him a colonel, and commissioned him to

raise four hundred men, and to take that fortress. He proceeded directly to Vermont, and when he arrived at Castleton was attended by one servant only. Here he joined colonel Allen, and on May 10th the fortress was taken.

In the fall of 1775 he was sent by the commander in chief to penetrate through the wilderness of the District of Maine into Canada. On the 16th of September he commenced his march with about one thousand men, consisting of New England infantry, some volunteers, a company of artillery, and three companies of riflemen. One division was obliged to return, or it would have perished by hunger. After sustaining almost incredible hardships he in six weeks arrived at Point Levi, opposite to Quebec. The appearance of an army, emerging from the wilderness, threw the city into the greatest consternation. In this moment of surprise Arnold might probably have become master of the place, but the small crafts and boats in the river were removed out of his reach.

It seems that his approach was not altogether unexpected. He had imprudently, a number of days before, sent forward a letter to a friend by an Indian, who betrayed him. A delay of several days on account of the difficulty of passing the river was inevitable, and the critical moment was lost.

On the 14th of November he crossed the St. Lawrence in the night; and, ascending the precipice, which Wolfe had climbed before him, formed his small corps on the height near the memorable plains of Abraham. With only about seven hundred men, one third of whose muskets had been rendered useless in the march through the wilderness, success could not be expected. After parading some days on the heights near the town, and sending two flags to summon the inhabitants, he retired to Point aux Trembles, twenty miles above Quebec, and there waited the arrival of Montgomery, who joined him on the first of December. The city was immediately besieged, but the best measures had been taken for its defence. On the morning of the last day of the year an assault was made on the one side of the city by Montgomery, who was killed. At the same time colonel Arnold, at the head of about three hundred and fifty men, made a desperate attack on the opposite side. Advancing with the utmost intrepidity along the St. Charles through a narrow path, exposed to an incessant fire of grape shot and musketry, as he approached the first barrier he received a musket ball in the leg, which shattered the bone; and he was carried off to the camp. Though the attack was unsuccessful, the blockade of Quebec was continued till May 1776, when the army, which was in no condition to risk an assault, was removed to a more defensible position. Arnold was compelled to relinquish one post after another, till the 18th of June, when he quitted Canada. After this period he exhibited great bravery in the command of the American fleet on lake Champlain.

In August 1777 he relieved fort Schuyler under the command of colonel Gansevoort, which was invested by colonel St. Leger with an army of from fifteen to eighteen hundred men. In the battle near Stillwater, September the nineteenth, he conducted himself with his usual intrepidity, being engaged incessantly for four hours. In the action of October the seventh, after the British had been driven into the lines, Arnold pressed forward and under a tremendous fire assaulted the works throughout their whole extent from right to left. The intrenchments were at length forced, and with a few men he actually entered the works ; but his horse being killed, and he himself badly wounded in the leg, he found it necessary to withdraw, and as it was now almost dark to desist from the attack.

Being rendered unfit for active service in consequence of his wound, after the recovery of Philadelphia he was appointed to the command of the American garrison. When he entered the city, he made the house of governor Penn, the best house in the city, his head quarters. This he furnished in a very costly manner, and lived far beyond his income. He had wasted the plunder, which he had seized at Montreal in his retreat from Canada ; and at Philadelphia he was determined to make new acquisitions. He laid his hands on every thing in the city, which could be considered as the property of those, who were unfriendly to the cause of his country. He was charged with oppression, extortion, and enormous charges upon the public in his accounts, and with applying the public money and property to his own private use. Such was his conduct, that he drew upon himself the odium of the inhabitants not only of the city, but of the province in general. He was engaged in trading speculations and had shares in several privateers, but was unsuccessful.

From the judgment of the commissioners, who had been appointed to inspect his accounts, and who had rejected above half the amount of his demands, he appealed to congress ; and they appointed a committee of their own body to examine and settle the business. The committee confirmed the report of the commissioners, and thought they had allowed him more, than he had any right to expect or demand. By these disappointments he became irritated and he gave full scope to his resentment. His invectives against congress were not less violent, than those, which he had before thrown out against the commissioners. He was however soon obliged to abide the judgment of a court martial upon the charges, exhibited against him by the executive of Pennsylvania, and he was subjected to the mortification of receiving a reprimand from Washington. His trial commenced in June 1778, but such were the delays occasioned by the movements of the army, that it was not concluded until the 26th of January 1779. The sentence of a reprimand was approved by congress, and was soon afterwards carried into execution.

Such was the humiliation, to which general Arnold was reduced in consequence of yielding to the temptations of pride and vanity, and indulging himself in the pleasures of a sumptuous table and expensive equipage.

From this time probably his proud spirit revolted from the cause of America. He turned his eyes to West Point as an acquisition, which would give value to treason, while its loss would inflict a mortal wound on his former friends. He addressed himself to the delegation of New York, in which state his reputation was peculiarly high, and a member of congress from this state recommended him to Washington for the service, which he desired. But this request could not be immediately complied with. The same application to the commander in chief was made not long afterwards through general Schuyler. Washington observed, that as there was a prospect of an active campaign he should be gratified with the aid of general Arnold in the field, but intimated at the same time, that he should receive the appointment requested, if it should be more pleasing to him.

Arnold without discovering much solicitude repaired to camp in the beginning of August, and renewed in person the solicitations, which had been before indirectly made. He was now offered the command of the left wing of the army, which was advancing against New York, but he declined it under the pretext, that in consequence of his wounds, he was unable to perform the active duties of the field. Without a suspicion of his patriotism he was invested with the command of West Point. Previously to his soliciting this station, he had in a letter to colonel Robinson signified his change of principles and his wish to restore himself to the favor of his prince by some signal proof of his repentance. This letter opened to him a correspondence with sir Henry Clinton, the object of which was to concert the means of putting the important post, which he commanded, into the possession of the British general.

His plan, it is believed, was to have drawn the greater part of his army without the works under the pretext of fighting the enemy in the defiles, and to have left unguarded a designated pass, through which the assailants might securely approach and surprise the fortress. His troops he intended to place, so that they would be compelled to surrender, or be cut in pieces. But just as his scheme was ripe for execution the wise Disposer of events, who so often and so remarkably interposed in favor of the American cause, blasted his designs.

Major André, after his detection, was permitted to send a message to Arnold to give him notice of his danger; and the traitor found opportunity to escape on board the *Vulture* on the 25th of September, 1780, a few hours before the return of Washington, who had been absent on a journey to Hartford, Connecticut. It is

supposed however, that he would not have escaped, had not an express to the commander in chief, with an account of the capture of André, missed him by taking a different road from the one, which he travelled.

Arnold on the very day of his escape wrote a letter to Washington, declaring that the love of his country had governed him in his late conduct, and requesting him to protect Mrs. Arnold. She was conveyed to her husband at New York, and his clothes and baggage, for which he had written, were transmitted to him. During the exertions, which were made to rescue André from the destruction, which threatened him, Arnold had the hardihood to interpose. He appealed to the humanity of the commander in chief, and then sought to intimidate him by stating the situation of many of the principal characters of South Carolina, who had forfeited their lives, but had hitherto been spared through the clemency of the British general. This clemency, he said, could no longer in justice be extended to them, should major André suffer.

Arnold was made a brigadier general in the British service; which rank he preserved throughout the war. Yet he must have been held in contempt and detestation by the generous and honorable. It was impossible for men of this description, even when acting with him, to forget that he was a traitor, first the slave of his rage, then purchased with gold, and finally secured by the blood of one of the most accomplished officers in the British army. One would suppose, that his mind could not have been much at ease; but he had proceeded so far in vice, that perhaps his reflections gave him but little trouble. "I am mistaken," says Washington in a private letter, "if *at this time* Arnold is undergoing the torments of a mental hell. He wants feeling. From some traits of his character, which have lately come to my knowledge, he seems to have been so hacknied in crime, so lost to all sense of honor and shame, that while his faculties still enable him to continue his sordid pursuits, there will be no time for remorse."

Arnold found it necessary to make some exertions to secure the attachment of his new friends. With the hope of alluring many of the discontented to his standard, he published an address to the inhabitants of America, in which he endeavoured to justify his conduct. He had encountered the dangers of the field, he said, from apprehension, that the rights of his country were in danger. He had acquiesced in the declaration of independence, though he thought it precipitate. But the rejection of the overtures, made by Great Britain in 1778, and the French alliance had opened his eyes to the ambitious views of those, who would sacrifice the happiness of their country to their own aggrandizement, and had made him a confirmed loyalist. He artfully mingled assertions, that the principal members of congress held the people in sovereign contempt.

This was followed in about a fortnight by a proclamation, addressed "to the officers and soldiers of the continental army, who have the real interest of their country at heart, and who are determined to be no longer the tools and dupes of congress or of France." To induce the American officers and soldiers to desert the cause, which they had embraced, he represented that the corps of cavalry and infantry, which he was authorized to raise, would be upon the same footing with the other troops in the British service; that he should with pleasure advance those, whose valor he had witnessed; and that the private men, who joined him, should receive a bounty of three guineas each, besides payment at the full value for horses, arms, and accoutrements. His object was the peace, liberty, and safety of America. "You are promised liberty," he exclaims, "but is there an individual in the enjoyment of it saving your oppressors? Who among you dare speak or write what he thinks against the tyranny, which has robbed you of your property, imprisons your persons, drags you to the field of battle, and is daily deluging your country with your blood?"—"What," he exclaims again, "is America now but a land of widows, orphans, and beggars? As to you, who have been soldiers in the continental army, can you at this day want evidence, that the funds of your country are exhausted, or that the managers have applied them to their private uses? In either case you surely can no longer continue in their service with honor or advantage. Yet you have hitherto been their supporters in that cruelty, which with equal indifference to yours as well as to the labor and blood of others, is devouring a country, that from the moment you quit their colors will be redeemed from their tyranny."

These proclamations did not produce the effect designed, and in all the hardships, sufferings, and irritations of the war Arnold remains the solitary instance of an American officer, who abandoned the side first embraced in the contest, and turned his sword upon his former companions in arms.

He was soon dispatched by sir Henry Clinton to make a diversion in Virginia. With about seventeen hundred men he arrived in the Chesapeake in January 1781, and being supported by such a naval force, as was suited to the nature of the service, he committed extensive ravages on the rivers and along the unprotected coasts. It is said, that while on this expedition Arnold inquired of an American captain, whom he had taken prisoner, what the Americans would do with him, if he should fall into their hands. The officer replied, that they would cut off his lame leg and bury it with the honors of war, and hang the remainder of his body in gibbets.

After his recal from Virginia he conducted an expedition against his native state of Connecticut. He took fort Trumbull September the sixth with inconsiderable loss. On the other side of the

harbor lieutenant colonel Eyre, who commanded another detachment, made an assault on fort Griswold, and with the greatest difficulty entered the works. An officer of the conquering troops asked, who commanded. "I did," answered colonel Ledyard, "but you do now," and presented him his sword, which was instantly plunged into his own bosom. A merciless slaughter commenced upon the brave garrison, who had ceased to resist, until the greater part were either killed or wounded. After burning the town and the stores, which were in it, and thus thickening the laurels, with which his brow was adorned, Arnold returned to New York in eight days.

From the conclusion of the war till his death general Arnold resided chiefly in England. He died in Gloucester place, London, June 14, 1801. His character presents little to be commended. His daring courage may indeed excite admiration; but it was a courage without reflection and without principle. He fought bravely for his country and he bled in her cause; but his country owed him no returns of gratitude, for his subsequent conduct proved that he had no honest regard to her interests, but was governed by selfish considerations. His progress from self indulgence to treason was easy and rapid. He was vain and luxurious, and to gratify his giddy desires he must resort to meanness, dishonesty, and extortion. These vices brought with them disgrace; and the contempt, into which he fell, awakened a spirit of revenge, and left him to the unrestrained influence of his cupidity and passion. Thus from the high fame, to which his bravery had elevated him, he descended into infamy. Thus too he furnished new evidence of the infatuation of the human mind in attaching such value to the reputation of a soldier, which may be obtained while the heart is unsound and every moral sentiment is entirely depraved.—*Annual register for 1781*, 37—49, 73; *Marshall's life of Washington*, iv. 271—290; *Warren's history of the American war*; *Holmes' annals*, ii. 340, 460; *Stedman*, i. 138, 335; ii. 247; *Gordon*, ii. 3, 128, 165, 463; iii. 480; iv. 115, 178; *Amer. museum*, ix. 144.

ASHLEY (JONATHAN), minister of Deerfield, Massachusetts, was graduated at Yale college in 1730, and was ordained in 1738. He died in 1780 in the 68th year of his age. He possessed a strong and discerning mind and lively imagination, and was a pungent and energetic preacher. He proclaimed the doctrines of grace with a pathos, which was the effect, not merely of his assent to their divine authority, but of a deep sense and lively view of their importance and excellency.—He published a sermon on visible saints, vindicating Mr. Stoddard's sentiments respecting church membership; a sermon at the ordination of reverend John Norton, Deerfield, 1741; the great duty of charity, a sermon, Boston, 1742; a letter to William Cooper, 1745.—*Redeem. captive*, 6th ed. 213.

BACKUS (CHARLES, D. D.), an eminent minister, was born in Norwich, Connecticut, in 1749. He lost his parents in his childhood, but, as he early discovered a love of science, his friends assisted him to a liberal education. He was graduated at Yale college in 1769. His theological education was under the reverend Dr. Hart of Preston. In 1774 he was ordained to the pastoral charge of the church in Somers, and he remained in this town till his death, Dec. 30, 1803, after a faithful ministry of more than 29 years.

In the last year of his residence at college the mind of Dr. Backus was impressed by divine truth, and although his conduct had not been immoral he was deeply convinced of his sinfulness in the sight of God. He was for a time opposed to the doctrines of the gospel, particularly to the doctrine of the atonement, and of the dependence of man upon the special influences of the Holy Spirit to renew his heart. But at length his pride was humbled, and he was brought to an acquaintance with the way of salvation by a crucified Redeemer. From this time he indulged the hope, that he was reconciled unto God. He was a humble and exemplary christian. Under the afflictions of life he quietly submitted to the will of his Father in heaven. He was a plain, evangelical, and impressive preacher. He knew the worth of immortal souls, and he taught with the greatest clearness the way of salvation through faith in the Redeemer, and enforced upon his hearers that holiness, without which no man can see the Lord. During his ministry, which was blessed to the everlasting good of many, there were four seasons of peculiar attention to religion among his people. Dr. Backus was eminent as a theologian. His retired situation, and his eminence as an instructor drew around him many, who were designed for the christian ministry. Near fifty young men were members of his theological school, most of whom are now pastors in the churches. In his last sickness he had much of the divine presence. The last words, which he was heard to whisper, were "glory to God in the highest, and on earth peace, good will toward men."

In his short journal, which he left behind him, he says, "as I have looked round on my fellow christians, I have ever accounted myself as among the chief of sinners, and have found it much easier to maintain a charitable hope for them than for myself.—I hope that amidst all my wickedness I have not forgotten the weight of my charge. Since I have been in the ministry, I have had at seasons clearer views of my own corruptions and of my absolute dependence on sovereign grace, than at any former period of my life. I hope, that now I know in whom I have believed."

He published a century sermon, 1801, and a volume of sermons on regeneration.—*Connecticut evang. magazine*, iv.

BACKUS (ISAAC), a distinguished baptist minister of Massachusetts, was born at Norwich in Connecticut, January the twenti-

eth, 1724. In 1741, a year memorable for the revival of religion, which took place through this country, his attention was first arrested by the concerns of another world, and he was brought, as he believed, to the knowledge of the truth as it is in Jesus. In 1746 he commenced preaching the gospel, and April 13, 1748 he was ordained first minister of a congregational church in Titicut precinct, in the town of Middleborough, Massachusetts. This society was formed in February 1743 in consequence of disputes with regard to the settlement of a minister. The members of it wished for a minister of different sentiments from the man, who was settled, and as they could not obtain a dismission from the church by an ecclesiastical council, at the end of five years they withdrew without this sanction, and formed a church by themselves in February 1748. Mr. Backus was soon ordained their minister. The society, however, was not permitted now to rest in peace, for they were taxed with the other inhabitants of the town for the purpose of building a new meeting house for the first church.

In 1749 a number of the members of Mr. Backus' church altered their sentiments with regard to baptism, and obtained an exemption from the congregational tax; and he at length united with them in opinion. He was baptized by immersion in August 1751. For some years afterwards he held communion with those, who were baptized in infancy, but perceiving that this implied an acknowledgment, that baptism by sprinkling was valid, which he could not admit, he withdrew from this intercourse with christians of other denominations. A baptist church was formed January 16, 1756, and he was installed its pastor June 23 of the same year by ministers from Boston and Rehoboth. In this relation he continued through the remainder of his life. He died November 20, 1806, in the 60th year of his ministry and the 83d year of his age. He had been enabled to preach until the spring before his death, when he experienced a paralytic stroke, which deprived him of speech, and of the use of his limbs.

Mr. Backus was a plain, evangelical preacher. His sermons were stored with scripture truths. To his exertions the baptist churches in America owe not a little of their present flourishing condition. He was ever a zealous friend to the equal rights of christians. When the congress met at Philadelphia in 1774, he was sent as an agent from the baptist churches of the Warren association to support their claims to the same equal liberties, which ought to be given to every denomination. On the 14th of October he had a conference with the Massachusetts delegation and others, at which he contended only for the same privileges, which were given to the churches in Boston; and he received the promise, that the rights of the baptists should be regarded. On his return, as a report had preceded him, that he had been attempting to break up the union of the colonies, he addressed

himself to the convention of Massachusetts Dec. 9, and a vote was passed, declaring his conduct to have been correct. When the convention of Massachusetts in 1779 took into consideration the constitution of that state, the subject of the extent of the civil power in regard to religion naturally presented itself, and in the course of debate the perfect correctness of the baptist memorial, which was read at Philadelphia, was called in question. In consequence of which Mr. Backus published in the Chronicle of Dec. 2, 1779 a narrative of his proceedings as baptist agent, and brought arguments against an article in the bill of rights of the constitution of Massachusetts. He believed, that the civil authority had no right to require men to support a teacher of piety, morality, and religion, or to attend public worship; that the church ought to have no connexion with the state; that the kingdom of the Lord Jesus was not of this world, and was not dependent on the kingdoms of this world; and that the subject of religion should be left entirely to the consciences of men.

The publications of Mr. Backus are more numerous, than those of any other baptist writer in America. He published a discourse on the nature and necessity of an internal call to preach the everlasting gospel, 1754; true faith will produce good works, a discourse on faith, with some remarks on Mr. Sandeman's writings, 1767; a discourse, shewing that believers only are the matter of Christ's visible church, that Christ instituted none but particular churches, to be composed of persons capable of giving an account of the work of regeneration, that the power of approving and ordaining ministers belongs to the church, the officers in ordination acting not by inherent power but by the appointment of the church, and that civil and ecclesiastical power should be kept distinct, 1773; a number of pieces in the newspapers on the principles of toleration, &c. and a number of sermons and tracts, whose titles have not been ascertained. Some of the principal ministers of the baptist persuasion requested him in 1771 to write a history of their churches. He yielded to their importunity, and from that period devoted much time to the examination of the records of the united colonies, which are deposited at Plymouth, and of the colonies of Plymouth, Massachusetts, Rhode Island, and Connecticut. After having pursued his researches in various directions, he published in 1777 the first volume of his church history of New England, containing an account of the religious affairs of the country and of the oppressions therein, with a particular history of the baptist churches in the five states of New England. The second volume of this work was published in 1784, and the third in 1796. An abridgment of the whole, brought down to 1804, was published in that year, when the author was 80 years of age.

Little can be said in commendation of this church history of New England. It contains indeed a great many facts, for which

the public is indebted to the patient industry of the writer, and it must be a very valuable work to the baptists, as it presents a minute account of almost every church of that denomination in New England. But these facts are combined without much attention to the connexion, which ought to subsist between them, and the author shows himself too much under the influence of the zeal of party. Yet he seems to have been a pious, good man. He adhered to the great religious principles of the fathers of New England, and contended earnestly for what are called the doctrines of the reformation. He embraced from his heart the calvinistic construction of the scriptures. A few months before his death he wrote to a friend, "when God first called me to preach the gospel, he said, my grace is sufficient for thee; and I have ever found it so."—*Massa. baptist missionary magazine*, i. 287, 288; *Backus' church history*, iii. 139—141; *Backus' abridgment*, 209, 214.

BACON (NATHANIEL), an insurgent in Virginia, was educated at the Inns of court in England, and after his arrival in this country was chosen a member of the council. He was a young man of fine accomplishments, of an interesting countenance, and of impressive eloquence. The trade with the Indians in 1676 being somewhat interrupted, the people complained, and were disposed to throw the blame upon the government. These murmurings were echoed by Bacon, and while he complimented the people, for their discernment of the causes of their troubles, he suggested that better measures might be adopted, and that he could open again the avenues to trade. He proposed to lead them against the Indians. The ears of the multitude were soothed by his promises and delighted with his oratory, and they unanimously elected him their general. He sent for a commission to governor Berkeley, but was ordered to dismiss his men with the threat of otherwise being declared a rebel. Intoxicated with the command given him, Bacon soon afterwards marched to James Town at the head of six hundred volunteers, and presented himself at the door of the house, in which the assembly was sitting, and offered his claims for the commission, which he desired. The governor refused to consent to any of his demands, and bared his breast to the insurgents, telling them to proceed to violence, if their courage would permit them. But the assembly, the members of which were less firm, prepared a commission, constituting Bacon general of the forces, and with much difficulty persuaded the governor to sign it. As soon, however, as the new general had removed to such a distance, as to enable the assembly to deliberate in safety, the governor was directed to issue a proclamation against Bacon, declaring him a rebel, and requiring his followers to surrender him, and disperse themselves. Instead of obeying this order they marched back to James Town, and obliged the governor to flee. Bacon soon called a convention, and it was agreed to require of the people a new oath of obedience to the general, and un-

der pretence of the governor's abdication he issued writs for a new assembly. A civil war now commenced, and several skirmishes took place, in which a number of persons were killed. One of Bacon's captains burned James Town, and the country was threatened with the greatest evils; when, in the midst of these increasing calamities, Bacon died suddenly in January 1677. Peace and order were soon afterwards restored. This rebellion cost the colony one hundred thousand pounds, and it gave the colonists an instructive lesson on the advantages of obedience to law.—*Keith's hist. of Virginia*, 156—162; *Holmes' annals*, i. 436; *Chalmers*, i. 332—335; *Beverly*, 105; *Wynne*, ii. 222, 223; *Marshall*, i. 198—201.

BAILY (JOHN), an excellent minister in Boston, was born Feb. 24, 1644 in Lancashire, England. From his earliest years his mind seems to have been impressed by the truths of religion. While he was yet very young, his mother one day persuaded him to lead the devotions of the family. When his father, who was a very dissolute man, heard of it, his heart was touched with a sense of his sin in the neglect of this duty, and he became afterwards an eminent christian.

After having been carefully instructed in classical learning, he commenced preaching the gospel about the age of 22. He soon went to Ireland, where by frequent labors he much injured his health, which was never perfectly restored. He spent about 14 years of his life at Limerick, and was exceedingly blessed in his exertions to turn men from darkness to light. He was governed by the single desire of promoting the glory of his master in advancing the interests of holiness. Yet, while in this place as well as previously, he was persecuted by men, who were contending for form and ceremony in violation of the precepts and the spirit of the gospel.

While he was a young man he often travelled far by night to enjoy the ordinances of the gospel, privately administered in dissenting congregations, and for this presumptuous offence he was sometimes thrown into Lancashire jail.

As soon as he began to preach, his fidelity was tried, and he suffered imprisonment because in his conscience he could not conform to the established church.

While at Limerick a deanery was offered him, if he would conform, with the promise of a bishopric upon the first vacancy. But disdaining worldly things, when they came in competition with duty to his Savior and the purity of divine worship, he rejected the offer in true disinterestedness and elevation of spirit. But neither this proof, that he was intent on higher objects than this world presents, nor the blamelessness of his life, nor the strong hold, which he had in the affections of his acquaintance, could preserve him from again suffering the hardships of imprisonment, while the pa-

pists in the neighborhood enjoyed liberty and countenance. When he was before the judges, he said to them, "if I had been drinking, and gaming, and carousing at a tavern with my company, my lords, I presume that would not have procured my being thus treated as an offender. Must praying to God, and preaching of Christ with a company of christians, who are peaceable and inoffensive and as serviceable to his majesty and the government as any of his subjects ; must this be a greater crime ?" The recorder answered, " we will have you to know it is a greater crime." His flock often fasted and prayed for his release ; but he was discharged on this condition only, that he should depart from the country within a limited time.

He came to New England about the year 1683, and continued near 14 years his benevolent attempts to teach his fellow men the way to heaven. He died at Boston Dec. 16, 1697.

He was a man eminent for piety, of great sensibility of conscience, and very exemplary in his life. It was his constant desire to be patient and resigned under the calamities, which were appointed him, and to fix his heart more upon things above. On a certain occasion he thus expressed himself ; " O that I might not be of the number of them, that live without love, speak without feeling, and act without life ! O that God would make me his humble, and upright, and faithful servant !" The holy scriptures were very dear to him, as they are to every good man ; and as evidence of his regard to the word of God, we have the following passage in his diary ; " Jan. 11. I finished the reading of the bible in my family as formerly. O, 'tis a dear book ; 'tis always new. At the beginning of every chapter, 'tis good to say, Lord, open my eyes, that I may see wonders out of thy law ! And when we shut it up, to say, I have seen an end of all perfection, but thy law is exceeding broad. O how terrible are the threatenings, how precious are the promises, how serious are the precepts, how deep are the prophecies of this book !"

His ministry was very acceptable in different places, and he was a warm and animated preacher. But with all his faithfulness and goodness, he saw many disconsolate hours. He was distressed with doubts respecting himself, but his apprehensions only attached him the more closely to his Redeemer. In his diary not long before his death, he wrote thus ; " I see more into the great mystery of our justification by faith merely of grace. There is no respect in it to this or that ; but Jesus Christ, having wrought out a redemption for us, and by his active and passive obedience procured a sufficient righteousness, and made a tender of it in his gospel, it becomes mine by my acceptance of it, and relying on it alone for salvation. And shall I not accept of it ? God forbid. I see there are two things, wherein I cannot easily exceed, namely, in ascribing to the grace of God its freeness and richness in man's salva-

tion, and in ascribing to the righteousness of Christ man's justification."

In his last sickness he suffered under a complication of disorders ; but he did not complain. His mind was soothed in dwelling upon the sufferings of his Savior. At times he was agitated with fears, tho' they had not respect, as he said, so much to the end, as to what he might meet in the way. His last words were, speaking of Christ, "O, what shall I say ? He is altogether lovely. His glorious angels are come for me !" He then closed his eyes, and his spirit passed into eternity. He published man's chief end to glorify God, a sermon preached at Watertown, 1689.—*Middleton's biographia evangelica*, iv. 101—105 ; *Nonconformist's memorial*, i. 331—335 ; *Mather's funeral sermon* ; *Magnalia*, iii. 224—238.

BALDWIN (EBENEZER), minister of Danbury, Connecticut, was graduated at Yale college in 1763, and was tutor in that seminary from 1766 to 1770. He was ordained as successor of the reverend Mr. Warner and Mr. White, September 19, 1770, and died suddenly October 1, 1776, aged 31 years. He was a man of great talents and learning, a constant and unwearied student, grave in manners, and an able supporter of the sound doctrines of the gospel. He left a legacy of about 300 pounds to his society, which is appropriated to the support of religion. *Robbins' century sermon*.

BALDWIN (ABRAHAM), president of the university of Georgia and a distinguished statesman, was graduated at Yale college in 1772, and was afterwards tutor in that seminary from 1775 to 1779. When the general system of education through the state of Georgia was adopted by the legislature in 1785, he was placed at the head of it. He was a member of the grand convention, which held its session from May 25, to September 17, 1787, and framed the constitution of the United States. To that instrument his name is affixed as one of the deputies from Georgia. He was afterwards a senator from this state in the councils of the nation. He died at Washington in the beginning of March 1807.

BANISTER (JOHN), a botanist of Virginia, was an Englishman, who settled in that province toward the latter end of the seventeenth century. He devoted himself to the investigation of the plants of that part of America. He collected and described plants, and drew the figures of the rare species. He became a victim to his favorite pursuit. In one of his excursions he fell from the rocks and perished. His botanical friends did honor to his memory by calling a plant of the decandrous class Banisteria.—*Miller's retrospect*, i. 141.

BARCLAY (HENRY, D. D.), an episcopal clergyman in New York, was a native of Albany, and received a liberal education at Yale college, where he was graduated in 1734. Soon after leaving college he went to England, where he received orders in the church, and was appointed missionary to the Mohawk Indians. Having

served in this capacity for some years with but little success he was called to the city of New York, and appointed rector of Trinity church. In this respectable station he continued till his death, which took place in 1765.—*Miller's retrospect*, ii. 356.

BARD (JOHN), a learned physician, was born in Burlington, New Jersey, Feb. 1, 1716. His father, Peter Bard Esq, who was a native of France, came to Maryland in 1703 as a merchant, whence he soon after removed to New Jersey, in which colony he was for many years a member of the council and a judge of the supreme court.

Mr. Bard received his early education under the care of Mr. Annan of Philadelphia, one of the most eminent teachers on the continent. Having evinced a predilection for the study of physic, he was at the age of seventeen or eighteen bound an apprentice to the celebrated Dr. Kearsely, with whom he continued till 1737. He now engaged in business, and soon acquired a large share of practice, and became much respected. In 1743 he was induced by urgent applications from New York to remove to that city to supply the loss of several eminent physicians. Here he continued till within a few months of his death. In the year 1795, when the yellow fever had put to flight a number of physicians, who were in the meridian of life, the veteran Dr. Bard, though verging towards his eightieth year, remained at his post. He did not relinquish his attendance upon his patients till May 1798, when he removed to his estate at Hyde Park, near Poughkeepsie. Here he continued in the enjoyment of perfect health, till he felt a paralytic stroke, which in a few days occasioned his death. He died March 30, 1799, in the eighty fourth year of his age.

Dr. Bard was eminent in his profession, and his practice was very extensive. Soon after the close of the war with Great Britain upon the reestablishment of the medical society of the state of New York, he was elected its president, and he was placed in the chair for six or seven successive years. He possessed a singular ingenuity and quickness in discriminating diseases; yet he did not presumptuously confide in his penetration, but was remarkably particular in his inquiries into the circumstances of the sick. Ever desirous of removing the disorders, to which the human frame is subject, his anxiety and attention were not diminished, when called to visit the indigent, from whom he could not expect compensation. His conduct through his whole life was marked by the strictest honor and integrity. In conversation he was polite, affable, cheerful, and entertaining. To his pupils he was not only an instructor, but a father.

In the early part of his life he devoted much attention to polite learning, in which he made great proficiency. He possessed a correct and elegant taste, and wrote with uncommon accuracy and precision; yet either the almost complete occupation of his time

by active duties, or his modesty and diffidence of his talents prevented him from ever publishing any work.—*Hardie's biographical dictionary.*

BARNARD (JOHN), minister of Marblehead, Massachusetts, was born in Boston November 6, 1681. His parents were remarkable for their piety, and they took particular care of his education. He was graduated at Harvard college in 1700. In the former part of his collegial course the sudden death of two of his acquaintance impressed his mind and led him to think of his own departure from this world; but the impression was soon effaced. However, before he left that institution he was brought to repentance, and he resolved to yield himself to the commands of God. In 1702 he united himself to the north church in Boston under the pastoral care of the reverend Drs. Increase and Cotton Mather. The same year he began to preach. In 1705 he was invited to settle at Yarmouth, but he declined accepting the invitation. He was employed for some time as an assistant to Dr. Colman.

Being fond of active life, he was appointed by governor Dudley one of the chaplains, who accompanied the army to Port Royal in 1707 to reduce that fortress. In an attempt to take a plan of the fort a cannon ball was fired at him, that covered him with dirt without doing him any injury. It only diverted him from his purpose. In 1709 at the solicitation of captain John Wentworth, afterwards lieutenant governor of New Hampshire, he sailed with him to Barbadoes and London. While he was in this city the affair of Dr. Sacheverel took place, of which he would often speak. He became acquainted with some of the famous dissenting ministers, and received some advantageous offers of settlement, if he would remain in England. He might have accompanied lord Wharton to Ireland as his chaplain, but he refused to conform to the articles of the national church. Soon after this he returned to seek a settlement in his own country.

The new north church in Boston, was built for him and he preached the dedication sermon May 23, 1714, expecting soon to be ordained according to mutual agreement; but a more popular candidate, Mr. Webb, being invited at the request of Dr. Cotton Mather, the people chose him for their pastor. Of this transaction he could not speak with calmness to the day of his death. He was ordained minister of Marblehead July 18, 1716, as colleague with the reverend Mr. Cheever. In 1762 he received the reverend Mr. Whitwell as his assistant. The last sermon which he preached, was delivered January 8, 1769. He died January 24, 1770, in the eighty ninth year of his age.

Mr. Barnard was eminent for his learning and piety, and was famous among the divines of America. During the latter part of his life, when he retained a vigor of mind and zeal uncommon at so advanced an age, he was regarded as the father of the churches.

His form was remarkably erect, and he never bent under the infirmities of eighty eight years. His countenance was grand, his mien majestic, and there was a dignity in his whole deportment. His presence restrained the imprudence and folly of youth, and when the aged saw him, they arose and stood up. He added a knowledge of the Hebrew to his other theological attainments; he was well acquainted with the mathematics; and he excelled in a skill for naval architecture. Several draughts of his, the amusement of leisure hours, were commended by master ship builders. When he first went to Marblehead, and for some years afterward, there was not one trading vessel belonging to the town. It was through his exertions, that a commercial improvement soon took place. Having taken great pains to learn "the mystery of the fish trade," he directed the people to the best use, which they could make of the advantages of their situation. A young man was first persuaded to send a small cargo to Barbadoes, and his success was so encouraging, that the people were soon able in their own vessels to transport their fish to the West Indies and Europe. In 1767 there were thirty or forty vessels, belonging to the town, employed in the foreign trade. When Mr. Barnard first went to Marblehead, there was not in the place so much as one proper carpenter, nor mason, nor tailor, nor butcher.

By prudence in the management of his affairs he acquired considerable property, but he gave tythes of all he possessed. His charity was of a kind, which is worthy of imitation. He was not disposed to give much encouragement to common beggars, but he sought out those objects of benevolent attention, who modestly hid their wants. The poor were often fed by him, and the widow's heart was gladdened, while they knew not where to return thanks, except to the merciful Father of the wretched. In one kind of charity he was somewhat peculiar. He generally supported at school two boys, whose parents were unable to meet this expense. By his last will he gave two hundred pounds to Harvard college. He left no children. In his sickness, which terminated in his death, he said with tears flowing from his eyes, "my very soul bleeds, when I remember my sins; but I trust I have sincerely repented, and that God will accept me for Christ's sake. His righteousness is my only dependance."

The publications of Mr. Barnard are numerous and valuable. They show his theological knowledge, and his talents as a writer. His style is plain, warm, and energetic. The doctrines, which he enforces, are the same, which were embraced by the fathers of New England. He published a sermon upon the death of the reverend Mr. Curwin of Salem, 1717; upon the death of his colleague, the reverend Mr. Cheever, 1724; two discourses addressed to young persons, to which is added a sermon upon the earthquake, 1727; a volume of sermons on the confirmation of the

christian religion, on compelling men to come in, and on the saints victory and rewards, 1727; judgment, mercy, and faith the weightier matters of the law, a sermon, 1729; on the certainty of the birth of Christ, 1731; election sermon, 1734; a zeal for good works excited and directed, a sermon, 1742; the imperfection of the creature and the excellency of the divine commandment illustrated in nine sermons, 1747; janua cœlestis, or the mystery of the gospel in the salvation of a sinner opened and explained in several discourses, 1750; a version of the psalms, 1752; a proof of Jesus Christ's being the ancient promised Messiah, a Dudleian lecture sermon, and the first one, that was published, 1756; the true divinity of Jesus Christ, evidenced in a discourse at a public lecture in Boston, 1761; a discourse had at the ordination of the reverend Mr. Whitwell, a charge, and an address to the people, annexed to Mr. T. Barnard's ordination sermon, 1762. His version of the psalms, which he published when he was about seventy years of age, he fondly hoped would be sung in all the New England churches; but it was never used beyond the limits of the town, in which it was composed. The labors of Watts had rendered it unnecessary. A letter from Mr. Barnard to president Stiles, written in 1767, giving a sketch of the eminent ministers of New England, is published in the Massachusetts historical collections.—*Whitwell's funeral sermon*; *Collections of the historical society*, viii. 66—69; x. 157 167; *Holmes' annals*, ii. 296, 297.

BARNARD (EDWARD), minister of Haverhill Massachusetts, was the son of the reverend John Barnard of Andover. He was graduated at Harvard college in 1736, was ordained April 27, 1743, and died January 29, 1774, aged fifty four years. He was a man of distinction and of worth. He published an election sermon, 1766, and a convention sermon, 1773.

BARNARD (THOMAS), minister in Salem, Massachusetts, was graduated at Harvard college in 1732. He was ordained pastor of a church in Newbury January 31, 1739. He was installed as minister of the first church in Salem September 17, 1755, and died in 1776, aged sixty two years. He possessed a high reputation. His son, the reverend Dr. Barnard, is now minister in the same town, though not of the same society.

He published a sermon at the ordination of the reverend Edward Barnard, 1743; at the ordination of the reverend Mr. Bailey of Portsmouth, 1757; a sermon before the society for encouraging industry, 1757; artillery election sermon, 1758; a sermon at the ordination of reverend William Whitwell, 1762; general election sermon, 1763.—*Collections of the historical society*, vi. 273.

BARRY (JOHN), first commodore in the American navy, died at Philadelphia in September 1803. He espoused with ardor the cause of liberty early in 1775, and with boldness of enterprise supported the interests of his country during the war. He was

a patriot of integrity and unquestionable bravery. His naval achievements a few years before his death reflect honor on his memory. The carnage of war did not harden his heart into cruelty. He had the art of commanding without supercilious haughtiness, or wanton severity. Another trait in his character was a punctilious observance of the duties of religion.—*Gazette of the United States*, Sept. 20, 1803.

BARTRAM (JOHN), an eminent botanist, was born near the village of Darby in Chester county, Pennsylvania, in the year 1701. His grandfather of the same name accompanied William Penn to this country in 1682.

This self taught genius early discovered an ardent desire for the acquisition of knowledge, especially of botanical knowledge; but the infant state of the colony placed great obstacles in his way. He however surmounted them by intense application and the resources of his own mind. By the assistance of respectable characters he obtained the rudiments of the learned languages, which he studied with extraordinary success. So earnest was he in the pursuit of learning, that he could hardly spare time to eat; and he might often have been found with his victuals in one hand and his book in the other. He acquired so much knowledge of medicine and surgery, as to administer great assistance to the indigent and distressed in his neighborhood. He cultivated the ground as the means of supporting a large family; but while ploughing or sowing his fields, or mowing meadows, he was still pushing his inquiries into the operations of nature.

He was the first American, who conceived and carried into effect the design of a botanic garden, for the cultivation of American plants, as well as of exotics. He purchased a fine situation on the banks of the Schuylkill about five miles from Philadelphia, where he laid out with his own hands a large garden. He furnished it with a variety of the most curious and beautiful vegetables, collected in his excursions from Canada to Florida. These excursions were made principally in autumn, when his presence at home was least demanded by his agricultural avocations. His ardor in these pursuits was such, that at the age of seventy he made a journey into East Florida to explore its natural productions. His travels among the Indians were frequently attended with danger and difficulty. By his means the gardens of Europe were enriched with elegant flowering shrubs, with plants and trees, collected in different parts of our country from the shore of lake Ontario to the source of the river St. Juan.

He made such proficiency in his favorite pursuit, that Linnæus pronounced him "the greatest natural botanist in the world."

His eminence in natural history attracted the esteem of the most distinguished men in America and Europe, and he corresponded with many of them. By means of the friendship of sir Hans

Sloane, Mr. Catesby, Dr. Hill, Linnæus, and others he was furnished with books and apparatus, which he much needed, and which greatly lessened the difficulties of his situation. He in return sent them what was new and curious in the productions of America.

He was elected a member of several of the most eminent societies and academies abroad, and was at length appointed American botanist to his Britannic majesty, George III, in which appointment he continued till his death in September 1777, in the seventy sixth year of his age.

Mr. Bartram was an ingenious mechanic. The stone house, in which he lived, he built himself, and several monuments of his skill remain in it. He was often his own mason, carpenter, blacksmith, &c. and generally made his own farming utensils.

His stature was rather above the middle size; his body was erect and slender; his complexion was sandy; his countenance was cheerful, though there was a solemnity in his air. His gentle manners corresponded with his amiable disposition. He was modest, liberal, charitable; a friend to social order; and an advocate for the abolition of slavery. He gave freedom to a young African, whom he had brought up; but he in gratitude to his master continued in his service. Though temperate, he kept a plentiful table; and annually on new year's day he made an entertainment, consecrated to friendship and philosophy.

He was born and educated in the society of friends. The following distich was engraved by himself on a stone in the wall over the front window of his own apartment.

'Tis God alone, the almighty Lord,
The holy One by me ador'd.

John Bartram, 1770.

He left several children. John, his youngest son, succeeded him as proprietor of his botanic garden; but it is now chiefly under the superintendence of another son, Mr. William Bartram, who accompanied his father in many of his botanical tours, and who is well known by his book, entitled, travels through N. and S. Carolina, E. and W. Florida, &c. published in 1791.

Several of Mr. Bartram's communications in zoology were published in the philosophical transactions between the years 1743 and 1749. He published observations on the inhabitants, climate, soil, &c. made in his travels from Pennsylvania to Onondago, London, 1751; description of East Florida, 4to, 1774.—*Rees' cyclopaedia*, American edition; *Monthly anthology*, v. 231; *Miller's retrospect*, i. 515; ii. 367.

BASS (EDWARD, D. D.), first bishop of Massachusetts, was born at Dorchester Nov. 23, 1726, and was graduated at Harvard college in 1744. For several years afterwards he was the teacher of a school. From 1747 to 1751 he resided at Cambridge, pursuing his theological studies, and occasionally preaching. In 1752 at the

request of the episcopal society in Newburyport he went to England for orders, and was ordained May 24, by bishop Sherlock. In 1796 he was unanimously elected by the convention of the protestant episcopal churches of Massachusetts to the office of bishop, and was consecrated May 7, 1797 by the bishops of Pennsylvania, New York, and Maryland. Sometime after, the episcopal churches in Rhode Island elected him their bishop, and in 1803 a convention of the churches in New Hampshire put themselves under his jurisdiction. He died Sep. 10, 1803, humble and resigned. He was a sound divine, a critical scholar, an accomplished gentleman, and an exemplary christian.—*Collections of the historical society*, ix. 188.

BAYARD (JOHN), a friend to his country, and an eminent christian, was born Aug. 11, 1738, on Bohemia manor in Cecil county, Maryland. His father died without a will, and being the eldest son he became entitled by the laws of Maryland to the whole real estate. Such however was his affection for his twin brother, younger than himself, that no sooner had he reached the age of manhood, than he conveyed to him half the estate. After receiving an academical education under the reverend Dr. Finley, he was put into the compting house of Mr. John Rhea, a merchant of Philadelphia. It was here, that the seeds of grace began first to take root, and to give promise of those fruits of righteousness, which afterwards abounded. He early became a communicant of the presbyterian church under the charge of Mr. Gilbert Tennent. Some years after his marriage he was chosen a ruling elder, and he filled this place with zeal and reputation. Mr. Whitefield, while on his visits to America, became intimately acquainted with Mr. Bayard, and was much attached to him. They made several tours together. On the 8th of January, 1770, Mr. Bayard lost his only brother, Dr. James A. Bayard, a man of promising talents, of prudence and skill, of a most amiable disposition and growing reputation. The violence of his sorrow at first produced an illness, which confined him to his bed for several days. By degrees it subsided into a tender melancholy, which for years after would steal across his mind, and tinge his hours of domestic intercourse and solitary devotion with pensive sadness. When his brother's widow died, he adopted the children, and educated them as his own. One of them is Mr. Bayard, a senator of the United States from Delaware.

At the commencement of the revolutionary war he took a decided part in favor of his country. At the head of the second battalion of the Philadelphia militia he marched to the assistance of Washington and was present at the battle of Trenton. He was a member of the council of safety, and for many years speaker of the legislature. In 1777, when there was a report that colonel Bayard's house had been destroyed by the British army, and that his servant, who had been entrusted with his personal property, had gone off with it to the enemy, Mr. William Bell, who had served his ap-

prenticeship with colonel Bayard, and accumulated several thousand pounds, insisted that his patron should receive one half of his estate. This generous offer was not accepted, as the report was without foundation. Reiterated afflictions induced a deep depression of mind, and for some time he was no longer relieved by the avocations of business. In 1785 however he was appointed a member of the old congress, then sitting in New York, but in the following year he was left out of the delegation. In 1788 he removed to New Brunswick, where he was mayor of the city, judge of the court of common pleas, and a ruling elder of the church. Here he died Jan. 7, 1807, in the 69th year of his age.

At his last hour he was not left in darkness. That Redeemer, whom he had served with zeal, was with him to support him and give him the victory. During his last illness he spoke much of his brother, and one night, awaking from sleep, exclaimed, "my dear brother, I shall soon be with you." He addressed his two sons, "my dear children, you see me just at the close of life. Death has no terrors to me. What now is all the world to me? I would not exchange my hope in Christ for ten thousand worlds. I once entertained some doubts of his divinity; but, blessed be God, these doubts were soon removed by inquiry and reflection. From that time my hope of acceptance with God has rested on his merits and atonement. 'Out of Christ God is a consuming fire.'" As he approached nearer the grave, he said, "I shall soon be at rest; I shall soon be with my God. Oh glorious hope! Blessed rest! How precious are the promises of the gospel! It is the support of my soul in my last moments." While sitting up, supported by his two daughters, holding one of his sons by the hand, and looking intently in his face, he said, "my christian brother!" Then turning to his daughters he continued, "you are my *christian* sisters. Soon will our present ties be dissolved, but more glorious bonds——" He could say no more, but his looks and arms, directed towards heaven, expressed every thing. He frequently commended himself to the blessed Redeemer, confident of his love; and the last words, which escaped from his dying lips, were, "Lord Jesus, Lord Jesus."—*Evang. intelligencer*, i. 1—7, 49—57.

BAYLEY (MATTHIAS), remarkable for longevity, died about the year 1789 at Jones' creek, a branch of the Pedee, in North Carolina, aged one hundred and thirty six years. He was baptized, when he was one hundred and thirty four. His eye sight remained good, and his strength was very remarkable till his death.—*American museum*, vii. 206.

BEACH (JOHN), an episcopal clergyman and writer, was graduated at Yale college in 1721, and was for a number of years a congregational minister at Newtown in Connecticut. Through his acquaintance with the reverend Dr. Johnson he was induced to embrace the episcopal persuasion. In 1732 he went to England for

orders, and on his return was employed as an episcopalian missionary at Reading in Connecticut.

He published an appeal to the unprejudiced in answer to a sermon of reverend Mr. Dickinson, 1737; also about the year 1745 a sermon on Romans vi. 23, entitled, a sermon shewing that eternal life is God's free gift, bestowed upon men according to their moral behavior. In this he opposed with much zeal some of the calvinistic doctrines, contained in the articles of the church, which he had joined. The reverend Jonathan Dickinson wrote remarks upon it the following year in his vindication of God's sovereign free grace, which called forth a reply from Mr. Beach, entitled, God's sovereignty and his universal love to the souls of men reconciled, in the form of a dialogue, 1747. He wrote also a reply to Mr. Dickinson's second vindication. Mr. Beach was a bold and distinguished advocate of those doctrines, which are denominated arminian. Whatever may be said of his argument in his dispute with Mr. Dickinson, he evidently yields to his antagonist in gentleness and civility of manner.

Another controversy, in which Mr. Beach was engaged, was respecting episcopacy. He published in 1749, in answer to reverend Mr. Hobart's first address, a calm and dispassionate vindication of the professors of the church of England, to which Dr. Johnson wrote a preface and Mr. Caner an appendix. He seems to have had high notions of the necessity of episcopal ordination. His other publications are, the duty of loving our enemies, 1738; an inquiry into the state of the dead, 1755; a sermon on the death of the reverend Dr. Johnson, 1772.—*Chandler's life of Johnson*, 62, 126.

BELCHER (SAMUEL), first minister of that parish in Newbury, Massachusetts, which is called Newbury Newtown, was graduated at Harvard college in 1659. He was ordained November 30, 1698. The time of his death has not been ascertained; but it was after the year 1712. He was a good scholar, a judicious divine, and a holy and humble man. He published an election sermon, 1707.—*Coll. hist. soc.* x. 168.

BELCHER (JONATHAN), governor of Massachusetts and New Jersey, was the son of the honorable Andrew Belcher of Cambridge, one of his majesty's council in the province of Massachusetts Bay, and was born about the year 1618. His father took peculiar care in regard to the education of this son, on whom the hopes of the family were fixed. He was graduated at Harvard college in 1699. While a member of this institution his open and pleasant conversation, joined with his manly and generous conduct, conciliated the esteem of all his acquaintance. Not long after the termination of his collegial course, he visited Europe, that he might enrich his mind by his observations upon the various manners and characters of men, and might return, furnished with that useful knowledge, which is gained by intercourse with the world.

During an absence of six years from his native country he was preserved from those follies, into which inexperienced youth are frequently drawn, and he even maintained a constant regard to that holy religion, of which he had early made a profession. He was every where treated with the greatest respect. The acquaintance, which he formed with the princess Sophia and her son, afterwards king George II, laid the foundation of his future honors. After his return from his travels he lived in Boston in the character of a merchant with great reputation. He was chosen a member of the council, and the general assembly sent him as an agent of the province to the British court in the year 1729.

After the death of governor Burnet, he was appointed by his majesty to the government of Massachusetts and New Hampshire in 1730. In this station he continued eleven years. His style of living was elegant and splendid, and he was distinguished for hospitality. By the depreciation of the currency his salary was much diminished in value, but he disdained any unwarrantable means of enriching himself, though apparently just and sanctioned by his predecessors in office. He had been one of the principal merchants of New England, but he quitted his business on his accession to the chair of the first magistrate. Having a high sense of the dignity of his commission he was determined to support it even at the expense of his private fortune. Frank and sincere, he was extremely liberal in his censures both in conversation and letters. This imprudence in a public officer gained him enemies, who were determined on revenge. He also assumed some authority, which had not been exercised before, though he did not exceed his commission. These causes of complaint, together with a controversy respecting a fixed salary, which had been transmitted to him from his predecessors, and his opposition to the land bank company finally occasioned his removal. His enemies were so inveterate and so regardless of justice and truth, that as they were unable to find real grounds for impeaching his integrity, they forged letters for the purpose of his ruin. On being superseded, he repaired to court, where he vindicated his character and conduct, and exposed the base designs of his enemies. He was restored to the royal favor, and was promised the first vacant government in America. This vacancy occurred in the province of New Jersey, where he arrived in 1747, and where he spent the remaining years of his life. In this province his memory has been held in deserved respect.

When he first arrived in this province, he found it in the utmost confusion by tumults and riotous disorders, which had for some time prevailed. This circumstance, joined to the unhappy controversy between the two branches of the legislature, rendered the first part of his administration peculiarly difficult; but by his firm and prudent measures, he surmounted the difficulties of his situation. He steadily pursued the interest of the province, endeavor-

ing to distinguish and promote men of worth without partiality. He enlarged the charter of Princeton college, and was its chief patron and benefactor. Even under the growing infirmities of age he applied himself with his accustomed assiduity and diligence to the high duties of his office. He died at Elizabeth Town August 31, 1757, aged seventy six years. His body was brought to Cambridge, Massachusetts, where it was entombed.

Governor Belcher possessed uncommon gracefulness of person and dignity of deportment. He obeyed the royal instructions on the one hand and exhibited a real regard to the liberties and happiness of the people on the other. He was distinguished by his unshaken integrity, by his zeal for justice, and care to have it equally distributed. Neither the claims of interest, nor the solicitations of friends could move him from what appeared to be his duty. He seems to have possessed, in addition to his other accomplishments, that piety, whose lustre is eternal. His religion was not a mere formal thing, which he received from tradition, or professed in conformity to the custom of the country, in which he lived; it was real and genuine, for it impressed his heart, and governed his life. He had such views of the majesty and holiness of God, of the strictness and purity of the divine law, and of his own unworthiness and iniquity, as made him disclaim all dependence on his own righteousness, and led him to place his whole hope for salvation on the merits of the Lord Jesus Christ, who appeared to him an all sufficient and glorious Savior. He expressed the humblest sense of his own character and the most exalted views of the rich, free, and glorious grace, offered in the gospel to sinners. His faith worked by love, and produced the genuine fruits of obedience. It exhibited itself in a life of piety and devotion, of meekness and humility, of justice, truth, and benevolence. He searched the holy scriptures with the greatest diligence and delight. In his family he maintained the worship of God, himself reading the volume of truth, and addressing in prayer the Majesty of heaven and of earth as long as his health and strength would possibly admit. In the hours of retirement he held intercourse with heaven, carefully redeeming time from the business of this world to attend to the more important concerns of another. Though there was nothing ostentatious in his religion, yet he was not ashamed to avow his attachment to the gospel of Christ, even when he exposed himself to ridicule and censure. When the reverend Mr. Whitefield was at Boston in the year 1740, he treated that eloquent itinerant with the greatest respect. He even followed him as far as Worcester, and requested him to continue his faithful instructions and pungent addresses to the conscience, desiring him *to spare neither ministers nor rulers*. He was indeed deeply interested in the progress of holiness and religion. As he approached the termination of his life, he often expressed his desires to depart, and to enter the world of glo-

ry.—*Burr's funeral sermon*; *Hutchinson*, ii. 367—397; *Holmes' annals*, ii. 224; *Smith's N. Jersey*, 437, 438; *Belknap's N. Hampshire*, ii. 95, 96, 126, 165—180; *Whitefield's journal for 1743*; *Marshall*, i. 299; *Minot's Mass.* i. 61.

BELCHER (JONATHAN), chief justice of Nova Scotia, was the son of governor Belcher of Massachusetts, and was graduated at Harvard college in 1728. He was bred to the law and gained some distinction at the bar in England. He was then appointed lieutenant governor of Nova Scotia, where he was also commander in chief. His last appointment was that of chief justice. His death took place in March 1776.

BELKNAP (JEREMY, D. D.), minister in Boston, and eminent as a writer, was born in Boston June 4, 1744. He received the rudiments of learning in the grammar school of the celebrated Mr. Lovel, and was graduated at Harvard college in 1762. He exhibited, at this early period, such marks of genius and taste, and such talents in writing and conversation, as to excite the most pleasing hopes of his future usefulness and distinction. Having upon his mind deep impressions of the truths of religion, he now applied himself to the study of theology, and he was ordained pastor of the church in Dover, New Hampshire, February 18, 1767. Here he passed near twenty years of his life with the esteem and affection of his flock, and respected by the first characters of the state. He was persuaded by them to compile his history of New Hampshire, which gained him a high reputation. In 1786 he was dismissed from his people.

The presbyterian church in Boston, becoming vacant by the removal of the reverend Mr. Annan, and having changed its establishment from the presbyterian to the congregational form, soon invited him to become its pastor. He was accordingly installed April 4, 1787. Here he passed the remainder of his days, discharging the duties of his pastoral office, exploring various fields of literature, and giving his efficient support to every useful and benevolent institution. After being subject to frequent returns of ill health, he was suddenly seized by a paralytic affection, and died June 20, 1798, aged 54 years.

Dr. Belknap in his preaching did not aim at splendid diction, but presented his thoughts in plain and perspicuous language, that all might understand him. While he lived in Boston, he avoided controversial subjects, dwelling chiefly upon the practical views of the gospel. His sermons were filled with a rich variety of observations on human life and manners. He was peculiarly careful in giving religious instruction to young children, that their feet might be early guided in the way of life. In the afternoon preceding his death he was engaged in catechising the youth of his society.

In the various relations of life his conduct was exemplary. He was a member of many literary and humane societies, whose inter-

ests he essentially promoted. Wherever he could be of any service he freely devoted his time and talents. He was one of the founders of the Massachusetts historical society, the design of which he was induced to form in consequence of his frequent disappointment from the loss of valuable papers in prosecuting his historical researches. He had been taught the value of an association, whose duty it should be to collect and preserve manuscripts and bring together the materials for illustrating the history of our country, and he had the happiness of seeing such an institution incorporated in 1794.

As an author Dr. Belknap sustains a high reputation. Before the revolution he wrote much in favor of freedom and his country, and he afterwards gave to the public many fruits of his labors and researches. His last and most interesting work, his American biography, he did not live to complete. For this work the public voice pronounced him peculiarly qualified, and it was hoped, that he would extend it through the successive periods of his country's history. He was a decided advocate of our republican forms of government, and ever was a warm friend of the constitution of the United States, which he considered the bulwark of our national security and happiness. He was earnest in his wishes and prayers for the government of his country, and in critical periods took an open and unequivocal, and, as far as professional and private duties allowed, an active part.

The following extract from some lines, found among his papers, expresses his choice with regard to the manner of his death, and the event corresponded with his wishes.

When faith and patience, hope and love
Have made us meet for heaven above,
How blest the privilege to rise,
Snatch'd in a moment to the skies !
Unconscious to resign our breath,
Nor taste the bitterness of death.

Dr. Belknap published a sermon on military duty, preached at Dover, 1772 ; a serious address to a parishioner upon the neglect of public worship ; a sermon on Jesus Christ, the only foundation, preached before an association of ministers in New Hampshire ; election sermon, preached at Portsmouth, 1784 ; history of New Hampshire, the first volume in 1784, the second in 1791, and the third in 1792 ; a sermon at the ordination of the reverend Jedidiah Morse, 1789 ; a discourse delivered at the request of the historical society, October, 1792, being the completion of the third century from Columbus' discovery of America ; dissertations upon the character and resurrection of Christ, 12mo ; collection of psalms and hymns, 1795 ; convention sermon, 1796 ; a sermon on the national fast, May 9, 1798 ; American biography, first volume in 1794, the second in 1798 ; the foresters, an American tale, being a sequel to

the history of John Bull the clothier, 12mo. He published also several essays upon the African trade, upon civil and religious liberty, upon the state and settlement of this country in periodical papers; in the *Columbian magazine* printed in Philadelphia; in the *Boston magazine*, 1784; in the historical collections; and in newspapers. Two of his sermons on the institution and observation of the sabbath were published in 1801.—*Collections of historical society*, vi. x—xviii; *Columbian centinel*, June 25, 1798; *Rees's cyclopadia*, Phil. edit.; *Miller's retrospect*, ii. 142; *Polyanthos*, i. 1—13; *Hardie's biography*.

BELLAMONT (RICHARD, earl of), governor of New York, Massachusetts, and New Hampshire, was appointed to these offices early in May 1695, but did not arrive at New York until May 1698. He had to struggle with many difficulties, for the people were divided, the treasury was unsupplied, and the fortifications were out of repair. Notwithstanding the care of government, the pirates, who in time of peace made great depredations upon Spanish ships and settlements in America, were frequently in the sound, and were supplied with provisions by the inhabitants of Long Island. The belief, that large quantities of money were hid by these pirates along the coast, led to many a fruitless search; and thus the natural credulity of the human mind and the desire of sudden wealth were suitably punished.

The earl of Bellamont remained in the province of New York about a year. He arrived at Boston May 26, 1699, and in Massachusetts he was received with the greatest respect, as it was a new thing to see a nobleman at the head of the government. He in return took every method to ingratiate himself with the people. He was condescending, affable, and courteous upon all occasions. Though a churchman he attended the weekly lecture in Boston with the general court, who always adjourned for the purpose. For the preachers he professed the greatest regard. By his wise conduct he obtained a larger sum as a salary and as a gratuity, than any of his predecessors or successors. Though he remained but fourteen months, the grants made him were one thousand eight hundred and seventy five pounds sterling. His time was much taken up in securing the pirates and their effects, to accomplish which was a principal reason of his appointment. During his administration captain Kidd was seized, and sent to England for trial. Soon after the session of the general court in May 1700, he returned to New York, where he died March 5, 1701.

The earl of Bellamont had made himself very popular in his governments. He was a nobleman of polite manners, a friend to the revolution, which excited so much joy in New England, and a favorite of king William.

Hutchinson seems to consider his regard to religion as pretended, and represents him as preferring for his associates in private

the less *precise part* of the country. As the earl was once going from the lecture to his house with a great crowd around him, he passed by one Bullivant, an apothecary, and a man of the liberal cast, who was standing at his shop door loitering. "Doctor," said the earl with an audible voice, "you have lost a precious sermon to day." Bullivant whispered to one of his companions, who stood by him, "if I could have got as much by being there, as his lordship will, I would have been there too."—*Hutchinson*, ii. 87, 108, 112—116, 121; *Belknap's N. Hampshire*, i. 301, 304, 309; *Douglass*, ii. 248; *Hardie*.

BELLAMY (JOSEPH, D. D.), an eminent minister, was born at New Cheshire, Connecticut, in 1719, and was graduated at Yale college in 1735. It was not long after his removal from New Haven, that he became the subject of those serious impressions, which, it is believed, issued in renovation of heart. From this period he consecrated his talents to the evangelical ministry. At the age of eighteen he began to preach with acceptance and success. An uncommon blessing attended his ministry at Bethlehem in the town of Woodbury; a large proportion of the society appeared to be awakened to a sense of religion; and they were unwilling to part with the man, by whose ministry they had been conducted to a knowledge of the truth. He was ordained to the pastoral office over this church in 1740. In this retirement he devoted himself with uncommon ardor to his studies and the duties of his office till the memorable revival, which was most conspicuous in 1742. His spirit of piety was then blown into a flame; he could not be contented to confine his labors to his small society. Taking care that his own pulpit should be vacant as little as possible, he devoted a considerable part of his time for several years to itinerating in different parts of Connecticut and the neighboring colonies, preaching the gospel daily to multitudes, who flocked to hear him. He was instrumental in the conversion of many. When the awakening declined, he returned to a more constant attention to his own charge. He now began the task of writing an excellent treatise, entitled, true religion delineated, which was published in 1750. His abilities, his ardent piety, his theological knowledge, his acquaintance with persons under all kinds of religious impressions qualified him peculiarly for a work of this kind. From this time he became more conspicuous, and young men, who were preparing for the gospel ministry, applied to him as a teacher. In this branch of his work he was eminently useful till the decline of life, when he relinquished it. His method of instruction was the following. After ascertaining the abilities and genius of those, who applied to him, he gave them a number of questions on the leading and most essential subjects of religion in the form of a system. He then directed them to such books as treat these subjects with the greatest perspicuity and force of argument, and usually spent his evenings in inquiring into their improvements and solving difficulties,

till they had obtained a good degree of understanding in the general system. After this, he directed them to write on each of the questions before given them, reviewing those parts of the authors, which treated on the subject proposed. These dissertations were submitted to his examination. As they advanced in ability to make proper distinctions he led them to read the most learned and acute opposers of the truth, the deistical, arian, and socinian writers, and laid open the fallacy of their most specious reasonings. When the system was completed he directed them to write on several of the most important points systematically, in the form of sermons. He next led them to peruse the best experimental and practical discourses, and to compose sermons on like subjects. He revised and corrected their compositions, inculcating the necessity of a heart truly devoted to Christ, and a life of watching and prayer, discoursing occasionally on the various duties, trials, comforts, and motives of the evangelical work, that his pupils might be, as far as possible, " scribes well instructed in the kingdom of God."

In 1786 Dr. Bellamy was seized by a paralytic affection, from which he never recovered. He died March 6, 1790, in the fiftieth year of his ministry, and the seventy second year of his age.

As a preacher, he had perhaps no superior, and very few equals. His voice was manly, his manner engaging and most impressive. He had a peculiar faculty of arresting the attention ; he was master of his subject and could adapt himself to the meanest capacity. When the law was his theme, he was awful and terrifying ; on the contrary, in the most melting strains would he describe the sufferings of Christ and his love to sinners, and with most persuasive eloquence invite them to be reconciled to God. As a pastor, he was diligent and faithful. He taught not only publicly but from house to house. He was particularly attentive to the rising generation. Besides the stated labors of the Lord's day he frequently spent an hour in the intervals of public worship in catechising the children of the congregation.

In a variety of respects Dr. Bellamy shone with distinguished lustre. Extensive science and ease of communicating his ideas rendered him one of the best of instructors. His writings procured him the esteem of the pious and learned at home and abroad, with many of whom he maintained an epistolary correspondence. In his preaching a mind rich in thought, a great command of language, and a powerful voice rendered his extemporary discourses peculiarly acceptable. He was one of the most able divines of this country. In his sentiments he accorded with president Edwards, with whom he was intimately acquainted.

He published a sermon entitled, early piety recommended ; true religion delineated, 1750 ; three sermons on the divinity of Christ, the millennium, and the wisdom of God in the permission of sin,

1758 ; dialogues on Theron and Aspasio by Paulinus ; essay on the glory of the gospel ; a vindication of his sermon on the wisdom of God in the permission of sin ; the law a schoolmaster, a sermon ; the great evil of sin ; election sermon, 1762. Besides these he published several small pieces on creeds and confessions ; on the covenant of grace ; on church covenanting ; and in answer to objections made against his writings. The following are the titles of some of these ; the half way covenant, a dialogue, 1769 ; a second dialogue concerning the half way covenant, 1769 ; the inconsistency of renouncing the half way covenant and retaining the half way practice ; that there is but one covenant, against the reverend Moses Mather.—*Benedict's funeral sermon* ; *Brainerd's life*, 22, 41, 43, 55.

BELLINGHAM (RICHARD), governor of Massachusetts, was a native of England, where he was bred a lawyer. He came to this country in 1634, and in the following year was chosen deputy governor. In 1641 he was elected governor in opposition to Mr. Winthrop by a majority of six votes ; but the election did not seem to be agreeable to the general court. He was rechosen to this office in 1654, and after the death of governor Endicot was again elected in May 1665. He continued chief magistrate of Massachusetts during the remainder of his life. He died Dec. 7, 1672, aged eighty years.

Governor Bellingham lived to be the only surviving patentee named in the charter. He was severe against those, who were called sectaries ; but he was a man of incorruptible integrity, and it is mentioned as rather a remarkable circumstance, that he never took a bribe. In the ecclesiastical controversy, which was occasioned in Boston by the settlement of the reverend Mr. Davenport, he was an advocate of the first church. Though a lawyer, his will was drawn up in such a manner, that the general court were obliged to make a disposition of his property themselves.—*Hutchinson's hist. Massachusetts*, i. 41, 43, 97, 253, 258, 269 ; *Neal's hist. New England*, i. 390 ; *Mather's magnalia*, ii. 18 ; *Holmes' annals*, i. 414.

BENEZET (ANTHONY), a philanthropist of Philadelphia, was born at St. Quintins, a town in the province of Picardy, France, Jan. 31, 1713. About the time of his birth the persecution against the protestants was carried on with relentless severity, in consequence of which many thousands found it necessary to leave their native country, and seek a shelter in foreign lands. Among these were his parents, who removed to London in Feb. 1715, and after remaining there upwards of sixteen years came to Philadelphia in Nov. 1731. During their residence in Great Britain they had imbibed the religious opinions of the society of friends, and they were received into that body immediately after their arrival in this country.

In the early part of his life Benezet was put an apprentice to a merchant ; but soon after his marriage in 1722, when his affairs

were in a prosperous situation, he left the mercantile business, that he might engage in some pursuit, which was not so adapted to excite or to promote a worldly spirit, and which would afford him more leisure for the duties of religion and for the exercise of that benevolent spirit, for which during the course of a long life he was so conspicuous. But no employment, which accorded perfectly with his inclination, presented itself till the year 1742, when he accepted the appointment of instructor in the friends' English school of Philadelphia. The duties of the honorable, though not very lucrative office of a teacher of youth, he from this period continued to fulfil with unremitting assiduity and delight and with very little intermission till his death. During the two last years of his life his zeal to do good induced him to resign the school, which he had long superintended, and to engage in the instruction of the blacks. In doing this he did not consult his worldly interest, but was influenced by a regard to the welfare of that miserable class of beings, whose minds had been debased by servitude. He wished to contribute something towards rendering them fit for the enjoyment of that freedom, to which many of them had been restored.

So great was his sympathy with every being capable of feeling pain, that he resolved towards the close of his life to eat no animal food. This change in his mode of living is supposed to have been the occasion of his death. His active mind did not yield to the debility of his body. He persevered in his attendance upon his school till within a few days of his decease. He died May 3, 1784, in the seventy second year of his age.

Such was the general esteem, in which he was held, that his funeral was attended by persons of all religious denominations. Many hundred negroes followed their friend and benefactor to the grave, and by their tears they proved, that they possessed the sensibility of men. An officer, who had served in the army during the war with Great Britain, observed at this time "I would rather be Anthony Benezet in that coffin, than George Washington with all his fame."

He exhibited uncommon activity and industry in every thing, which he undertook. He used to say that the highest act of charity was to bear with the unreasonableness of mankind. He generally wore plush clothes, and gave as a reason for it, that after he had worn them for two or three years, they made comfortable and decent garments for the poor. So disposed was he to make himself contented in every situation, that when his memory began to fail him, instead of lamenting the decay of his powers, he said to a young friend, "this gives me one great advantage over you, for you can find entertainment in reading a good book only once; but I enjoy that pleasure as often as I read it, for it is always new to me." Few men, since the days of the apostles, ever lived a more

disinterested life ; yet upon his death bed he expressed his desire to live a little longer, " that he might bring down *self*." The last time he ever walked across his room was to take from his desk six dollars, which he gave to a poor widow, whom he had long assisted to maintain. In his conversation he was affable and unreserved ; in his manners gentle and conciliating. For the acquisition of wealth he wanted neither abilities nor opportunity ; but he made himself contented with a little, and with a competency he was liberal beyond most of those, whom a bountiful providence had encumbered with riches. By his will he devised his estate, after the decease of his wife, to certain trustees for the use of the African school.

During the time the British army was in possession of Philadelphia he was indefatigable in his endeavors to render the situation of the persons, who suffered from captivity, as easy as possible. He knew no fear in the presence of a fellow man, however dignified by titles or station ; and such was the propriety and gentleness of his manners in his intercourse with the gentlemen, who commanded the British and German troops, that when he could not obtain the object of his requests, he never failed to secure their civilities and esteem.

Though the life of Mr. Benezet was passed in the instruction of youth, yet his expansive benevolence extended itself to a wider sphere of usefulness. Giving but a small portion of his time to sleep, he employed his pen both day and night in writing books on religious subjects, composed chiefly with a view to inculcate the peaceable temper and doctrines of the gospel in opposition to the spirit of war, and to expose the flagrant injustice of slavery, and fix the stamp of infamy on the traffic in human blood. His writings contributed much towards meliorating the condition of slaves, and undoubtedly had influence on the public mind in effecting the complete prohibition of that trade, which until the year 1808 was a blot on the American national character.

To disseminate his publications and increase his usefulness he held a correspondence with such persons in various parts of Europe and America, as united with him in the same benevolent design, or would be likely to promote the objects, which he was pursuing. No ambitious or covetous views impelled him to his exertions. Regarding all mankind as children of one common Father and members of one great family, he was anxious that oppression and tyranny should cease, and that men should live together in mutual kindness and affection. He himself respected and he wished others to respect the sacred injunction, " do unto others as you would that they should do unto you."

On the return of peace in 1783, apprehending that the revival of commerce would be likely to renew the African slave trade, which during the war had been in some measure obstructed, he

addressed a letter to the queen of Great Britain to solicit her influence on the side of humanity. At the close of this letter he says, "I hope thou wilt kindly excuse the freedom used on this occasion by an ancient man, whose mind for more than forty years past has been much separated from the common course of the world, and long painfully exercised in the consideration of the miseries, under which so large a part of mankind, equally with us the objects of redeeming love, are suffering the most unjust and grievous oppression, and who sincerely desires the temporal and eternal felicity of the queen and her royal consort."

He published, among other tracts, a caution to Great Britain and her colonies in a short representation of the calamitous state of the enslaved negroes in the British dominions, 1767; some historical account of Guinea, with an inquiry into the rise and progress of the slave trade, 1771; observations on the Indian natives of this continent, 1784.—*Hardie's biography*; *New and general biog. dictionary*; *American museum*, ix. 192—194; *Rees' cyclopædia*.

BERKELEY (GEORGE), bishop of Cloyne in Ireland, and a distinguished benefactor of Yale college, was born March 12, 1684 at Kilcrin in the county of Kilkenny, and was educated at Trinity college, Dublin. After publishing a number of his works, which gained him a high reputation, he travelled four or five years upon the continent. He returned in 1721, and a fortune was soon bequeathed him by a lady of Dublin, the "Vanessa" of Swift. In 1724 he was promoted to the deanery of Derry, worth eleven hundred pounds per annum.

Having for some time conceived the benevolent project of converting the savages of America to christianity by means of a college to be erected in one of the isles of Bermuda, he published a proposal for this purpose at London in 1725, and offered to resign his own opulent preferment, and to dedicate the remainder of his life to the instruction of youth in America on the subsistence of a hundred pounds a year. He obtained a grant of 10,000*l.* from the government of Great Britain, and immediately set sail for the field of his labors. He arrived at Newport, Rhode Island, in February 1729 with a view of settling a correspondence there for supplying his college with such provisions, as might be wanted from the northern colonies. Here he purchased a country seat and farm in the neighborhood of Newport, and resided about two years and a half. His residence in this country had some influence on the progress of literature, particularly in Rhode Island and Connecticut. The presence and conversation of a man so illustrious for talents, learning, virtue, and social attractions could not fail of giving a spring to the literary diligence and ambition of many, who enjoyed his acquaintance.

Finding at length, that the promised aid of the ministry towards his new college would fail him, dean Berkeley returned to England.

At his departure he distributed the books, which he had brought with him, among the clergy of Rhode Island. He embarked at Boston in September 1731. In the following year he published his minute philosopher, a work of great ingenuity and merit, which he wrote, while at Newport. It was not long before he sent as a gift to Yale college a deed of the farm, which he held in Rhode Island; the rents of which he directed to be appropriated to the maintenance of the three best classical scholars, who should reside at college at least nine months in a year in each of the three years between their first and second degrees. All surplusages of money, arising from accidental vacancies, were to be distributed in Greek and Latin books to such undergraduates, as should make the best composition in the Latin tongue upon such a moral theme, as should be given them. He also made a present to the library of Yale college of near one thousand volumes. When it is considered, that he was warmly attached to the episcopal church, and that he came to America for the express purpose of founding an episcopal college, his munificence to an institution, under the exclusive direction of a different denomination, must be thought worthy of high praise.

It was in the year 1733, that he was made bishop of Cloyne, and from this period he discharged with exemplary faithfulness the episcopal duties, and prosecuted his studies with unabating diligence. On the 14th of January 1753 he was suddenly seized by a disorder, called the palsy of the heart, and instantly expired, being near sixty nine years of age.

Bishop Berkeley, while at Cloyne, constantly rose between three and four in the morning. His favorite author was Plato. His character, though marked by enthusiasm, was singularly excellent and amiable. He was held by his acquaintance in the highest estimation. Bishop Atterbury, after being introduced to him, exclaimed, "so much understanding, so much knowledge, so much innocence, and such humility I did not think had been the portion of any but angels, till I saw this gentleman." It is well known, that bishop Berkeley rejected the commonly received notion of the existence of matter, and contended, that what are called sensible material objects are not external but exist in the mind, and are merely impressions made upon our mind by the immediate act of God. These peculiar sentiments he supported in his work, entitled, the principles of human knowledge, 1710, and in the dialogues between Hylas and Philonous, 1713. Besides these works, and the minute philosopher, in which he attacks the free thinker with great ingenuity and effect, he published also, arithmetica absque algebra aut Euclide demonstrata, 1707; theory of vision, 1709; de motu, 1721; an essay towards preventing the ruin of Great Britain, 1721; the analyst, 1734; a defence of free thinking in mathematics, 1735; the querist, 1735; discourse addressed to magis-

trates, 1736 ; on the virtues of tar water, 1744 ; maxims concerning patriotism, 1750.—*Chandler's life of Johnson*, 47—60 ; *Miller's retrospect*, ii, 349 ; *Rees' cyclopædia* ; *Holmes' annals*, ii, 193.

BERKLEY (WILLIAM), governor of Virginia, was born of an ancient family near London and was educated at Merton college, Oxford, of which he was afterwards a fellow. He was admitted master of arts in 1629. In 1630 he travelled in different parts of Europe. He succeeded sir John Harvey in the government of Virginia about the year 1639. This gentleman had conducted in so arbitrary a manner, that the inhabitants of Virginia seized him and sent him home a prisoner. King Charles restored him, but very soon afterwards recalled him, and appointed in his stead a more just and worthy man, sir William Berkley. On his arrival he found the country engaged in an Indian war, which much interrupted its prosperity. The war was occasioned by the encroachments of governor Harvey in the grants of land, which he had given. The natives had massacred about 500 of the colonists, and were still carrying on the work of destruction. But sir William with a party of horse surprised the aged Oppecanough, and brought him prisoner to James Town. The Indian emperor was a man of dignified sentiments. One day, when there was a large crowd in his room gazing at him, he called for the governor, and said to him, "if it had been my fortune to have taken sir William Berkley prisoner, I should have disdained to have made a show of him to my people." About a fortnight after he was taken, a brutal soldier shot him through the back, of which wound the old man soon died. A firm peace was soon afterwards made with the Indians.

During the civil war in England governor Berkley took the side of the king, and Virginia was the last of the possessions of England, which acknowledged the authority of Cromwell. Severe laws were made against the puritans, though there were none in the colony ; commerce was interrupted ; and the people were unable to supply themselves even with tools for agriculture. It was not till 1651, that Virginia was subdued. The parliament had sent a fleet to reduce Barbadoes, and from this place a small squadron was detached under the command of captain Dennis. The Virginians by the help of some Dutch vessels, which were then in the port, made such resistance, that he was obliged to have recourse to other means besides force. He sent word to two of the members of the council, that he had on board a valuable cargo belonging to them, which they must lose, if the protector's authority was not immediately acknowledged. Such dissensions now took place in the colony, that Sir William and his friends were obliged to submit on the terms of a general pardon. He however remained in the country, passing his time in retirement at his own plantation, and observing with satisfaction, that the parliament made a moderate use of its

success, and that none of the Virginia royalists were persecuted for their resistance.

After the death of governor Matthews, who was appointed by Cromwell, the people applied to sir William to resume the government; but he declined complying with their request unless they would submit themselves again to the authority of the king. Upon their consenting to do this, he resumed his former authority in January 1659; and king Charles II was proclaimed in Virginia before his restoration to the throne of England. The death of Cromwell, in the mean time, dissipated from the minds of the colonists the fear of the consequences of their boldness. After the restoration governor Berkley received a new commission and was permitted to go to England to pay his respects to his majesty. During his absence the deputy governor, whom he had appointed, in obedience to his orders collected the laws into one body. The church of England was made the established religion, parishes were regulated, and, besides a mansion house and glebe, a yearly stipend in tobacco, to the value of eighty pounds, was settled on the minister. In 1662 governor Berkley returned to Virginia, and in the following year the laws were enforced against the dissenters from the establishment, by which a number of them were driven from the colony. During Bacon's rebellion he exhibited a suitable regard to the dignity of his station, and a firm resolution to support his authority. Peace was afterwards preserved not so much by the removal of the grievances, which awakened discontent, as by the arrival of a regiment from England, which remained a long time in the country.

In 1677 sir William was induced, on account of his ill state of health, to return to England, leaving colonel Jeffereys deputy governor. He died soon after his arrival, and before he had seen the king, after an administration of near forty years. He was buried at Twickenham July 13, 1677. The assembly of Virginia declared, that he had been an excellent and well deserving governor. The following extract from his answer in June 1671 to inquiries of the committee for the colonies is a curious specimen of his loyalty. "We have forty eight parishes and our ministers are well paid, and by my consent should be better if they would pray oftener and preach less; but, as of all other commodities, so of this, the worst are sent us, and we have few, that we can boast of, since the persecution in Cromwell's tyranny drove divers worthy men hither. Yet I thank God, there are no free schools, nor printing; and I hope we shall not have these hundred years. For learning has brought disobedience, and heresy, and sects into the world, and printing has divulged them and libels against the best government."

He published the lost lady, a tragi-comedy, 1639; a discourse and view of Virginia, 1663.—*Keith's history of Virginia*, 144—162; *Wynne*, ii. 216—224; *Holmes' annals*, i. 373 440; *Chalmers*, i. 336, 337; *Wood's Athenæ Oxonienses*, ii. 586.

BERKLEY (NORBORNE, baron de Botetourt), one of the last governors of Virginia, while a British colony, obtained the peerage of Botetourt in 1764. In July 1768 he was appointed governor of Virginia in the place of general Amherst. He died at Williamsburg October 15, 1770, in the fifty third year of his age. At his death the government, in consequence of the resignation of the honorable John Blair, devolved upon the honorable William Nelson until the appointment in December of lord Dunmore, then governor of New York.

Lord Botetourt seems to have been highly and deservedly respected in Virginia. His exertions to promote the interests of William and Mary college were zealous and unremitted. He instituted an annual contest among the students for two elegant golden medals of the value of five guineas ; one for the best latin oration on a given subject, and the other for superiority in mathematical science. For a long time he sanctioned by his presence morning and evening prayers in the college. No company, nor avocation prevented his attendance on this service. He was extremely fond of literary characters. No one of this class, who had the least claims to respect, was ever presented to him without receiving his encouragement.—*Miller's retrospect*, ii. 378 ; *Boston gazette*, November 12, 1770.

BERNARD (FRANCIS), governor of Massachusetts, arrived in the province from New Jersey as successor to governor Pownall, August 2, 1760, and continued at the head of the government nine years. His administration was during one of the most interesting periods in American history. He had governed New Jersey two years in a manner very acceptable to that province, and the first part of his administration in Massachusetts was very agreeable to the general court. Soon after his arrival Canada was surrendered to Amherst. Much harmony prevailed for two or three years, but this prosperous and happy commencement did not continue. There had long been two parties in the state, the advocates for the crown, and the defenders of the rights of the people. Governor Bernard was soon classed with those, who were desirous of strengthening the royal authority in America ; the sons of liberty therefore stood forth uniformly in opposition to him. His indiscretion in appointing Mr. Hutchinson chief justice instead of giving that office to colonel Otis of Barnstable, to whom it had been promised by Shirley, proved very injurious to his cause. In consequence of this appointment he lost the influence of colonel Otis, and by yielding himself to Mr. Hutchinson, he drew upon him the hostility of James Otis, the son, a man of great talents, who soon became the leader on the popular side. The laws for the regulation of trade, and the severities of the officers of customs was the first thing, which greatly agitated the public mind ; and afterwards the stamp act increased the energy of resistance to the schemes of

tyranny. Governor Bernard possessed no talent for conciliating; he was for accomplishing ministerial purposes by force; and the spirit of freedom gathered strength from the open manner, in which he attempted to crush it. His speech to the general court after the repeal of the stamp act was by no means calculated to assuage the angry passions, which had lately been excited. He was the principal means of bringing the troops to Boston, that he might overawe the people; and it was owing to him, that they were continued in the town. This measure had been proposed by him and Mr. Hutchinson long before it was executed. While he professed himself a friend to the province, he was endeavoring to undermine its constitution, and to obtain an essential alteration in the charter by transferring from the general court to the crown the right of electing the council. His conduct, though it drew upon him the indignation of the province, was so pleasing to the ministry, that he was created a baronet March 20, 1769. Sir Francis had too little command of his temper. He could not conceal his resentments, and he could not restrain his censures. One of his last public measures was to prorogue the general court in July, in consequence of their refusing to make provision for the support of the troops. The general court however, before they were prorogued, embraced the opportunity of drawing up a petition to his majesty for the removal of the governor. It was found necessary to recal him, and he embarked August 1, 1769, leaving Mr. Hutchinson, the lieutenant governor, commander in chief. There were few, who lamented his departure. He died in England June 1779.

If a man of greater address and wisdom had occupied the place of sir Francis, it is very probable our revolution would not have taken place so soon. But his arbitrary principles, and his zeal for the authority of the crown enkindled the spirit of the people, while his representations to the ministry excited them to those measures, which hastened the separation of the colonies from the mother country.

From the letters of governor Bernard, which were obtained and transmitted to this country by some secret friend, it appears that he had very little regard to the interests of liberty. His select letters on the trade and government of America, written in Boston from 1763 to 1768, were published in London in 1774. His other letters, written home in confidence, were published in 1768 and 1769.—*Minot's history of Massachusetts*, i. 73—222; *Gordon*, i. 139, 272—274; *Marshall*, ii. 96, 114; *Holmes' annals*, ii. 283, 291; *Adams' N. England*, 241.

BEVERLY (R.), a native of Virginia, published a history of that colony at London in 1705 in four parts, embracing the first settlement of Virginia and the government thereof to the time, when it was written; the natural productions and conveniences of the

country, suited to trade and improvement ; the native Indians, their religion, laws, and customs ; and the state of the country as to the policy of the government and the improvements of the land. Another edition was published with Gribelin's cuts, 8vo, 1722. This work in the historical narration is as concise and unsatisfactory, as the history of Stith is prolix and tedious.

BLAIR (JAMES), first president of William and Mary college, Virginia, and a learned divine, was born and educated in Scotland, where he obtained a benefice in the episcopal church. On account of the unsettled state of religion, which then existed in that kingdom, he quitted his preferments and went into England near the end of the reign of Charles II. The bishop of London prevailed on him to go to Virginia, as a missionary, about the year 1685 ; and in that colony by his exemplary conduct and unwearied labors in the work of the ministry he much promoted religion, and gained to himself esteem and reputation. In 1689 he was appointed by the bishop ecclesiastical commissary, the highest office in the church, which could be given him in the province. This appointment however did not induce him to relinquish the pastoral office, for it was his delight to preach the gospel of salvation.

Perceiving that the want of schools and seminaries for literary and religious instruction would in a great degree defeat the exertions, which were making, in order to propagate the gospel, he formed the design of establishing a college at Williamsburg. For this purpose he solicited benefactions in this country, and by direction of the assembly made a voyage to England in 1691 to obtain the patronage of the government. A charter was procured in this year with liberal endowments, and he was named in it as the first president ; but it does not appear, that he entered on the duties of his office before the year 1729, from which period till 1742 he discharged them with faithfulness. The college however did not flourish very greatly during his presidency, nor for many years afterwards. The wealthy farmers were in the habit of sending their sons to Europe for their education. After a life of near sixty years in the ministry, he died in a good old age August 1, 1743, and went to enjoy the glory, for which he was destined.

Mr. Blair was for some time president of the council of the colony, and rector of Williamsburg. He was a faithful laborer in the vineyard of his Master, and an ornament to his profession and to the several offices, which he sustained.

He published, our Savior's divine sermon on the mount explained and the practice of it recommended in divers sermons and discourses, 4 vol. 8vo, London, 1742. This work is spoken of with high approbation by Dr. Doddridge, and by Dr. Williams in his christian preacher.—*Introd. to the above work ; Miller's retrospect*, ii. 335. 336, ; *New and gen. biog. dict.* ; *Burnet's hist. own times*, ii. 119, 120, *folio* ; *Keith*, 168.

BLAIR (SAMUEL), a learned minister in Pennsylvania, was a native of Ireland. He came to America very early in life, and was one of Mr. Tennent's pupils in his academy at Neshaminy. About the year 1745 he himself opened an academy at Fog's manor, Chester county, with particular reference to the study of theology as a science. He also took the pastoral charge of the church in this place; but such was his zeal to do good, that he did not confine himself to his own society, but often dispensed the precious truths of heaven to destitute congregations. He died, it is believed, in 1751, and his brother in a few years succeeded him in the care of the church.

Mr. Blair was one of the most learned and able, as well as pious, excellent, and venerable men of his day. He was a profound divine and a most solemn and impressive preacher. To his pupils he was himself an excellent model of pulpit eloquence. In his life he gave them an admirable example of christian meekness, of ministerial diligence, of candor, and catholicism, without a dereliction of principle. He was eminently serviceable to the part of the country, where he lived, not only as a minister of the gospel, but as a teacher of human knowledge. From his academy, that school of the prophets, as it was frequently called, there issued forth many excellent pupils, who did honor to their instructor both as scholars and christian ministers. Among the distinguished characters, who received their classical and theological education at this seminary, were the reverend Samuel Davies, reverend Dr. Rodgers of New York, and the reverend Messrs. Alexander Cummings, James Finley, Hugh Henry, and a number of other respectable clergymen. The former of these pupils, after being informed of his sickness, wrote respecting him to a friend the following lines.

O, had you not the mournful news divulg'd,
My mind had still the pleasing dream indulg'd;
Still fancied Blair with health and vigor bless'd,
With some grand purpose lab'ring in his breast,
In studious thought pursuing truth divine,
Till the full demonstration round him shine;
Or from the sacred desk proclaiming loud
His master's message to the attentive crowd,
While heavenly truth with bright conviction glares,
And coward error shrinks and disappears,
While quick remorse the hardy sinner feels,
And Calvary's balm the bleeding conscience heals.

It is not known that he published any thing excepting a narrative of a revival of religion in several parts of Pennsylvania, 1744.—*Miller's retrospect*, ii. 343; *Massa. missionary magazine*, iii. 362; *Davies' life*.

BLAIR (JOHN), an eminent minister in Pennsylvania, was ordained to the pastoral charge of three congregations in Cumber-

Miller's
retrospect

land county as early as 1742. These were frontier settlements and exposed to depredations in the Indian wars, and he was obliged to remove. He accepted a call from Fog's manor in Chester county in 1757. This congregation had been favored with the ministry of his brother, the reverend Samuel Blair; and here he continued about nine years, besides discharging the duties of the ministry, superintending also a flourishing grammar school, and preparing many young men for the ministry. When the presidency of New Jersey college became vacant, he was chosen professor of divinity and had for some time the charge of that seminary before the arrival of Dr. Witherspoon. After this event he settled at Wallkill in the state of New York. Here he labored a while with his usual faithfulness, and finished his earthly course Dec. 8, 1771, aged about fifty one years.

He was a judicious and persuasive preacher, and through his exertions sinners were converted and the children of God edified. Fully convinced of the doctrines of grace, he addressed immortal souls with that warmth and power, which left a witness in every bosom. Though he sometimes wrote his sermons in full, yet his common mode of preaching was by short notes, comprising the general outlines. His labors were too abundant to admit of more; and no more was necessary to a mind so richly stored, and so constantly impressed with the great truths of religion.

For his large family he had amassed no fortune, but he left them what is infinitely better, a religious education, a holy example, and prayers, which have been remarkably answered.

His disposition was uncommonly patient, placid, benevolent, disinterested, and cheerful. He was too mild to indulge bitterness or severity, and he thought that truth required little else than to be fairly stated and properly understood. Those, who could not relish the savor of his piety, loved him as an amiable and revered him as a great man. Though no bigot, he firmly believed that the presbyterian form of government is the most scriptural, and the most favorable to religion and happiness.

In his last sickness he imparted his advice to the congregation, and represented to his family the necessity of an interest in Christ. A few nights before he died he said, "directly I am going to glory. My master calls me; I must be gone." He published a few occasional sermons and tracts in defence of important truths.—*Evangelical intelligencer*, i. 241—244.

BLAIR (JOHN), one of the associate judges of the supreme court of the United States, died at Williamsburg in Virginia August 31, 1800, in the sixty ninth year of his age.

He was a judge of the court of appeals in Virginia in 1787, at which time the legislature of that state, finding the judiciary system inconvenient, established circuit courts, the duties of which they directed the judges of the court of appeals to perform.

These judges, among whose names are those of Blair, Pendleton, and Wythe, remonstrated and declared the act unconstitutional. In the same year, 1787, he was a member of the general convention, which formed the constitution of the United States. To that instrument the names of Blair and Madison are affixed as the deputies from Virginia. In September 1789, when the government, which he had assisted in establishing, had commenced its operation, he was appointed by Washington an associate judge of the supreme court, of which John Jay was chief justice.

Judge Blair was an amiable, accomplished, and truly virtuous man. He discharged with ability and integrity the duties of a number of the highest and most important public trusts; and in these as well as in the several relations of private life his conduct was so upright and so blameless, that he seldom or never lost a friend or made him an enemy. Even calumny, which assailed Washington, shrunk from his friend, the unassuming and pious Blair. Through life he in a remarkable manner experienced the truth of our Savior's declaration, "blessed are the meek, for they shall inherit the earth;" and at death he illustrated the force of the exclamation, "let me die the death of the righteous, and let my last end be like his."—*Claypoole's daily advertiser, Philadelphia, Sept. 12, 1800; Marshall's life of Washington, v. 216.*

BLAKE (JAMES), a preacher, was a native of Dorchester, Massachusetts, and was graduated at Harvard college in the year 1769. While a member of the university he was distinguished by the sweetness of his temper, the purity of his morals, and the correctness of his conduct. He conciliated the love of his fellow students, and the high approbation of his instructors. After pursuing for some time his theological studies under the care of the reverend Mr. Smith of Weymouth, he began with reluctance at a very early period the important work of the ministry. He died November 17, 1771, being near twenty one years of age.

A small volume of his sermons, which was published by his friends after his death, displays a strength of mind and a knowledge of theoretical and practical divinity very uncommon in a person so young. His sermons also indicate a warmth of pious feeling honorable to his character.—*Preface to his sermons; Collections hist. soc. ix. 189.*

BLAND (RICHARD), a political writer of Virginia, was a principal member of the house of burgesses at the close of the year 1770. He published in 1766 an inquiry into the rights of the British colonies, in answer to a pamphlet published in London in the preceding year, entitled, regulations lately made concerning the colonies, and taxes imposed on them considered. This was one of the three productions of Virginia during the controversy with Great Britain; the other writers were Arthur Lee, and Jefferson.—*Jefferson's notes, query xxiii.*

BLAND (THEODORE), a worthy patriot and statesman, was a native of Virginia, and descended from an ancient and respectable family in that state. He was bred to the science of physic, but upon the commencement of the American war he quitted the practice, and took an active part in the cause of his country. He soon rose to the rank of colonel, and had the command of a regiment of dragoons. While in the army he frequently signalized himself by brilliant actions. In 1779 he was appointed to the command of the convention troops at Albemarle barracks in Virginia, and continued in that situation till some time in 1780, when he was elected to a seat in congress. He continued in that body three years, the time allowed by the confederation. After the expiration of this term he again returned to Virginia, and was chosen a member of the state legislature. He opposed the adoption of the constitution, believing it to be repugnant to the interests of his country, and was in the minority, that voted against its ratification. But when it was at length adopted, he submitted to the voice of the majority. He was chosen to represent the district, in which he lived, in the first congress under the constitution. He died at New York June 1, 1790, while attending a session of congress, in the forty ninth year of his age.

When the subject of the assumption of the state debts was debated in March 1790, he made a speech in favor of the assumption, differing in respect to this measure from all his colleagues. In his speech he expressed his attachment to the constitution as amended, though he wished for more amendments, and declared his dread of silent majorities on questions of great and general concern. He was honest, open, candid; and his conduct was such in his intercourse with mankind, as to secure universal respect. Though a legislator, he was not destitute of a genius for poetry. —*Gazette of the United States for April 17, and June 5, 1790.*

BLEECKER (ANN ELIZA), a lady of some literary celebrity in New York, was the daughter of Mr. Brandt Schuyler, and was born in October 1752. From early life she was passionately fond of books. In 1769 she was married to John I. Bleecker Esq, and she lived a number of years in great tranquillity and happiness at Tomhanc, a beautiful solitary village eighteen miles above Albany. The approach of the enemy from Canada in 1777 drove her from her retreat and interrupted her enjoyment; domestic afflictions cast a gloom over her mind; and possessing an excessive sensibility, though not unacquainted with religious consolations, she was unable to support the weight of her troubles. After the peace she revisited New York in the hope of seeing her old acquaintance and reviving the impressions of past days; but the dispersion of her friends, and the desolation, which every where presented itself to her sight, overwhelmed her. She returned to her cottage, where she died November 23, 1783.

She was the friend of the aged and infirm, and her kindness and benevolence to the poor of the village, where she lived, caused her death to be deeply lamented. After her death, some of her writings were collected and published in 1793 under the title of the posthumous works of Ann Eliza Bleecker in prose and verse. To this work are prefixed memoirs of her life, written by her daughter, Margaretta V. Faugeres. There is also added to the volume a collection of Mrs. Faugeres' essays.—*Hardy's biographical dictionary*.

BLINMAN (RICHARD), first minister of New London, Connecticut, was a native of Great Britain, and was minister at Chepstow in Monmouthshire. On his arrival in this country in 1642 it was his intention to settle with his friends, who accompanied him, at Green's harbor near Plymouth. But some difficulty arising in that place, he removed to cape Ann, which the general court in the year above mentioned established a plantation and called Gloucester. He removed to New London in 1648. Here he continued in the ministry about ten years, and was then succeeded by Mr. Gershom Bulkley. In 1658 he removed to New Haven, and after a short stay in that town returned to England. Having lived to a good old age, he happily concluded at the city of Bristol a life spent in doing good.

A short time before his death he published in answer to Mr. Danvers a book entitled, an essay tending to issue the controversy about infant baptism, 8vo, 1674.—*Mather's magnalia*, iii. 213; *Nonconformist's memorial*, iii. 177; *Collections hist. soc.* ix. 39; *Winthrop's journal*, 244; *Trumbull's Connecticut*, i. 293, 310, 314, 522.

BLOWERS (THOMAS), minister in Beverly, Massachusetts, was born at Cambridge August 1, 1677. His mother was the sister of the honorable Andrew Belcher. He was graduated at Harvard college in 1695, and was ordained pastor of the first church in Beverly October 29, 1701. He died June 17, 1729, in the fifty second year of his age. He was a good scholar, and an excellent minister; of sincere and ardent piety; of great meekness and sweetness of temper; of uncommon stability in his principles and steadiness in his conduct. He was a vigilant, prudent pastor, and a close, pathetic preacher. He published a sermon on the death of reverend Joseph Green of Salem village, 1715.—*New England weekly journal* June 23, 1729; *Foxcroft's fun. sermon*.

BOGARDUS (EVERARDUS), the first minister of the reformed Dutch church in New York, came early to this country, though the exact time of his arrival is not known. The records of this church begin with the year 1639. He was ordained and sent forth, it is believed, by the classis of Amsterdam, which had for a number of years the superintendence of the Dutch church in New Netherlands, or the province of New York. The tradition is, that

Mr. Bogardus became blind and returned to Holland some time before the surrender of the colony to the British in 1664. He was succeeded by John and Samuel Megapolensis.—*Christian's magazine, New York*, i. 368.

BOLLAN (WILLIAM), an agent for the province of Massachusetts in Great Britain, was sent about the year 1746 to solicit a reimbursement of the expenses in the expedition against Cape Breton in 1745. He was intimately acquainted with the public affairs of the province, and his address and assiduity were conspicuous. He remained for many years in this station. In 1762 he was dismissed, and Mr. Jasper Mauduit was appointed in his place. The reasons for this dismissal were dissatisfaction with his conduct in making some deductions from the money, which was granted in 1759, as a reimbursement to the province, and in neglecting to correspond with the general court. The desire of avoiding expense by appointing a person resident in England and the circumstance, that Mr. Bollan was attached to the episcopal church might also have conspired to introduce into his place a man less distinguished for talents and legal information. Mr. Bollan however was some years afterwards made agent of the council. He died in England in 1776.

He published a number of political tracts, among which are the following; *coloniæ Anglicanæ illustratæ*, 1742; the ancient right of the English nation to the American fishery examined and stated, 1764; the mutual interests of Great Britain and the American colonies considered, 1765; freedom of speech and writing upon public affairs considered, 1766; the importance of the colonies in North America, and the interest of Great Britain with regard to them considered, 1766; epistle from Timoleon, 1768; continued corruption of standing armies, 1768; the free Briton's memorial, in defence of the right of election, 1769; a supplemental memorial, on the origin of parliaments &c. 1770; a petition to the king in council January 26, 1774, with illustrations intended to promote the harmony of Great Britain and her colonies. This petition he offered as agent for the council of the province of Massachusetts.—*Hutchinson's history of Massachusetts*, ii. 436; *Minot's continuation*, ii. 109, 110.

BOND (THOMAS), an eminent physician of Philadelphia, was selected in 1763 or 1764 to give clinical lectures in the medical school of that city on the cases of disease in the Pennsylvania hospital. He was at this time an old practitioner. He drew up about the year 1750 some useful memoirs, which were published in the medical observations and inquiries, vols. i. and ii. London.—*Miller's retrospect*, i. 312; *Ramsay's review of medicine*, 37.

BORDLEY (JOHN BEALE), a writer on agriculture, died at Philadelphia January 26, 1804, in the seventy seventh year of his age. In the former part of his life he was an inhabitant of Mary-

land. He was of the profession of the law, but less known at the bar, than in the magistracy and on the bench, the duties of which stations he discharged with uprightness and ability. He had also, while this country was subject to the authority of Great Britain, a seat at the executive council of the province of Maryland. But he was not allured by this office from his duty to his country. He found our revolution necessary to our freedom, and he rejoiced in its accomplishment.

His habitual and most pleasing employment was husbandry, which he practised extensively upon his own estate on Wye island in the bay of Chesapeake. As he readily tried every suggested improvement, and adopted such as were confirmed by his experiments, and as he added to his example frequent essays upon agricultural subjects, he was greatly instrumental in diffusing the best knowledge of the best of all arts.

He was cheerful in his temper, and was respected and beloved. In religion he was of the most liberal or free system within the pale of revelation. In his political principles he was attached to that republican form of government, in which the public authority is founded on the people, but guarded against the sudden fluctuations of their will.

Besides his occasional pieces on agriculture, Mr. Bordley published a work entitled, essays and notes on husbandry and rural affairs with plates, Philadelphia, 1799.—*Gazette of the U. S. for Feb. 7, 1804.*

BOSTWICK (DAVID), an eminent minister in New York, was of Scotch extraction, and was born about the year 1720. After he began to preach, he was first settled at Jamaica on Long Island, where he continued till 1756, when he was translated to the presbyterian society of New York by a synodical decree. The persons, composing his congregation, were about twelve or fourteen hundred. In this charge he continued till November 12, 1763, when he died in the forty fourth year of his age. His remains were deposited in the front aisle of his church.

He was of a mild, catholic disposition, of great piety and zeal, and he confined himself entirely to the proper business of his office. He abhorred the frequent mixture of divinity and politics, and much more the turpitude of making the former subservient to the latter. His thoughts were occupied by things, which are above, and he wished to withdraw the minds of his people more from the concerns of this world. He was deeply grieved, when some of his flock became, not fervent christians, but furious politicians. He preached the gospel, and as his life corresponded with his preaching, he was respected by good men of all denominations. His doctrines he derived from the scriptures, and he understood them in accordance with the public confessions of the reformed churches.

He possessed those gifts, which rendered him popular. His discourses were methodical, sound, and pathetic, rich in sentiment, and ornamented in diction. With a strong, commanding voice his pronounciation was clear, distinct, and deliberate. He preached without notes with great ease and fluency ; but he always studied his sermons with great care. With a lively imagination and a heart deeply affected by the truths of religion, he was enabled to address his hearers with solemnity and energy. Few men could describe the hideous deformity of sin, the misery of man's apostasy from God, the wonders of redeeming love, and the glory and riches of divine grace in so distinct and affecting a manner. He knew the worth of the soul and the deceitfulness of the human heart, and he preached with plainness, more intent to impress sinners with their guilt and to teach them the truths of God, than to attract their attention to himself. Though he was remarkable for his gentleness and prudence, yet in preaching the gospel he feared no man. He knew whose servant he was, and with all boldness and impartiality he delivered his message, proclaiming the terrors of the divine law to every transgressor, however elevated, and displaying the mild glories of the gospel for the comfort and refreshment of every penitent believer.

A few months before his death his mind was greatly distressed by apprehensions respecting the interests of his family, when he should be taken from them. But God was pleased to give him such views of his power and goodness, and such cheerful reliance upon the wisdom and rectitude of his government, as restored to him peace and calmness. He was willing to cast himself and all, that was dear to him, upon the providence of his heavenly Father. In this temper he continued to his last moment, when he placidly resigned his soul into the hands of his Savior. Such is the composure and serenity, frequently imparted to christians in the solemn hour of dissolution.

He published a sermon, preached at Philadelphia before a synodical meeting May 25, 1758, entitled, self disclaimed and Christ exalted. It was reprinted in England in 1776, and received the warm recommendation of Mr. Gilbert Tennent. It is a sermon for ministers, penetrating into the subtle workings and base motives of the human heart, and presenting the most serious truths, in a manner very perspicuous and affectionate. He published also an account of the life, character, and death of president Davies prefixed to Davies' sermon on the death of George II, 1761. After his decease there was published from his manuscripts a fair and rational vindication of the right of infants to the ordinance of baptism, being the substance of several discourses from Acts ii. 59. It is an able production.—*Middleton's biog. evang.* iv. 414—418 ; *New and gen. biog. diet.* ; *Smith's New York*, 193 ; *Preface to Bostwick's vindication*.

BOUQUET (HENRY), a brave officer, was appointed lieutenant colonel in the British army in 1756. In the year 1763 he was sent by general Amherst from Canada with military stores and provisions for the relief of fort Pitt. While on his way he was attacked by a powerful body of Indians on the 5th and 6th of August, but by a skilful manœuvre, supported by the determined bravery of his troops, he defeated them, and reached the fort in four days from the action. In the following year he was sent from Canada on an expedition against the Ohio Indians, and in October he reduced a body of the Shawanese, Delawares, and other Indians to the necessity of making terms of peace at Tuscarawas. He died at Pensacola in February 1766, being then a brigadier general.

Thomas Hutchins published at Philadelphia in 1765 an historical account of the expedition against the Ohio Indians in 1764, with a map and plates.—*Annual register for 1763*, 27—31; *for 1764*, 181; *for 1766*, 62.

BOURNE (RICHARD), a missionary among the Indians at Marshpee, was one of the first emigrants from England, who settled at Sandwich. Being a religious man, he officiated publicly on the Lord's day until a minister, Mr. Smith, was settled; he then turned his attention to the Indians at the southward and eastward, and resolved to bring them to an acquaintance with the gospel. He went to Marshpee, not many miles to the south. The first account of him is in 1658, when he was in that town, assisting in the settlement of a boundary between the Indians and the proprietors of Barnstable. Having obtained a competent knowledge of the Indian language he entered on the missionary service with activity and ardor. On the 17th of August 1670 he was ordained pastor of an Indian church at Marshpee, constituted by his own disciples and converts; which solemnity was performed by the famous Eliot and Cotton. He died at Sandwich about the year 1685, leaving no successor in the ministry but an Indian, named Simon Popmonet.

Mr. Bourne is deserving of honorable remembrance not only for his zealous exertions to make known to the Indians the glad tidings of salvation; but for his regard to their temporal interests. He wisely considered, that it would be in vain to attempt to propagate christian knowledge among them, unless they had a territory, where they might remain in peace, and have a fixed habitation. He therefore, at his own expense, not long after the year 1660, obtained a deed of Marshpee from Quachatisset and others to the south sea Indians, as his people were called. This territory, in the opinion of Mr. Hawley, was perfectly adapted for an Indian town; being situated on the sound, in sight of Martha's Vineyard, cut into necks of land, and well watered.

After the death of Mr. Bourne, his son, Shearjashub Bourne Esq. succeeded him in the Marshpee inheritance, where he lived till his death about 1720. He procured from the court at Plymouth a ratifica-

tion of the Indian deeds, so that no parcel of the lands could be bought by any white person or persons without the consent of all the said Indians, not even with the consent of the general court. Thus did the son promote the designs of the father, watching over the interests of the aborigines.

A letter of Mr. Bourne, giving an account of the Indians in Plymouth county and upon the cape is preserved in Gookin.—*Mather's magnalia*, iii. 199 ; *Collections hist. soc.* i. 172, 196—199, 218 ; iii. 188—190 ; viii. 170 ; *Gookin* ; *Morton*, 192 ; *Hutchinson*, i. 166.

BOURNE (JOSEPH), missionary to the Indians, was the son of Ezra Bourne Esq. of Marshpee, who was the son of Shearjashub Bourne Esq. and who succeeded his father in the superintendence of the Indians. Ezra Bourne was chief justice of the court of common pleas, and died in September 1764 in the eighty eighth year of his age.

His son, Joseph Bourne, was graduated at Harvard college in 1722 and was ordained at Marshpee as successor to Simon Popmonet November 26, 1729. He resigned his mission in 1742, complaining much of the ill treatment, which the Indians received, and of the neglect of the commissioners with regard to his support. He was succeeded by an Indian, named Solomon Briant ; but he still took an interest in the cause, in which he was once particularly engaged, and much encouraged and assisted the late missionary, Mr. Hawley. Mr. Bourne died in 1767.—*Collections hist. soc.* iii. 190—191.

BOURS (PETER), episcopal minister in Marblehead, was a native of Newport, and was graduated at Harvard college in 1747. After his settlement at Marblehead, he discharged with faithfulness the duties of his office nine years, enforcing the doctrines of the gospel with fervency, and illustrating the truth of what he taught by his life. He died February 24, 1762, aged thirty six years. His dying words were "O Lamb of God, receive my spirit."—*Whitwell's sermon on the death of Barnard*.

BOWDOIN (JAMES, LL. D.), governor of Massachusetts, and a philosopher and statesman, was born in Boston August 18, 1727, and was the son of William Bowdoin, an eminent merchant. His father was a native of France, and after the revocation of the edict of Nantes he fled among the persecuted protestants of that country first to Ireland, and afterwards to New England in 1688. He landed at Falmouth, now Portland, in Casco bay, and after continuing there about two years removed to Boston in 1690. It is remarkable, that the day after his removal all the inhabitants of Casco bay were cut off by the Indians. He was a stranger, and his property was small ; but by his enterprise and persevering industry he at length acquired an immense estate.

Mr. Bowdoin was graduated at Harvard college in 1745. During his residence at the university he was distinguished by his genius and unwearied application to his studies, while his modesty, politeness, and benevolence gave his friends assurance, that his talents would not be prostituted, nor his future eminence employed for the promotion of unworthy ends. When he arrived at the age of twenty one years, he came in possession of an ample fortune, left him by his father, who died September 4, 1747. He was now in a situation the most threatening to his literary and moral improvement, for one great motive, which impels men to exertion, could have no influence upon him, and his great wealth put it completely in his power to gratify the giddy desires of youth. But his life had hitherto been regular, and he now with the maturity of wisdom adopted a system, which was most rational, pleasing, and useful. He determined to combine with the enjoyments of domestic and social life a course of study, which should enlarge and perfect the powers of his mind. At the age of twenty two years he married a daughter of John Erving Esq, and commenced a system of literary and scientific research, to which he adhered through life.

In the year 1753 the citizens of Boston elected him one of their representatives in the general court, where his learning and eloquence soon rendered him conspicuous. He continued in this station until 1756, when he was chosen into the council, in which body he was long known and respected. With uniform ability and patriotism he advocated the cause of his country. In the disputes, which laid the foundation of the American revolution, his writings and exertions were eminently useful. Governors Bernard and Hutchinson were constrained to confess, in their confidential letters to the British ministry, the weight of his opposition to their measures. In 1769 Bernard negatived him, when he was chosen a member of the council, in consequence of which the inhabitants of Boston again elected him their representative in 1770. Hutchinson, who in this year succeeded to the governor's chair, permitted him to take a seat at the council board, because, said he in his official letters, "his opposition to our measures will be less injurious in the council, than in the house of representatives." In the year 1775, a year most critical and important to America, he was chosen president of the council of Massachusetts, and he continued in that office the greater part of the time till the adoption of the state constitution in 1780. He was president of the convention, which formed it; and some of its important articles are the result of his knowledge of government.

In the year 1785, after the resignation of Hancock, he was chosen governor of Massachusetts, and he was reelected the following year. In this office his wisdom, firmness, and inflexible integrity were conspicuous. He was placed at the head of the government at the most unfortunate period after the revolution. The sudden in-

flux of foreign luxuries had exhausted the country of its specie, while the heavy taxes of the war yet burthened the people. This state of suffering awakened discontent, and the spirit of disorder was cherished by unlicensed conventions, who arranged themselves against the legislature. One great subject of complaint was the administration of justice. Against lawyers and courts the strongest resentments were manifested. In many instances the judges were restrained by mobs from proceeding in the execution of their duty. As the insurgents became more audacious from the lenient measures of the government and were organizing themselves for the subversion of the constitution, it became necessary to suppress by force the spirit of insurrection. Governor Bowdoin accordingly ordered into service upwards of four thousand of the militia, who were placed under the command of the veteran general Lincoln. As the public treasury did not afford the means of putting the troops in motion, a number of the citizens of Boston with the governor at the head of the list subscribed in a few hours a sufficient sum to carry on the proposed expedition. This decisive step rescued the government from the contempt, into which it was sinking, and was the means of saving the commonwealth. The dangerous insurrection of Shays was thus completely quelled.

In the year 1787 governor Bowdoin was succeeded by Hancock, in consequence probably of the exertions of the discontented, who might hope for greater clemency from another chief magistrate. He died in Boston, after a distressing sickness of three months, November 6, 1790, in the sixty fourth year of his age.

Governor Bowdoin was a learned man, and a constant and generous friend of literature. He subscribed liberally for the restoration of the library of Harvard college in the year 1764, when it was consumed by fire. He was chosen a fellow of the corporation in the year 1779, but the pressure of more important duties induced him to resign this office in 1784. He ever felt however an affectionate regard for the interests of the college, and bequeathed it four hundred pounds, the interest of which was to be applied to the distribution of premiums among the students for the encouragement of useful and polite literature. The American academy of arts and sciences, incorporated at Boston May 4, 1780, at a time when our country was in the deepest distress, was formed under his influence, and was an object of his constant attention. He was chosen its first president, and he continued in that office till his death. He was esteemed by its members as the pride and ornament of their institution. To this body he bequeathed one hundred pounds and his valuable library, consisting of upwards of twelve hundred volumes upon every branch of science and in almost every language. He was also one of the founders and the president of the Massachusetts bank, and of the humane society of Massachusetts. The literary character of Governor Bowdoin gained him

those honors, which are usually conferred on men distinguished for their literary attainments. He was constituted doctor of laws by the university of Edinburgh, and was elected a member of the royal societies of London and Dublin.

He was deeply convinced of the truth and excellence of christianity, and it had a constant effect upon his life. He was for more than thirty years an exemplary member of the church in Brattle street, to the poor of which congregation he bequeathed a hundred pounds. His charities were abundant. He respected the injunctions of the gospel of Jesus Christ, which he professed. He knew the pleasures and advantages of family devotion, and he conscientiously observed the christian sabbath, presenting himself habitually in the holy temple, that he might be instructed in religious duty, and might unite with the worshippers of God. In his dying addresses to his family and servants he recommended the christian religion to them as of transcendent importance, and assured them, that it was the only foundation of peace and happiness in life and death. As the hour of his departure approached, he expressed his satisfaction in the thought of going to the full enjoyment of God and his Redeemer.

Governor Bowdoin published a philosophical discourse, publicly addressed to the American academy of arts and sciences in Boston November 8, 1780, when he was inducted into the office of president. This is prefixed to the first volume of the memoirs of the academy. In this work he also published several other productions, which manifest no common taste and talents in astronomical inquiries. The following are the titles of them ; observations upon an hypothesis for solving the phenomena of light, with incidental observations tending to shew the heterogeneousness of light, and of the electric fluid, by their union with each other ; observations on light and the waste of matter in the sun and fixed stars occasioned by the constant efflux of light from them ; observations tending to prove by phenomena and scripture the existence of an orb, which surrounds the whole material system, and which may be necessary to preserve it from the ruin, to which, without such a counterbalance, it seems liable by that universal principle in matter, gravitation. He supposes, that the blue expanse of the sky is a real concave body encompassing all visible nature, that the milky way and the lucid spots in the heavens are gaps in this orb, through which the light of exterior orbs reaches us, and that thus an intimation may be given of orbs on orbs and systems on systems innumerable and inconceivably grand.—*Thacher's funeral sermon ; Lowell's eulogy ; Massa. magazine*, iii. 5—8, 304, 305, 372 ; *Universal asylum*, i. 73—76 ; *Miller's retrospect*, ii. *Hardie ; Minot's hist. insurrection ; Marshall*, v. 121.

BOYD (WILLIAM), minister of Lamington in New Jersey, was descended from Scottish ancestors, who emigrated to Pennsylvania.

He was born in Franklin county, 1758. At the age of fifteen he was deprived of his father, but about the same time it pleased the Father of mercies to express to him his compassion in turning him from darkness to light. His collegial education was completed at Princeton in 1778 under the presidency of Dr. Witherspoon. After pursuing the study of theology under the care of Dr. Allison of Baltimore, he commenced preaching the gospel. Such was his popularity, that invitations to settle crowded upon him. His talents would have procured him a conspicuous station, but destitute of ambition he was afraid of himself. It was his supreme desire to live a life of piety, and to preach in the apostolic manner; and he was apprehensive, that in a city he should be infected by the corruption of those around him. He therefore preferred a retired situation, and accepted the call of Lamington. Here he continued till his death, May 15, 1808. His disease was of the consumptive kind. Being asked if he was willing to leave the world, he replied, that he had been searching into the evidence of his being in a state of grace, and that he was satisfied, that he had been renewed by the Spirit of God, and was therefore willing to submit to him, knowing that his own time and way are best. A lively faith in the Redeemer gave him hope and triumph.

Mr. Boyd was a man of unfeigned humility, amiable in the various relations of life, and remarkable for prudence and moderation in all his deportment. He was a preacher of peculiar excellence. Deeply penetrated himself with a sense of the total depravity of the human heart and of the inability of man to perform any thing acceptable to God without the influence of the Holy Spirit, he endeavored to impress these truths on others. He dwelt upon the necessity of a divine atonement, and of faith in the Redeemer in order to justification, upon the riches of divine grace and the encouragements of the gospel to the humble and contrite, upon the dangers of self deception and the false refuges of the wicked. He was remarkable for a natural facility and perspicuity of expression. For a few years he wrote his sermons and committed them to memory, but for the remainder of his life he depended, after having digested his subject, upon the vigor of his powers. A penetrating eye, natural gestures, a sweet and commanding voice, and an irreproachable character gave weight and authority to his words. But his labors, like those of many other good men, were attended with only a gradual increase of the church, committed to his care.

He was formed no less for society, than for the pulpit, having a friendly disposition, being animated in conversation, accommodating himself to the tempers of others, and mingling condescension with dignity.—*Evang. intelligencer, May, 1808.*

BOYLSTON (ZABDIEL, F. R. S.), an eminent physician, who first introduced the inoculation of the small pox in America, was born at Brookline, Massachusetts, in the year 1680. After a good

private education, he studied physic under the care of Dr. Cutler, an eminent physician and surgeon of Boston, and in a few years arrived at great distinction in his profession, and accumulated a handsome fortune. He was remarkable for his skill, his humanity, and his close attention to his patients.

In the year 1721 the small pox prevailed in Boston, and while it was fatal, like the plague, it carried with it the utmost terror. This calamity had not visited the town since the year 1702, in which year as well as in the year 1692 it had proved destructive to the lives of many, though it was much less mortal, than when it appeared in the year 1678. On its reappearance, the reverend Dr. Cotton Mather, who had read in a volume of the philosophical transactions, put into his hands by Dr. Douglass, two communications from the east, the one from Timonius at Constantinople and the other from Pylarinus, the Venetian consul at Smyrna, giving an account of the practice of inoculation for the small pox, conceived the idea of introducing this practice in Boston. He accordingly, on the sixth of June, addressed a letter to the physicians of Boston, enclosing an abridgment of the communications in the philosophical transactions, and requesting them to meet and take the subject into consideration. As this request was treated with neglect, he wrote to Dr. Boylston separately on the twenty fourth of June, and sent him all the information, which he had collected, in the hope that he would be persuaded to embrace a new and favorable means for the preservation of human life. Dr. Boylston happily was a man of benevolence and courage. When there was before him a promising opportunity for diminishing the evils of human life, he was not afraid to struggle with prejudice, nor unwilling to encounter abuse. The practice would be entirely new in America, and it was not known, that it had been introduced into Europe. Yet he determined to venture upon it. He first inoculated, June the twenty sixth, his son Thomas of the age of six years and two of his servants. Encouraged by the success of this experiment he began to enlarge his practice. The other physicians gave their unanimous opinion against inoculation, as it would infuse a malignity into the blood, and the selectmen of Boston forbid it in July. But these discouragements did not quench the zeal and benevolence, which were now excited. They might have done it, and prejudice might have triumphed over an enlightened practice, if the clergy had not stepped in to aid the project. Six venerable ministers of Boston gave their whole influence in its favor, and the weight of their character, the confidence, which was reposed in their wisdom, and the deep reverence, inspired by their piety, were hardly sufficient to preserve the growing light from extinction. They were abused, but they triumphed. During the year 1721 and the beginning of 1722 Dr. Boylston inoculated two hundred and forty seven persons in Boston and the neighboring towns. Thirty nine were inoculated by

other physicians, making in the whole two hundred and eighty six, of whom only six died. During the same period, of five thousand seven hundred and fifty nine persons, who had the small pox in the natural way, eight hundred and forty four died. The utility of the practice was now established beyond dispute, and its success encouraged its more general introduction in England, in which country it had been tried upon but a few persons, most or all of whom were convicts. In the prosecution of his good work Dr. Boylston was obliged to meet not only the most virulent, but the most dangerous opposition. Dr. Douglass, a Scotchman, violent in his prejudices, and bitter and outrageous in his conduct, bent his whole force to annihilate the practice, which had been introduced. One argument, which he brought against it, was that it was a crime, which came under the description of poisoning and spreading infection, which were made penal by the laws of England. In the pamphlets, which were published in 1721 and 1722, various kinds of reasoning are found. The following extracts will give some idea of the spirit of them. "To spread abroad a mortal contagion, what is it but to cast abroad arrows and death? If a man should wilfully throw a bomb into a town, burn a house, or kill a man, ought he not to die?—I do not see how we can be excused from great impiety herein, when ministers and people, with loud and strong cries, made supplications to almighty God to avert the judgment of the small pox, and at the same time some have been carrying about instruments of inoculation and bottles of the poisonous humor to infect all, who were willing to submit to it, whereby we might as naturally expect the infection to spread, as a man to break his bones by casting himself headlong from the highest pinnacle. Can any man infect a family in the town in the morning, and pray to God in the evening, that the distemper may not spread?" It was contended, that, as the small pox was a judgment from God for the sins of the people, to endeavor to avert the stroke would but provoke him the more; that inoculation was encroachment upon the prerogatives of Jehovah, whose right it was to wound and to smite; and that as there was an appointed time to man upon earth, it would be useless to attempt to stay the approach of death.

The people became so exasperated, that it was unsafe for Dr. Boylston to travel in the evening. But his cool and determined spirit, supported by his trust in God, enabled him to persevere. As he believed himself to be in the way of his duty, he did not tremble at the apprehension of the evils, which might come upon him. When his family were alarmed for his safety, he expressed to them his resignation to the will of heaven. To such a height was the popular fury raised, that a lighted granado was in the night thrown into the chamber of Mr. Walter, minister of Roxbury, who had been privately inoculated in the house of his uncle, Dr. Math-

er of Boston. The shell however was not filled with powder, but with a mixture of brimstone with bituminous matter.

Had Dr. Boylston gone at this time to England, he might have accumulated an immense fortune by his skill in treating the small pox. He did not however visit that country till 1725, when inoculation was common. He was then received with the most flattering attention. He was chosen a member of the royal society, and was admitted to the intimacy and friendship of some of the most distinguished characters of the nation. Of these he used to mention with great respect and affection the reverend Dr. Watts, with whom he corresponded. After his return to his native country he continued at the head of his profession, and engaged in a number of literary pursuits. His communications to the royal society were ingenious and useful.

After a long period of eminence and skill in his profession, his age and infirmity induced him to retire to his patrimonial estate in Brookline, where he passed the remainder of his days. He had the pleasure of seeing inoculation universally practised, and of knowing, that he was himself considered as one of the benefactors of mankind. He died March 1, 1766, in the eighty seventh year of his age. The inscription upon his tomb represents, that through a life of extensive beneficence he was always faithful to his word, just in his dealings, affable in his manners, and that after a long sickness, in which he was exemplary for his patience and resignation to his Maker, he quitted this mortal life in a just expectation of a blessed immortality.

Dr. Boylston published, some account of what is said of inoculating or transplanting the small pox by the learned Dr. Emanuel Timonius and Jacobus Pylarinus, 1721; an historical account of the small pox inoculated in New England, with some account of the nature of the infection, and some short directions to the inexperienced, dedicated to the princess of Wales, London, 1726; and several communications in the philosophical transactions.—*Massachusetts magazine*, December 1789, 776—779; *Pierce's century discourse*; *Holmes' annals*, ii. 1103; *Boylston's hist. account*; *Hutchinson*, ii. 273—276; *Adams' N. England*, 195.

BOYLSTON (NICHOLAS), a benefactor of Harvard college, died in Boston August 18, 1771, in the fifty sixth year of his age. His portrait, which is an admirable painting, is in the philosophy chamber of the college. He had been an eminent merchant, and was about to retire from business to enjoy the fruit of his industry, when he was removed from the earth. He was honest in his dealings, and remarkable for his sincerity, having a peculiar abhorrence of all dissimulation. He bequeathed to the university at Cambridge fifteen hundred pounds for laying the foundation of a professorship of rhetoric and oratory. This sum was paid into the college treasury by his executors February 11, 1772; and the fund became accu-

mulated to twenty three thousand and two hundred dollars before any appropriation was made. The honorable John Quincy Adams, son of president Adams, and then a senator of the United States, was installed the first professor June 12, 1806, with the title of "the Boylston professor of rhetoric and oratory in Harvard college."—*Holmes' annals*, ii. 301.

BOYLSTON (JOHN), a merchant of Boston, was the second son of Dr. Zabdiel Boylston. He resided for the last years of his life in England, and died at Bath January 17, 1795, aged eighty years. He left a large estate, bequeathing much to his native town.

BRACKETT (JOSHUA, M. D.), president of the New Hampshire medical society, was born in Greenland, New Hampshire, in May 1733, and was graduated at Harvard college in 1752. He afterwards pursued the study of theology, and commenced a preacher; but a regard to his health induced him soon to engage in the study of physic. After a life of patriotism and usefulness he died at Portsmouth July 17, 1802, in the sixty ninth year of his age, in full belief of the restoration of all things.

He was much distinguished for his activity and zeal in the cause of American independence. He was one of the committee of safety during the revolutionary war. A friend to medical science, he exerted himself to establish the medical society in New Hampshire, and gave about one hundred and fifty volumes as the foundation of its library. He made minutes of important cases occurring in his practice. He was a man of integrity, mildness, and benevolence. Such was his regard to the poor, that he never made a charge, where he supposed the payment would occasion the smallest inconvenience. His heart could sympathise in the distresses of others.

—*Medical repository*, second hexade, i. 211—214.

BRADBURY (THEOPHILUS), a judge of the superior court of Massachusetts, was graduated at Harvard college in 1757. His early days were devoted with diligence and success to the profession of the law. He resigned the emoluments, arising from his practice, for the appointment of a judge, in which station he was intelligent and faithful in executing the laws. A sudden attack of disease at length rendered him incapable of discharging the duties of his office. He died September 6, 1803, aged sixty three years.

—*Columbian centinel*, September 11, 1803.

BRADDOCK (EDWARD), major general and commander in chief of the British forces in America, arrived in Virginia with two regiments from Ireland in February 1755. The plan of military operations having been settled in April by a convention of the several governors at Alexandria, he undertook to conduct in person the expedition against fort du Quesne. Meeting with much delay from the necessity of opening roads, the general determined to advance with rapidity at the head of twelve hundred men, leaving the heavy baggage to the care of colonel Dunbar, who was to follow by slow

and easy marches. He reached the Monongahela on the eighth of July. The succeeding day he expected to invest the fort. He accordingly made his dispositions in the morning. He was advised to advance the provincial companies in the front for the purpose of scouring the woods, and discovering any ambuscade, which might be formed for him. But he held both his enemy and the provincials in too much contempt to follow this salutary counsel. Three hundred British regulars composed his van, which was suddenly attacked, at the distance of about seven miles from the fort, by an invisible enemy, concealed by the high grass. The whole army was soon thrown into confusion. The brave general exerted his utmost powers to form his broken troops under a galling fire upon the very ground, where they were first attacked; but his efforts were fruitless. With such an enemy, in such a situation, it was necessary to have advanced or retreated. All his officers on horseback, excepting his aid, the late general Washington, were killed, and after losing three horses he received a mortal wound. The defeated army fled precipitately to the camp of Dunbar, near forty miles distant, where Braddock, who was brought off the ground in a tumbril, expired of his wounds. Sixty four out of eighty five officers, and about half the privates were killed and wounded, making in the whole a loss of about seven hundred men. This disaster resulted from the contempt of good advice:—*Marshall*, i. 384, 390—393; ii. 14—19; *Holmes' annals*, ii. 207; *Collections hist. soc.* vii. 89—94; *Wynne*, ii. 37—42.

BRADFORD (WILLIAM), second governor of Plymouth colony, and one of the first settlers of New England, was born at Ansterfield, a village in the north of England, in 1588. He was educated in the practice of agriculture. His paternal inheritance was considerable; but he had no better education, than such as usually falls to the share of the children of husbandmen. At the age of twelve years his mind was seriously impressed by divine truth in reading the scriptures, and an illness of long continuance conspired to preserve him from the follies of youth. His good impressions were confirmed by attending upon the ministry of Mr. Richard Clifton. As he advanced in years he was stigmatized as a separatist; but such was his firmness, that he cheerfully bore the frowns of his relatives and the scoffs of his neighbors, and connected himself with the church, over which Mr. Clifton and Mr. Robinson presided, fearless of the persecution, which he foresaw this act would draw upon him. Believing that many practices of the established church of England were repugnant to the directions of the word of God, he was fully resolved to prefer the purity of christian worship to any temporal advantages, which might arise from bending his conscience to the opinions of others.

In the autumn of 1607, when he was eighteen years of age, he was one of the company of dissenters, who made an attempt to go

over to Holland, where a commercial spirit had established a free toleration of religious opinions ; but the master of the vessel betrayed them, and they were thrown into prison at Boston in Lincolnshire. In the spring of the next year he made another unsuccessful attempt. At length he effected his favorite object and joined his brethren at Amsterdam. Here he put himself an apprentice to a French protestant, who taught him the art of silk dying. When he reached the age of twenty one years, and came in possession of his estate in England, he converted it into money, and engaged in commerce, in which he was not successful.

Mr. Bradford, after a residence of about ten years in Holland, engaged with zeal in the plan of removal to America, which was formed by the English church at Leyden under the care of Mr. Robinson. He accordingly embarked for England July 22, 1620, and on the sixth of September set sail from Plymouth with the first company. While the ship in November lay in the harbor of cape Cod, he was one of the foremost in the several hazardous attempts to find a proper place for the seat of the colony. Before a suitable spot was agreed upon, his wife fell into the sea, and was drowned. Soon after the death of governor Carver at Plymouth, which took place April 5, 1621, Mr. Bradford was elected governor in his place. He was at this time in the thirty third year of his age, and was most conspicuous for wisdom, fortitude, piety, and benevolence. The people appointed Isaac Allerton his assistant, not because they could repose less confidence in him, than in Carver, who had been alone in the command, but chiefly on account of his precarious health. One of the first acts of his administration was to send an embassy to Masassoit for the purpose of confirming the league with the Indian sachem, of procuring seed corn for the next planting season, and of exploring the country. It was well for the colony, that the friendship of Masassoit was thus secured, for his influence was extensive. In consequence of his regard for the new settlers nine sachems in September went to Plymouth, and acknowledged themselves loyal subjects of king James. In the same month a party was sent out to explore the bay of Massachusetts. They landed under a cliff, supposed to be Copp's hill in Boston, where they were received with kindness by Obbatine-wa, who gave them a promise of his assistance against the squaw sachem. On their return they carried with them so good a report of the country, that the people lamented that they had established themselves at Plymouth ; but it was not now in their power to remove.

In the beginning of 1622 the colony began to experience a distressing famine, occasioned by the arrival of new settlers, who came unfurnished with provisions. In the height of their distress a threatening message was received from Canonicus, sachem of Narraganset, expressed by the present of a bundle of arrows, bound

with the skin of a serpent. The governor sent back the skin filled with powder and ball. This prompt and ingenious reply terminated the correspondence. The Narragansets were so terrified, that they even returned the serpent's skin without inspecting its contents. It was however judged necessary to fortify the town ; and this work was performed by the people, while they were suffering the extremity of famine. For some time they subsisted entirely upon fish. In this exigency governor Bradford found the advantage of his friendly intercourse with the Indians. He made several excursions among them, and procured corn and beans, making a fair purchase by means of goods, which were brought by two ships in August, and received by the planters in exchange for beaver. The whole quantity of corn and beans, thus purchased, amounted to twenty eight hogsheads. But still more important benefits soon resulted from the disposition of governor Bradford to preserve the friendship of the natives. During the illness of Masassoit in the spring of 1623, Mr. Winslow was sent to him with cordials, which contributed to his recovery. In return for this benevolent attention the grateful sachem disclosed a dangerous conspiracy, then in agitation among the Indians, for the purpose of totally extirpating the English. This plot did not originate in savage malignity, but was occasioned by the injustice and indiscretion of some settlers in the bay of Massachusetts. As the most effectual means of suppressing the conspiracy, Masassoit advised, that the chief conspirators, whom he named, should be seized and put to death. This melancholy work was accordingly performed by captain Standish, and the colony was relieved from apprehension. When the report of this transaction was carried to Holland, Mr. Robinson in his next letter to the governor expressed his deep concern at the event. "O that you had converted some," said he, "before you had killed any !"

The scarcity, which had been experienced by the planters, was in part owing to the impolicy of laboring in common and putting the fruit of their labor into the public store. To stimulate industry by the prospect of individual acquisition, and thus to promote the general good by removing the restraints upon selfishness it was agreed in the spring of 1623, that every family should plant for themselves on such ground, as should be assigned them by lot. After this agreement the governor was not again obliged to traffic with the Indians in order to procure the means of subsistence for the colony.

The original government of Plymouth was founded entirely upon mutual compact, entered into by the planters, before they landed, and was intended to continue no longer, than till they could obtain legal authority from their sovereign. The first patent was obtained for the colony in the name of John Peirce ; but another patent of larger extent was obtained of the council for New Eng-

land January 13, 1630, in the name of William Bradford, his heirs, associates, and assigns, which confirmed the title of the colonists to a large tract of land, and gave them power to make all laws, not repugnant to the laws of England. In the year 1640, when the number of people was increased, and new townships were erected, the general court requested governor Bradford to surrender the patent into their hands. With this request he cheerfully complied, reserving for himself no more than his proportion, as settled by a previous agreement. After this surrender the patent was immediately delivered again into his custody. For several of the first years after the first settlement of Plymouth the legislative, executive, and judicial business was performed by the whole body of freemen in assembly. In 1634 the governor and assistants, the number of whom at the request of Mr. Bradford had been increased to five in 1624 and to seven in 1633, were constituted a judicial court, and afterwards the supreme judicature. Petty offences were tried by the select men of each town with liberty of appeal to the next court of assistants. The first assembly of representatives was held in 1639, when two deputies were sent from each town, excepting Plymouth, which sent four. In 1649 this inequality was done away.

Such was the reputation of Mr. Bradford, acquired by his piety, wisdom, and integrity, that he was annually chosen governor, as long as he lived, excepting in the years 1633, 1636, and 1644, when Mr. Winslow was appointed, and the years 1634 and 1638, when Mr. Prince was elected chief magistrate. At these times it was by his own request, that the people did not reelect him. Governor Winthrop mentions the election of Mr. Winslow in 1633, and adds, "Mr. Bradford having been governor about ten years, and now *by importunity got off*." What a lesson for the ambitious, who bend their whole influence to gain and secure the high offices of state ! Mr. Bradford strongly recommended a rotation in the election of governor. "If this appointment," he pleaded, "was any honor or benefit, others beside himself should partake of it ; if it was a burden, others beside himself should help to bear it." But the people were so much attached to him, that for thirty years they placed him at the head of the government, and in the five years, when others were chosen, he was first in the list of assistants, which gave him the rank of deputy governor. After an infirm and declining state of health for a number of months, he was suddenly seized by an acute disease May 7, 1657. In the night his mind was so enraptured by contemplations upon religious truth and the hopes of futurity, that he said to his friends in the morning, "the good Spirit of God has given me a pledge of my happiness in another world, and the first fruits of eternal glory." The next day, May 9, 1657, he was removed from the present state of existence, in the sixty ninth year of his age, greatly lamented by the people not only in Plymouth, but in the neighboring colonies.

Governor Bradford, though not favored with a learned education, possessed a strong mind, a sound judgment, and a good memory. In the office of chief magistrate he was prudent, temperate, and firm. He would suffer no person to trample on the laws, or to disturb the peace of the colony. Some young men, who were unwilling to comply with the order for laboring on the public account, excused themselves on a Christmas day under pretence, that it was against their conscience to work. But not long afterwards finding them at play in the street, he commanded the instruments of their game to be taken from them, and told them, that it was against his conscience to suffer them to play, while others were at work, and that if they had any religious regard to the day they should show it in the exercise of devotion at home. This gentle reproof had the desired effect. On other occasions his conduct was equally moderate and determined. Suspecting John Lyford, who had imposed himself upon the colony as a minister, of factious designs, and observing that he had put a great number of letters on board a ship for England, the governor in a boat followed the ship to sea, and examined the letters. As satisfactory evidence against Lyford was thus obtained, a convenient time was afterwards taken for bringing him to trial, and he was banished.

Though he never enjoyed great literary advantages, governor Bradford was much inclined to literary pursuits. He was familiar with the French and Dutch languages, and attained a considerable knowledge of the Latin and Greek; but he more assiduously studied the Hebrew, because, as he said, "he would see with his own eyes the ancient oracles of God in their native beauty." He had read much of history and philosophy, but theology was his favorite study. Dr. Mather represents him as an irrefragable disputant, especially against the anabaptists. Yet he was by no means severe or intolerant. He wished rather to convince the erroneous, than to suppress their opinions by violence. His disposition was gentle and condescending. Though he was attached to the discipline of the congregational churches; yet he was not a rigid separatist. He perceived, that the reformed churches differed among themselves in the modes of discipline, and he did not look for a perfect uniformity. His life was exemplary and useful. He was watchful against sin, a man of prayer, and conspicuous for holiness. His son William, born in 1624, was deputy governor of the colony after his father's death, and died at Plymouth at the age of eighty. Several of his descendants were members of the council of Massachusetts, and one of them was deputy governor of Rhode Island and a senator in the congress of the United States.

Governor Bradford wrote a history of Plymouth people and colony, beginning with the first formation of the church in 1602 and ending with 1646. It was contained in a folio volume of 270 pages. Morton's memorial is an abridgment of it. Prince and Hutchin-

son had the use of it, and the manuscript was deposited with Mr. Prince's valuable collection of papers in the library of the old south church in Boston. In the year 1775 it shared the fate of many other manuscripts in this place. It was destroyed or carried away by the barbarians of the British army, who converted the old south church into a riding school. He had also a large book of copies of letters, relative to the affairs of the colony, which is lost. A fragment of it however, found in a grocer's shop at Halifax, has been published by the Massachusetts historical society, to which is subjoined a descriptive and historical account of New England in verse. If this production is somewhat deficient in the beauties of poetry, it has the more substantial graces of piety and truth. He published some pieces for the confutation of the errors of the times, particularly of the anabaptists.—*Belknap's Amer. biog.* ii. 217—251; *Mather's magnalia*, ii. 2—5; *Morton's memorial*, 156—251; *Hardie's biog. dict.*; *Neal's N. England*, i. 99, 316; *Prince's annals*, *pref.* vi, ix, 196; *Winthrop*, 47; *Holmes' annals*, i. 210, 370; *Collect. hist. soc.* iii. 27, 77.

BRADFORD (WILLIAM), an eminent printer, came to America about the year 1680, and landed where Philadelphia now stands, before the city was laid out, or a house built. He lived the greater part of his life in New York, and was printer to the government of that province upwards of fifty years. He died at New York May 23, 1752, in the ninety fourth year of his age, having ever been a stranger to sickness. He fell into the grave merely from the decay of the powers of life. While he was remarkable for industry he was also conspicuous for temperance. Though he attended with diligence to his own concerns, he was in a peculiar manner the friend of the poor.—*Pennsylvania gazette*, May 28, 1752.

BRADFORD (WILLIAM), an eminent printer and friend of his country, died at Philadelphia, September 25, 1791, in the seventy third year of his age. In the war with Great Britain he early espoused the cause of his country, and was colonel of a regiment. He was many years editor of the Pennsylvania journal, and being a printer, as were his ancestors for three generations, like them he devoted his press to the interests of liberty.—*United States gazette*, October 1, 1791; *Boston centinel*, October 8, 1791.

BRADFORD (WILLIAM), attorney general of the United States, was born in Philadelphia September 14, 1755, and was early placed under the care of a respectable clergyman a few miles from the city. His father had formed the plan of bringing him up in the insurance office, which he then conducted; but so strongly was the love of learning implanted in the mind of his son, that neither persuasions, nor offers of pecuniary advantage could prevail with him to abandon the hopes of a liberal education. He was graduated at Princeton college in 1772. During his residence at this seminary he was greatly beloved by his fellow students, while he confirmed the ex-

pectations of his friends and the faculty of the college by giving repeated evidence of genius and taste. At the public commencement he had one of the highest honors of the class conferred upon him. After continuing at Princeton till the year following, during which time he had an opportunity of attending the excellent lectures on theology of the reverend Dr. Witherspoon, and derived from this useful teacher much information and general knowledge, he returned to the scenes of his youth, and spent several months under the instruction of his first preceptor, who strove to prepare him for future usefulness in life.

He now commenced the study of the law under the honorable Edward Shippen, esquire, one of the council of the supreme court of Pennsylvania and afterwards chief justice of the state, and he prosecuted his studies with unwearied application. In the spring of 1776 he was called upon by the peculiar circumstances of the times to exert himself in defence of the dearest rights of human nature, and to join the standard of his country in opposition to the oppressive exactions of Great Britain. When the militia were called out to form the flying camp, he was chosen major of brigade to general Roberdeau, and on the expiration of his term accepted a company in colonel Hampton's regiment of regular troops. He was soon promoted to the station of deputy muster master general, with the rank of lieutenant colonel, in which office he continued about two years till his want of health, being of a delicate constitution, obliged him to resign his commission and return home. He now recommenced the study of the law, and in September 1779 was admitted to the bar of the supreme court of Pennsylvania, where his rising character soon procured him an unusual share of business. In August 1780, only one year after he was licensed, by the recommendation of the bar and the particular regard of his excellency, Joseph Reed, esquire, president of the state, he was appointed attorney general of Pennsylvania.

In 1784 he married the daughter of Elias Boudinot of New Jersey, counsellor at law, with whom he lived till his death in the exercise of every domestic virtue, that adorns human nature. On the reformation of the courts of justice under the new constitution of Pennsylvania, he was solicited to accept the office of a judge of the supreme court, which with much hesitation he accepted, and was commissioned by his excellency, governor Mifflin, August 22, 1791. In this station his indefatigable industry, unshaken integrity, and correct judgment enabled him to give general satisfaction. Here he had determined to spend a considerable part of his life; but on the promotion of Mr. Edmund Randolph to the office of secretary of state, as successor of Mr. Jefferson, he was urged by various public considerations to accept the office of attorney general of the United States, now left vacant. He accordingly received the appointment January 28, 1794. But he continued only a short time in this sta-

tion, to which he was elevated by Washington. He died August 23, 1795, in the fortieth year of his age, and was succeeded by Mr. Lee of Virginia. According to his express desire he was buried by the side of his parents in the burial ground of the second presbyterian church in Philadelphia.

Mr. Bradford possessed a mild and amiable temper, and his gentle and unassuming manners were united with genius, eloquence, and taste. As a public speaker he was persuasive and convincing. He understood mankind well, and knew how to place his arguments in the most striking point of light. His language was pure and sententious; and he so managed most of his forensic disputes, as scarcely ever to displease his opponents, while he gave the utmost satisfaction to his clients. He possessed great firmness of opinion, yet was remarkable for his modesty and caution in delivering his sentiments. Combining a quick and retentive memory and an excellent judgment with great equanimity and steadiness in his conduct and a pleasing deportment, he conciliated respect and affection. Towards his country he felt the sincerest attachment, and her interests he preferred to every selfish consideration. His charities were secret, but extensive; and none in distress were ever known to leave him with discontent. It is mentioned as a proof of his benevolence, that he adopted and educated as his own son an orphan child of his excellency, Joseph Reed, esquire. His friendships were few, but very affectionate; and those, who aided him in his first setting out in life, were never ungratefully forgotten. Though engaged constantly in public business; yet the concerns of this world did not make him regardless of the more important concerns of religion. He firmly believed the christian system, for he had given it a thorough examination. By its incomparable rules he regulated his whole conduct, and on its promises he founded all his hopes of future happiness.

In the earlier periods of his life he was not unacquainted with the walks of poetry, and some of his poetical productions in imitation of the pastorals of Shenstone were published in the Philadelphia magazines. They were at the time held in high estimation. He published in 1793 an inquiry how far the punishment of death is necessary in Pennsylvania, with notes and illustrations; to which is added an account of the gaol and penitentiary house of Philadelphia, by Caleb Lownes. This work was written by Mr. Bradford at the request of governor Mifflin, and was intended for the use of the legislature in the nature of a report, they having the subject at large under their consideration. Furnishing a proof of the good sense and philanthropy of the author, it gained him great credit. It had much influence in meliorating the criminal laws and hastening the almost entire abolition of capital punishments not only in Pennsylvania, but in several other states, where the interests of humanity have at last prevailed over ancient and inveterate preju-

dices.—*Rees' cyclopædia, American edition*; *Hardie's biographical dictionary*; *Marshall*, v. 489, 639; *Gazette of the United States*, August 24, 1795.

BRADSTREET (SIMON), governor of Massachusetts, was the son of a nonconformist minister in England, and was born at Horblin in Lincolnshire in March 1603. His father died when he was at the age of fourteen. But he was soon afterwards taken into the religious family of the earl of Lincoln, in which he continued about eight years under the direction of Mr. Thomas Dudley, and among other offices sustained that of steward. He lived a year at Emanuel college, Cambridge, pursuing his studies amidst many interruptions. He then returned to the earl's; but soon accepted the place of steward in the family of the countess of Warwick. Here he continued till he married a daughter of Mr. Dudley, and was persuaded to engage in the project of making a settlement in Massachusetts. He was in March 1630 chosen assistant of the colony, which was about to be established, and arrived at Salem in the summer of the same year. He was at the first court, which was held at Charlestown on the twenty third of August. He was afterwards secretary and agent of Massachusetts, and commissioner of the united colonies. He was sent with Mr. Norton in 1662 to congratulate king Charles upon his restoration, and as agent of the colony to promote its interests. From 1673 to 1679 he was deputy governor. In this last year he succeeded Mr. Leveret as governor, and remained in this office till May 1686, when the charter was dissolved, and Mr. Joseph Dudley commenced his administration as president of New England. In May 1689, after the imprisonment of Andros, he was replaced in the office of governor, which station he held till the arrival of sir William Phips in May 1692 with a charter, which deprived the people of the right of electing their chief magistrate. He died at Salem March 27, 1697, aged ninety four years. He had been fifty years an assistant of the colony.

Governor Bradstreet, though he possessed no vigorous, nor splendid talents, yet by his integrity, prudence, moderation, and piety, acquired the confidence of all classes of people. When king Charles demanded a surrender of the charter, he was in favor of complying; and the event proved the correctness of his opinion. He thought it would be more prudent for the colonists to submit to a power, which they could not resist, than to have judgment given against the charter, and thus their privileges be entirely cut off. If his moderation in regard to religious affairs, particularly towards the anabaptists and the quakers, was not so conspicuous, it was not a fault peculiar to him. His first wife, the daughter of governor Thomas Dudley, was a woman of distinguished genius and learning, and author of a volume of poems.—*Mather's magnalia*, ii. 19, 20; *Hutchinson*, i. 18, 219, 323; ii. 13, 105; *Holmes' annals*, ii. 38; *Neal's New England*, i. 350; ii. 186; *Prince*, 201, 212; *Collections historical society*, i. 229; vi. 271, 288.

BRADSTREET (SIMON), minister of Charlestown, Massachusetts, was graduated at Harvard college in 1693, and was ordained, as successor of Mr. Morton, October 26, 1698. He received Mr. Abbot as his colleague in 1724. After a ministry of more than forty years, he died December 31, 1741, aged seventy two years.

He was a very learned man, of a strong mind, tenacious memory, and lively imagination. Lieutenant governor Taler introduced him to governor Burnet, who was himself a fine scholar, by saying, here is a man, who can whistle Greek ; and the governor afterwards spoke of him as one of the first literary characters and best preachers, whom he had met with in America. Mr. Bradstreet was subject to hypochondriacal complaints, which made him afraid to preach in the pulpit some years before he died. He delivered his sermons in the deacon's seat, without notes, and they were in general melancholy effusions upon the wretched state of mankind and the vanity of the world. He possessed such a catholic spirit, that some of the more zealous brethren accused him of arminianism ; but the only evidence of this was his fondness for Tillotson's sermons, and his being rather a practical, than a doctrinal preacher. He seldom appeared with a coat, but always wore a plaid gown, and was generally seen with a pipe in his mouth. One of his sons was minister of Marblehead. A latin epitaph, written by Mr. Bradstreet upon his predecessor, Mr. Morton, has been preserved by the Massachusetts historical society.—*Collections hist. society*, viii, 75.

BRADSTREET (SIMON), minister of Marblehead, Massachusetts, was the son of the preceding, and was graduated at Harvard college in 1728. He was ordained successor of Mr. Hoiyoke January 4, 1738. His death took place October 5, 1771, Mr. Isaac Story, who married his daughter, having been his colleague four or five months. He was an excellent scholar, a most worthy and pious christian, and faithful pastor ; laboring to bring his hearers to the love of God, the reception of the Savior, and the practice of holiness.—*Collections hist. soc.* viii. 75, 76.

BRADSTREET (JOHN), a major general in America appointed by the king of Great Britain, was in 1746 lieutenant governor of St. John's, Newfoundland. He was afterwards distinguished for his military services. It was thought of the highest importance in the year 1756 to keep open the communication with fort Oswego on lake Ontario. General Shirley accordingly enlisted forty companies of boat men, each consisting of fifty men, for transporting stores to the fort from Schenectady, and placed them under the command of Bradstreet, who was an active and vigilant officer, and inured to the hardships, to which that service exposed him. In the beginning of the spring of this year a small blockaded post with twenty five men, at the carrying place, was cut off. It became necessary to pass through the country with large squadrons

of boats, as the enemy infested the passage through the Onondago river. On his return from Oswego on the third of July 1756 colonel Bradstreet, who was apprehensive of being ambushed, ordered the several divisions to proceed as near each other as possible. He was at the head of about three hundred boat men in the first division, when at the distance of about nine miles from the fort the enemy rose from their ambuscade and attacked him. He instantly landed upon a small island and with but six men maintained his position till he was reinforced. A general engagement ensued, in which Bradstreet with great gallantry rushed upon a more numerous enemy, and entirely routed them, killing and wounding about two hundred men. His own loss was about thirty. He arrived at Schenectady on the eleventh of July. In the year 1758 he was entrusted with the command of three thousand men on an expedition against fort Frontenac, which was planned by himself. He embarked at Oswego on lake Ontario and on the evening of the twenty fifth of August landed within a mile of the fort. On the twenty seventh it was surrendered to him. Forty pieces of cannon and a vast quantity of provisions and merchandise, with one hundred and ten prisoners, fell into his hands. The fort and nine armed vessels and such stores, as could not be removed, were destroyed. In August 1764 he advanced with a considerable force toward the Indian country, and at Presque Isle compelled the Delawares, Shawanese, and other Indians to terms of peace. He was appointed major general in May 1772. After rendering important services to his country, he died at New York October 21, 1774.—*Wynne*, ii. 59—61, 86—88; *Annual register for 1764*, 181; *Holmes' annals*, ii. 229; *Marshall*, i. 437, 438; *Collections hist. soc.* vii. 150, 155.

BRAINERD (DAVID), an eminent preacher and missionary to the Indians, was born at Haddam, Connecticut, April 20, 1718. He lost both his parents, while but a youth. As his mind was early impressed by the truths of religion, he took delight in reading these books, which communicated religious instruction; he called upon the name of God in secret prayer; he studied the scriptures with great diligence; and he associated with several young persons for mutual encouragement and assistance in the paths of wisdom. But in all this he afterwards considered himself as self righteous, as completely destitute of true piety, as governed by the fear of future punishment and not by the love of God, as depending for salvation upon his good feelings and his strict life, without a perception of the necessity and the value of the mediation of Christ. At this time he would indeed acknowledge, that he deserved nothing for his best works, for the theory of salvation was familiar to him; but while he made the acknowledgment, he did not *feel* what it implied. He still secretly relied upon the warmth of his affections, upon his sincerity, upon some quality in himself as the ground of

acceptance with God, instead of relying upon the Lord Jesus, through whom alone there is access to the Father. At length he was brought under a deep sense of his sinfulness, and he perceived, that there was nothing good in him. This conviction was not a sudden perturbation of mind ; it was a permanent impression, made by the view of his own character, when compared with that holy law of God, which he was bound to obey. But the discovery was unwelcome and irritating. He could not readily abandon the hope, which rested upon his religious exercises. He was reluctant to admit, that the principle, whence all his actions proceeded, was entirely corrupt. He was opposed to the strictness of the divine law, which extended to the heart as well as to the life. He murmured against the doctrines, that faith was indispensably necessary to salvation, and that faith was completely the gift of God. He was irritated in not finding any way pointed out, which would lead him to the Savior, in not finding any means prescribed, by which an unrenowned man could of his own strength obtain that, which the highest angel could not give. He was unwilling to believe, that he was dead in trespasses and in sins. But these unpleasant truths were fastened upon his mind, and they could not be shaken off. It pleased God to disclose to him his true character and condition and to quell the tumult of his soul. He saw that his schemes to save himself were entirely vain, and must forever be ineffectual ; he perceived, that it was self interest, which had before led him to pray, and that he had never once prayed from any respect to the glory of God ; he felt, that he was lost. In this state of mind, while he was walking in a solitary place in the evening of July 12, 1739, meditating upon religious subjects, his mind was illuminated with completely new views of the divine perfections ; he perceived a glory in the character of God and in the way of salvation by the crucified Son of the Most High, which was never before discerned ; and he was led to depend upon Jesus Christ for righteousness, and to seek the glory of God as his principal object.

In September 1739 he was admitted a member of Yale college, but he was expelled in February 1742. The circumstances, which led to this expulsion, were these. There had been great attention to religion in the college, and Mr. Brainerd, whose feelings were naturally warm, and whose whole soul was interested in the progress of the gospel, was misled by an intemperate zeal, and was guilty of indiscretions, which at that time were not unfrequent. In a conversation with some of his associates he expressed his belief, that one of the tutors was destitute of religion. Being in part overheard, his associates were compelled by the rector to declare, respecting whom he was speaking ; and he was required to make a public confession in the hall. Brainerd thought, that it was unjust to extort from his friends what he had uttered in conversation, and that the punishment was too severe. As he refused to make

the confession, and as he had been guilty of going to a separate meeting after prohibition by the authority of college, he was expelled. The expulsion was perhaps necessary, as things existed ; but in the circumstances, which led to it, there appears a strong disposition to hunt up offences against the new lights, as those, who were attached to the preaching of Mr. Whitefield and Tennent, were then called. It was not so strange, that a young man should have been indiscreet, as that he should confess himself to have been so. Mr. Brainerd afterwards perceived, that he had been uncharitable and had done wrong, and with sincerity and humility he acknowledged his error and exhibited a truly christian spirit ; but he was never restored and never obtained his degree. Though he felt no resentment, and ever lamented his own conduct, yet he always considered himself as abused in the management of this affair.

In the spring of 1742 he went to Ripton to pursue the study of divinity under the care of the reverend Mr. Mills, and at the end of July was licensed to preach by the association of ministers, which met at Danbury, after they had made inquiries respecting his learning, and his acquaintance with experimental religion. Soon after he began his theological studies, he was very desirous of preaching the gospel to the heathen and frequently prayed for them. In November, after he was licensed, he was invited to go to New York, and was examined by the correspondents of the society for propagating christian knowledge, and was appointed by them a missionary to the Indians.

He arrived on the first of April 1743 at Kaunameek, an Indian village in the woods between Stockbridge, in the state of Massachusetts, and Albany, at the distance of about twenty miles from the former place and fifteen miles from Kinderhook. He now began his labors at the age of twenty five, and continued in this place about a year. At first he lived in a wigwam among the Indians ; but he afterward built himself a cabin, that he might be alone, when not employed in preaching and instructing the savages. He lodged upon a bundle of straw, and his food was principally boiled corn, hasty pudding, and samp. With a feeble body, and frequent illness, and great depression of mind, he was obliged to encounter many discouragements, and to submit to hardships, which would be almost insupportable by a much stronger constitution. But he persisted in his benevolent labors, animated by the hope, that he should prove the means of illuminating some darkened mind with the truth, as it is in Jesus. Besides his exertions, which had immediate reference to the instruction of the savages, he studied much, and employed much time in the delightful employment of communing in the wilderness with that merciful Being, who is present in all places, and who is the support and the joy of all christians. When the Indians at Kaunameek had agreed to remove to Stockbridge and place themselves under the instruction

of the reverend Mr. Sergeant, Mr. Brainerd left them and bent his attention towards the Delaware Indians.

He was ordained at Newark in New Jersey by a presbytery June 12, 1744, on which occasion the reverend Mr. Pemberton of New York preached a sermon. He soon afterwards went to the new field of his labors, near the forks of the Delaware in Pennsylvania, and continued there a year; in the course of which he made two visits to the Indians on Susquehannah river. He again built him a cabin for retirement, but here he had the happiness to find some white people, with whom he maintained family prayer. After the hardships of a year's continuance in this place with but little encouragement from the effect of his exertions, he visited the Indians at Crosweeksung, near Freehold in New Jersey. In this village he was favored with remarkable success. The Spirit of God seemed to bring home effectually to the hearts of the ignorant heathens the truths, which he delivered to them with affection and zeal. His Indian interpreter, who had been converted by his preaching, cooperated cheerfully in the good work. It was not uncommon for the whole congregation to be in tears, or to be crying out under a sense of sin. In less than a year Mr. Brainerd baptized seventy seven persons, of whom thirty eight were adults, that gave satisfactory evidence of having been renovated by the power of God; and he beheld with unspeakable pleasure between twenty and thirty of his converts seated round the table of the Lord. The Indians were at the time entirely reformed in their lives. They were very humble and devout, and united in christian affection. The sudden change, which was produced, was considered by Mr. Brainerd as the unquestionable effect of divine influence. How far this opinion was justified by the holy and spotless lives of his Indian converts is not known. It is possible, that but few of them were truly religious, and that the greater part were acted upon by the power of sympathy. But whatever may be the fact with regard to his real success, his persevering benevolence claims the highest commendation, and without doubt will be rewarded at that great day, when every man will reap according as he has sowed.

In the summer of 1746 Mr. Brainerd visited the Indians on the Susquehannah, and on his return in September found himself worn out by the hardships of his journey. His health was so much impaired, that he was able to preach but little more. Being advised in the spring of 1747 to travel in New England, he went as far as Boston, and returned in July to Northampton, where in the family of Jonathan Edwards he passed the remainder of his days. He gradually declined till October 9, 1747, when, after suffering inexpressible agony, he entered upon that rest, which remaineth for the faithful servants of God, in the thirtieth year of his age.

Mr. Brainerd was a man of vigorous powers of mind. While he was favored with a quick discernment and ready invention, with

a strong memory and natural eloquence, he also possessed in an uncommon degree the penetration, the closeness and force of thought, and the soundness of judgment, which distinguish the man of talents from him, who subsists entirely upon the learning of others. His knowledge was extensive, and he added to his other attainments an intimate acquaintance with human nature, gained not only by observing others, but by carefully noticing the operations of his own mind. As he was of a sociable disposition, and could adapt himself with great ease to the different capacities, tempers, and circumstances of men, he was remarkably fitted to communicate instruction. He was very free, and entertaining, and useful in his ordinary discourse ; and he was also an able disputant. As a preacher he was perspicuous and instructive, forcible, close, and pathetic. He abhorred an affected boisterousness in the pulpit, and yet he could not tolerate a cold delivery, when the subject of discourse was such, as should warm the heart, and produce an earnestness of manner.

His knowledge of theology was uncommonly extensive and accurate. President Edwards, whose opinion of Mr. Brainerd was founded upon an intimate acquaintance with him, says, that " he never knew his equal, of his age and standing, for clear, accurate notions of the nature and essence of true religion, and its distinctions from its various false appearances." Mr. Brainerd had no charity for the religion of those, who indulging the hope, that they were interested in the divine mercy, settled down in a state of security and negligence. He believed, that the good man would be continually making progress towards perfection, and that conversion was not merely a great change in the views of the mind and the affections of the heart, produced by the Spirit of God ; but that it was the beginning of a course of holiness, which through the divine agency would be pursued through life. From the ardor, with which he engaged in missionary labors, some may be led to conclude, that his mind was open to the influence of fanaticism. During his residence at college, his spirit was indeed somewhat tinged with the zeal of bitterness ; but it was not long before he was restored to true benevolence and the pure love of the truth. From this time he detested enthusiasm in all its forms. He reprobated all dependence upon impulses, or impressions on the imagination, or the sudden suggestion of texts of scripture. He withstood every doctrine, which seemed to verge towards antinomianism, particularly the sentiments of those, who thought that faith consists in believing, that Christ died for them in particular, and who founded their love of God, not upon the excellence of his character, but upon the previous impression, that they were the objects of his favor, and should assuredly be saved. He rebuffed the pride and presumption of laymen, who thrust themselves forth as public teachers and decried human learning and a learned ministry ; he detested

the spirit, which generally influenced the separatists through the country ; and he was entirely opposed to that religion, which was fond of noise and show, and delighted to publish its experiences and privileges. Very different from the above was the religion, which Mr. Brainerd approved, and which he displayed in his own life. In his character were combined the most ardent and pure love to God and the most unaffected benevolence to man, an alienation from the vain and perishable pursuits of the world, the most humbling and constant sense of his own iniquity, which was a greater burden to him than all his afflictions, great brokenness of heart before God for the coldness of his love and the imperfection of his christian virtues, the most earnest breathings of soul after holiness, real delight in the gospel of Jesus Christ, sweet complacence in all his disciples, incessant desires and importunate prayers that men might be brought to the knowledge and the obedience of the truth, and that thus God might be glorified and the kingdom of Christ advanced, great resignation to the will of his heavenly Father, an entire distrust of his own heart and a universal dependence upon God, the absolute renunciation of every thing for his Redeemer, the most clear and abiding views of the things of the eternal world, a continual warfare against sin, and the most unwearied exertion of all his powers in the service and in obedience to the commands of the Most High. He believed that the essence of true religion consists in the conformity of the soul to God, in acting above all selfish views for his glory, desiring to please and honor him in all things, and that from a view of his excellency, and worthiness in himself to be loved, adored, and obeyed by all intelligent creatures. When this divine temper was wrought in the soul by the special influences of the Holy Spirit, discovering the glory of God in the face of Jesus Christ, he believed, that the Author of all good could not but delight in his own image, and would most certainly complete his own work, which he had begun in the human heart.

The religion of Mr. Brainerd did not consist in speculation ; but he carried his own principles into practice. Resisting the solicitations of selfishness, he consecrated his powers to the high and benevolent objects, enjoined in the scriptures. It was his whole aim to promote in the most effectual manner the glory of his Redeemer. After the termination of a year's fruitless mission at Kaunameek, where he had suffered the greatest hardships, he was invited to become the minister of East Hampton, one of the best parishes on Long Island ; but though he was not insensible to the pleasures of a quiet and fixed abode, among christian friends, in the midst of abundance ; yet, without the desire of fame, he preferred the dangers and sufferings of a new mission among savages. He loved his Savior, and wished to make known his precious name among the heathen.

In his last illness and during the approaches of death Mr. Brain-

erd was remarkably resigned and composed. He spoke of that willingness to die, which originates in the desire of escaping pain, and in the hope of obtaining pleasure or distinction in heaven, as very ignoble. The heaven, which he seemed to anticipate, consisted in the love and the service of God. "It is impossible," said he, "for any rational creature to be happy without acting all for God. I long to be in heaven, praising and glorifying him with the holy angels.—There is nothing in the world worth living for, but doing good and finishing God's work ; doing the work, which Christ did. I see nothing else in the world, that can yield any satisfaction, besides living to God, pleasing him, and doing his whole will. My greatest comfort and joy has been to do something for promoting the interests of religion, and for the salvation of the souls of particular persons." When he was about to be separated forever from the earth, his desires seemed to be as eager as ever for the progress of the gospel. He spoke much of the prosperity of Zion, of the infinite importance of the work, which was committed to the ministers of Jesus Christ, and of the necessity, which was imposed upon them, to be constant and earnest in prayer to God for the success of their exertions. A little while before his death he said to Mr. Edwards, "my thoughts have been much employed on the old, dear theme, the prosperity of God's church on earth. As I waked out of sleep, I was led to cry for the pouring out of God's Spirit, and the advancement of Christ's kingdom, which the dear Redeemer did and suffered so much for ; it is this especially, which makes me long for it." He felt at this time a peculiar concern for his own congregation of christian Indians. Eternity was before him with all its tremendous interests. "'Tis sweet to me," said he, "to think of eternity. But Oh, what shall I say to the eternity of the wicked ! I cannot mention it, nor think of it. The thought is too dreadful !" In answer to the inquiry, how he did, he said, "I am almost in eternity ; I long to be there. My work is done. I have done with all my friends. All the world is now nothing to me. Oh, to be in heaven, to praise and glorify God with his holy angels !" At length, after the trial of his patience by the most excruciating sufferings, his spirit was released from its tabernacle of day, and entered those mansions, which the Lord Jesus hath prepared for all his faithful disciples.

The exertions of Mr. Brainerd in the christian cause were of short continuance, but they were intense, and incessant, and effectual. One must be either a very good or a very bad man, who can read his life without blushing for himself. If ardent piety and enlarged benevolence, if the supreme love of God and the inextinguishable desire of promoting his glory in the salvation of immortal souls, if persevering resolution in the midst of the most pressing discouragements, if cheerful self denial and unremitted labor, if humility and zeal for godliness, united with conspicuous

talents, render a man worthy of remembrance ; the name of Brainerd will not soon be forgotten.

He published a narrative of his labors at Kaunameek, annexed to Mr. Pemberton's sermon at his ordination ; and his journal, or an account of the rise and progress of a remarkable work of grace amongst a number of Indians in New Jersey and Pennsylvania, with some general remarks, 1746. This work, which is very interesting, and which displays the piety and talents of the author, was published by the commissioners of the society in Scotland, with a preface by them, and an attestation by the reverend William Tennent and the reverend Mr. Mc'Knight. His life, written by president Edwards, is compiled chiefly from his own diary. Annexed to it are some of his letters and other writings. It is a book, which is well calculated to enkindle a flame of benevolence and piety in the breast.—*Brainerd's life ; his journal ; Edwards' funeral sermon ; Middleton's biographia evangelica*, iv. 262—264 ; *Assembly's missionary magazine*, ii. 449—452.

BRANDT colonel, a famous Indian chief, was educated under the care of the reverend Dr. Wheelock, first president of Dartmouth college. In the war of the American revolution he attached himself to the British cause. In 1778 he, with colonel John Butler, headed a party of one thousand one hundred men, nine hundred of whom were Indians, and broke up the settlements on the Susquehannah. Wyoming, on the eastern branch of that river, was destroyed with circumstances of horrid treachery and cruelty. Near two hundred of the whites were killed in one engagement. In July 1779 he attacked the Minisink settlement in New York, and did much mischief. After the war he resided in upper Canada. He was a half blooded Indian, chief of the Mohawk tribe, cruel and ferocious. It is said, that he was once under the necessity of killing one of his sons in order to preserve his own life. He died in upper Canada in the year 1807.

He translated into the Mohawk language the gospel of St. Mark and the liturgy of the English church. This translation was published for the benefit of the Indians. John Norton, chief of the six nations, has translated also into the Mohawk language the gospel of John, and intends to proceed with Matthew and Luke.—*Holmes' annals*, ii. 422 ; *Panoplist*, iii. 323, 324.

BRATTLE (THOMAS), a respectable merchant of Boston, was graduated at Harvard college in 1676 and was afterwards treasurer of that institution. He was a principal founder of the church in Brattle street, of which the reverend Dr. Colman was the first minister. His death took place May 18, 1713, in the fifty sixth year of his age. He was the brother of the reverend William Brattle. Several of his communications on astronomical subjects were published in the philosophical transactions.—*Holmes' annals*, ii. 78 ; *Colman's life*, 42.

BRATTLE (WILLIAM), minister of Cambridge, Massachusetts, was born in Boston about the year 1672, and was graduated at Harvard college in 1680. He was afterwards for several years a tutor and a fellow of that seminary. He exerted himself to form his pupils to virtue and the fear of God, punishing vice with the authority of a master, and cherishing every virtuous disposition with parental goodness. When the small pox prevailed in the college, he was not driven away in terror; but with benevolent courage remained at his post, and visited the sick, both that he might administer to them relief, and might impress upon them those truths, which were necessary to their salvation. As he had never experienced the disease, he now took it in the natural way; for the practice of inoculation had not been introduced into America. But the course of the disorder was mild and he was soon restored to his usual health.

He was ordained pastor of the church in Cambridge, as successor of the reverend Mr. Gookin, November 25, 1696, and after a useful ministry of twenty years died February 15, 1717, in the fifty fifth year of his age. He was succeeded by the reverend Dr. Appleton. His funeral was attended on the twentieth of February, a day memorable for the great snow, which then commenced, and which detained for several days at Cambridge the magistrates and ministers, who were assembled on the occasion. The snow was six feet deep in some parts of the streets of Boston.

Mr. Brattle was a very religious, good man, an able divine, and an excellent scholar. Such was his reputation for science, that he was elected a fellow of the royal society. He was polite and affable, compassionate and charitable. Having a large estate, he distributed of his abundance with a liberal hand; but his charities were secret and silent. His pacific spirit and his moderation were so conspicuous, as to secure to him the respect of all denominations. So remarkable was his patience under injuries, and such a use did he make of the troubles of life, that he was heard to observe, that he knew not how he could have spared any of his trials. Uniting courage with his humility, he was neither bribed by the favor, nor overawed by the displeasure of any man. He was a man of great learning and abilities, and at once a philosopher and a divine. But he placed neither learning nor religion in unprofitable speculations, but in such solid and substantial truth, as improves the mind and is beneficial to the world. The promotion of religion, learning, virtue, and peace every where within his reach was the great object, in which he was constantly employed. As he possessed great penetration and a sound judgment, his counsel was often sought and highly respected. Such was his regard to the interests of literature, that he bequeathed to Harvard college two hundred and fifty pounds, besides a much greater sum in other charitable and pious legacies. With regard to his manner of preaching, Dr. Colman,

comparing him and the reverend Mr. Pemberton, who died about the same time, observes ; " they performed the public exercises in the house of God with a great deal of solemnity, though in a manner somewhat different ; for Mr. Brattle was all calm, and soft, and melting ; but Mr. Pemberton was all flame, and zeal, and earnestness." The death of this good man, after a languishing disease, was peaceful and serene.

He published a system of logic, entitled, " *compendium logicæ secundum principia D. Renati Cartesii plerumque efformatum et catechisticè propositum.*" It was held in high estimation, and long recited at Harvard college. An edition of it was published in the year 1758.—*Holmes' hist. Cambridge ; Collections hist. soc.* vii. 32, 55—59 ; x. 168 ; *Holmes' annals*, ii. 94 ; *Boston news letter*, No. 671.

BRATTLE (WILLIAM), a man of extraordinary talents and character, was the son of the reverend William Brattle, and was graduated at Harvard college in 1722. He was a representative of Cambridge in the general court, and was long a member of the council. He studied theology and preached with acceptance. His eminence as a lawyer drew around him an abundance of clients. As a physician his practice was extensive and celebrated. He was also a military man, and obtained the appointment of major general of the militia. While he secured the favor of the governor of the state, he also ingratiated himself with the people. In his conduct there were many eccentricities. At the commencement of the American revolution an unhappy sympathy in the plans of general Gage induced him to retire into Boston, from which place he accompanied the troops to Halifax, where he died in October 1776. His son, the late Thomas Brattle, esquire, of Cambridge, died Feb. 7, 1801.—*Collections hist. soc.* vii. 58.

BREARLEY (DAVID), chief justice of the state of New Jersey, was graduated at Princeton college in 1781. He was a member of the convention in 1787 for framing the constitution of the United States, and his name is affixed to that charter of our liberties. In 1789 he was appointed by Washington a judge of the federal court for the district of New Jersey. His death took place in August 1790 at his seat near Trenton. Robert Morris was appointed to succeed him as district judge.

BRECK (ROBERT), minister of Marlborough, Massachusetts, was born in Dorchester in 1682, and was graduated at Harvard college in 1700. He was ordained October 25, 1704. After a ministry of twenty six years, he departed this life January 6, 1731, in the forty ninth year of his age. He was eminent for his acquaintance with the Hebrew language. He published an election sermon, 1728 ; the danger of falling away, after a profession made, 1728 ; and a sermon on a sacramental occasion, 1728.—*Collections hist orical society*, ix. 184 ; x. 170.

BRECK (ROBERT), minister of Springfield, Massachusetts, was the son of the reverend Mr. Breck of Marlborough, and was graduated at Harvard college in 1730. He was ordained January 27, 1736. After a ministry of forty eight years he died April 23, 1784, in the seventy first year of his age.

His superior intellectual powers were enlarged by an extensive acquaintance with men and books. He accustomed himself to a close manner of thinking and reasoning. By diligent application he acquired a rich fund of the most useful knowledge. His disposition was remarkably cheerful and pleasant, and his conversation was entertaining and instructive, sometimes enlivened by humor, but always consistent with the sobriety of the christian and the dignity of the minister. He was easy of access, hospitable, compassionate and benevolent. His sense of human weakness and depravity led him to admire the gracious provision of the gospel, and he delighted to dwell upon it in his public discourses.

His religious sentiments he formed on a careful examination of the scriptures. Steady to his own principles, he was yet candid towards those, who differed from him. In his last illness he spoke in the humblest terms of himself, but professed an entire reliance on divine mercy through the Mediator, and he resigned himself to death with the dignity of a christian. He published a century sermon, preached at Springfield, which contains an historical account of the town.—*Lathrop's funeral sermon.*

BRECKENRIDGE (JOHN), attorney general of the United States, died at Lexington, Kentucky, December 14, 1806. He was elected a member of the senate in the place of Mr. Humphrey Marshall, and took his seat in 1801. In January 1802 he submitted in the senate a resolution to repeal an act of the preceding session respecting the judiciary establishment of the United States, by which sixteen new circuit judges had been created. It was this resolution, which called forth the most astonishing powers of argument and eloquence. In 1803 Mr. Breckenridge distinguished himself by supporting resolutions in relation to Spanish affairs of a milder complexion, than those advocated by Mr. Ross. After the resignation of Mr. Lincoln of Massachusetts, he was appointed attorney general in his place.

BREWSTER (WILLIAM), one of the first settlers of Plymouth colony, and a ruling elder of the church, was born in England in the year 1560, and was educated at the university of Cambridge, where his mind was impressed by religious truth, and he was renewed by the Spirit of God. After completing his education, he entered into the service of William Davison, ambassador of queen Elizabeth in Holland. This gentleman, who was friendly to religion, possessed the highest regard for Mr. Brewster, and reposed in him the utmost confidence. He esteemed him as a son. Mr. Brewster in return proved himself not unworthy of the friendship.

which he had experienced ; for when Davison, who had been appointed secretary of state, incurred the affected displeasure of the queen for drawing, in compliance with her orders, the warrant for the execution of Mary, he did not forsake his patron. He remained with him, and gave him what assistance it was in his power to afford, under the troubles, with which it was the policy of Elizabeth to overwhelm the innocent secretary in the year 1587. When he could no longer serve him, he retired to the north of England, among his old friends.

His attention was now chiefly occupied by the interests of religion. His life was exemplary, and it seemed to be his great object to promote the highest good of those around him. He endeavored to excite their zeal for holiness, and to encourage them in the practice of the christian virtues. As he possessed considerable property, he readily and abundantly contributed towards the support of the gospel. He exerted himself to procure faithful preachers for the parishes in the neighborhood. By degrees he became disgusted with the impositions of the prelatical party, and their severity towards men of a moderate and peaceable disposition. As he discovered much corruption in the constitution, forms, ceremonies, and discipline of the established church, he thought it his duty to withdraw from its communion, and to establish with others a separate society. This new church, under the pastoral care of the aged Mr. Clifton and Mr. Robinson, met on the Lord's days at Mr. Brewster's house, where they were entertained at his expense, as long as they could assemble without interruption. When at length the resentment of the hierarchy obliged them to seek refuge in a foreign country, he was the most forward to assist in the removal. He was seized with Mr. Bradford in the attempt to go over to Holland in 1607, and was imprisoned at Boston, in Lincolnshire. He was the greatest sufferer of the company, because he had the most property. Having with much difficulty and expense obtained his liberty, he first assisted the poor of the society in their embarkation, and then followed them to Holland.

He had a large family and numerous dependents ; and his estate was exhausted. As his education had not fitted him for mechanical or mercantile employments, he was now pressed with hardships. In this exigency he found a resource in his learning and abilities. He opened a school at Leyden for instructing the youth of the city and of the university in the English tongue ; and being familiar with the Latin, with which they were also acquainted, he found no impediment from the want of a language common to both. By means of a grammar, which he formed himself, he soon assisted them to a correct knowledge of the English. By the help of some friends he also set up a printing press, and published several books against the hierarchy, which could not obtain a license for publication in England.

Such was his reputation in the church at Leyden, that he was chosen a ruling elder, and he accompanied the members of it, who came to New England in 1620. He suffered with them all the hardships, attending the settlement in their wilderness. He partook with them of labor, hunger, and watching; and his bible and his sword were equally familiar to him. As the church at Plymouth was for several years destitute of a minister, Mr. Brewster, who was venerable for his character and years, frequently officiated as a preacher, though he could never be persuaded to administer the sacraments. According to the principles of the church, the ruling elder, in the absence of the teaching elder or pastor, was permitted to dispense the word. No regular minister was procured before the year 1629, when Mr. Ralph Smith was settled. Previously to this period, the principal care of the church rested upon Mr. Brewster, who preached twice every Lord's day; and afterwards he occasionally exercised for the good of the church his talents in teaching. He died in the peace and hope of the christian April 16, 1644, in the eighty fourth year of his age.

Through his whole life he was remarkably temperate. He drank nothing but water, until within the last five or six years. During the famine, which was experienced in the colony, he was resigned and cheerful. When nothing but oysters and clams were set on his table, he would give thanks with his family, that they were permitted "to suck of the abundance of the seas, and of the treasures hid in the sand." He was social and pleasant in conversation, of a humble and modest spirit, yet when occasion required, courageous in administering reproof, though with such tenderness, as usually to give no offence. He was conspicuous for his compassion towards the distressed; and if they were suffering for conscience sake, he judged them, of all others, most deserving of pity and relief. He had a peculiar abhorrence of pride. In the government of the church he was careful to preserve order and the purity of doctrine and communion and to suppress contention. He was eminent for piety. In his public prayers he was full and comprehensive, making confession of sin with deep humility, and supplicating with fervor the divine mercy through the merits of Jesus Christ. Yet he avoided a tedious prolixity, lest he should damp the spirit of devotion. In his discourses he was clear and distinguishing, as well as pathetic; and it pleased God to give him uncommon success, so that many were converted by his ministry. At his death he left what was called an excellent library. It was valued at forty three pounds in silver, and a catalogue of the books is preserved in the colony records.

The church at Plymouth, of which Mr. Brewster was ruling elder, was peculiar for the liberty of "prophesying," or preaching, which was allowed even to such private members, as were "gifted." When governor Winthrop visited Plymouth in 1632, in the

afternoon's exercise of the Lord's day a question, according to custom, was propounded, upon which a number of the congregation expressed their opinions, and the governor of Massachusetts, being requested, "spoke to it" with the rest. "The preachments of the gifted brethren," says Dr. Mather, "produced those discouragements to the ministers, that almost all left the colony, apprehending themselves driven away by the neglect and contempt, with which the people on this occasion treated them." This church admitted none to its communion without either a written or oral declaration of their faith and religious experiences. The scriptures were not read in public, nor was the psalm before singing till in compassion to a brother, who could not read, one of the elders or deacons was permitted to read it line by line, after it had been previously expounded by the minister. No children were baptized, unless one of the parents was in full communion, and baptized children were considered as subjects of ecclesiastical discipline. While in Holland the Lord's supper was administered every sabbath; but it was omitted in America till a minister was obtained, and then it was administered only once in a month.—*Belknap's Amer. biog.* ii. 252—266; *Collect. hist. soc.* iv. 108, 113—117; *Morton*, 153; *Neal's New England*, i. 231; *Winthrop*, 44; *Magnalia*, i. 14; *Prince*, 89.

BRIANT (SOLOMON), minister of the church at Marshpee in Barnstable, Massachusetts, was ordained not long after the resignation of Mr. Bourne in 1742. He was an Indian, and he preached to his brethren in the Indian dialect. He was a sensible man and good minister. After his death, which took place May 8, 1775, when he was about eighty years of age, he was succeeded by the reverend Mr. Hawley.—*Collections hist. society*, iii, 191.

BRIDGE (THOMAS), minister of the first church in Boston, was graduated at Harvard college in 1675, and was ordained colleague with the reverend Mr. Wadsworth May 10, 1705. He died suddenly of an apoplexy September 26, 1715, aged fifty eight years. He was eminent for his christian virtues. While he was upright in his dealings, and incapable of fraud and deceit, he was also meek and mild; his heart was kind; and he was humble and devout. He was habitually serious. Though his talents were not conspicuous, yet his thoughts were always expressed in suitable and manly language. In prayer he was eminent. His intimate acquaintance with the scriptures, and the devotional frame of his mind rendered his supplications to the throne of grace very solemn and interesting. While he was himself exceedingly desirous of doing good, free from every particle of envy, he sincerely rejoiced in the usefulness and respectability of others. He was not desirous of honor, and so humble was the opinion, which he had formed of himself, that the expression of his humility sometimes put to the blush those, who were younger and more desirous of distinction. He was diligent

in study, but his bible was his library. To this book he devoted his attention, and he became well acquainted with its important truths. Such was his moderation, so greatly was he desirous of peace, that it was thought he was sometimes silent when he ought to have spoken, and that he yielded too much to others.

He published an artillery election sermon, 1705, and a sermon on choosing good town officers, 1710.—*Colman's funeral sermon; Collections historical society*, iii. 257.

BRIGHT (FRANCIS), first minister in Charlestown, Massachusetts, was a pupil of the famous Mr. Davenport. He arrived at Naumkeag, or Salem, in June 1629, in company with Mr. Skelton and Mr. Higginson. Disagreeing in judgment with his two brethren, he removed to Charlestown. After tarrying here a little more than a year and finding, that the people were disposed to carry the reformation to a greater length, than he thought was necessary, he returned to England in 1630. He was succeeded by Mr. Wilson.—*Morse and Parish's N. England*, 74; *Morton*, 82; *Prince*, 184, 188.

BRIMSMEAD (WILLIAM), first minister of Marlborough, Massachusetts, was educated at Harvard college, but never received a degree. He with others of his class, being displeased with a vote of the corporation, requiring the students to reside four years at Cambridge instead of three, left the institution in 1647. He was first employed as a preacher at Plymouth, and afterwards went to Marlborough, where he preached so early as September 20, 1660, though he was not ordained till October 3, 1666. He died July 3, 1701, and was succeeded by the reverend Mr. Breck. He was never married. He is represented as a well accomplished servant of Christ. Tradition says, that he uniformly refused baptism to children, who were born on the sabbath. He published the election sermon, 1681.—*Collections hist. society*, iv. 47, 122; ix. 179; x. 89.

BROCK (JOHN), minister of Reading, Massachusetts, was born in England in 1620, and was distinguished for early piety. He came to this country about the year 1637. He was graduated at Harvard college in 1646, and after residing there two years longer, engaged in preaching the gospel, first at Rowley, and then at the isle of Shoals. He continued at this last place till 1662, when he removed to Reading, as successor of the reverend Mr. Hough, though he was not ordained before November 13, 1668. Here he ministered in holy things till his death June 18, 1688, in the sixty eighth year of his age. He was succeeded by the reverend Mr. Pierpont.

Mr. Brock was an eminent christian, and a laborious, faithful minister, preaching not only on the sabbath, but frequently on other days. He established lectures for young persons, and for the members of the church. He often made pastoral visits, and they were

rendered very useful by his happy talents in conversation. He was so remarkable for holiness and devotion, that it was said of him by the celebrated Mr. Mitchel, "he dwells as near heaven, as any man upon earth." He was full of faith and of the Holy Ghost. Several remarkable stories are related of the efficacy of his prayers, in which he frequently had a particular faith, or an assurance of being heard. When he lived at the isle of Shoals, he persuaded the people to enter into an agreement to spend one day in every month, besides the sabbaths, in the worship of the Lord Jesus Christ. On one of these days the fishermen, who composed his society, desired him to put off the meeting, as the roughness of the weather had for a number of days prevented them from attending to their usual employment. He endeavored in vain to convince them of the impropriety of their request. As most of them were determined to seize the opportunity for making up their lost time, and were more interested in their worldly than in their spiritual concerns, he addressed them thus; "if you are resolved to neglect your duty to God, and will go away, I say unto you, catch fish if you can; but as for you, who will tarry and worship the Lord Jesus Christ, I will pray unto him for you, that you may catch fish till you are weary." Of thirty five men only five remained with the minister. The thirty, who went from the meeting, with all their skill caught through the whole day but four fishes; while the five, who attended divine service, afterwards went out and caught five hundred. From this time the fishermen readily attended all the meetings, which Mr. Brock appointed.

A poor man, who had been very useful with his boat in carrying persons, who attended public worship, over a river, lost his boat in a storm, and lamented his loss to his minister. Mr. Brock said to him, "go home, honest man, I will mention the matter to the Lord; you will have your boat again tomorrow." The next day, in answer to earnest prayer, the poor man recovered his boat, which was brought up from the bottom by the anchor of a vessel, cast upon it without design. A number of such remarkable correspondences between the events of providence and the prayers of Mr. Brock caused Mr. John Allen of Dedham to say of him, "I scarce ever knew any man so familiar with the great God, as his dear servant Brock."—*Mather's magnalia*, iv. 141—143; *Collect. hist. society*, vii. 251—254; *Stone's funeral sermon on Prentiss*; *Fitch's sermon at the ordination of Tucke*.

BROMFIELD (EDWARD), an eminent merchant in Boston, was born in November 1695. His mother was the eldest daughter of the reverend Mr. Danforth of Roxbury. By means of her instructions and the instructions of his grandmother, a daughter of the reverend Mr. Wilson of Boston, his mind in early life was deeply impressed by religious truth. His whole life was conscientious, upright, and holy. He filled several important trusts, and with incorruptible integrity sought the public good. He was a rep-

representative of his native town in the general court from the year 1739 to 1743; and he would have been continued, as colleague with his brother in law, the honorable Thomas Cushing, but he preferred the humbler station of overseer of the poor, in which office he remained twenty one years successively. He died April 10, 1756, in the sixty first year of his age. He was eminent for his christian virtues. In his intercourse with others he was open, friendly, pleasant, and remarkable for candor. Attached to the ancient principles of New England, he loved the most zealous and awakening ministers; he worshipped the Most High in his family; he partook of the supper of his Lord and Master with the humblest reverence and the most ardent gratitude and love. In his last sickness so deep was the sense of his unworthiness and guilt, that he enjoyed little composure till just before his death, when his apprehensions were in a great measure removed. In his most desponding moments he ever justified the ways of God.—*Prince's funeral sermon; Boston gazette, April 19, 1756.*

BROMFIELD (EDWARD), a young man of uncommon genius, was the son of the preceding, and was born in Boston in 1723. He was graduated at Harvard college in 1742. He lived but a short time to display his virtues and his talents, for he died August 18, 1746, aged twenty three years. From his childhood he was very amiable and modest. As he grew up, the powers of his mind were unfolded, and he discovered remarkable ingenuity and penetration, which were strengthened and increased, as he became acquainted with mathematical science. His genius first appeared in the use of the pen, by which with admirable exactness he sketched the objects of nature. He made himself so familiar with Weston's short hand, that he was able to take down every word of the professor's lectures at the college, and the sermons, which were delivered from the pulpit. He was skilful in projecting maps. As he was well skilled in music, he for exercise and recreation made with his own hands an excellent organ, with two rows of keys and several hundred pipes. The workmanship exceeded any thing of the kind, which had been imported from England. He took peculiar pleasure in pursuits, which related to natural philosophy, for he wished to behold the wisdom of God in his works. He made great improvement in the microscopes, which were then used, most accurately grinding the finest glasses, and multiplying to an astonishing degree the powers of optical instruments. He met with no mechanism, which he did not readily improve. But these were only the amusements of Mr. Bromfield. He was engaged in the pursuit of higher and more interesting objects, than those, which had reference only to this earth and could occupy the mind but a few days. Though from childhood he possessed the virtues, which endeared him to his acquaintance; yet it was not before he reached the age of seventeen, that he was converted by the influence of the

divine Spirit from his natural state of selfishness and iniquity to the supreme love of his Maker. From this period the truths of revelation claimed his intense study, and it was his constant aim to conform his life to the requisitions of the gospel. Nothing interested him so much, as the character of Jesus Christ and the wonders of redemption, which he hoped would excite his admiration in the future world, and constitute his everlasting blessedness. He left behind him a number of manuscripts, which contained his pious meditations, and marked his progress towards perfection. Though his body was feeble, his soul was indefatigable. In his eyes there was an expression of intellect, which could not be mistaken. Had his life been spared, his name might have been an honor to his country, and philosophy might have been dignified by a connexion with genuine religion.—*Prince's account of Bromfield; Panoplist, ii. 193—197.*

BROOKS (ELEAZAR), a brigadier general in the late war, was born in Concord, Massachusetts, in 1726. Without the advantages of education he acquired a valuable fund of knowledge. It was his practice in early life to read the most approved books, and then to converse with the most intelligent men respecting them. In 1774 he was chosen a representative to the general court and continued twenty seven years in public life, being successively a representative, a member of the senate, and of the council. He took a decided part in the American revolution. At the head of a regiment he was engaged in the battle at White Plains in 1776, and in the second action near Stillwater October 7, 1777, and distinguished himself by his cool, determined bravery. From the year 1801 he secluded himself in the tranquil scenes of domestic life. He died at Lincoln, Massachusetts, November 9, 1806, aged eighty years.

General Brooks possessed an uncommonly strong and penetrating mind, and his judgment as a statesman was treated with respect. He was diligent and industrious, slow in concerting, but expeditious in performing his plans. He was a firm believer in the doctrines of christianity and in his advanced years accepted the office of deacon in the church at Lincoln. This office he ranked above all others, which he had sustained in life.—*Stearns' funeral sermon; Columbian centinel, November 22, 1806; Marshall, iii. 284.*

BROWN (NICHOLAS), an eminent merchant of Rhode Island, died at Providence May 29, 1791, in the sixty second year his age. From early youth his attention had been directed to mercantile pursuits, and by the divine blessing upon his diligence and uprightness he acquired a very ample fortune. But although he was rich he did not make an idol of his wealth. His heart was liberal, and he listened to every call of humanity or science. The interests of government, of learning, of religion were dear to him. He loved his country, and rejoiced in her freedom. The public buildings in

Providence, sacred to religion and science, are monuments of his liberality. He was an early and constant patron of the college. In his religious principles he was a baptist, and he was a lover of good men of all denominations. He was not ashamed of the gospel, nor of the poorest of the true disciples of the Redeemer. His general knowledge and the fruitfulness of his invention furnished him with inexhaustible funds of entertaining conversation.—*Stillman's funeral sermon*; *Providence gazette*.

BROWN (ANDREW), editor of the Philadelphia gazette, was born in Ireland about the year 1744. He came to America in 1773 as a soldier in a British regiment; but he quitted the service and settled in Massachusetts. He engaged in the American cause at the commencement of the war, and displayed great courage in the battles of Lexington and Bunker's hill. He was also a useful officer in the northern army under general Gates. At the close of the war he established an academy for young ladies in Lancaster, Pennsylvania, on a very liberal and extensive plan. He afterwards removed to Philadelphia, where he pursued the same object; but as his employment did not well accord with a very irritable temper, he relinquished it. He now established the Federal gazette, the first number of which was published October 1, 1788. The present government of the United States had not then commenced, and his paper was the channel, through which some of the most intelligent friends of the constitution addressed the public. He pursued his task with indefatigable industry; but difficulties pressed upon him, and he seemed to have little prospect of deriving much pecuniary advantage from his paper, before the city was visited with the yellow fever in 1793. As he remained in Philadelphia during the ravages of the pestilence, and continued his gazette, when the other daily papers were suspended, he derived from this circumstance an increase of patronage, which at length rewarded his labors. His exertions were not relaxed through his success; but, changing the name of his paper to that of the Philadelphia gazette, and resolving, that it should not be devoted exclusively to any political sect, but should be open to discussions from every side, he made it a correct vehicle of important intelligence. The profits of his establishment were now great, and he was in the midst of prosperity, when it pleased God to overwhelm him with ruin. His house took fire by means of his office, which was in one part of it, January 27, 1797, and in an unsuccessful attempt to rescue his family from the flames, he was so much burned that he survived but a few days. His wife and three children were the next day committed to a common grave, and the next Saturday, February 4, 1797, his spirit followed them into another world. The only survivor of the family was a son, born in Ireland of a former wife, who became one of the proprietors of the gazette, after the death of his father.—*Hardie's biographical dictionary*; *Monthly magazine for 1797*, 71, 72.

BROWN (Moses), a brave officer in the navy of the United States, died in December 1803, aged sixty two years. During the last forty eight years of his life he followed the profession of a mariner. In the revolutionary war his reputation gained him the command of several of the largest private armed ships from New England. In these stations he was zealous, brave, and successful. He was engaged in several severe battles with the enemy, and distinguished himself particularly in one with a ship of superior force. When the small American navy was establishing a number of years after the war, the merchants of Newburyport built a ship by subscription for the government, and obtained the command of her for captain Brown. His advanced age had not impaired his skill, nor deprived him of his zeal and activity. While he commanded the Merrimac he was as enterprising and successful as formerly. When the reduction of the navy took place, he was dismissed from office; but his finances did not allow him to retire from business, and he followed till his death his accustomed avocation.—*New England repository*, Jan. 14, 1804.

BROWNE (ARTHUR), an episcopal clergyman at Portsmouth, New Hampshire, was a native of Drogheda in Ireland, and was the son of the reverend John Browne. He was educated at Trinity college in Dublin, and received the degree of master of arts July 29, 1729. Being ordained by the bishop of London for a society in Providence, Rhode Island, he went to that place, and remained there till the year 1736, when he removed to Portsmouth. He was the first incumbent of the church, which was consecrated in 1734, and is now called saint John's church. He received a salary as missionary from the society for propagating the gospel in foreign parts, and continued in this station till his death in 1773, having just entered the seventy fourth year of his age. He is represented as having been conspicuous for a benevolent disposition, good oratory, and excellent preaching. His son, Marmaduke Browne, was born in Providence, and after being educated at Trinity college, Dublin, and ordained by the bishop of London, settled at Newport, Rhode Island, where he died about the year 1771.

Mr. Browne of Portsmouth published a sermon on the day appointed for the execution of Penelope Kenny, 1739; a sermon on the rebellion in Scotland, 1746; a sermon to the free masons, 1748; a fast sermon, 1757; a sermon on the doctrine of election, 1757. He is supposed to have written also remarks on Dr. Mayhew's incidental reflections, 1763.—*Alden's account of religious societies in Portsmouth*; *Coll. hist. soc.* x. 57, 58, 70.

BROWNE (ARTHUR, L.L.D.), king's professor of Greek in Trinity college, Dublin, and an eminent political character in Ireland, was the son of the reverend Marmaduke Browne, rector of Trinity church, Newport, Rhode Island. He enjoyed in early life the advantages of a school, established in Newport by dean Berke-

ley, and was distinguished by his talents, industry, and strong desire of improving his education in some European university. To gratify this desire his father went to Ireland to make provision for entering his son at Trinity college; but after having effected his object, he died soon after his return, in consequence of his sufferings during a tedious voyage of three months. This melancholy event frustrated the hopes of young Browne, who, despairing of the advantages of an European education, entered Harvard college in 1771. He remained however but a short time at Cambridge; for some friends of his father and the society for propagating the gospel in foreign parts soon afforded him such patronage, that he embarked for Ireland, where he was educated according to his desire. He continued during the remainder of his life connected with Trinity college, and was the idol of the students. For a length of time he held the vicar generalship of the diocese of Kildare, and practised in the courts as an eminent barrister. He was also professor of civil law in the university, and its representative in the Irish house of commons. He died in the year 1805.

Dr. Browne was blessed with great powers of mind, which he improved by incessant study and by intercourse with the most distinguished scholars and the most able and virtuous statesmen of his day. From every field, where improvement might be found, he reaped a noble portion. His political life was marked by his zealous efforts to protect the liberty of the subjects against the encroachments of power and oppression. He was an associate of the opposition, and supported their leading measures. He was always a champion of the people. Shortly after the union of Ireland with Great Britain, he was appointed prime sergeant. He published a compendious view of civil law, being the substance of a course of lectures read in the university of Dublin, together with a sketch of the practice of the ecclesiastical courts, and some useful directions for the clergy; *Hussen O'Dil*, or beauty and the heart, an allegorical poem, translated from the Persian language; and miscellaneous sketches, in 2 volumes, 8vo. This last work is written after the manner of Montaigne.—*Monthly anthology*, ii. 559—562.

BRYAN (GEORGE), a judge of the supreme court of Pennsylvania, was a native of Dublin in Ireland, and was the eldest son of an ancient and respectable family. He came to this country in early life, and lived forty years in Philadelphia. At first he engaged extensively in commercial business; but it pleased the wise Disposer of events to defeat his plans, and reduce him to a state of comparative poverty. He afterwards lived more in accordance with ancient simplicity. He was an active and intelligent man. Previously to the revolution he was introduced into public employments. He was a delegate to the congress, which met in 1765 for the purpose of petitioning and remonstrating against the arbitrary measures of Great Britain. In the war, which followed, he took an open and

active part. After the declaration of independence he was vice president of the supreme executive council of Pennsylvania, and on the death of president Wharton in May 1778 he was placed at the head of the government. When his office, by the limitation of the constitution, expired in the autumn of 1779, he was elected a member of the legislature. Here, amidst the tumult of war and invasion, when every one was trembling for himself, his mind was occupied by the claims of humanity and charity. He at this time planned and completed an act for the gradual abolition of slavery, which is an imperishable monument to his memory. He thus furnished evidence, that in opposing the exactions of a foreign power he was opposing tyranny, and was really attached to the cause of liberty. After this period he was appointed a judge of the supreme court, in which station he continued during the remainder of his life. In 1784 he was elected one of the council of censors, and was one of its principal members till his death, which took place at Philadelphia January 28, 1791.

Besides the offices already mentioned, judge Bryan filled a variety of public, literary, and charitable employments. Formed for a close application to study, animated with an ardent thirst for knowledge, and blessed with a memory of wonderful tenacity, and a clear, penetrating, and decisive judgment, he availed himself of the labors and acquisitions of others, and brought honor to the stations, which he occupied. To his other attainments he added the virtues of the christian. He was distinguished by his benevolence and sympathy with the distressed, by an unaffected humility and modesty, by his readiness to forgive injuries, and by the inflexible integrity of his conduct. He was superior to the frowns and blandishments of the world. Thus eminently qualified for the various public offices, in which he was placed, he was faithful and humble in discharging their duties, and he filled them with dignity and reputation in the worst of times, and in the midst of a torrent of unmerited obloquy and opposition. Such was his disinterestedness, and his zeal for the good of others, that his own interest seemed to be overlooked. In the administration of justice he was impartial and incorruptible. He was an ornament to the profession of christianity, which he made, the delight of his connexions, and a public blessing to the state. By his death religion lost an amiable example, and science a steady friend.—*Ewing's fun. sermon*; *American museum*, ix. 81—83; *Dunlap's American advertiser*.

BUCKINGHAM (THOMAS), minister of the second church in Hartford, Connecticut, was graduated at Harvard college in 1690. The time of his settlement has not been ascertained. He died November 19, 1731, aged sixty two years. He was one of the most eminent ministers in Connecticut, and was regarded as one of the pillars of the church. His superior abilities were under the direction of good principles. His conversation was such as was becoming a

minister of Christ. In his life he imitated his blessed Master, and being exemplary in piety, having a pleasant temper, obliging and engaging manners, and many amiable virtues, he conciliated respect and esteem. So well was he qualified for his ministerial work, that he would have been highly prized by every orthodox, judicious congregation in the land.

He published a sermon preached at the election in Connecticut in 1728, entitled *Moses and Aaron*. The following passages from this sermon will give some view of his sentiments, and of the times. "By the Spirit the elect are brought to possess the good, which Jesus Christ hath purchased for them. By him they are convinced, awakened, humbled, converted, sanctified, led, and comforted."—"If we look back upon the last year, how many appearances and indications of his anger were there to be observed therein; the unusual illuminations of the heavens by repeated and almost discontinued flashes of lightning, with dreadful peals of thunder attending, the scorching heat and drought of the summer, the pinching cold and length of the winter, stormy winds and tempests, the death of useful men, and the groaning and trembling of the earth under our feet."—"Have you not heard some, who have risen from among you, speaking perverse things, blaspheming the constitution and order of your churches, denying the validity of your ordinations, and condemning your ministerial acts as so many usurpations, who unchurch the best and greatest part of christians, and leave you with the best of your flocks to uncovenanted mercies, that is in a state of heathenism, without God and Christ and hope in the world. And this merely for the sake of a non-agreement with them in a few unscriptural rites and notions?"—*Edwards' election sermon in 1732; Trumbull's Connecticut*, i. 498, 519.

BUELL (SAMUEL, D.D.), an eminent presbyterian minister on Long Island, was born at Coventry in Connecticut, September 17, 1716. In the seventeenth year of his age, it pleased his merciful Father in heaven to renew his heart and teach him those truths, which are necessary to salvation. He was impressed with a sense of his entire destitution of love to God, of the incompetency of any works, which he could perform, to justify him, of the necessity of a Savior, and of his absolute dependence on divine mercy and influence. From the depression of mind occasioned by a full conviction of his sin, and a clear perception of his danger, he was relieved by a view of the wonderful plan of redemption by Jesus Christ, and the gladness of his heart now was proportionate to the thickness of the gloom, which before hung over his mind.

This change in his character produced a change in his plans of life. His father was a rich farmer, and he had been destined to agricultural pursuits; but the belief, that it was his duty to engage in labors, which would most advance the interests of religion, and to extend his usefulness as much as possible, induced him to relinquish

the employments of husbandry and to attend to the cultivation of his mind. He was graduated at Yale college in 1741. While in this seminary his application to his studies was intense, and his proficiency was such as rewarded his toils. It was here that he first became acquainted with David Brainerd, with whom he was very intimate, till death separated them. Their friendship was the union of hearts, attached to the same Redeemer, having the same exalted views, and animated by the same spirit.

It was his intention to have spent a number of years with Mr. Edwards of Northampton in theological studies, but the extensive revival of religion at this period rendering the zealous preaching of the truth peculiarly important, he immediately commenced those benevolent labors, which occupied and delighted him through the remainder of his life. After being licensed he preached about two years in different parts of New England, and such was the pathos and energy of his manner, that almost every assembly was melted into tears. In November 1743 he was ordained as an itinerant preacher, in which capacity he was indefatigable and very successful. He was the instrument of doing much good, of impressing the thoughtless, of reforming the vicious, and of imparting to the selfish and worldly the genuine principles of benevolence and godliness. Carrying with him testimonials from respectable ministers, he was admitted into many pulpits, from which other itinerants were excluded. While he disapproved of the imprudence of some in those days, when religious truth was brought home remarkably to the heart, he no less reprehended the unreasonable opposition of others to the work of God. During this period his health was much impaired, and a severe fit of sickness brought him to the very entrance of the grave; but it pleased God, who holds the lives of all in his hand, to restore his health and prolong his usefulness for yet many years.

He was led to East Hampton on Long Island by a direction of providence in some respects extraordinary, and was installed pastor of the church in that place September 19, 1746. In this retirement he devoted himself with great ardor to his studies. Though he always had a high opinion of the special aid of the Spirit of God in preaching, yet he duly estimated the importance of diligent application of mind to the duties of the ministry. For a number of years he wrote all his sermons and preached them without notes. He was long engaged in writing a work on the prophecies, but the publication of Newton's dissertations induced him to relinquish it. He sought the acquisition of knowledge, not that he might have the honor of being reputed a learned man, but that he might increase his power of usefulness; and keeping his great object, that of doing good, constantly in view, he never suffered the pleasures of literary and theological research to detain him from the field of more active exertion. He could not shut himself up in his study, while

immortal souls in his own congregation or in the neighborhood were destitute of instruction and were ready to hear the words of eternal life. He frequently preached two or three times in the course of the week in addition to his stated labors on the sabbath. For a number of the first years of his ministry, he seemed to labor without effect. His people paid but little attention to the concerns of religion. But in 1764 he witnessed an astonishing change. Almost every individual in the town was deeply impressed, and the interests of eternity received that attention, which their transcendent importance demands. He had the happiness at one time of admitting into his church ninety nine persons, who, he believed, had been renewed, and enlightened with correct views of the gospel, and inspired with benevolent principles of conduct. In the years 1785 and 1791 also he was favored, through the influence of the Holy Spirit on the hearts of his hearers, with great success. After a life of eminent usefulness he died July 19, 1798, in the eighty second year of his age.

Dr. Buell presents a remarkable instance of disinterested exertion for the good of others. When Long Island fell into the hands of the British in 1776, he remained with his people, and did much towards relieving their distresses. As there was at this period but one minister within forty miles able to preach, the care of all the churches fell upon him. His natural disposition inclined him to do with his might whatever his hand found to do. He was an example of all the christian virtues. He was attached to literature and science, and was the father and patron of Clinton academy in East Hampton. His house was the mansion of hospitality. Possessing a large fund of instructive and entertaining anecdote, his company was pleasing to persons of every age. In no respect was he more distinguished, than for a spirit of devotion. He was fully convinced of the necessity and efficacy of prayer, and amid the prosperous and afflictive scenes, through which he passed, it was his delight to hold intercourse with his Father in heaven. He followed two wives and eight children to the grave. On these solemn and affecting occasions, such was the resignation and support imparted to him, that he usually preached himself.

To his uncommon and long continued health, the strict rules of temperance, which he observed, without doubt much contributed. The day he was eighty years old he rode fourteen miles to preach the gospel and returned in the evening. In his last hours his mind was in perfect peace. He had no desire to remain longer absent from his Savior. He observed, as the hour of his departure approached, that he felt all his earthly connexions to be dissolved. The world, into which he was just entering, absorbed all his thoughts: so that he was unwilling to suffer any interruption of his most cheering contemplations from the last attention of his friends. While they were endeavoring to prolong the dying flame, he would

put them aside with one hand, while the other was raised towards heaven, where his eyes and his soul were fixed. In this happy state of mind he expired.

He published a narrative of the revival of religion among his people in 1764, and fourteen occasional discourses, which evince the vigor of his mind and the ardor of his piety. Among them are funeral sermons on his daughter, Mrs. Conkling, 1782, and on an only son, named Samuel, who died of the small pox in 1787.—*Con. evang. mag.* ii. 147—151, 179—182; *Daggett's funeral sermon.*

BULKLEY (PETER), first minister of Concord, Massachusetts, was born at Woodhill in Bedfordshire, England, January 31, 1583. He was educated at St. John's in Cambridge and was fellow of the college. He had a gentleman's estate left him by his father, the reverend Dr. Bulkley of Woodhill, whom he succeeded in the ministry. For twenty one years he continued his faithful labors without interruption; but at length, being silenced for nonconformity to some of the ceremonies of the English church, he came to New England in 1635, that he might enjoy liberty of conscience. After residing some time at Cambridge, he began the settlement of Concord in 1636 with a number of planters, who had accompanied him from England. He formed the twelfth church, which had been established in the colony, and in 1637 was constituted its teacher and Mr. Jones its pastor. He died in this town March 9, 1659, in the seventy seventh year of his age. He was succeeded by his son Edward.

Mr. Bulkley was remarkable for his benevolence. He expended a large estate by giving farms to his servants, whom he employed in husbandry. It was his custom, when a servant had lived with him a certain number of years, to dismiss him, giving him a piece of land for a farm, and to take another in his place. He was familiar and pleasant in his manners, though while subject to bodily pains he was somewhat irritable, and in preaching was at times considered as severe. So strict was his own virtue, that he could not spare some follies, which were thought too inconsiderable to be noticed. In consequence of his pressing importunately some charitable work, contrary to the wishes of the ruling elder, an unhappy division was produced in the church; but it was healed by the advice of a council and the abdication of the elder. By means of this troublesome affair, Mr. Bulkley would say, that he knew more of God, more of himself, and more of men. He was an excellent scholar, and was distinguished for the holiness of his life and his diligent attention to the duties of the ministry. He gave a considerable part of his library to Harvard college. He was very conscientious in his observation of the sabbath. He was averse to novelty of apparel, and his hair was always cut close. Such was his zeal to do good, that he seldom left any company, without making some serious remark, calculated to impress the mind. When through in-

firmity he was unable to teach from house to house, he added to his usual labor on the Lord's day that of catechising and exhorting the youth in the presence of the whole assembly. Such was his reputation among the ministers of New England, that he was appointed one of the moderators of the synod of 1637. Mr. Hooker was the other. By two wives the number of his children was fifteen; and three of his sons were educated for the ministry.

He published a work entitled, the gospel covenant or the covenant of grace opened, &c. London, 1646, 4to, pp. 383. This book was so much esteemed, that it passed through several editions. It is composed of sermons preached at Concord upon Zechariah ix. 11, "the blood of the covenant." Speaking of this work, Mr. Shepard of Cambridge says, "the church of God is bound to bless God for the holy, judicious, and learned labors of this aged, and experienced, and precious servant of Jesus Christ." Mr. Bulkley also wrote Latin poetry, some specimens of which are preserved by Dr. Mather in his history of New England.—*Mather's magnalia*, iii. 96—98; *Neal's New England*, i. 321; *Nonconformist's memorial*, last ed. ii. 200; *Holmes' animals*, i. 375; *Collections hist. soc.* x. 168; *Ripley's dedication sermon*. *John Bulkley, who was also eminent*

BULKLEY (JOHN), one of the first graduates of Harvard college, was the son of the preceding. He took his degree of A.M. in 1642. He afterwards went to England, and settled at Fordham, where he continued for several years with good acceptance and usefulness. After his ejection in 1662 he went to Wapping in the suburbs of London, where he practised physic several years with success. He was eminent in learning and equally so in piety. Though he was not often in his pulpit after his ejection, he might truly be said to preach every day in the week. His whole life was a continued sermon. He seldom visited his patients without reading a lecture of divinity to them, and praying with them. He was remarkable for the sweetness of his temper, and his great integrity and charitableness; but what gave a lustre to all his other virtues was his deep humility. He died near the tower in London in 1689 in the seventieth year of his age, with unusual tranquillity and resignation.—*Nonconformist's memorial*, last edition, ii. 200; *James' funeral sermon*. *God, that the infants of visible believers should be baptised*

BULKLEY (GERSHOM), an eminent minister in Connecticut, was the son of the reverend Peter Bulkley of Concord, Massachusetts, and was graduated at Harvard college in 1655. About the year 1658 he succeeded Mr. Blinman as minister of New London. Here he continued till about the year 1666, when he became pastor of the church in Wethersfield in the place of Mr. Russell, who had removed to Hadley. He was succeeded at New London by Mr. Bradstreet. Many years before his death he resigned the ministry at Wethersfield on account of his infirmities, and Mr. Rowlandson of Lancaster, Massachusetts, was received as minister. Mr. Bulkley died in 1713 aged seventy eight years. *which*

He was a man of distinction in his day, and was particularly eminent for his skill in chemistry. From an inscription upon his grave stone, it appears that he was regarded as a man of rare abilities and extraordinary industry, excellent in learning, master of many languages, exquisite in his skill in divinity, physic, and law, and of a most exemplary and christian life. — *Trumbull's Connecticut*, i. 310, 324, 483, 519; *Collections hist. society*, x. 155.

BULKLEY (JOHN), first minister of Colchester, Connecticut, was the son of the reverend Gershom Bulkley. His mother was the daughter of president Chauncy. He was graduated at Harvard college in 1699, and was ordained December 20, 1703. His death took place in June 1731.

Mr. Bulkley was very distinguished as a scholar. While a member of college he and Mr. Dummer, who was a member of the same class, were considered as preeminent in genius and talents. The palm was given to the latter for quickness, brilliancy, and wit; but Mr. Bulkley was regarded as his superior in solidity of judgment and strength of argument. He carried his researches into the various departments of the law, of medicine, and theology. His son, John Bulkley, who was also eminent for his learning, possessed a high reputation as a physician and lawyer, and when very young was appointed a judge of the superior court of Connecticut.

Mr. Bulkley was classed by the reverend Dr. Chauncy in 1768 among the three, most eminent for strength of genius and powers of mind, which New England had produced. The other two were Mr. Jeremiah Dummer and Mr. Thomas Walter. He published an election sermon in 1713, entitled, the necessity of religion in societies. In 1724 he published an inquiry into the right of the aboriginal natives to the lands in America. This curious treatise has within a few years been reprinted in the collections of the historical society of Massachusetts. The author contends, that the Indians had no just claims to any lands, but such as they had subdued and improved by their own labor, and that the English had a perfect right to occupy all other lands without compensation to the natives. He published one other tract, entitled, an impartial account of a late debate at Lyme upon the following points; whether it be the will of God, that the infants of visible believers should be baptised; whether sprinkling be lawful and sufficient; and whether the present way of maintaining ministers by a public rate or tax be lawful, 1729. In this he gives some account of the rise of the antipedobaptist persuasion. — *Trumbull's Connecticut*, i. 520; *Collections hist. soc.* iv. 159; x. 155; *General hist. of Connecticut*, 173.

BULL (WILLIAM, M. D.), a physician, eminent for literature and medical science, was the son of the honorable William Bull, who was appointed lieutenant governor of South Carolina in 1738 and died in March 1755, aged seventy two years. Mr. Bull, the son, was the first native of South Carolina, and probably the first American, who obtained a degree in medicine. He was a pupil of

Boerhaave, and in 1734 defended a thesis *de colica pictorum* before the university of Leyden. He is quoted by Van Swieten as his fellow student with the title of the learned Dr. Bull. After his return to this country, his services in civil life were required by his fellow citizens. In 1751 he was a member of the council; in 1763 he was speaker of the house of representatives, and in 1764 he was lieutenant governor of South Carolina. He was many years in this office, and commander in chief. When the British troops left South Carolina in 1782 he accompanied them to England, where he resided the remainder of his life. He died in London July 4, 1791, in the eighty second year of his age.—*Ramsay's review of medicine*, 42, 43; *Miller's retrospect*, i. 317; ii. 363; *Gentleman's magazine*, xxv. 236.

BURGOYNE (JOHN), a British lieutenant general in America, was the natural son of lord Bingley. He entered early into the army, and in 1762 had the command of a body of troops sent to Portugal for the defence of that kingdom against the Spaniards. After his return to England he became a privy counsellor, and was chosen a member of parliament. In the American war he was sent to Canada in 1775. In the year 1777 he was entrusted with the command of the northern army, which should rather have been given to sir Guy Carleton, who was much better acquainted with the situation of the country. It was the object of the campaign of 1777 to open a communication between New York and Canada, and thus to sever New England from the other states. Burgoyne first proposed to possess himself of the fortress of Ticonderoga. With an army of about four thousand chosen British troops and three thousand Germans he left St. John's on the sixteenth of June, and proceeded up lake Champlain, and landed near Crown Point, where he met the Indians and gave them a war feast. He made a speech to them, calculated to secure their friendly cooperation, but designed also to mitigate their native ferocity. He endeavored to impress on them the distinction between enemies in the field and helpless, unarmed inhabitants, and promised rewards for prisoners, but none for scalps. The attempt to lay some restraint upon the mode of warfare adopted by the savages is honorable to the humanity of Burgoyne; but it may not be easy to justify the connexion with an ally, upon whom it was well known no effectual restraints could be laid. He also published on the twenty ninth of June a manifesto, intended to alarm the people of the country, through which he was to march, and concluded it with saying, "I trust I shall stand acquitted in the eyes of God and man in denouncing and executing the vengeance of the state against the wilful outcasts. The messengers of justice and of wrath await them in the field, and devastation, famine, and every concomitant horror, that a reluctant but indispensable prosecution of military duty must occasion, will bar the way to their return."

On the first of July he proceeded to invest Ticonderoga, where

general St. Clair was stationed with about three thousand effective rank and file, many of whom were without bayonets. The works were extensive and incomplete, and required ten thousand men for their defence. The British army was larger, than had been expected. When the investment was almost complete, general St. Clair called a council of war, and the immediate evacuation of the fort was unanimously advised. Preparations for the retreat were accordingly made in the night of the fifth of July. Burgoyne the next morning engaged in the pursuit, and with the grand division of the army in gun boats and two frigates proceeded to the falls of Skeensborough; but meeting with opposition in this place from the works, which had been constructed, he returned to South Bay, where he landed. He followed the Americans however from Skeensborough to fort Edward on the Hudson river, where, after conducting his army with incredible labor and fatigue through the wilderness, he arrived on the thirtieth of July. Had he returned to Ticonderoga, and embarked on lake George, he might easily have proceeded to fort George, whence there was a waggon road to fort Edward. But he disliked the appearance of a retrograde motion, though it would have brought him to the place of his destination much sooner and with much less difficulty. On his approach general Schuyler, who had been joined by St. Clair, passed over to the west bank of the Hudson, and retreated to Saratoga. Colonel St. Leger had been destined to reach Albany from Canada by a different route. He was to ascend the St. Lawrence to lake Ontario, and thence to proceed down the Mohawk. He had accordingly reached the head of this river, and was investing fort Schuyler, formerly called fort Stanwix, when intelligence of his operations was brought to Burgoyne, who perceived the importance of a rapid movement down the Hudson in order to aid him in his project, and to effect the junction of the troops. But this intention could not be executed without the aid of ox teams, carriages, and provisions. To procure them he detached lieutenant colonel Baum with about six hundred men to Bennington, a place about twenty four miles to the eastward of Hudson's river, where large supplies were deposited for the northern American army. But Baum was defeated at Walloon creek, about seven miles from Bennington, on the sixteenth of August, and colonel Breyman, who had advanced to his assistance with about five hundred men, was obliged to retreat. This was the first check, which the northern army received. This disaster was followed in a few days by another; for St. Leger, being deserted by his Indian allies, who were alarmed by the approach of general Arnold and by a report of the defeat of Burgoyne, was obliged to raise the siege of fort Schuyler in such haste, that the artillery with great part of the baggage, ammunition, and provisions fell into the hands of the Americans. As he returned immediately to Canada, Burgoyne was cut off from the hope of being strengthened by a junction, and

the American forces were enabled to concentrate themselves in order to oppose him. General Gates arrived to supersede Schuyler and to take the command of the northern American army on the nineteenth of August, and his presence, with the recent events, procured a vast accession of militia, and inspired them with the hope of capturing the whole British army. Burgoyne was prevented from commencing his march by the necessity of transporting provisions from fort George, and every moment's delay increased the difficulty of proceeding. Having thrown a bridge of boats over the Hudson, he crossed that river on the thirteenth and fourteenth of September, and encamped on the heights and plains of Saratoga. Gates immediately advanced towards him, and encamped three miles above Stillwater. Burgoyne was not averse to a battle. He accordingly approached, and on the nineteenth a severe engagement took place. The action commenced at about three o'clock and lasted till night, when the Americans under the command of Arnold retired to their camp. The loss on the part of the Americans in killed and wounded was between three and four hundred. The loss of the British was about six hundred. Burgoyne now found, that the enemy, which he had to meet, was able to sustain an attack in open plains with the intrepidity and the spirit of veterans. As he had given up all communication with the lakes, he now felt the necessity of a diversion in his favor by the British army at New York. He accordingly wrote upon this subject in the most pressing manner to sir William Howe and general Clinton; but no effectual aid was afforded. He was also at this time deserted by his Indian allies, who had been disappointed in their hopes of plunder, and whose enthusiasm was chilled. These hordes of the wilderness, of whom in his proclamation he boasted, that "he had but to lift his arm and beckon by a stretch thereof," and they would execute his vengeance, were now "deaf to every consideration of honor, and unmoved by any representation made to them of the distress, in which their secession would involve him." Difficulties thickened around him. His army was reduced to about five thousand men, and they were limited to half the usual allowance of provisions. As the stock of forage was entirely exhausted, his horses were perishing in great numbers. The American army was so much augmented, as to render him diffident of making good his retreat.

In this exigency he resolved to examine the possibility of advancing, or of dislodging the Americans, and removing them to a greater distance, so as to favor his retreat, if he should be under the necessity of resorting to that melancholy expedient. For this purpose he detached a body of fifteen hundred men, which he headed himself, attended by generals Philips, Reidesel, and Frazer. This detachment, on the seventh of October, had scarcely formed within less than half a mile of the American intrenchments, when a furious attack was made on its left, by the direction of Gates, who had

perceived the movements of the British. Arnold soon pressed hard on the right under Burgoyne, which with the loss of the field pieces and great part of the artillery corps retreated to the camp. The Americans followed and assaulted the works throughout their whole extent from right to left. The works were actually forced towards the close of the day, and colonel Brooks, who had dislodged the German reserve, occupied the ground, which he had gained. In this action Burgoyne lost a number of his best officers, among whom were general Frazer and colonel Breyman, many privates killed, and two hundred taken prisoners, with nine pieces of brass artillery and the encampment and equipage of the German brigade. After the disasters of the day he took advantage of the night to change his position, and to secure himself in the strong camp on the heights. Apprehensive however of being enclosed on all sides, he the next evening commenced his retreat to Saratoga, where he arrived on the morning of the tenth. In his march all the dwelling houses on his route were reduced to ashes. This movement had been foreseen, and a force was already stationed in his rear to be ready to cut off his retreat. No means of extricating himself from difficulty was now left him, but to abandon his baggage and artillery, and by fording the Hudson to escape to fort George through roads impassable by waggons. Of this last resource he was deprived by the precaution of Gates, who had posted strong parties at the fords, so that they could not be passed without artillery. In this dilemma, when his army was reduced to about three thousand five hundred fighting men, and there was no means of procuring a supply of provisions, which were almost exhausted, he called a council of war, and it was unanimously agreed to enter into a convention with general Gates. The troops of Burgoyne were at first required to ground their arms in their encampments and yield themselves prisoners of war; but this demand was immediately rejected, and the American general did not think it necessary to insist upon the rigorous terms proposed. The convention was signed on the seventeenth of October, and the British army on the same day marched out of their encampment with all the honors of war. It was stipulated, that they should be permitted to embark for England, and should not serve against the United States during the war. The whole number of prisoners was five thousand seven hundred and fifty two. Burgoyne's army in July consisted of upwards of nine thousand men. The army of Gates, including twenty five hundred sick, amounted to thirteen thousand and two hundred.

The army of Burgoyne was escorted to Cambridge, in Massachusetts, where it was kept till November of the following year, when congress directed its removal to Charlottesville in Virginia. This detention of the troops was through fear, that the convention would be broken, and until a ratification of it by the court of Great Britain. Burgoyne himself had obtained permission to repair to

England on parole, where he arrived in May 1778. He met a very cool reception, and was denied admission to the presence of his sovereign. He was even ordered immediately to repair to America as a prisoner ; but the ill state of his health prevented his compliance. At length he was permitted to vindicate his character ; soon after which he resigned his emoluments from government to the amount of upwards of fifteen thousand dollars per annum.

Towards the close of the year 1781, when a majority of parliament seemed resolved to persist in the war, he joined the opposition, and advocated a motion for the discontinuance of the fruitless contest. He knew that it was impossible to conquer America. "Passion, prejudice, and interest," said he, "may operate suddenly and partially ; but when we see one principle pervading the whole continent, the Americans resolutely encountering difficulty and death for a course of years, it must be a strong vanity and presumption in our own minds, which can only lead us to imagine, that they are not in the right." From the peace till his death he lived as a private gentleman, devoted to pleasure and the muses. His death was occasioned by a fit of the gout August 4, 1792. He published the *maid of the oaks*, an entertainment ; *bon ton* ; and the *heiress*, a comedy, which were once very popular, and are considered as respectable dramatic compositions.—*Gentleman's magazine* ; *Stedman*, i. 318—357 ; *Marshall*, iii. 231—291, 393 ; *Hardie's and Watkins' biog. dict* ; *Warren's hist. Amer. war*, ii. 1—58 ; *Holmes' annals*, ii. 383—391 ; *Ramsay*, ii. 27—56 ; *Gordon*, ii. 476—490, 538—578 ; *Annual register for 1777*, 141—176 ; *for 1778*, 195—200 ; *Coll. hist. soc.* ii. 104—124.

BURNET (WILLIAM), governor of several of the American colonies, was the eldest son of the celebrated bishop Burnet, and was born at the Hague in March 1688. He was named William after the Prince of Orange, who stood his godfather. Previously to his coming to this country, he possessed a considerable fortune ; but it had been wrecked in the south sea scheme, which reduced many opulent families to indigence. In the year 1720 he was appointed governor of New York and New Jersey in the place of Robert Hunter, esquire, who succeeded Mr. Burnet as comptroller general of the accounts of the customs, a place worth twelve hundred pounds per annum. He arrived at New York and took upon him the government of that province September 17, 1720. He continued in this station till his removal in 1728. None of his predecessors had such extensive and just views of the Indian affairs, and of the dangerous neighborhood of the French, whose advances he was fully determined to check. He penetrated into their policy, being convinced from their possessing the main passes, from their care to conciliate the natives, and from the increase of their settlements in Louisiana, that the British colonies had much to fear from their arts and power. In his first speech to the assembly he expressed his

apprehensions and endeavored to awaken the suspicion of the members. Agreeably to his desire an act was passed at the first session, prohibiting the sale of such goods to the French, as were suitable for the Indian trade. This was a wise and necessary measure; for by means of goods, procured from Albany and transported to Canada by the Mohawk and lake Ontario, the French were enabled to divert the fur trade from the Hudson to the St. Lawrence, and to seduce the fidelity of the Indian allies. But wise and necessary, as this measure was, a clamor was raised against it by those, whose interests were affected. The governor however was not prevented from pursuing his plans for the public welfare. He perceived the importance of obtaining the command of lake Ontario in order to frustrate the project of the French for establishing a chain of forts from Canada to Louisiana, so as to confine the English colonies to narrow limits along the sea coast. For this purpose he began the erection of a trading house at Oswego in the country of the Seneca Indians in 1722. In this year there was a congress at Albany of the several governors and commissioners on the renewal of the ancient friendship with the Indians; and governor Burnet persuaded them to send a message to the eastern Indians, threatening them with war, unless they concluded a peace with the English, who had been much harassed by their frequent irruptions.

Another circumstance, in addition to the act above mentioned, increased the disaffection of the people to the governor. As he sustained the office of chancellor, he paid great attention to its duties. Though he was not a lawyer, he in general transacted the business which was brought before him, with correctness and ability. He had however one failing, which disqualified him for a station, which sometimes required a patient application of mind. His decisions were precipitate. He used to say of himself, "I act first, and think afterward." As some cases were brought before him, in which the path of justice was not so plain as to be instantly seen, and as the establishment of the court itself without the consent of the assembly was considered as a grievance, Mr. Burnet saw a strong party rise against him. His services were overlooked and his removal became necessary. Such was his disinterested zeal in prosecuting his plan of opposition to the French, that after they had built a large storehouse and repaired the fort at Niagara in 1726, he in the following year, at his own expense, built a fort at Oswego for the protection of the post and trade. This was a measure of the highest importance to the colonies.

In the government of New Jersey, which he enjoyed at the same time with that of New York, no events of magnitude or interest took place. In the session of the assembly, in the year 1721, a bill was introduced, which was supposed to have originated with the governor, entitled, "an act against denying the divinity of our Savior Jesus Christ, the doctrine of the blessed Trinity, the truth

of the holy scripture, and spreading atheistical books; but it was rejected.

Mr. Burnet was succeeded in his governments by John Montgomerie, esquire, to whom he delivered the great seal of the province of New York April 15, 1728. He left New York with reluctance, for by his marriage with the daughter of Mr. Vanhorne he had become connected with a numerous family, and he had formed a strict intimacy and friendship with several gentlemen of learning and worth.

Being appointed governor of Massachusetts and New Hampshire, he reached Boston July 13, 1728, and was received with unusual pomp. In his speech to the assembly July 24, he made known his instructions to insist upon a fixed salary, and expressed his intention firmly to adhere to them. Thus the controversy, which had been agitated during the administration of his predecessor Shute, was revived. On the one hand it was contended, that if the support of the governor depended upon an annual grant, he would be laid under constraint, and would not act with the necessary independence and regard to the rights of the king. On the other hand it was asserted, that the charter gave the assembly a full right to raise and appropriate all monies for the support of government, and that an honorable support would always be afforded to a worthy chief magistrate, without rendering him completely independent of the people, whose interests he is bound to promote. The governor pursued the controversy with spirit, but without success; and the opposition had an evident effect upon his spirits. A violent cold, occasioned by the oversetting of his carriage upon the causeway at Cambridge, when the tide was high, was followed by a fever, which terminated his life September 7, 1729. He was succeeded by Mr. Belcher.

Governor Burnet was a man of superior talents, and in many respects of an amiable character. His acquaintance with books and his free and easy manner of communicating his sentiments made him the delight of men of letters. His library was one of the richest private collections in America. His right of precedence in all companies rendered him the more excusable in indulging his natural disposition by occupying a large share in the conversation. To the ladies he made himself peculiarly agreeable.

In his conduct as governor he discovered nothing of an avaricious spirit, though in order to procure supplies for his family he exceeded the bounds of the law in demanding fees of masters of vessels. His controversy with the assembly respected not the amount of his salary, but only the manner, in which it should be secured to him. In his disposal of public offices he was sometimes generous, though he usually preferred those, who would favor his cause, and displaced some, who opposed him. He removed from his posts Mr. Lynde, a member of the house, whose integrity and talents were unquest-

ioned, merely because he would not vote for a compliance with the instructions given to the governor. By this measure he lost many of his friends. It is however highly to the honor of Mr. Burnet, that an immoral or unfair character was in his view a complete exclusion from office; and upon this principle only he once gave his negative to the election of a member of the council.

With regard to his religion, he firmly believed the truth of christianity, but he seems not to have possessed all the seriousness, which would have been honorable to his character, nor that constant sense of obligation to the Giver of all good, which the christian should feel. Being invited to dine with an aged gentleman, who had been a senator under the old charter, and who retained the custom of saying grace sitting, he was asked, whether it would be more agreeable to his excellency, that grace should be said sitting or standing. The governor replied, "standing or sitting, any way or no way, just as you please." Another anecdote is the following. One of the committee, who went from Boston to meet him on the borders of Rhode Island, was the facetious colonel Tailer. Burnet complained of the long graces, which were said by clergymen on the road, and asked when they would shorten. Tailer answered, "the graces will increase in length till you come to Boston; after that they will shorten till you come to your government of New Hampshire, where your excellency will find no grace at all." The governor, though the son of a bishop, was not remarkable for his exact attendance upon public worship. Mr. Hutchinson, one of his successors, who had a keener sense of what was discreet, if not of what was right, thinks that he should have conformed more to the customs and prejudices of New England. But he had no talent at dissimulation, and his character presented itself fully to view. He did not appear better than he really was. He sometimes wore a cloth coat, lined with velvet; it was said to be expressive of his character. By a clause in his last will he ordered his body to be buried in the nearest church yard or burying ground, as he had no attachment to particular modes and forms.

He published some astronomical observations in the transactions of the royal society, and an essay on scripture prophecy, wherein it is endeavored to explain the three periods contained in the twelfth chapter of Daniel, with arguments to prove, that the first period expired in 1715. This was published in 1724, 4to, pp. 167.—*Smith's hist. N. York*, 151—173, ed. in 4to; *Hutchinson*, ii. 332—366; *Belknap's N. Hampshire*, ii. 93—95; *Marshall*, i. 290—299, 306; *Hardie's biog. dict.*; *Colman's life*, 196; *Johnson's life*, 41, 42; *Minot*, i. 61.

BURR (JONATHAN), minister of Dorchester, Massachusetts, was born at Redgrave in Suffolk, England, about the year 1604. He gave early indications of an inquisitive, studious, and pious mind. While he was much attached to books, the bible was pe-

culiarly his delight, and by means of its instructions, which were familiar to him from childhood, he was made wise to salvation. Hence he was conscientious in secret prayer; his whole deportment was guarded and serious; and his sabbaths were entirely occupied in the exercises becoming a day of holy rest. His pious parents observed with satisfaction the promising disposition of their son; and being desirous to consecrate him to the service of God and his church, determined to bestow upon him a learned education. He was accordingly sent to the university, where he continued three or four years, when the course of his academical studies was interrupted by the death of his father. Being compelled by this melancholy event to retire into the country, he undertook the instruction of a school; but he still pursued, with unabated ardor, his design of accomplishing himself in the various branches of knowledge. The awful providence of God, he would remark, by which he was precluded from those employments and honors in the university, of which he was very fond, produced an effect, for which he had reason to admire the divine wisdom. It promoted in him a humility and seriousness, which rendered him more fit for the great work of turning many to righteousness.

After having preached for some time at Horninger, near Bury in Suffolk, he was called to take the charge of a congregation at Reckingshal in the same county. Here he approved himself a faithful minister of the gospel. By an explicit and solemn covenant he obligated himself to the most conscientious discharge of the high duties, devolved upon him. He often and earnestly prayed, that whatever he preached to others, he might preach from his own experience. Yet he not unfrequently lamented to his friends, "alas! I preach not what I am, but what I ought to be."

Being silenced in England with many others for resisting the impositions of the prelatical party, and apprehending, that calamities were in store for the nation, he came to New England in 1639, willing to forego all worldly advantages, that he might enjoy the ordinances of the gospel in their purity. He was admitted a member of the church in Dorchester under the pastoral care of Mr. Richard Mather on the twenty first of December. He was in a short time invited to settle as a colleague with Mr. Mather in the ministry; but before accepting the invitation a misunderstanding arose, which made it necessary to ask the advice of the neighboring churches. A council was accordingly called February 2, 1640, consisting of governor Winthrop and another magistrate and ten ministers. Four days were spent in examining and discussing the affair. It appeared, that Mr. Burr had been suspected of some errors, and being directed to give his opinions in writing to Mr. Mather, the latter had reported the exceptionable expressions and the erroneous sentiments to the church, without alluding to the qualifications, which they might receive from other parts of the writing.

These errors Mr. Burr disclaimed. The council in their result declared, that both these good men had cause to be humbled for their failings, and advised them to set apart a day for reconciliation. This was accordingly done. The spirit of meekness and love triumphed, the mutual affection of the ministers was restored, and the peace of the church was happily reestablished. Mr. Burr, whose faith had been somewhat shaken, by means of the discussion was confirmed in the truth, and he humbled himself with many tears.

He and his family were in this year taken sick with the small pox, which, as inoculation was not practised, was a very dangerous disorder; but he happily recovered. On this occasion he renewed the dedication of himself to God, resolving to act only for his glory and the good of his brethren, and not to be governed by selfishness; to live in humility and with a sense of his complete dependence upon divine grace; to be watchful over his own heart, lest his reliance should be transferred from the Creator to the creature; to be mindful, that God heareth prayer; and to bend his exertions with more diligence for the promotion of pious affections in himself and in his family. He lived afterwards answerably to these holy resolutions. The most experienced christians in the country found his ministry, and his whole deportment breathing much of the spirit of a better world. The eminent Mr. Hooker, once hearing him preach, remarked, "surely this man will not be long out of heaven, for he preaches, as if he were there already." He died after a short sickness August 9, 1641, aged thirty seven years.

Mr. Burr was esteemed both in England and in this country for his piety and learning. His modesty and self diffidence were uncommonly great. He could with difficulty imagine, that performances such as his could be productive of any good. Yet he was sometimes most happily disappointed. Having been by much importunity prevailed on to preach at a distance from home, he returned, making the most humiliating reflections on his sermon. "It must surely be of God," said he, "if any good is done by so unworthy an instrument." Yet this sermon was instrumental in the conversion of a person of eminence, who heard it, and whose future life manifested, that he was a christian indeed. It was his custom on the sabbath, after his public labors, to retire to his closet, where he supplicated forgiveness of the sins, which had attended his performances, and implored the divine blessing upon them. He then spent some hours in praying with his family and instructing them in the great truths and duties of religion. When he was desired to relax his excessive exertions to do good, lest he should be exhausted, he replied, "it is better to be worn out with the work, than to be eaten out with rust." He began each day with secret prayer. He then carefully meditated on a chapter of the bible, which he afterwards, at the time of domestic worship, expounded to his family and such neighbors, as wished to be present. A similar course he pursued.

at evening. He generally spent some time after dinner in praying with his wife. Immediately before retiring to rest, he employed half an hour in recollecting and confessing the sins of the day, in grateful acknowledgments of divine mercies, and in supplications to be prepared for sudden death. Previously to each celebration of the Lord's supper, he kept with his wife a day of fasting and prayer, not merely as a preparative for that sacred ordinance, but as a season for imploring the blessing of God on his family and neighborhood. Absence from home was irksome to him, particularly as it deprived him of those opportunities of holding intercourse with heaven, on which he placed so great a value. But when he journeyed with his friends, he did not fail to edify them by profitable conversation; especially by instructive remarks on such objects and occurrences, as presented themselves to his attention. In the recollection of these scenes he was accustomed to inquire, what good had been done or gained, what useful examples seen, and what valuable instructions heard.

While he was indefatigable in his ministerial work, he was not anxious for any other reward, than what he found in the service itself. If any, who hoped that they had received spiritual benefit through his exertions, sent him expressions of their gratitude, he would pray that he might not have his portion in these things. Nor was he backward to remind his grateful friends, that whatever good they had received through him, the glory should be ascribed to God alone. It was in preaching the gospel, that he found his highest enjoyment in life. In proportion to the ardor of his piety was the extent of his charity. He sincerely loved his fellow men, and while their eternal interests pressed with weight on his heart, he entered with lively sympathy into their temporal afflictions. Rarely did he visit the poor without communicating what was comfortable to the body, as well as what was instructive and salutary to the soul. When he was reminded of the importance of having a greater regard to his own interest, he replied, I often think of those words, "he that soweth sparingly shall reap sparingly." For the general interests of religion in the world he felt so lively a concern, that his personal joys and sorrows seemed inconsiderable in comparison. He was bold and zealous in withstanding every thing, which brought dishonor on the name of God; but under personal injuries he was exemplarily meek and patient. When informed, that any thought meanly of him, his reply was, "I think meanly of myself, and therefore may well be content, that others think meanly of me." When charged with what was faulty, he remarked, "if men see so much evil in me, what does God see?"

In his last sickness he exhibited uncommon patience and submission. He was perfectly resigned to the will of God. Just before his death, as his faith was greatly tried, and he endured a sharp conflict, a person, who was standing by, remarked, "this is one of Sa-

tan's last assaults; he is a subtle enemy, and would, if it were possible, deceive the very elect." Mr. Burr repeated the expression, "if it were possible," and added, "but blessed be God, there is no possibility." He then requested to be left alone for prayer. But seeing the company reluctant to depart, he prayed in Latin as long as he had strength. He then called for his wife, and steadfastly fixing his eyes upon her said, "cast thy care upon God, for he careth for thee." He soon afterwards expired. He left four children. His eldest son was educated at Harvard college. His widow married the honorable Richard Dummer, esquire, with whom she lived happily near forty years.—*Mather's magnalia*, iii. 78—81; *Panoplist*, September, 1808; *Winthrop's journal*, 216; *Harris' hist. of Dorchester in Collect. hist. soc.* ix. 173—175.

BURR (AARON), president of New Jersey college, was a native of Fairfield in Connecticut, and was born in the year 1714. His ancestors for a number of generations had lived in that colony, and were persons of great respectability. He descended, it is believed, from the reverend Jonathan Burr of Dorchester. He was graduated at Yale college in 1735. In 1742 he was invited to take the pastoral charge of the presbyterian church at Newark in New Jersey. Here he became so eminent as an able and learned divine and an accomplished scholar, that in 1748 he was unanimously elected president of the college, which he was instrumental in founding, as successor to Mr. Dickinson. The college was removed about this time from Elizabethtown to Newark and in 1757, a short time before the death of Mr. Burr, to Princeton. In 1754 he accompanied Mr. Whitefield to Boston, having a high esteem for the character of that eloquent itinerant preacher, and greatly rejoicing in the success of his labors. After a life of usefulness and honor, devoted to his Master in heaven, he was called into the eternal world September 24, 1757, in the midst of his days, being in the forty third year of his age.

President Burr was a person of a slender and a delicate make, yet to encounter fatigue he had a heart of steel. To amazing talents for the dispatch of business he joined a constancy of mind, that commonly secured to him success. As long as an enterprise appeared possible, he yielded to no discouragement. The flourishing state of the college of New Jersey was much owing to his great and assiduous exertion. It was in a great degree owing to his influence with the legislature and to his intimacy and friendship with governor Belcher, that the charter was enlarged in 1746. The first class was graduated in 1748, the first of year his presidency. When his services were requested by the trustees of the college in soliciting donations for the purchase of a library and philosophical apparatus, and for erecting a building for the accommodation of the students, he engaged with his usual zeal in the undertaking, and every where met with the encouragement, which the design so fully deserved. A place being fixed upon at Princeton for the site of the new building,

the superintendence of the work was solely committed to him. Until the spring of 1757, when the college was removed to Newark, he discharged the duties both of president and pastor of a church.

Few were more perfect in the art of rendering themselves agreeable in company. He knew the avenues to the human heart, and he possessed the rare power of pleasing without betraying a design to please. As he was free from ostentation and parade, no one would have suspected his learning unless his subject required him to display it, and then every one was surprised that a person so well acquainted with books should yet possess such ease in conversation and such freedom of behavior. He inspired all around him with cheerfulness. His arms were open to good men of every denomination. A sweetness of temper, obliging courtesy and mildness of manners joined to an engaging candor of sentiment spread a glory over his reputation, and endeared his person to all his acquaintance. Though steady to his own principles he was free from all bigotry.

In the pulpit he shone with superior lustre. He was fluent, copious, sublime, and persuasive. Having a clear and harmonious voice, which was capable of expressing the various passions, and taking a deep interest in his subjects, he could not fail to reach the heart. His invention was exhaustless, and his elocution was equal to his ideas. He was not one of those preachers, who soothe their hearers with a delusive hope of safety, who substitute morality in the place of holiness, and yield the important doctrines of the gospel through fear of displeasing the more reputable sinners. He insisted upon the great and universal duty of repentance, as all were guilty and condemned by the divine law. He never wished to administer consolation, till the heart was renewed and consecrated unto God. When he saw the soul humbled, he then dwelt upon the riches of redeeming mercy, and expatiated upon the glories of him, who was God manifest in the flesh. It was his endeavor to alarm the thoughtless, to fix upon the conscience a sense of sin, to revive the disconsolate, to animate the penitent, to reclaim the relapsing, to confirm the irresolute, and to establish the faithful. He wished to restore to man the beautiful image of God disfigured by the apostasy. His life and example were a comment on his sermons, and by his engaging deportment he rendered the amiable character of a christian still more attractive and lovely.

He was distinguished for his public spirit. Amidst his other cares he studied, and planned, and toiled for the good of his country. He had a high sense of English liberty and detested despotic power as the bane of human happiness. He considered the heresy of Arius as not more fatal to the purity of the gospel, than the positions of Filmer were to the dignity of man and the repose of states. But though he had much of that patriotic spirit, which is ornamental even to a christian minister, he very cautiously intermed-

dled with any matters of a political nature, being aware of the invidious constructions, which are commonly put upon the most unexceptionable attempts, made by men of his profession to promote the public welfare. He was a correspondent of the Scotch society for propagating the gospel; and he thought no labor too great in the prosecution of an enterprise, which promised to illuminate the gloomy wilderness with the beams of evangelical truth.

He presided over the college with dignity and reputation. He had the most engaging method of instruction and a singular talent in communicating his sentiments. While he stripped learning of its mysteries, and presented the most intricate subjects in the clearest light, and thus enriched his pupils with the treasures of learning, he wished also to implant in their minds the seeds of virtue and religion. He took indefatigable pains in regard to their religious instruction, and with zeal, solicitude, and parental affection pressed upon them the care of their souls, and with melting tenderness urged the importance of their becoming the true disciples of the holy Jesus. In some instances his pious exertions were attended with success. In the government of the college he exhibited the greatest impartiality and wisdom. Though in judgment and temper inclined to mild measures, when these failed, he would resort to a necessary severity, and no connexions could prevent the equal distribution of justice. In no college were the students more narrowly inspected and prudently guarded, or vice of every kind more effectually searched out, and discountenanced or suppressed. He secured with the same ease the obedience and love of his pupils.

The year after he took his first degree he resided at New Haven, and this is the period, when his mind was first enlightened with the knowledge of the way of salvation. In his private papers he wrote as follows; "this year God saw fit to open my eyes, and shew me what a miserable creature I was. Till then I had spent my life in a dream; and as to the great design of my being had lived in vain. Though before I had been under frequent convictions, and was driven to a form of religion, yet I knew nothing as I ought to know. But then I was brought to the footstool of sovereign grace; saw myself polluted by nature and practice; had affecting views of the divine wrath I deserved; was made to despair of help in myself, and almost concluded, that my day of grace was past. It pleased God, at length, to reveal his Son to me in the gospel, an all sufficient and willing Savior, and I hope inclined me to receive him on the terms of the gospel. I received some consolation, and found a great change in myself. Before this I was strongly attached to the Arminian scheme, but then I was made to see those things in a different light, and seemingly felt the truth of the Calvinian doctrines." He was unfluctuating in principle and ardent in devotion, raising his heart continually to the Father of mercies in adoration and praise. He kept his eye fixed upon the high destiny of man, and lived a

spiritual life. The efficacy of his religious principles was evinced by his benevolence and charity. From the grace of God he received a liberal and generous disposition, and from his bounty the power of gratifying the desire of doing good.

At the approach of death that gospel, which he had preached to others, and which discloses a crucified Redeemer, gave him support. He was patient and resigned, and was cheered with the liveliest hope. The king of terrors was disarmed of his sting.

Mr. Burr married in 1752 a daughter of Jonathan Edwards, his successor in the presidency of the college. She died in 1758, the year after the death of her husband, in the twenty seventh year of her age, leaving two children, one of whom was Aaron Burr, late vice president of the United States, and the other a daughter, who was married to judge Reeve of Connecticut. She died a number of years ago. Mrs. Burr was in every respect an ornament to her sex, being equally distinguished for the suavity of her temper, the gracefulness of her manners, her literary accomplishments, and her unfeigned regard to religion. She combined a lively imagination, a penetrating mind, and a correct judgment. When only seven or eight years of age she was brought to the knowledge of the truth, as it is in Jesus, and her conduct through life was becoming the gospel. Her religion did not cast a gloom over her mind, but made her cheerful and happy, and rendered the thought of death transporting. She left a number of manuscripts upon interesting subjects, and it was hoped they would have been made public; but they are now lost.

Mr. Burr published a valuable treatise, which displays his talents in controversial theology, entitled, the supreme deity of our Lord Jesus Christ maintained in a letter to the dedicator of Mr. Emlyn's inquiry; reprinted at Boston in 1791. He published also a fast sermon on account of the encroachments of the French and their designs against the British colonies in America, delivered at Newark January 1, 1755; the watchman's answer to the question, what of the night? a sermon before the synod of New York, convened at Newark September 30, 1756; a funeral sermon at the interment of governor Belcher, September 4, 1757. This was preached but a few days before his own death, and his exertions in a very feeble state of health to honor the memory of a highly respected friend, it is thought, accelerated that event.—*Livingston's funeral elegium; Smith's funeral sermon, and preface to Burr's sermon on the death of Belcher; Miller's retrospect*, ii. 345; *Hardie's biog. dictionary; Edwards' life, appendix*.

BURRILL (JOHN), speaker of the house of representatives of Massachusetts, sustained this office for many years during the administration of governor Shute, and acquitted himself in it with great reputation. He was distinguished for his great integrity, his acquaintance with the forms of parliamentary proceedings, the dig-

nity and authority, with which he filled the chair, and for the order and decorum, which he maintained in the debates of the house. In the year 1720 he was chosen a member of the council. He might have received this honor for a number of the preceding years; but he made himself contented with the station, which he occupied. He died of the small pox at Lynn December 10, 1721, in the sixty fourth year of his age. Besides sustaining the offices above mentioned, he was also one of the judges of the county of Essex. To his other accomplishments there was added an exemplary piety. The morning and evening incense of prayer to God ascended from his family altar.—*Henchman's funeral sermon*; *Hutchinson's history of Massachusetts* ii. 234.

BURROUGHS (GEORGE), one of the victims of the witchcraft delusion in 1692, was graduated at Harvard college in 1670, and succeeded Mr. Bayley as a preacher at Salem village in 1681. After remaining here a few years he left his family, and went to Falmouth, now Portland, in the district of Maine in 1685, where he preached till the town was sacked by the Indians in 1690. He then returned to Salem village, or Danvers. In 1692 he was accused of witchcraft, and was brought to trial on the fifth of August. In his indictment it was stated, that by his wicked arts one Mary Wollcott was "tortured, afflicted, pined, consumed, wasted, and tormented." The evidence against him was derived principally from the testimony of the afflicted persons, as those were called, who were supposed to be bewitched, and from that of the confessing witches. The spectre of a little black haired man, it was testified, had inflicted cruel pains, and appeared as a head conjuror. Two of his wives had appeared to the witnesses, saying, that he was the cause of their death, and threatening, if he denied it, that they would appear in court. Accordingly during his trial the afflicted persons were thrown into a paroxysm of horror by the spectres of his wives, who were mindful of their engagement. The confessing witches affirmed, that he had attended witch meetings with them, and compelled them to the snares of witchcraft. He was also accused of performing such feats of extraordinary strength, as could not be performed without diabolical assistance; such as carrying a barrel of molasses through a difficult place from a canoe to the shore, and putting his fore finger into the muzzle of a large gun, and holding it out straight. He pleaded his innocence; but it was in vain. He had excited prejudices against him, while he lived in Salem, and he was now doomed to suffer with many others through the infatuation, which prevailed. He was executed on the nineteenth of August. At his execution he made a speech asserting his innocence, and concluded his dying prayer with the Lord's prayer, probably to vindicate his character, as it was a received opinion, that a witch could not repeat the Lord's prayer without mistake. This last address to heaven was uttered with such composure and fervency

of spirit, as drew tears from the spectators.—*Neal's N. England*, ii. 130—134, 144; *Hutchinson*, ii. 37, 56; *Collections hist. soc.* vi. 265, 268; *Sullivan's hist. Maine*, 209—212; *Calef's more wonders of the invisible world*, preface, and 103, 104.

BURT (JOHN), minister of Bristol, Rhode Island, was graduated at Harvard college in 1736, and was ordained about the year 1741. He died October 7, 1775, aged fifty eight years. His death was very singular. Captain James Wallace, a British commander, had commenced a heavy cannonade upon the town at a time, when an epidemical sickness was prevailing. Those, who were able, fled from the town. Mr. Burt, though weak and sick, endeavored to escape the impending destruction. He was afterwards found dead in an adjacent field, supposed to have been overcome by fatigue. No other person was injured in the attack. He was a sound divine and a venerable servant of Jesus Christ, preaching the true doctrines of grace.—*Account of Bristol*; *Warren's hist. war*, i. 244.

BUSS (JOHN), remarkable for longevity, died at Durham in New Hampshire in 1736 aged one hundred and eight years. Though never ordained, he had been a preacher of the gospel for thirty three years; he had also been a practitioner of physic. He was remarkably active and vigorous at a very advanced age.—*Belknap's New Hampshire*, iii. 250.

BUTLER (RICHARD), a brave officer during the war of the American revolution, sustained the office of colonel at the close of the struggle with great Great Britain. On more than one occasion he had distinguished himself in a remarkable manner. In the battle with the Indians near the Miamis villages November 4, 1791, which terminated in the defeat of St. Clair, he commanded the right wing of the army with the rank of general. In this engagement he was killed.—*Marshall's life of Washington*, v. 329, 332, 334.

BUTLER (THOMAS), a brave officer during the war with Great Britain, was a brother of the preceding. Three other brothers fought in the service of their country. In the year 1776 he was a student at law with the eminent judge Wilson of Philadelphia; but early in that year he quitted his studies, and joined the army as a subaltern. He soon obtained the command of a company, in which grade he continued till the close of the revolutionary contest. He was in almost every action, that was fought in the middle states during the war. At the battle of Brandywine, September 11, 1777, he received the thanks of Washington on the field of battle, through his aid de camp, general Hamilton, for his intrepid conduct in rallying a detachment of retreating troops, and giving the enemy a severe fire. At the battle of Monmouth, June 28, 1778, he received the thanks of general Wayne for defending a defile in the face of a heavy fire from the enemy, while colonel Richard Butler's regiment made good their retreat.

At the close of the war he retired into private life as a farmer,

and continued in the enjoyment of rural and domestic happiness till the year 1791, when he again took the field to meet a savage foe, that menaced our western frontier. He commanded a battalion in the disastrous battle of November 4, in which his brother fell. Orders were given by general St. Clair to charge with the bayonet, and major Butler, though his leg had been broken by a ball, yet on horse back led his battalion to the charge. It was with difficulty, that his surviving brother, captain Edward Butler, removed him from the field. In 1792 he was continued on the establishment as a major, and in 1794 he was promoted to the rank of lieutenant colonel commandant of the fourth sublegion. He commanded in this year fort Fayette at Pittsburgh, and prevented the deluded insurgents from taking it more by his name, than by his forces, for he had but few troops. In 1797 he was named by president Washington as the officer best calculated to command in the state of Tennessee, when it was necessary to dispossess some citizens, who had imprudently settled on the Indian lands. Accordingly in May he marched with his regiment from the Miami on the Ohio, and by that prudence and good sense, which marked his character through life, he in a short time removed all difficulties. While in Tennessee he made several treaties with the Indians. In 1802, at the reduction of the army, he was continued as colonel of a regiment on the peace establishment.

The close of his life was embittered by trouble. In 1803 he was arrested by the commanding general at fort Adams on the Mississippi, and sent to Maryland, where he was tried by a court martial, and acquitted of all the charges, except that of wearing his hair. He was then ordered to New Orleans, where he arrived to take the command of the troops October 20. He was again arrested the next month, but the court did not meet till July of the next year, and their decision is not known. Colonel Butler died September 7, 1805, aged fifty one years.—*Louisiana Gazette; Polyanthos*, i. 13—17; *Marshall*, v. 332.

BYFIELD (NATHANIEL), judge of the vice admiralty, and member of the council of Massachusetts, was the son of the reverend Richard Byfield, pastor of Long Ditton in Sussex, England, who was one of the divines in the Westminster assembly. He was born in the year 1653, and was the youngest of twenty one children, sixteen of whom sometimes accompanied at the same time their pious father to the house of worship. He arrived at Boston in the year 1674. Being an eminent merchant, whose property was very considerable, soon after Philip's war he was one of the four proprietors and the principal settler of the town of Bristol in Rhode Island. He lived in this place till the year 1724, when on account of his advanced age he returned to Boston, where he died June 6, 1733, in the eightieth year of his age.

Colonel Byfield possessed very considerable abilities, which fit-

ted him for the stations, which he occupied. He held a variety of offices both civil and military. He was speaker of the house of representatives, was for thirty eight years chief justice of the court of common pleas for Bristol county, and two years for Suffolk, was many years a member of the council, and was judge of the vice admiralty from the year 1703. His spirit was active and vigorous, his courage unshaken by any danger, and his constancy such as was not easily discouraged by difficulties. He was well formed for the exercise of authority, his very looks inspiring respect. He possessed a happy elocution. He loved order, and in his family the nicest economy was visible. He was conspicuous for piety, having a liberal, catholic spirit, and loving all good men, however they differed from him in matters of small importance. For forty years he constantly devoted a certain proportion of his estate to charitable purposes. In one year he was known to give away several hundreds of pounds. He had a steady and unshaken faith in the truths of the gospel, and he died in the lively hope of the mercy of God through a glorious Redeemer.

He published a tract, entitled, an account of the late revolution in New England, with the declaration of the gentlemen, merchants, and inhabitants of Boston, &c. 1689.—*Chauncy's fun. sermon*; *Weekly news letter*, number 1533; *Hutchinson*, ii. 211.

BYLES (MATHER, D. D.), minister of Boston, was descended from a respectable family and was born in that town March 26, 1706. His father was a native of England and died within a year after the birth of his son. By his mother's side he descended from the reverend Richard Mather of Dorchester and the reverend John Cotton of Boston. In early life he discovered a taste for literature, and he was graduated at Harvard college in 1725. After pursuing his literary and theological studies for some time he commenced preaching. He was ordained the first pastor of the church in Hollis street, Boston, December 20, 1733. It was not long before he attained considerable eminence in his profession, and he became known by his publication of several pieces in prose and verse. His poetical talents he considered only as instruments of innocent amusement, and never permitted them to withdraw his attention from more serious and profitable objects. He never attempted any great production in verse; but sounded his lyre only in compliance with occasional inclination.

Dr. Byles continued to live happily with his parish in the useful discharge of ministerial duties until the late revolution began to create distrust and animosity between the different parties, that existed in the country prior to the war. Falling under the imputation of being a tory, he was in 1776 separated from his people by the jealousy and violence of the times, and he was never afterwards reunited to them. He was accused of attachment to Great Britain. The substance of the charges against him was, that he con-

tinued in Boston with his family during the siege ; that he prayed for the king and the safety of the town ; and that he received the visits of the British officers. In May 1777 he was denounced in town meeting as a person inimical to America ; after which he was obliged to enter into bonds for his appearance at a public trial before a special court on the second of June following. He was pronounced guilty and sentenced to confinement on board a guard ship, and in forty days to be sent with his family to England. When brought before the board of war, by whom he was treated respectfully, his sentence seems to have been altered, and it was directed, that he should be confined to his own house, and a guard placed over him there. This was accordingly done for a few weeks, and then the guard was removed. A short time afterwards a guard was again placed over him, and again dismissed. Upon this occasion he observed in his own manner, that he was guarded, reguarded, and disregarded. He was not again connected with any parish. In the year 1783 he was seized with a paralytic disorder, and he died July 5, 1788, aged eighty two years.

Dr. Byles was in person tall and well proportioned. He possessed a commanding presence, and was a graceful speaker. His voice was strong, clear, harmonious, and susceptible of various modulations, adapted to the subject of his discourse. He was remarkable for the abundance of his wit in common conversation, and for the smartness of his repartees. He possessed an uncommon talent in making puns, some of which are at the present day frequently repeated in social circles. His imagination was fertile, and his satire keen. His wit was a dangerous instrument, in the use of which he was not always prudent, and it is thought, that he was not sufficiently regardful of the consequences of the severe remarks, in which he sometimes indulged himself.

His literary merit introduced him to the acquaintance of many men of genius in England ; and the names of Pope, Lansdowne, and Watts are found among his correspondents. From the former, he received a copy of an elegant edition of the Odyssey in quarto. Dr. Watts sent him copies of his works as he published them. In his preaching he was generally solemn and interesting, though sometimes his sermons gave indications of the peculiar turn of his mind. On being asked, why he did not preach politics, he replied ; " I have thrown up four breast works, behind which I have intrenched myself, neither of which can be forced. In the first place I do not understand politics ; in the second place, you all do, every man and mother's son of you ; in the third place, you have politics all the week, pray let one day in seven be devoted to religion ; in the fourth place I am engaged in a work of infinitely greater importance. Give me any subject to preach on of more consequence than the truths I bring to you, and I will preach on it the next sabbath."

The following extracts from one of his sermons will show what were the religious sentiments, which he embraced and enforced upon his hearers. "We perceive," said he, "that conversion is out of our own power. It is impossible for us to convert ourselves, or for all the angels in heaven to do it for us. To convince you of this, let the natural man make the experiment. Try this moment. Try and see whether you can bring your hearts to this, to renounce all happiness in every thing but the favor of God; to let God order for you; to have no will of your own; to be swallowed up and ravished with his will, whatever it is. Can you renounce every mortal idol? Can you leave this world and all the low delights of it, and go to a world, where you will have none of them; but the love of God will swallow you up? These things are so far distant from an unrenewed heart, that they look like wild paradoxes to it."—"The enmity between God and us is irreconcilable, but by Christ. Out of him God is a consuming fire. False notions of the divine justice and mercy could never bring us truly to him; and true ones would only drive us farther from him. So that set Christ aside, and there can be no conversion. We learn also the honors of the Holy Ghost. He is the agent, who performs this work. One reason, that men fall short of this saving change, is the not acknowledging him, as they ought. Did men regard the operation of the Holy Spirit more, there would be more frequent converts. Men are apt to trust to their own strength, when they set about the work of conversion. They rob the Spirit of God of his glory, and so it all comes to nothing. He it is, who makes this great change in men. He must be the almighty God then; and we should honor him as so."

Dr. Byles was twice married. His first wife was the niece of governor Belcher, and his second the daughter of lieutenant governor Tailer. His son, the reverend Mather Byles, is now rector of Trinity church, St. John's, New Brunswick.

He published a number of essays in the New England weekly journal, which are marked by one of the letters composing the word CELOIZA; a poem on the death of George I, and the accession of George II, 1727; a poetical epistle to his excellency, governor Belcher, on the death of his lady, 1736. A number of his miscellaneous poems were collected and printed in a volume. Among the sermons, which he published, are the following; the character of the upright man, 1729; on the nature and necessity of conversion, 1732, the third edition in 1771; the flourish of the annual spring, 1739; artillery election sermon, 1740; on setting our affections on things above, 1740; funeral sermon on Mrs. Dummer, 1752; on William Dummer, esquire, 1761; on John Gould, esquire, 1772; a sermon at the Thursday lecture, 1751; on the earthquake, 1755; a thanksgiving sermon for the success of the British arms, 1760; on the present vileness of the body and its future glorious change, second edition, 1771.—*Polyanthos*, iv. 1—10.

BYRD (WILLIAM), a native of Virginia, died about the middle of the last century. He was liberally educated in Great Britain, and possessed a very ample estate. Few persons in America ever collected so large and valuable a library, as he left. He was a very ardent friend to the diffusion of knowledge, and freely opened his library for the use of all, who sought information. He published several small tracts.—*Miller*, ii. 361.

CABOT (JOHN), a Venetian, who first discovered the continent of America, was perfectly skilled in all the sciences requisite to form an accomplished mariner. He had three sons, Lewis, Sebastian, and Sanctius, all of whom he educated in a manner best calculated to make them able seamen. Encouraged by the success of Columbus, who returned in 1493 from his first voyage, he was determined to attempt the discovery of unknown lands, particularly of a northwest passage to the East Indies. Having obtained a commission from king Henry VII, empowering him and his three sons to discover unknown lands, and to conquer and settle them, and giving him jurisdiction over the countries, which he should subdue, on condition of paying the king one fifth part of all the gains, he sailed from Bristol with two vessels, freighted by the merchants of London and Bristol with articles of traffic, and with about three hundred men, in the beginning of May 1497. He sailed towards the northwest till he reached the latitude of fifty eight degrees, when the floating ice, which he met, and the severity of the weather induced him to alter his course to the southwest. He discovered land in the morning of June twenty fourth, which, as it was the first, that he had seen, he called Prima Vista. This is generally supposed to be a part of the island of Newfoundland, though in the opinion of some it is a place on the peninsula of Nova Scotia in the latitude of forty five degrees. A few days afterward a smaller island was discovered, to which he gave the name of St. John, on account of its being discovered on the day of John the baptist. Continuing his course westwardly, he soon reached the continent, and then sailed along the coast northwardly to the latitude of sixty seven and a half degrees. As the coast stretched toward the east, he turned back and sailed along the coast toward the equator, till he came to Florida. The provisions now failing, and a mutiny breaking out among the mariners, he returned to England without attempting a settlement or conquest in any part of the new world.

In this voyage Cabot was accompanied by his son Sebastian, and to them is attributed the honor of first discovering the continent of North America ; for it was not till the following year, 1498, that the continent was seen by Columbus.—*Belknap's American biog.* i. 149—154 ; *Holmes' annals*, ii. 17, 18, *Note 1, end of vol.* ; *Purchas*, i. 737, 738 ; *Robertson*, book ix. 16, 17 ; *Prince, introd.* 80.

CABOT (SEBASTIAN), an eminent navigator, was the son of the preceding, and was born at Bristol. When about twenty years of age he accompanied his father in the voyage of 1497, in which the continent of the new world was discovered. About the year 1517 he sailed on another voyage of discovery, and went to the Brasils, and thence to Hispaniola and Porto Rico. Failing in his object of finding a way to the East Indies, he returned to England.

Having been invited to Spain, where he was received in the most respectful manner by king Ferdinand and queen Isabella, he sailed in their service on a voyage of discovery in April 1525. He visited the coast of Brasil, and entered a great river, to which he gave the name of Rio de la Plata. He sailed up this river one hundred and twenty leagues. After being absent on this expedition a number of years, he returned to Spain in the spring of 1531. But he was not well received. His rigorous treatment of some mutineers and other circumstances had created him enemies. He however found means to retain the commission of chief pilot, with which he had been honored by Ferdinand. He made other voyages, of which no particular memorials remain. His residence was in the city of Seville. His employment was the drawing of charts, on which he delineated all the new discoveries made by himself and others; and by his office he was entrusted with the reviewing of all projects for discovery. His character is said to have been gentle, friendly, and social, though in his voyages some instances of injustice towards the natives and of severity towards his mariners are recorded.

In his advanced age he returned to England and resided at Bristol. He received a pension from king Edward VI, and was appointed governor of a company of merchants, associated for the purpose of making discoveries of unknown countries. He had a strong persuasion, that a passage might be found to China by the north east. By his means a trade was commenced with Russia, which gave rise to the Russian company. The last account, which is found of him, is that in 1556, when the company were sending out a vessel for discovery, he made a visit on board. "The good old gentleman, master Cabota," says the journal of the voyage in Hakluyt, "gave to the poor most liberal alms, wishing them to pray for the good fortune and prosperous success of our pinnace. And then at the sign of St. Christopher, he and his friends banquetted, and for very joy, that he had to see the towardness of our intended discovery, he entered into the dance himself among the rest of the young and lusty company; which being ended, he and his friends departed, most gently commending us to the governance of almighty God."

He died it is believed in 1557, aged eighty years. He was one of the most extraordinary men of the age, in which he lived. There is preserved in Hakluyt a complete set of instructions drawn and signed by Cabot for the direction of the voyage to Cathay in China,

which affords the clearest proof of his sagacity. It is supposed, that he was the first, who noticed the variation of the magnetic needle, and he published, *navigazione nelle parte settentrionale*, Venice, 1583, folio. He published also a large map, which was engraved by Clement Adams, and hung up in the privy gallery at Whitehall; and on this map was inscribed a Latin account of the discovery of Newfoundland.—*Belknap's Amer. biog.* i. 149—158; *Massa. magazine*, ii. 467—471; *Hakluyt*, i. 226, 268, 274; *Campbell's lives admirals*, i. 419; *Rees' cyclopædia*.

CADWALLADER (——), an eminent physician of Philadelphia, published about the year 1740 a treatise on the iliac passion, in which he explodes the then common practice of giving quicksilver and drastic purges, and recommends in their place mild cathartics with the occasional use of opiates. Before this there were but few publications on medical subjects in America. Dr. Boylston had written on the small pox, and his treatise was perhaps the earliest one, which was published.—*Ramsay's review of medicine*, 36.

CALEF (ROBERT), a merchant of Boston, was distinguished about the time of the witchcraft delusion by his withstanding the credulity of the times. After the reverend Dr. Cotton Mather had published a work, entitled, the wonders of the invisible world, from which it appears, that he was by no means incredulous with regard to the stories then in circulation, Mr. Calef published a book on the opposite side, entitled, more wonders of the invisible world, London, 1700. As he censured the proceedings of the courts respecting the witches at a time, when the people of the country in general did not see their error, he gave great offence. But he is thought to be faithful in his narration of facts. He died in 1720.—*Hutchinson*, ii. 54; *Collections hist. soc.* iii. 300.

CALLENDER (ELISHA), minister of the first baptist church in Boston, was the son of the reverend Ellis Callender, who was minister of the same church from 1708 till 1726. In early life the blessings of divine grace were imparted to him. He was graduated at Harvard college in the year 1710. At his ordination, which took place May 21, 1718, the reverend Drs. Increase and Cotton Mather, and the reverend Mr. Webb, though of a different denomination, gave their assistance. He was very faithful, and successful in the pastoral office till his death March 31, 1738. He was succeeded by the reverend Mr. Condry. A few days before his death he said; "when I look on one hand, I see nothing but sin, guilt, and discouragement; but when I look on the other, I see my glorious Savior, and the merits of his precious blood, which cleanseth from all sin. I cannot say, that I have such transports of joy, as some have had; but through grace I can say, I have gotten the victory over death and the grave." The last words, which fell from his lips, were, "I shall sleep in Jesus." His life was unspotted; his conversation was always affable, religious, and dignified; and his

end was peaceful and serene.—*Backus' church history of New England*, iii. 124; *Backus' abridgment*, 157; *Boston evening post*, April 3, 1738.

CALLENDER (JOHN), an eminent baptist minister and writer in Rhode Island, was a nephew of the reverend Elisha Callender of Boston and was graduated at Harvard college in 1723. He was ordained colleague with elder Peckom as pastor of the church at Newport October 13, 1731. This was the second baptist church in America. It was founded in the year 1644. Mr. Callender died January 26, 1748, in the forty second year of his age. He was a man of very considerable powers of mind, and was distinguished for his candor and piety. He collected many papers relating to the history of the baptists in this country, which were used by Mr. Backus. He published in 1739 a historical discourse on the civil and religious affairs of the colony of Rhode Island &c. from the settlement in 1638 to the end of the first century. This is but a small work; yet it is the only history of Rhode Island, which has been written, and it is honorable to its author. He published also a sermon at the ordination of the reverend Jeremiah Condy, Boston, February 14, 1739, and a sermon on the death of the reverend Mr. Clap of Newport, 1745.—*Backus' church history of New England*, iii. 229.

CALVERT (GEORGE), baron of Baltimore, founder of the province of Maryland, was descended from a noble family in Flanders, and was born at Kipling in Yorkshire, England, in 1582. After taking his bachelor's degree at Trinity college, Oxford, in 1597, he travelled over the continent of Europe. At his return to England in the beginning of the reign of James I, he was taken into the office of sir Robert Cecil, secretary of state, by whose favor he was made clerk of the privy council, and received the honor of knighthood. In 1619 he was appointed one of the principal secretaries of state in the room of sir Thomas Lake. His great knowledge of public business and his diligence and fidelity conciliated the regard of the king, who gave him a pension of a thousand pounds out of the customs. In 1624 he became a Roman catholic, and having disclosed his new principles to the king resigned his office. He was continued, however, a member of the privy council, and was created baron of Baltimore in the kingdom of Ireland in 1625, at which time he represented the university of Oxford in parliament.

While he was secretary of the state he was constituted by patent proprietor of the southeastern peninsula of Newfoundland, which he named the province of Avalon. He spent twenty five thousand pounds in advancing his plantation, and visited it twice in person; but it was so annoyed by the French, that, though he once repulsed and pursued their ships and took sixty prisoners, he was obliged to abandon it. Being still inclined to form a settlement in America, whither he might retire with his family and friends of the same re-

ligious principles, he made a visit to Virginia, the fertility and advantages of which province had been highly celebrated, and in which he had been interested as one of the adventurers. But meeting with an unwelcome reception on account of his religion, and observing, that the Virginians had not extended their plantations beyond the Patowmac, he fixed his attention upon the territory northward of this river, and as soon as he returned to England, obtained a grant of it from Charles I. But owing to the tedious forms of public business, before a patent was completed he died at London April 15, 1632, in the fifty first year of his age. After his death the patent was again drawn in the name of his eldest son Cecil, who succeeded to his honors, and it passed the seals June 20, 1632. The country was called Maryland in honor of Henrietta Maria, the queen consort of Charles I. From the great precision of this charter, the powers, which it confers upon the proprietor, and the privileges and exemptions, which it grants to the people, it is evident, that it was written by sir George himself. The liberal code of religious toleration, which it established, is very honorable to him, and was respected by his son, who carried his design into execution.

Sir George was conspicuous for his good sense and moderation. All parties were pleased with him. Not being obstinate in his opinions he took as much pleasure in hearing the sentiments of others, as in delivering his own. In his views of establishing foreign plantations he thought, that the original inhabitants, instead of being exterminated, should be civilized and converted; that the governors should not be interested merchants, but gentlemen not concerned in trade; and that every one should be left to provide for himself by his own industry without dependence on a common interest.

He published *carmen funebre* in D. Hen. Untonum, 1596; parliamentary speeches; various letters of state; the answer of Tom Tell Troth, the practice of princes and the lamentation of the kirk, 1642. He also wrote something respecting Maryland, but it is thought it was never printed.—*Belknap's Amer. biog.* ii. 363—368; *Biog. Brit.*; *Hardie's biog. dict.*; *Rees*; *Wood's Athenæ Oxon.* i. 566; *Keith*, 142.

CALVERT (LEONARD), the first governor of Maryland, was the brother of Cecilius Calvert, the proprietor, who sent him to America as the head of the colony in 1633. After a circuitous voyage he arrived, accompanied by his brother George Calvert, and about two hundred persons of good families and of the Roman catholic persuasion, at point Comfort in Virginia February 24, 1634. On the third of March he proceeded in the bay of Chesapeake to the northward, and entered the Patowmac, up which he sailed twelve leagues, and came to an anchor under an island, which he named St. Clement's. Here he fired his cannon, erected a cross,

and took possession "in the name of the Savior of the world and of the king of England." Thence he went fifteen leagues higher to the Indian town of Patowmac on the Virginia side of the river, now called New Marlborough, where he was received in a friendly manner by the guardian regent, the prince of the country being a minor. Thence he sailed twelve leagues higher to the town of Piscataway on the Maryland side, where he found Henry Fleet, an Englishman, who had resided several years among the natives, and was held by them in great esteem. This man was very serviceable as an interpreter. An interview having been procured with the Werowance, or prince, Calvert asked him, whether he was willing, that a settlement should be made in his country. He replied, "I will not bid you go, neither will I bid you stay ; but you may use your own discretion." Having convinced the natives, that his designs were honorable and pacific, the governor now sought a more suitable station for commencing his colony. He visited a creek on the northern side of the Patowmac about four leagues from its mouth, where was an Indian village. Here he acquainted the prince of the place with his intentions, and by presents to him and his principal men conciliated his friendship so much, as to obtain permission to reside in one part of the town until the next harvest, when, it was stipulated, the natives should entirely quit the place. Both parties entered into a contract to live together in a friendly manner. After Calvert had given a satisfactory consideration, the Indians readily yielded a number of their houses, and retired to the others. As the season for planting corn had now arrived, both parties went to work. Thus on the twenty seventh of March 1634 the governor took peaceable possession of the country of Maryland, and gave to the town the name of St. Mary's, and to the creek, on which it was situated, the name of St. George's. The desire of rendering justice to the natives by giving them a reasonable compensation for their lands is a trait in the character of the first planters, which will always do honor to their memory.

The colony had brought with them meal from England ; but they found Indian corn in great plenty both at Barbadoes and Virginia, and by the next spring they were able to export a thousand bushels to New England and Newfoundland, for which they received in return dried fish and other provisions. The Indians also killed many deer and turkies, which they sold to the English for knives, beads, and other small articles of traffic. Cattle, swine, and poultry were procured from Virginia. The province was established on the broad foundation of security to property, and of freedom in religion. Fifty acres of land were granted in absolute fee to every emigrant, and christianity was established without allowing preeminence to any particular sect. This liberal policy rendered a Roman catholic colony an asylum for those, who were driven from New England by the persecutions, which were there experienced from protestants.

The governor built a house at St. Mary's for himself and his successors, and superintended the affairs of the country, till the civil war in England, when the name of a papist became so obnoxious, that the parliament assumed the government of the province, and appointed a new governor. Of Leonard Calvert no further account has been procured.

Cecilius Calvert, the proprietor, recovered his right to the province upon the restoration of king Charles II in 1660, and within a year or two appointed his son Charles the governor. He died in 1676 covered with age and reputation, and was succeeded by his son.—*Belknap's Amer. biog.* ii. 372—380; *Holmes' annals*, ii. 274; *Univ. hist.* xl. 468; *Europ. settlements*, ii. 228; *Brit. emp. in America*, i. 324—330; *Morse's geog.*

CAMPBELL (JOHN), first minister of Oxford, Massachusetts, was a native of Scotland, and was educated at Edinburgh. He came to this country in 1717. He was ordained pastor of Oxford, a town settled by French protestants, March 11, 1721. He continued faithfully to discharge the duties of his sacred office, until his death, March 25, 1761, in the seventy first year of his age, and the forty second of his ministry. He was succeeded by the reverend Joseph Bowman, who had been a missionary among the Mohawk Indians.—*Whitney's history of Worcester*, 84.

CANER (HENRY, D. D.), minister of king's chapel in Boston, was graduated at Yale college in 1724. In the following year he began to read prayers in an episcopal church at Fairfield in Connecticut. In 1727 he went to England for ordination, and was appointed missionary for that town. His occasional services at Norwalk promoted the interest of the church; and it was not long before he had a respectable congregation there as well as at Fairfield. Having been chosen rector of the first episcopal church in Boston, he was inducted into this office April 11, 1747. Here he continued, till the commencement of the American revolution obliged him to retire from Boston. He left the church March 17, 1775. From this period he resided, it is believed, in England till his death, which took place at the close of the year 1792, when in the ninety third year of his age.

He published a sermon on Matthew vii. 28, 29, entitled, the true nature and method of christian preaching. He supposes the sermon on the mount was addressed to the disciples, and concludes from this circumstance, that "when we preach to christians, we are not to spend time in exhorting them to believe, for that their very profession supposes they do already; but to press and persuade them to live as becomes christians, to be found in the practice of all moral duties." Mr. Jonathan Dickinson, in his vindication of God's sovereign, free grace, answers this sermon, and endeavors to show, that Christ and his apostles, even when in their preaching they ad-

dressed themselves to professing christians, dwelt much upon repentance and faith, as well as moral duties.

Mr. Caner published also funeral sermons on the death of Charles Apthorp, esquire, 1758 ; on the death of Frederic, prince of Wales, 1751 ; on the death of the reverend Dr. Cutler, 1765.—*Chandler's life of Johnson*, 62 ; *Collections hist. soc.* iii. 260 ; *Columbian centinel*, Feb. 13, 1793.

CARLETON (Guy), lord Dorchester, a distinguished British officer in America, was appointed a brigadier general in this country in 1766. He was made major general in 1772. At the close of the year 1774 a commission passed the seals, constituting him captain general and governor of Quebec. When Canada was invaded by Montgomery in 1775, Carleton was in the most imminent danger of being taken prisoner upon the St. Lawrence after the capture of Montreal ; but he escaped in a boat with muffled paddles, and arrived safely at Quebec, which he found threatened by an unexpected enemy. Arnold, though he had been repulsed by colonel Maclean, was yet in the neighborhood of the city, waiting for the arrival of Montgomery previously to another attack. General Carleton with the skill of an experienced officer took the necessary measures for the security of the city. His first act was to oblige all to leave Quebec, who would not take up arms in its defence. When Montgomery approached, his summons was treated with contempt by the governor, whose intrepidity was not to be shaken. By his industry and bravery Carleton saved the city. After the unsuccessful assault of the last of December, in which Montgomery was killed, he had nothing more immediately to apprehend. In may 1776 he obliged the Americans to raise the siege, and it was not long before he compelled them to withdraw entirely from Canada. In October he recaptured Crown Point ; but as the winter was advancing, he did not attempt the reduction of Ticonderoga, but returned to St. John's. In the beginning of the next year he was superseded in his command by Burgoyne, who was entrusted with the northern British army. Carleton's experience, and abilities, and services were such, as rendered him worthy of the command, which was given to another. Though he immediately asked leave to resign his government, he yet contributed all his power to secure the success of the campaign.

In the year 1782 he was appointed, as successor of sir Henry Clinton, commander in chief of all his majesty's forces in America. He arrived at New York with his commission in the beginning of May. After the treaty was signed he delayed for some time the evacuation of the city from regard to the safety of the loyalists ; but on the twenty fifth of November 1783 he embarked and withdrew the British ships from the shores of America. He died in England at the close of the year 1808 in the eighty fourth year of his age.

General Carleton was a brave and an able officer, and he rendered important services to his country. Though he was not conciliating in his manners, and possessed the severity of the soldier, yet his humanity to the American prisoners, whom he took in Canada, has been much praised. In excuse for the little attention, which he paid to the honorable burial of Montgomery, it can only be said, that he regarded him as a rebel.—*Stedman*, i. 133—142, 252, 318; *Annual register*, xvii. 189; xix. 2—16; 151—155; xx. 2—6, 141—144; *Warren's hist. revolution*, ii. 2, 3; iii. 217, 252, 311.

CARRIER (THOMAS), remarkable for longevity, died at Colchester, Connecticut, May 16, 1735, aged one hundred and nine years. He was born in the west of England and removed thence to Andover, Massachusetts. His wife suffered at Salem in the witchcraft delusion. He had lived at Colchester about twenty years, and was a member of the church in that town. His head in his last years was not bald, nor his hair gray. Not many days before his death he travelled on foot to see a sick man six miles, and the very day before he died he was visiting his neighbors.—*New England weekly journal*, June 9, 1735.

CARTIER (JAMES), a French navigator, who made important discoveries in Canada, was a native of St. Malo. After the voyage of the Cabots the French learned the value of their discoveries, and in a few years began the cod fishery upon the banks of Newfoundland. In 1524 John Verazzani, a Florentine, in the service of France, ranged the coast of the new continent from Florida to Newfoundland. From a subsequent voyage in 1525 he never returned, and it is supposed, that he was cut to pieces and devoured by the savages. His fate discouraged other attempts to discover the new world till the importance of having a colony in the neighborhood of the fishing banks induced Francis I to send out Cartier in 1534. He sailed from St. Malo on the twentieth of April in this year with two ships of sixty tons and a hundred and twenty two men. On the tenth of May he came in sight of Bonavista on the Island of Newfoundland; but the ice obliged him to go to the south, and he entered a harbor at the distance of five leagues, to which he gave the name of St. Catherine. As soon as the season would permit he sailed northward, and entered the straits of Bellisle. In this voyage he visited the greater part of the coast, which surrounds the gulph of St. Lawrence, and took possession of the country in the name of the king; he discovered a bay, which he called baye des Chaleurs, on account of the sultry weather, which he experienced in it; he sailed so far into the great river, afterwards called the St. Lawrence, as to discover land on the opposite side. On the fifteenth of August he set sail on his return, and arrived at St. Malo on the fifth of September.

When his discoveries were known in France, it was determined to make a settlement in that part of America, which he had visited. Accordingly in the following year he received a more ample com-

mission, and was equipped with three vessels. When he was ready to depart, he went to the cathedral church with his whole company, and the bishop gave them his benediction. He sailed May 19, 1535. He experienced a severe storm on his passage, but in July he reached the destined port. He entered the gulph as in the preceding year, being accompanied by a number of young men of distinction. He sailed up the St. Lawrence and discovered an island, which he named Bacchus, but which is now called Orleans, in the neighborhood of Quebec. This island was full of inhabitants, who subsisted by fishing. He went on shore and the natives brought him Indian corn for his refreshment. With his pinnace and two boats he proceeded up the river as far as Hochelaga, a settlement upon an island, which he called Mont-royal, but which is now called Montreal. In this Indian town were about fifty long huts, built with stakes, and covered with bark. The people lived mostly by fishing and tillage. They had corn, beans, squashes, and pumpkins. In two or three days he set out on his return, and arrived at port de St. Croix, not far from Quebec, on the fourth of October. Here he passed the winter. In December the scurvy began to make its appearance among the natives, and in a short time Cartier's company were seized by the disorder. By the middle of February, of one hundred and ten persons fifty were sick at once, and eight or ten had died. In this extremity he appointed a day of humiliation. A crucifix was placed on a tree, a procession of those, who were able to walk, was formed, and at the close of the devotional exercises, Cartier made a vow, that "if it should please God to permit him to return to France, he would go in pilgrimage to our lady of Roquemado." The sick were all healed by using a medicine, which was employed with success by the natives. This was a decoction of the leaves and bark of a tree. The liquor was drunk every other day, and an external application was made to the legs, Charlevoix says, the tree was that, which yielded turpentine, and Dr. Belknap thinks it was the spruce pine. In May he set sail on his return to France, and arrived at St. Malo July 6, 1536.

At the end of four years another expedition was projected. François de la Roque, lord of Roberval, was commissioned by the king as his lieutenant governor in Canada; and Cartier was appointed his pilot with the command of five ships. Cartier sailed in 1540 or 1541, and a few leagues above St. Croix in the river St. Lawrence, he built a fort, which he called Charlebourg. In the spring of 1542, he determined to return to France, and accordingly in June arrived at St. John's in Newfoundland on his way home. Here he met Roberval, who did not accompany him in his voyage, and who had been detained till this time. He was ordered to return to Canada, but he chose to pursue his voyage to France, and sailed out of the harbor privately in the night. Roberval attempted to establish a colony, but it was soon broken up, and the French did not establish

themselves permanently in Canada till after the expiration of half a century.

Cartier published memoirs of Canada after his second voyage. The names, which he gave to islands, rivers, &c. are now entirely changed. In this work he shows, that he possessed a good share of the credulity or the exaggeration of travellers. Being one day in the chase he says, that he pursued a beast, which had but two legs, and which ran with astonishing rapidity. This strange animal was probably an Indian, clothed with the skin of some wild beast. He speaks also of human monsters of different kinds, of which accounts had been given him. Some of them lived without eating.—*Belknap's Amer. biography*, i. 159—184 ; *Charlevoix, hist. de la nouvelle France*, introd. xx ; i. 8—22. edit. 4to ; *Hakluyt*, iii. 186, 201—240 ; *Holmes' annals*, i. 84—86, 89, 92 ; *Prince, introd.* 89, 90, 93 ; *Purchas*, i. 931, 932 ; v. 1605 ; *Forster's voy.* 437—448 ; *Univer. hist.* xxxix. 407.

CARVER (JOHN), first governor of Plymouth colony, was a native of England, and was among the emigrants to Leyden, who composed Mr. Robinson's church in that place. When a removal to America was contemplated, he was appointed one of the agents to negotiate with the Virginia company in England for a suitable territory. He obtained a patent in 1619, and in the following year came to New England with the first company. Two vessels had been procured, the one called the Speedwell and the other the Mayflower, which sailed from Southampton, carrying one hundred and twenty passengers, on the fifth of August 1620. As one of the vessels proved leaky, they both put into Dartmouth for repairs. They put to sea again August 21, but the same cause, after they had sailed about a hundred leagues, obliged them to put back to Plymouth. The Speedwell was there pronounced unfit for the voyage. About twenty of the passengers went on shore. The others were received on board the Mayflower, which sailed with one hundred and one passengers besides the ship's officers and crew, on the sixth of September. During the voyage the weather was unfavorable, and the ship being leaky the people were almost continually wet. One young man died at sea, and a child was born, the son of Stephen Hopkins, which was called Oceanus. On the ninth of November, they discovered the white, sandy shores of cape Cod. As this land was northward of Hudson's river, to which they were destined, the ship was immediately put about to the southward ; but the appearance of breakers and the danger from shoals, together with the eagerness of the women and children to be set on shore induced them to shift their course again to the north. The next day the northern extremity of the cape was doubled, and the ship was safely anchored in the harbor of cape Cod. As they were without the territory of the south Virginia company, from whom they had received the charter, which was thus rendered useless, and as they

perceived the absolute necessity of government, it was thought proper before they landed, that a political association should be formed, entrusting all powers in the hands of the majority. Accordingly after solemn prayers and thanksgiving a written instrument was subscribed on the eleventh of November 1620 by forty one persons out of one hundred and one, the whole number of passengers of all descriptions on board. Mr. Carver's name stood first, and he was unanimously elected governor for one year. Government being thus regularly established on a truly republican principle, sixteen armed men were sent on shore the same day to procure wood and make discoveries. They returned at night, having seen no house nor a human being. The next day was Sunday, and it was observed as a day of rest. While they lay in this harbor, during the space of five weeks, a number of excursions were made by the direction of the governor. In one of them Mr. Bradford's foot was caught in a deer trap, which was made by bending a young tree to the earth, with a noose under ground, covered with acorns. But his companions disengaged him from his unpleasant situation. An Indian burying ground was discovered, and in one of the graves were found a mortar, an earthen pot, a bow and arrows, and other implements, all of which were carefully replaced. A more important discovery was a cellar, filled with seed corn in ears, of which they took as much as they could carry away, after reasoning for some time upon the morality of the action, and resolving to satisfy the owners, when they should find them. In other expeditions a number of bushels of corn were obtained, the acquisition of which at a time, when it was much needed, they regarded as a peculiar favor of divine providence. In six months the owners were remunerated to their entire satisfaction.

On Wednesday, the sixth of December, governor Carver himself, with nine of the principal men, well armed, and the same number of seamen, set sail in the shallop to make further discoveries. The weather was so cold, that the spray of the sea froze on their coats, till they were cased with ice, like coats of iron. They coasted along the cape, and occasionally a party was set on shore. At the dawn of day on Friday, December the eighth, those, who were on the land, were surprised by the sudden war cry of the natives, and a flight of arrows. They immediately seized their arms, and on the first discharge of musquetry the Indians fled. Eighteen arrows were taken up, headed either with brass, deer's horns, or birds' claws, which they sent as a present to their friends in England. As they sailed along the shore, they were overtaken by a storm, and the rudder being broken and the shallop driven into a cove full of breakers, they all expected to perish. By much exertion, however, they came to anchor in a fair sound under a point of land. While they were divided in opinion with respect to landing at this place, the severity of the weather compelled them to go on

shore. In the morning of Saturday they found themselves on a small uninhabited island, which has ever since borne the name of Clarke's island from the mate of the ship, the first man, who stepped upon it. As the next day was the christian sabbath, they appropriated it to those religious purposes, for which it was set apart. On Monday, December the eleventh, they surveyed the bay, and went ashore upon the main land at the place, which they called Plymouth, and a part of the very rock, on which they first set their feet, is now in the public square of the town, and is distinguished by the name of the forefathers' rock. The day of their landing, the twenty second of December in the new style, is at the present age regarded as an annual festival.

As they marched into the country they found corn fields, and brooks, and an excellent situation for building. With the news of their success they returned to their company, and on the sixteenth of December the ship came to anchor in the harbor. The high ground on the southwest side of the bay was pitched upon as the site of the contemplated town, and a street and house lots were immediately laid out. It was also resolved to plant their ordnance upon a commanding eminence, which overlooked the plain. Before the end of December they had erected a storehouse with a thatched roof, in which their goods were deposited under a guard. Two rows of houses were begun, and as fast as they could be covered, the people, who were classed into nineteen families, came ashore, and lodged in them. On the last of December the public services of religion were attended for the first time on the shore, and the place was named Plymouth, both because it was so called in captain Smith's map, published a few years before, and in remembrance of the kind treatment, which they had received from the inhabitants of Plymouth, the last port of their native country, from which they sailed. The severe hardships, to which this company were exposed in so rigorous a climate, and the scorbutic habits contracted by living so long on board the ship caused a great mortality among them, so that before the month of April near one half of them died. Governor Carver was himself dangerously ill in January. On the fourteenth of that month, as he lay sick at the storehouse, the building took fire by means of the thatched roof, and it was with difficulty, that the stock of ammunition was preserved. By the beginning of March he was so far recovered of his first illness, that he was able to walk three miles to visit a large pond, which had been discovered from the top of a tree by Francis Billington, whose name it has since borne. None of the natives were seen before the sickness among the planters had abated. The pestilence, which raged in the country four years before, had almost depopulated it. On the sixteenth of March a savage came boldly into the town alone, and to the astonishment of the emigrants addressed them in these words, "welcome, Englishmen! Welcome Eng-

lishmen !” His name was Samoset, and he was sagamore of Moratiggon, distant five days’ journey to the eastward. He had learned broken English of the fishermen in his country. By him the governor was informed, that the place, where they now were, was called Patuxet, and though it was formerly populous that every human being had died of the late pestilence. This account was confirmed by the extent of the deserted fields, the number of graves, and the remnants of skeletons, lying on the ground. Being dismissed with a present, he returned the next day with five of the Indians, who lived in the neighborhood, and who brought a few skins for trade. He was sent out again in a few days and on the twenty second of March returned with Squanto, the only native of Patuxet then living. Having been carried off by Hunt in 1614 he escaped the pestilence, which desolated his country. He had learned the English language at London, and came back to his native country with the fishermen. They informed the planters, that Masassoit, the sachem of the neighboring Indians, was near with his brother, and a number of his people ; and within an hour he appeared on the top of a hill over against the English town with a train of sixty men. Mutual distrust prevented for some time any advances upon either side ; but Mr. Winslow being sent to the Indian king with a copper chain and two knives, with a friendly message from the governor, the sachem was pleased to descend from the hill, accompanied by twenty men unarmed. Captain Standish met him at the brook at the head of six men with musquets, and escorted him to one of the best houses, where three or four cushions were placed on a green rug, spread over the floor. The governor came in, preceded by a drum and trumpet, the sound of which greatly delighted the Indians. After mutual salutations, the governor kissing his majesty’s hand, refreshments were ordered. A league of friendship was then agreed on, which was inviolably observed for above fifty years. The articles of the treaty were the following, “ that neither he nor his should injure any of ours ; that if they did he should send the offender, that we might punish him ; that if our tools were taken away, he should restore them, and if ours did any harm to any of his, we would do the like to them ; that if any unjustly warred against him, we would aid him, and if any warred against us he should aid us ; that he should certify his neighbor confederates of this, that they might not wrong us, but be comprised in the conditions of peace ; that when their men came to us they should leave their bows and arrows behind them, as we should leave our pieces, when we came to them ; that in doing thus king James would esteem him as his friend and ally.” After the treaty, the governor conducted Masassoit to the brook, where they embraced each other and parted.

The next day, March the twenty third, a few laws were enacted, and Mr. Carver was confirmed as governor for the following year.

In the beginning of April twenty acres of land were prepared for the reception of Indian corn, and Samoset and Squanto taught the emigrants how to plant, and dress it with herrings, of which an immense quantity came into the brooks. Six acres were sowed with barley and peas. While they were engaged in this labor on the fifth of April, the governor came out of the field at noon, complaining of a pain in his head, caused by the heat of the sun. In a few hours it deprived him of his senses, and in a few days put an end to his life to the great grief of the infant plantation. He was buried with all the honors, which could be paid to his memory. The men were under arms, and fired several volleys over his grave. His wife, overcome by her loss, survived him but six weeks.

Governor Carver was distinguished for his prudence, integrity, and firmness. He had a good estate in England, which he spent in the emigration to Holland and America. He exerted himself to promote the interests of the colony, he bore a large share of its sufferings, and the people confided in him as their friend and father. Piety, humility, and benevolence were eminent traits in his character. In the time of the general sickness, which befel the colony, after he had himself recovered, he was assiduous in attending the sick and performing the most humiliating services for them without any distinction of persons or characters. He was succeeded in the office of governor by Mr. Bradford. One of his grandsons, who lived in Marshfield, reached the age of one hundred and two years. The broad sword of governor Carver is deposited in the cabinet of the Massachusetts historical society in Boston.—*Belknap's Amer. biography*, ii. 179—216 ; *Prince*, 66—104 ; *Holmes' annals*, i. 200—203, 207—210 ; *Hardie's biog. dict.* ; *Purchas*, v. 1842—1850 ; *Morton*, i. 33 ; *Univers. hist.* xxxix. 272 ; *Neal's N. England*, i. 99 ; *H. Adams' N. England*, 16.

CARVER (JONATHAN), an enterprising traveller, was a native of Connecticut, and was born in 1732. He lost his father, who was a justice of the peace, when he was only five years of age. He was intended for the profession of medicine, which he quitted for a military life. In the French war he commanded an independent company of provincials in the expedition carried on across the lakes against Canada. He served with reputation till the peace of 1763. After this he formed the resolution of exploring the most interior parts of North America and of even penetrating to the Pacific ocean over that broad part of the continent, which lies between the forty third and the forty sixth degrees of north latitude. As the English had come in possession of a vast territory by the conquest of Canada, he wished to render this acquisition profitable to his country, while he gratified his taste for adventures. He believed, that the French had intentionally kept other nations ignorant of the interior parts of North America. He hoped to facilitate the discovery of a north west passage, or of a communication between Hudson's bay

and the Pacific ocean. If he could effect the establishment of a post on the straits of Annian, he supposed he should thus open a channel for conveying intelligence to China and the English settlements in the East Indies with greater expedition, than by a tedious voyage by the cape of Good Hope, or the straits of Magellan.

With these views he set out from Boston in 1766, and in September of that year arrived at Michillimakinac, the most interior English post. He applied to the governor, Mr. Rogers, to furnish him with a proper assortment of goods, as a present for the Indians living in the track, which he intended to pursue. Receiving a supply in part, it was promised that the remainder should be sent to him, when he reached the falls of St. Anthony in the river Mississippi. In consequence of the failure of the goods he found it necessary to return to la Prairie la Chien in the spring of 1767. Being thus retarded in his progress westward, he determined to direct his course northward, that by finding a communication between the Mississippi and lake Superior, he might meet the traders at the grand portage on the northwest side of the lake. Of them he intended to purchase the goods, which he needed, and then to pursue his journey by the way of the lakes la Pluye, Dubois, and Ouinipique to the heads of the river of the west. He reached lake Superior before the traders had returned to Michillimakinac, but they could not furnish him with goods. Thus disappointed a second time, he continued some months on the north and east borders of lake Superior, exploring the bays and rivers, which empty themselves into that large body of water, and carefully observing the natural productions of the country, and the customs and manners of the inhabitants. He arrived at Boston in October 1768, having been absent on this expedition two years and five months, and during that time travelled near seven thousand miles.

As soon as he had properly digested his journal and charts, he went to England to publish them. On his arrival he presented a petition to his majesty in council for a reimbursement of the sums, which he had expended in the service of government. This was referred to the lords commissioners of trade and plantations, by whom he was examined in regard to his discoveries. Having obtained permission to publish his papers, he disposed of them to a bookseller. When they were almost ready for the press, an order was issued from the council board, requiring him to deliver into the plantation office all his charts and journals, with every paper relating to the discoveries, which he had made. In order to obey this command he was obliged to repurchase them from the bookseller. It was not until ten years after, that he published an account of his travels. Being disappointed in his hopes of preferment, he became clerk of the lottery. As he sold his name to a historical compilation, which was published in 1779 in folio, entitled, the new universal traveller, containing an account of all the empires, kingdoms, and states in the

known world, he was abandoned by those, whose duty it was to support him, and he died in want of the common necessities of life in 1780, aged forty eight years.

Captain Carver published a tract on the culture of tobacco ; and travels through the interior parts of North America in the years 1766, 1767, and 1768, London, 8vo, 1778. An edition of this work was published at Boston in 1797.—*Introduction to his travels ; New and general biog. dict. ; Watkins.*

CARY (THOMAS), minister in Newburyport, Massachusetts, was the son of Samuel Cary, esquire, of Charlestown, and was born October 18, 1745. He was graduated at Harvard college in 1761. After leaving the university, he was employed as an instructor of youth. While preparing more immediately for the sacred office of a minister of the gospel, he resided in Haverhill, where he enjoyed the counsels and instructions of the reverend Mr. Barnard, a man of distinction, whom he highly respected and affectionately loved. He was ordained as successor of the reverend Mr. Lowell, pastor of the first church in Newburyport, May 11, 1768. One third of the church and congregation, being dissatisfied with the choice of Mr. Cary, were formed into a separate society ; but such was the prudence and integrity of his conduct, that they acknowledged his life and conversation to be in accordance with the gospel, which he preached. For near twenty years he was enabled to perform all the duties of the ministerial office, but in the forty third year of his age, it pleased God by a paralytic stroke to remove him from his public labors. After this event, the reverend Mr. Andrews was ordained as his colleague December 10, 1788. From this period until about two years before his death Mr. Cary was so far restored to health, as to be able occasionally to perform the public offices of religion. He died November 24, 1808, in the sixty fourth year of his age.

Mr. Cary possessed a strong and comprehensive mind, which was highly cultivated by reading, observation, reflection, and prayer. His sermons were plain, forcible, sententious, and altogether practical. He was not ashamed to be called a rational Christian. Though he read writers on all sides of theological questions ; yet those were his favorite authors, who treated the doctrines and duties of christianity in a rational manner. Candid towards those, who differed from him in opinion, he sincerely respected the free and honest inquirer after truth. His feelings were keen and his passions strong ; but it was the great business of his life, and the subject of his earnest prayers, to reduce them to the government of reason and the gospel. In the various relations of life he conciliated respect and esteem. To his brethren in the ministry he was a generous friend, a wise counsellor, and a most pleasant and improving associate. He excelled in the charms of conversation. He was esteemed very highly in love for his public labors ; for sound and fervent de-

votion, for judicious, impressive, pathetic, and edifying discourses. Between him and his people there subsisted an uncommon harmony and affection. During his long debility the religion, which he preached, was his support and solace. In the leisure, which was now afforded him, he took a peculiar interest in attending to the ecclesiastical history of his country; and the fruits of his studies were conspicuous in his conversation. As his disorder increased upon him, he sunk into a state of insensibility, and without a struggle of nature his spirit returned to God, who gave it.

He published two sermons on the importance of salvation; a sermon preached at Charlestown from Matthew xii. 20; a sermon at the funeral of the reverend Dr. Webster of Salisbury, 1796; the right hand of fellowship at the ordination of the reverend James Beattie in Salisbury; the charge at the ordination of the reverend Abraham Moore in Newbury; a sermon on the last day of assembling in the old meeting house in Newburyport, September 27, 1801.—*Andrews' funeral sermon; Panoplist, Dec. 1808.*

CASWELL (RICHARD), governor of North Carolina, received an education suitable for the bar, and was uniformly distinguished as a friend to the rights of mankind. He possessed a sensibility, which impelled him to relieve the distress, which he witnessed. Whenever oppressed indigence called for his professional assistance, he afforded it without the hope of any other reward, than the consciousness of having exerted himself to promote the happiness of a fellow man.

Warmly attached to the liberties of his country, he was appointed a member of the first congress in 1774, and he early took arms in resistance to the arbitrary claims of Great Britain. He was at the head of a regiment in 1776, when it became necessary to oppose a body of loyalists composed of a number of the ignorant and disorderly inhabitants of the frontiers, styling themselves regulators, and of emigrants from the highlands of Scotland. This party of about fifteen hundred men was collected in the middle of February under general M'Donald. He was pursued by general Moore, and on the twenty seventh he found himself under the necessity of engaging colonel Caswell, who was intrenched with about a thousand minute men and militia directly in his front, at a place called Moore's creek bridge. This was about sixteen miles distant from Wilmington, where M'Donald hoped to join general Clinton. But he was defeated and taken prisoner by Caswell with the loss of seventy men killed and wounded, and fifteen hundred excellent rifles. This victory was of eminent service to the American cause in North Carolina.

Mr. Caswell was president of the convention, which formed the constitution of North Carolina in December 1776, under which constitution he was governor from April 1777 to the year 1780, and from 1785 to 1787. At the time of his death he was president of

the senate, and for a number of years he had held the commission of major general. He died at Fayetteville November 20, 1789.

In his character the public and domestic virtues were united. Ever honored with some marks of the approbation of his fellow citizens, he watched with unremitted attention over the welfare of the community, and anxiously endeavored also to promote the felicity of its members in their separate interests. While the complacency of his disposition and his equal temper peculiarly endeared him to his friends, they commanded respect even from his enemies. Of the ancient and honorable society of freemasons in North Carolina he had for a number of years been grand master.—*Martin's funeral oration*; *Gazette of the United States*, i. 307, 340; *Hardie's biog. dict.*; *Marshall's life of Washington*, i. 380; *Gordon*, ii. 209; *Ramsay*, i. 254.

CATESBY (MARK, F. R. S.), an eminent naturalist, was born in England at the close of the year 1679. Having an early and a strong propensity to the study of nature, he determined to gratify his taste by exploring a part of the new world. As some of his relations lived in Virginia, he was induced first to visit that province, where he arrived April 23, 1712. Here he remained seven years, observing and admiring the various productions of the country, and occasionally sending dried specimens of plants to his correspondents in Great Britain, and particularly to Dr. William Sherard. His collections, however, as yet had no reference to the work, which he afterwards published. On his return to England in 1719 he was encouraged by the assistance of several of the nobility, and of some distinguished naturalists to revisit America with the professed design of describing, delineating, and painting the most curious objects of nature. He arrived at South Carolina, which was selected as the place of his residence, May 23, 1722; and having first examined the lower parts of the country in occasional excursions from Charleston, he afterwards went into the interior and resided for some time at fort Moore upon Savannah river, three hundred miles from the sea. From this place he made several visits to the Indians, who lived still higher up the river in the more mountainous regions; and he also extended his researches through Georgia and Florida. In his travels he generally engaged one of the savages to be his companion, who carried for him his box, containing conveniences for painting, and the specimens of plants, which he collected. Having spent near three years upon the continent, he visited the Bahama islands at the invitation of the governor, and residing in the isle of Providence he prosecuted his plan, and made various collections of fishes and submarine productions.

Returning to England in 1726, he was well received by his patrons; but the great expense of procuring engravings induced him to learn from Joseph Goupy the art of etching. He then retired to Hoxton, where he devoted his time to the completion of

his great work, which he published in numbers of twenty plants each. The figures were etched by himself from his own paintings, and the colored copies were done under his own inspection. Although his attention was principally devoted to plants, yet most of his plates exhibit some subject of the animal kingdom. The first number appeared towards the close of the year 1730, and the first volume, consisting of one hundred plates, was finished in 1732; the second in 1743; and the appendix of twenty plates in 1748. Of each number a regular account, written by Dr. Cromwell Mortimer, secretary of the royal society, was laid before the society as it appeared, and printed in the philosophical transactions. The whole work is entitled, the natural history of Carolina, Florida, and the Bahama islands, in French and English, containing the figures of birds, beasts, fishes, &c. colored after the life, and a map of the countries. It contains descriptions of many curious and important articles of food, medicine, domestic economy, and ornamental culture; and was allowed to be one of the most splendid works of the kind, which had ever been published. The principal defect of the work is the want of a separate delineation of all the parts of the flower. For the Latin names Mr. Catesby was indebted to Dr. Sherard. He did not live to see a second impression, for he died in London December 24, 1749, aged seventy years, leaving a widow and two children, whose dependence for support was entirely upon the profits of his work. He was esteemed by the most respectable members of the royal society, of which he was a fellow, for his modesty, ingenuity, and upright behavior. His name has been perpetuated by Dr. Gronovius in the plant, called *Catesbæa*.

The second edition of Catesby's natural history was published in 1754, and the third in 1771, to which a Linnæan index has been annexed. The colorings however of this edition are wretchedly executed; those of the preceding are better; but those, which passed under the inspection of Catesby himself have most of life and beauty, though even these cannot vie with the splendid figures, which are now presented to the lovers of natural history. He was the author of a paper, printed in the forty fourth volume of the philosophical transactions, on birds of passage; in which he proves the reality of their emigrating in search of proper food from a variety of observations, which he had an opportunity of making during his voyages across the Atlantic. In 1767 there was published under his name, *hortus Americanus*, a collection of eighty five curious trees and shrubs from North America, adapted to the soil of Great Britain, colored, folio.—*Preface to his natural history; Rees' cyclopaedia, Amer. edit.; Miller, ii. 365; Pulteney's hist. and biog. sketches of the progress of botany in England, ii. ch. 44.*

CHALKLEY (THOMAS), a preacher among the quakers of Pennsylvania, removed from England to that colony about the year 1701, and lived there upwards of forty years, excepting when the neces-

sary affairs of trade, or his duties as a preacher called him away. In 1705 he visited the Indians at Conestoga near the river Susquehannah, in company with some of his brethren, to secure their friendship and impart to them religious instruction. He died at the island of Tortola in 1741, while on a visit there for the purpose of promoting what he believed to be the truth. He was a man possessed of many virtues, and was endeared to his acquaintance by the gentleness of his manners. Though he had not the advantage of a liberal education, yet he published a number of works on religious subjects, and a journal of his life, written in a simple and engaging style.—*Proud*, i. 463.

CHALMERS (LIONEL, M. D.), a physician of South Carolina, eminent for medical science and for his various and extensive knowledge, came from Great Britain in the former part of the last century.

He wrote in 1754 useful remarks on opisthotonos and tetanus, which were published in the first volume of the observations and inquiries of the medical society of London. His most respectable work is an essay on fevers, published at Charleston, 1767, in which he gave the outlines of the spasmodic theory, which had been taught by Hoffman, and which was afterwards more fully illustrated by Cullen. Besides several smaller productions he also published a valuable work on the weather and diseases of South Carolina, London 1776.—*Miller*, i. 319 ; ii. 364 ; *Ramsay's review of medicine*, 42, 44.

CHAMPLAIN (SAMUEL DE), the founder and governor of Quebec, was of a noble family of Brouage in the province of Saintonge in France. He commanded a vessel, in which he made a voyage to the East Indies about the year 1600, and acquired a high reputation as an able and experienced officer. After an absence of two years and a half he returned to France at a time, when it was resolved to prosecute the discoveries, which had been commenced in Canada by Cartier. The marquis de la Roche and Chauvin, governors of Canada, had endeavored to establish a colony, and the latter was succeeded by de Chatte, who engaged Champlain in his service in 1603. On the sixteenth of March in this year Champlain sailed, accompanied by Pontgravé, who had made many voyages to Tadoussac, at the entrance of the Saguenay into the St. Lawrence. After their arrival at this place May twenty fifth, he left his vessel, and in a light batteau ascended the St. Lawrence to the falls of St. Louis, which bounded the discoveries of Cartier in 1535. This was in the neighborhood of Hochelaga, but that Indian settlement was not now in existence. After making many inquiries of the natives and exploring much of the country along the St. Lawrence, he sailed for France in August. On his arrival in September, he found that de Chatte was dead, and his commission as lieutenant general of Canada given to the sieur de Monts.

This gentleman engaged him as his pilot in another voyage to the new world.

Champlain sailed on his second voyage March 7, 1604, and arrived at Acadie on the sixth of May. After being employed about a month in the long boat, visiting the coast in order to find a proper situation for a settlement, he pitched upon a small island about twenty leagues to the westward of St. John's river and about half a league in circumference. To this island de Monts, after his arrival at the place, gave the name of St. Croix. It lies in the river of the same name, which divides the United States from the British province of New Brunswick. During the winter Champlain was occupied in exploring the country, and he went as far as cape Cod, where he gave the name of Malebarre to a point of land on account of the imminent danger of running aground near it with his bark. In the next year he pursued his discoveries, though he did not pass more than ten or twelve leagues beyond Malebarre.

In 1607 he was sent out on another voyage, to Tadoussac, accompanied by Pontgravé. In the year 1608 he laid the foundation of Quebec. He was a man, who did not embarrass himself with commerce, and who felt no interest in the traffic with the Indians, which proved so profitable to many, that were engaged in it. Being entrusted with the charge of establishing a permanent colony, he examined the most eligible places for settlement, and selected a spot upon the St. Lawrence, at the confluence of this river and the small river of St. Charles, about three hundred and twenty miles from the sea. The river in this place was very much contracted, and it was on this account, that the natives called it Quebec. Here he arrived on the third of July. He erected barracks, cleared the ground, sowed wheat and rye, and laid the foundation of the capital of Canada. The toil of subduing the wilderness, it seems, was not very acceptable to all his company, for some of them conspired to put their leader to death, and to embark at Tadoussac for France. The attempt to destroy him was to be made by poison and by a train of gunpowder; but the apothecary having discovered the scheme, one of the conspirators was hanged, and others condemned to the gallies. During the winter his people were afflicted with the scurvy. Champlain sought after the medicine, which had been so successfully used by Cartier, but the tree, which was called Annedda, was not now to be found. From this circumstance it was concluded, that the tribe of Indians, with which Cartier was acquainted, had been exterminated by their enemies.

In the spring of the year 1609, when the Hurons, Algonquins, and others were about to march against their common enemy, the Iroquois, Champlain very readily joined them, for he had a keen taste for adventures, and he hoped by a conquest to impress all the Indian tribes with the power of the French, and to secure an alliance with them. He did not foresee, that he should force the Iro-

quois, who lived in what is now the state of New York, to seek the protection of the English and Dutch. He embarked on the river Sorel, which was then called the Iroquois, because these savages usually descended by this stream into Canada. At the falls of Chambly he was stopped, and was obliged to send back his boat. Only two Frenchmen remained with him. He ascended with his allies in the Indian canoes to the lake, to which he gave his own name, which it retains at the present day. The savages, whom he accompanied, hoped to surprise the Iroquois in their villages, but they met them unexpectedly upon the lake. After gaining the land, it was agreed to defer the battle till the next day, as the night was now approaching. In the morning Champlain placed a party with his two Frenchmen in a neighboring wood, so as to come upon the enemy in flank. The Iroquois, who were about two hundred in number, seeing but a handful of men, were sure of victory. But as soon as the battle began, Champlain killed two of their chiefs, who were conspicuous by their plumes, by the first discharge of his firelock. The report and execution of fire arms filled the Iroquois with inexpressible consternation. They were quickly put to flight, and the victorious allies returned to Quebec with fifty scalps.

In September 1609 Champlain embarked with Pontgravé for France, leaving the colony under the care of a brave man, named Peter Chayin. But he was soon sent out again to the new world. He sailed from Honfleur on the eighth of April 1610 and arrived at Tadoussac on the twenty sixth. He encouraged the Montagnez Indians, who lived at this place, to engage in a second expedition against the Iroquois. Accordingly soon after his arrival at Quebec, they sent to him about sixty warriors. At the head of these and others of the allies he proceeded up the river Sorel. The enemy were soon met, and after a severe engagement, in which Champlain was wounded by an arrow, were entirely defeated. After the death of Henry IV, the interest of de Monts, in whose service Champlain had been engaged, was entirely ruined, and the latter was obliged to leave a settlement, which he was commencing at Montreal, and to go again to France in 1611. Charles de Bourbon, being commissioned by the queen regent governor of New France, appointed Champlain his lieutenant with very extensive powers. He returned to Canada, was engaged again in war with the Iroquois, and made new discoveries. His voyages across the Atlantic were frequent. In 1615 his zeal for the spiritual interests of the Indians induced him to bring with him a number of Jesuit fathers, some of whom assisted him in his warfare. He penetrated to lake Ontario, and being wounded while assisting the Hurons against their enemies he was obliged to pass a whole winter among them. When he returned to Quebec in July 1616, he was received as one risen from the dead. In July 1629 he was obliged to capitulate to an English armament under sir David Kertk. He was carried to

France in an English ship; and there he found the public sentiment much divided with regard to Canada; some thinking it not worth regaining, as it had cost the government vast sums without bringing any returns, others deeming the fishery and fur trade great national objects, especially as a nursery for seamen. Champlain exerted himself to effect the recovery of this country, and Canada was restored by the treaty of St. Germain's in 1632, with Acadie and cape Breton.

In 1633 the company of New France resumed all their rights, and appointed Champlain the governor. In a short time he was at the head of a new armament, furnished with a fresh recruit of Jesuits, inhabitants, and all kinds of necessities for the welfare of the revived colony. His attention was now engrossed by the spiritual interests of the savages, whom it was his principal object to bring to the knowledge of the christian religion. The number of ecclesiastical missionaries, exclusive of lay brothers, was now fifteen, the chief whom were le Jeune, de Noue, Masse, and Brebeuf. A mission was established among the Hurons, the colony was gaining an accession of numbers and strength, and an attempt was just commencing to establish a college in Quebec, when in December 1635 the governor died, and was succeeded the next year by de Montmagny.

Champlain merited the title of the father of New France. Though he was credulous, he possessed an uncommon share of penetration. His views were upright, and in circumstances of difficulty no man could make a better choice of measures. He prosecuted his enterprises with constancy, and no dangers could shake his firmness. His zeal for the interests of his country was ardent and disinterested, his heart was tender and compassionate towards the unhappy, and he was more attentive to the concerns of his friends, than to his own. He was a faithful historian, a voyager, who observed every thing with attention, skilful in geometry, and an experienced seaman. He appears to have been fond of good cheer, for in the early period of his residence in Canada he established with his associates an order "de bon temps," which contributed not a little to the gratification of the palate. By this order every one of the same table was in his turn to be both steward and cater for a day. He was careful by hunting to make a suitable provision, and at supper, when the cook had made every thing ready, he marched at the head of the company with a napkin over his shoulder, having also the staff of office, and wearing the collar of his order, and was followed by his associates, each of whom bore a dish. At the close of the banquet, he pledged his successor in a bumper of wine and resigned to him the collar and staff. It may not be easy to justify Champlain in taking an active part in the war against the Iroquois. It is even supposed by some that his love of adventures led him to arouse the spirit of the

Hurons and to excite them to war. His zeal for the propagation of religion among the savages was so great, that he used to say, "that the salvation of one soul was of more value than the conquest of an empire, and that kings ought not to think of extending their authority over idolatrous nations, except for the purpose of subjecting them to Jesus Christ."

He published an account of his first voyages in 1613 in 4to, and a continuation in 1620 in 8vo. He published an edition of these in 1632 in one volume, entitled, *les voyages de la Nouvelle France occidentale, ditte Canada*, 4to. This work comprises a history of New France from the first discoveries of Verazzani to the year 1631. There is added to it a treatise on navigation and the duty of a good mariner, and an abridgment of the christian doctrine in Huron and French.—*Champlain's voyages*; *Charlevoix, hist. de la nouvelle France, fastes chronol.* xxviii—xxx; i. 111, 141—198; *Belknap's Amer. biog.* i. 322—345; *Universal hist.* xxxix. 410—426; *Purchas' pilgrims*, i. 933; v. 1605—1645; *Harris' voyages*, i. 811—815; *Churchill*, iii. 798—815; *Holmes' annals*, i. 147—150, 163, 175, 251, 285; *Chalmers*, i. 536.

CHANDLER (THOMAS BRADBURY, D. D.), an eminent episcopalian minister and writer, was a native of Woodstock in Connecticut, and was graduated at Yale college in 1745. There was with many in the year 1748 an expectation of an episcopal establishment in this country, when men of talents could indulge the hope of becoming dignitaries in the church. The bait of preferment was at this time offered to Dr. Stiles. Whether the circumstances of the times had an insensible influence over the mind of Mr. Chandler or not, it was in the year 1748, that he was proselyted to episcopacy. He soon went to England, and took orders in the established church. On his return to this country, he became rector of St. John's church at Elizabethtown in New Jersey, where he long maintained a high character both for erudition and talents. He was honored with the degree of doctor of divinity by the university of Oxford. During the last ten years of his life he was afflicted with a disorder, which made trial of all his patience. But he was resigned to the will of God. His hope of final deliverance from sin, and from the evils connected with it, rested upon the incarnation and sufferings of the eternal Son of the Father. He was even cheerful under the heavy troubles, which were laid upon him. His respectable and useful life terminated about the middle of July 1790, when he was sixty five years of age.

Dr. Chandler was a zealous friend of the episcopal church, and he wrote much in favor of it. He was engaged in a controversy on the subject with the reverend Dr. Chauncy of Boston. He published an appeal to the public in behalf of the church of England in America, 1767; a defence of his appeal, 1769; a

further defence of his appeal, 1771; a sermon, preached before the corporation for the relief of the widows and children of episcopal clergymen, 1771; an examination of the critical commentary on Secker's letter to Walpole concerning bishops in America, 1774. He also prepared for the press a life of the reverend Dr. Johnson; but the revolution arrested its publication. It was printed at New York in the year 1805, fifteen years after his death.—*Miller's retrospect*, ii. 356; *Beach's funeral sermon*; *General hist. of Connecticut*, 158; *Memoirs of Thomas Hollis*, i. 435, 436.

CHANLER (ISAAC), a baptist minister, was born in Bristol, England, in 1701, and came to South Carolina in 1733. He settled as pastor of a baptist church on Ashley river in 1736, where he continued till his death in 1749. He was succeeded by the reverend Oliver Hart, who remained till 1780, when he removed to New Jersey. Mr. Chanler published a sermon on establishment in grace, preached at Charleston in 1740 by the desire of Mr. Whitefield at the commencement of a course of lectures by ministers of different denominations. Besides several smaller works, he published also the doctrines of glorious grace unfolded, and practically improved, 4to, 1744.—*Miller*, ii. 365; *Backus' abridgment*, 248.

CHARDON (PETER), a Jesuit missionary, was employed for many years among the Indians upon lake Michigan. He began his labors as early as 1697, and continued them for twenty five or thirty years. He presided over the mission at the village of Poutautamis upon the river St. Joseph, and he labored also among the Sakis at the southern extremity of green Bay, or baye des Puans, as it was called by the French. He was acquainted with almost all the languages of the Indians, who inhabited the lakes.—*Charlevoix, hist. de la nouv. France*, iii. 292, 295; *Lettres édifi. et curieuses*, xi. 372.—378.

CHARLEVOIX (PETER FRANCIS XAVIER DE), a historical writer, who lived a number of years in Canada, was born at St. Quentin in France in 1684, and entering into the society of Jesuits taught the languages and philosophy with great reputation. Before the year 1720 he had resided some time in Quebec, and was connected, it is believed, with the college in that place. By order of the king he made a voyage to Canada in 1720, where he arrived in September. From Quebec he passed up the St. Lawrence, and through the lakes to Michillimakinac; thence down lake Michigan, and the Illinois and Mississippi rivers to New Orleans, from which place he returned, touching at St. Domingo, to France in 1722. During this period he collected facts for his history of Canada, and kept a journal, which he afterwards published, annexed to his history. After his arrival in his native country, he had a principal concern for twenty four years in the journal des Trévoux. He died in 1761, aged seventy eight years. He published in French the history of

CHAUNCY (CHARLES), the second president of Harvard college, was born in Hertfordshire, England, in 1589. He was at Westminster school, which adjoined to the parliament house, at the very time, when the gun powder plot was to have taken effect, and must have perished, if the scheme had been executed. After leaving Westminster, he was admitted a student of Trinity college, Cambridge, and in proper time was honored with the degree of bachelor of divinity. He was soon chosen professor of Hebrew; but the vice chancellor, Dr. Williams, wishing to bestow this office upon a kinsman, Mr. Chauncy was chosen professor of Greek. He went from the university an eminent preacher of the gospel. He was first settled in the ministry at Marstow, but afterwards became vicar of Ware in the beginning of 1627, in which place his success in the conversion and edification of souls was remarkably great. He had at this time serious objections to the discipline and to some of the articles of the established church, and in about two years he began to suffer for his nonconformity to the inventions of man in the worship of God. In 1629 he was charged with asserting in a sermon, that idolatry was admitted into the church, that the preaching of the gospel would be suppressed, and that much atheism, popery, arminianism, and heresy had crept into the church; and after being questioned in the high commission court his cause was referred to Dr. William Laud, the bishop of London, his ordinary, who required him to make a submission in Latin. He was again brought before the same court in 1635, when Laud was archbishop of Canterbury. The crime, of which he was now accused, was opposing the making of a rail round the communion table of his church as an innovation and a snare to men's consciences. He was pronounced guilty of contempt of ecclesiastical government and of raising a scism, and was suspended from his ministry till he should make in open court a recantation, acknowledging his great offence, and protesting that he was persuaded in his conscience, that kneeling at the sacrament was lawful and commendable, and that the rail set up in the chancel, with the bench for kneeling, was a decent and convenient ornament, and promising never to oppose either that, or any other laudable rite or ceremony prescribed in the church of England. He was sentenced to pay the costs of suit, which were great, and to imprisonment till he complied with the order of court. His fortitude failed him in the midst of his sufferings, and contrary to his conscience he made the recantation on the eleventh of February. For his weakness and folly he ever reproached himself. He soon repented of his submission, and before he came to New England made a solemn retractation, which was afterwards printed in London. In the preface of his last will he particularly laments, as "still fresh before him, his many sinful compliances with and conformity unto vile human inventions, will worship, superstition, and patcheries, stitched into the service of the Lord,

which the English mass book, the book of common prayer, and the ordination of priests, &c. are fully fraught withal." He proceeds to charge his posterity with the greatest warmth of zeal and solemnity of language, as they would answer for their conduct at the tribunal of Jesus Christ, "not to conform, as he had done, to rites and ceremonies in religious worship of man's devising and not of God's appointment."

Being silenced for refusing to read the book of sports, he determined to seek the peaceable enjoyment of the rights of conscience in New England. He accordingly came to this country, and arrived at Plymouth a few days before the great earthquake, which was felt June 1, 1638. He continued in this town about three years, assisting the reverend Mr. Reyner in his public labors; but being invited to take the pastoral charge of the church at Scituate, he was again ordained, and continued in that place about twelve years, faithfully performing the duties of the sacred office. The ecclesiastical state of England had now assumed a new appearance, and as his maintenance at Scituate was so disproportionate to the necessities of his family, that he was sometimes unable to procure bread, he resolved to accept the invitation, which he received from his people in Ware to return to them. He accordingly went to Boston to embark for Great Britain; but the presidentship of Harvard college being at this time vacant by the resignation of Mr. Dunster, he was requested November 2, 1654, to accept that office. As he was of opinion, that the baptism of infants and adults should be by immersion, and that the Lord's supper should be celebrated in the evening, the overseers of the college desired him to forbear disseminating his peculiar sentiments. He had no difficulty in yielding to their wishes. He was inducted into the office of president November 27, 1654, and continued in this station till his death February 19, 1672, in the eighty second year of his age. He left behind him six sons, all of whom were graduated at Harvard college.

President Chauncy was a distinguished scholar, being intimately acquainted with the Hebrew, Greek, and Latin languages. He enjoyed an opportunity of perfecting his knowledge of the former by living one year in the same house with a Jew. He was well versed also in the sciences, especially in theology, which was his favorite study. To his other acquisitions he added some skill in physic, and thus he was enabled to prescribe for bodily diseases, as well as to cure those of the mind. He presided over the college with dignity and reputation, and some of the most eminent men in the country, such as Increase Mather, Willard, Stoddard, and judge Sewall, were educated under his care. To those students, who were destined for the ministry, he addressed these words; "when you are yourselves interested in the Lord Jesus Christ and his righteousness, you will be fit to teach others." When he attended prayers in the college hall in the morning, he usually expounded a chapter

of the old testament, which was first read from the Hebrew by one of his pupils, and in the evening a chapter of the new testament, read from the Greek. On the mornings of the Lord's day, instead of an exposition, he preached a sermon of about three quarters of an hour in length. Once a fortnight in the forenoon his labors were enjoyed by the congregation of Cambridge. As a preacher he was animated and learned, yet remarkably plain, being mindful of the importance of accommodating himself to the understandings of all his hearers. In a letter to a brother in the ministry he advised him not to use any dark, Latin words, or any derived from Latin, lest he should not be understood, and enjoined it upon him to be much in prayer to God, as the surest way to success in his labors. The subjects, which he thought important to be preached, are the misery of the natural state of man, the necessity of union with Christ, and the fruits of justifying faith in love and good works. He believed, that Jesus Christ, by suffering the full punishment due to the sins of the elect, made satisfaction to divine justice, and that faith justifies by receiving the righteousness of the Savior, which is imputed to believers. He was exceedingly solicitous to exclude good works from any share in the antecedent condition of justification, yet few insisted more upon their necessity in all the justified.

He was an indefatigable student, making it his constant practice to rise at four o'clock in the morning; but his studies did not interrupt his intercourse with heaven, for he usually devoted several hours in the course of the day to secret prayer. Immediately after he rose from bed, at eleven o'clock, at four in the afternoon, and at nine he retired from the world to commune with the Father of mercies. He kept a diary, in which, under the heads of sins and mercies, he recorded his imperfections, and the blessings, which were imparted to him. His temper was passionate, but he endeavored to subdue it, and such was his conscientiousness and self inspection, that when his better resolutions were overcome by the warmth of his feelings, he would immediately retire to humble himself before God and to seek his mercy. He kept many days of fasting and prayer, sometimes alone, and sometimes with his family and a few of his pious neighbors. Such was his attention to those, whose religious instruction was more peculiarly his duty, that every morning and evening, after he had expounded a chapter of the bible in his family, he would endeavor by suitable questions to impress the truths presented upon the minds of his children and servants.

This venerable man, when he had travelled beyond the boundaries of fourscore, was yet able to preach and to superintend the concerns of the college. His friends at this period observed to him, as he was going to preach on a winter's day, that he would certainly die in the pulpit; but he pressed more vigorously through the snow drift, replying, "how glad should I be, if this should prove

true?" He was induced on account of the infirmities of age to address to his friends a farewell oration on the day of commencement in 1671, after which he sent for his children and blessed them. He now waited for his departure. When he was stretched on the bed of death, and the flame of life was almost extinct, he was desired by the reverend Mr. Oakes to give a sign of his hope and assurance of future glory. The speechless old man accordingly lifted up his hands towards heaven, and his spirit soon rushed forth, and entered eternity.

He published a sermon on Amos ii. 11, preached in the college hall the day after the commencement in 1655, entitled, God's mercy shewed his people in giving them a faithful ministry, and schools of learning for the continuance thereof. In this sermon he speaks of the wearing of long hair, particularly by students and ministers, with the utmost detestation, and represents it as a heathenish practice, and as one of the crying sins of the land. In this sentiment he was supported by some of the most distinguished men of that day. He takes occasion at the same time to reprehend the criminal neglect of the people with regard to the suitable maintenance of ministers. He published also the election sermon, 1656; and a volume of twenty six sermons on justification, 1659, 4to. President Chauncy's manuscripts fell into the hands of the widow of his son, the reverend Mr. Chauncy of Hatfield, and she afterwards marrying a Northampton deacon, who subsisted principally by making and selling pies, these learned and pious writings were not suffered to decay. Being put to the bottom of the pies, they rendered good service by shielding them from the scorching of the oven!—*Mathcr's magnalia*, iii. 133—141; iv. 128; *Coll. hist. soc.* iv. 111; x. 31, 171—180; *Rushworth's hist. collections*, ii. 34, 316; *Neal's New England*, i. 387—390; *Hutchinson*, i. 259; *Holmes' annals*, i. 415.

CHAUNCY (CHARLES, D. D.), minister in Boston, was born in that town January 1, 1705, and was a descendant of president Chauncy, as are all of this name in America. Entering Harvard college at twelve years of age, he received his first degree in 1721. He was ordained pastor of the first church in Boston, as colleague with the reverend Mr. Foxcroft, October 25, 1727. After enjoying for a few years the assistance of the reverend Dr. Clarke, he died February 10, 1787, in the eighty third year of his age, and the sixtieth of his ministry.

Dr. Chauncy was eminent for his learning, and for the spirit of independence, which marked his inquiries. Being placed by divine providence in a situation, which afforded him much leisure, he was diligent in his search after truth. He formed the resolution to see for himself, to understand, if possible, all the articles of his creed, and not to teach for the doctrines of Christ the commandments of men. The results of his inquiries in some instances did not correspond with the opinions, embraced generally by his brethren.

ren in the ministry ; but he adopted them after patient investigation, and he believed them himself to be founded on the scriptures. Soon after Mr. Whitefield came to this country, when his preaching was attended with very remarkable effects, and many disorders accompanied the reformation produced, Dr. Chauncy stood forth in opposition to him. He could not easily admit, that any good could be done by an itinerant preacher, " who played the bishop in another man's parish," as he rendered I. Peter, iv. 15, " and who went out of his proper line of things." Believing, that the welfare of the churches was endangered, he travelled several hundred miles to collect facts, and published in 1743 his seasonable thoughts on the state of religion in New England, in which he gives a faithful picture of the uncharitableness, enthusiasm, and confusion, which prevailed in different parts of the country. He attacked what was worthy of reprehension, but like most men of strong passions, by dwelling constantly upon the picture, which he was drawing, he almost forgot, that different and more pleasant objects might be presented to the eye. Such men as Colman, Sewall, Prince, Cooper, Foxcroft, and Eliot agreed with him in reprehending and opposing the extravagancies, which had been witnessed ; but they had different views of the general religious state of the country, and thought it their duty to express " their full persuasion, that there had been a happy and remarkable revival of religion in many parts of the land through an uncommon divine influence." Dr. Chauncy in his work endeavors to distinguish the nature of true religion. He represents the new creation as wrought in the minds of sinners by the Spirit of God in different ways, sometimes as accompanied by terror, and sometimes as exciting little agitation ; but as always evincing itself by the fruits of holiness. As a remedy for the evils, which he recorded, he enforces it upon his brethren as their most sacred duty to discourage and oppose all itinerant preaching in places, where ministers were settled. He recommends also a more strict examination of candidates for the ministry, and the revival of discipline in the churches. In regard to Mr. Whitefield, than whom there was never a more disinterested man, it was suggested, that vanity might have been the cause of his incessant travels in Great Britain and America, and that in soliciting subscriptions he might have had " a fellow feeling with the orphans in Georgia."

Dr. Chauncy was ardently attached to the civil and religious liberties of his country. After the death of Dr. Mayhew he followed in his steps in withstanding the schemes of episcopalians. He published in 1767 remarks upon a sermon of the bishop of Landaff, in which pamphlet he expresses his fears, that the appointment of bishops for America, as was projected, would be followed by attempts to promote episcopacy by force. He then adds, " it may be relied on, our people would not be easy, if restrained in the exercise of that liberty, wherewith Christ hath made them free ; yea,

they would hazard every thing dear to them, their estates, their very lives, rather than suffer their necks to be put under that yoke of bondage, which was so sadly galling to their fathers, and occasioned their retreat into this distant land, that they might enjoy the freedom of men and christians." A controversy on the subject with the reverend Dr. Chandler succeeded, and in his reply to him he observes, "it is with me past all doubt, that the religion of Jesus will never be restored to its primitive purity, simplicity, and glory, until religious establishments are so brought down as to be no more." In 1771 he published his complete view of episcopacy from the fathers, a work, which does him great honor, and which in the opinion of many has settled the controversy.

He was an honest patriot, and at the commencement of the revolution he entered warmly into those measures, which were considered as necessary to vindicate our rights, and which were founded in justice and dictated by wisdom. During the war he was a most incurable whig. So firmly was he convinced of the justice of our cause, that he used to say, he had no doubt, if human exertions were ineffectual, that a host of angels would be sent to assist us. When a smile was excited, and some doubts were expressed respecting the possibility of such an ally, he persisted in his assertion, adding, that he knew it. His mind was indeed of a peculiar stamp. In conversation he was apt to be vehement and extravagant; a little opposition would easily kindle a flame; but in his writings he appears more calm and collected.

He was respected for the excellence of his character, being honest and sincere in his intercourse with his fellow men, kind, and charitable, and pious. Dissimulation, which was of all things most foreign to his nature, was the object of his severest invective. His language was remarkably plain and pointed, when he spoke against fraud either in public bodies, or individuals. Paper money, tender acts, and every species of knavery met his severest reprehension both in his public discourses and in private conversation. No company could restrain him from the honest expression of his sentiments. In the latter part of his life he appeared to those, who were near him, to be almost wholly engaged in devotional exercises.

Dr. Chauncy's publications are numerous. The following is a list of them. Funeral sermons on Mrs. Sarah Byfield, Mrs. Elizabeth Price, the honorable Nathaniel Byfield, deacon Jonathan Williams, Mrs. Lucy Waldo, Mr. Cornelius Thayer, Mrs. Anna Foxcroft, Mr. Edward Gray, the reverend Dr. Mayhew, the reverend Mr. Foxcroft, and the reverend Dr. Sewall; sermons at the ordination of the reverend Messrs. Thomas Frink, Joseph Bowman, Pennel Bowen, and Simeon Howard; a sermon before the artillery company; on religious compulsion; on the new creature; on an unbridled tongue; on the gifts of the Spirit to ministers, 1742; on the outpouring of the Holy Ghost; against enthusiasm, 1742;

seasonable thoughts on the state of religion in New England, 8vo, 1743 ; a convention sermon, 1744 ; a thanksgiving sermon on the reduction of cape Breton, 1745 ; a letter to the reverend George Whitefield ; a second letter to the same ; a sermon on the rebellion in favor of the pretender, 1746 ; election sermon, 1747 ; a sermon for encouraging industry ; on murder, 1754 ; on the earthquake, 1755 ; an account of the Ohio defeat, 1755 ; a particular narrative of the defeat of the French army at lake George, 1755 ; a sermon on the earthquakes in Spain, &c. 1756 ; the opinion of one, who has perused Clark's summer morning's conversation ; a Dudleian lecture on the validity of presbyterian ordination, 1762 ; twelve sermons on seasonable and important subjects, particularly referring to the Sandemanian doctrines, 8vo, 1765 ; a thanksgiving sermon on the repeal of the stamp act, 1766 ; on trust in God the duty of a people, &c. ; on all things in common ; on the accursed thing ; an account of the French prophets in a letter to a friend ; remarks on the bishop of Landaff's sermon, 1767 ; answer to Dr. Chandler's appeal, 1768 ; reply to Dr. Chandler's appeal defended, 1770 ; a complete view of episcopacy from the fathers, 8vo, 1771 ; five sermons on the Lord's supper, 1772 ; a just representation of the sufferings and hardships of the town of Boston, 1774 ; the mystery hid from ages, or the salvation of all men, 8vo, 1784 ; this has been answered by the reverend Dr. Edwards ; the benevolence of the Deity considered, 8vo, 1785 ; five dissertations on the fall and its consequences, 8vo, 1785 ; a sermon on the return of his society to their house of worship, after it had undergone repairs.—*Clarke's funeral sermon ; Hardie's biog. dict. ; Miller's retrospect*, ii. 368.

CHECKLEY (SAMUEL), minister in Boston, was graduated at Harvard college in 1715. He was ordained the first minister of the new south church in summer street November 22, 1719, and died December 1, 1769, in the seventy fourth year of his age, and the fifty first of his ministry. His colleague, the reverend Mr. Bowen, who was settled in 1766, survived him ; but was dismissed in 1772. In the following year, the reverend Mr. Howe was ordained his successor. Mr. Checkley's son, the reverend Samuel Checkley, junior, was minister of the old north church from 1747 to 1768.

Mr. Checkley in his preaching was plain and evangelical. The great subject of his discourses was Jesus Christ, as a divine person, and as the end of the law for righteousness to all, that believe. He frequently dwelt upon the fall of man, the necessity of the influences of the Spirit of God, the freeness and richness of divine grace, the necessity of regeneration, justification by faith, and faith as the gift of God. He was careful also to insist upon the importance of the christian virtues. These he exhibited in his own life. Discountenancing all parade in religion, it gave him pleasure to encourage the humble and diffident. As he did not consider it of lit-

the importance, what principles were embraced, he was tenacious of his sentiments. During his last sickness he enjoyed the supports of religion, and anticipated the blessedness of dwelling with his Savior, and with his pious friends, who had been called before him into eternity. Renouncing his own righteousness, he trusted only in the merits of Christ.

He published a sermon on the death of king George I, 1727 ; on the death of the reverend William Waldron, 1727 ; on the death of Mrs. Lydia Hutchinson, 1748 ; the election sermon, 1755.—*Bowen's funeral sermon ; Collect. hist. soc. iii. 261.*

CHEEVER (EZEKIEL), an eminent instructor, was born in London January 25, 1615, and came to this country in June 1637 for the sake of the peaceable enjoyment of christian worship in its purity. He was first employed as a schoolmaster at New Haven for twelve years ; then at Ipswich, Massachusetts, eleven years ; and afterwards at Charlestown nine years. He removed to Boston January 6, 1671, where he continued his labors during the remainder of his life. He died August 21, 1708, in the ninety fourth year of his age. Most of the principal gentlemen in Boston at that time had been his pupils, and took pleasure in acknowledging their obligations and honoring their old master. He was not only an excellent teacher, but a pious christian. He constantly prayed with his pupils every day, and catechised them every week. He also took frequent occasions to address them upon religious subjects. Being well acquainted with divinity, he was an able defender of the faith and order of the gospel. In his old age his intellectual powers were very little impaired. The following extracts from an elegy upon him by Dr. Cotton Mather, one of his pupils, will show the esteem, in which he was held, and may serve also as a specimen of the poetry of the age.

"A mighty tribe of well instructed youth

Tell what they owe to him, and tell with truth.

All the eight parts of speech, he taught to them,

They now employ to trumpet his esteem.—

Magister pleas'd them well because 'twas he ;

They say, that bonus did with it agree.

While they said amo, they the hint improve

Him for to make the object of their love.

No concord so inviolate they knew,

As to pay honors to their master due.

With interjections they break off at last,

But, ah is all they use, wo, and alas !"

He published an essay on the millennium, and a Latin accidence, which has passed through twenty editions, and has not lost its reputation to the present day.—*Mather's fun. serm. and elegy ; Hutchinson, ii. 175 ; Collect. hist. soc. viii. 66.*

CHEEVER (SAMUEL), the first minister of Marblehead, was the son of the preceding, and was graduated at Harvard college in 1659. In November 1668 he first visited the town, in which he was afterwards settled, when the people were few. He continued preaching with them sixteen years before his ordination, which took place August 13, 1684. The reverend Messrs. Higginson, Hubbard, and Hale assisted in ordaining him. He received Mr. Barnard as his colleague in 1716. His death took place in 1724, when he was eighty five years of age. He possessed good abilities, and he was a constant and zealous preacher. He was a man of peace and of a catholic mind, and would never join himself to any party in the town, except to those, who were engaged in the cause of virtue and religion. He was blessed with such a remarkable constitution and health, that he never was sick. For fifty years he was not taken off from his labors one sabbath. When he died the lamp of life fairly burned out. He felt no pain in his expiring moments. He published the election sermon, 1712.—*Coll. hist. soc.* viii. 65, 66; x. 168; *Barnard's discourse at ordination of Whitwell; Whitwell's funeral sermon on Barnard.*

CHITTENDEN (THOMAS), first governor of Vermont, was born at East Guilford, Connecticut, in 1730. His mother was sister of the reverend Dr. Johnson. He received a common school education, which at that period contributed but little to the improvement of the mind. Agreeably to the custom of New England he married early in life, when in his twentieth year, and soon removed to Salisbury in the county of Litchfield. Here by a regular advance he passed through the several grades in the militia to the command of a regiment. He many years represented the town, in which he lived, in the general assembly, and thus acquired that knowledge of public business, which afterward rendered him eminently useful in Vermont. The office of a justice of peace for the county of Litchfield, which he also sustained, made him acquainted with the laws of the state and the manner of carrying them into effect.

Though destitute of learning, his good sense, affability, kindness, and integrity gained him the confidence of his fellow citizens, and the highest honors, which a retired town could bestow, were given him. His attention was principally directed to agriculture, and he labored personally in the field. With a numerous and growing family, a mind formed for adventures, and a firmness, which nothing could subdue, he determined to lay a foundation for the future prosperity of his children by emigrating to the New Hampshire grants, as Vermont was then called. He accordingly in 1774 removed to Williston on Onion river. An almost trackless wilderness now separated him from his former residence. Here he settled on fine lands, which opened a wide field for industry, and encouraged many new settlers. In the year 1776 the troubles, occa-

sioned by the war, rendering it necessary for him to remove, he purchased an estate in Arlington, and continued in that town until 1787, when he returned to Williston.

In the controversy with New York, he was a faithful adviser and a strong supporter of the feeble settlers. During the war of the American revolution, while Warner, Allen, and many others were in the field, he was assiduously engaged in the council at home, where he rendered essential service to his country. He was a member of the convention, which on the sixteenth of January 1777 declared Vermont an independent state, and was appointed one of the committee to communicate to congress the proceedings of the inhabitants, and to solicit for their district an admission into the union of the American states. When the powers of government were assumed by this state, and a constitution was established in 1778, the eyes of the freemen were immediately fixed on Mr Chittenden as their first magistrate. He was accordingly elected to that arduous and difficult office, and continued in it, one year only excepted, until his death. From the year 1780 till the conclusion of the war, during a period, in which the situation of Vermont was peculiarly perplexing, he displayed a consummate policy. The state was not acknowledged by the congress, and they were contending on the one hand for independence, and on the other hand they were threatened by the British forces from Canada. A little management was necessary to promote the interests of this district. A correspondence was opened with the enemy, who were flattered for several years with the belief, that the people of Vermont were about to subject themselves to the king of England; and thus a meditated invasion of the territory was averted, and the prisoners were restored. At the same time, the possibility that Vermont would desert the cause of America was held up to congress, and by this means probably the settlers were not required to submit to the claims of New York. Such was the politic course, which governor Chittenden thought it necessary to pursue.

He enjoyed very good health until about a year before his death. In October 1796 he took an affecting leave of his compatriots in the general assembly, imploring the benediction of heaven on them and their constituents. He died August 24, 1797, aged sixty seven years.

Governor Chittenden, though an illiterate man, possessed great talents. His discernment was keen, and no person knew better how to effect great designs, than himself. Though his open frankness was sometimes abused, yet when secrecy was required in order to accomplish his purposes, no misplaced confidence made them liable to be defeated. His negotiations during the war were master strokes of policy. He possessed a peculiar talent in reconciling the jarring interests among the people. The important services, which he rendered to his country, and especially to Vermont, make his

name worthy of honorable remembrance. He lived to see astonishing changes in the district, which was almost a wilderness, when he first removed to it. Instead of his little band of associates he could enumerate a hundred thousand persons, whose interests were entrusted to his care. He saw them rising superior to oppression, braving the horrors of a foreign war, and finally obtaining a recognition of their independence, and an admission into the United States of America.

Governor Chittenden was conspicuous for his private virtues. In times of scarcity and distress, which are not unfrequent in new settlements, he displayed a noble liberality of spirit. His granary was open to all the needy. He was a professor of religion, a worshipper of God, believing in the Son to the glory of the Father. A number of his letters to congress and to general Washington were published.—*Monthly anthology*, i. 490—492 ; *Williams' Vermont*, 233—277 ; *Graham's descriptive sketch of Vermont*, 135—137.

CHURCH (BENJAMIN), distinguished by his exploits in the Indian wars of New England, was born at Duxbury, Massachusetts, in 1639. He was the first Englishman, who commenced the settlement at Sekonit, since called Little Compton. His life, which was frequently exposed to the greatest dangers, was by divine providence remarkably preserved. In the year 1676, when in pursuit of king Philip, he was engaged with the Indians in a swamp. With two men by his side, who were his guard, he met three of the enemy. Each of his men took a prisoner, but the other Indian, who was a stout fellow with his two locks tied up with red and a great rattle snake's skin hanging from his hair behind, ran into the swamp. Church pursued, and as he approached him presented his gun, but it missed fire. The Indian being equally unsuccessful in his attempt to discharge his gun turned himself to continue his flight ; but his foot was caught in a small grape vine and he fell on his face. Church instantly struck him with the muzzle of his gun and dispatched him. Looking about he saw another Indian rushing towards him with inexpressible fury ; but the fire of his guards preserved him from the danger. After the skirmish his party found they had killed and taken one hundred and seventy three men. At night they drove their prisoners into Bridgewater pound, where, having a plenty of provisions, they passed a merry night. Colonel Church commanded the party, which killed Philip in August 1676. When it was known, that the savage monarch was shot, the whole company gave three loud huzzas. Church ordered him to be beheaded and quartered, and gave one of his hands to the friendly Indian, who shot him. The government at Plymouth paid thirty shillings a head for the enemies killed or taken and Philip's head went at the same price.

In 1704 colonel Church went on an expedition against the eastern shore of New England and did much damage to the French

and Indians. It was the burning of Deerfield, which awakened the spirit of this veteran warrior; and he took his horse and rode seventy miles to wait on governor Dudley and offer his service in behalf of his country. He died January 17, 1718, in the seventy eighth year of his age. He was a man of integrity and piety. At the gathering of the church at Bristol by the reverend Mr. Lee he was a member of it, and his life was exemplary. The rupture of a blood vessel by a fall from his horse was the cause of his death. He was buried with military honors. He published a narrative of Philip's war, 1716.—*Church's narrative; Account of Church annexed to it; Holmes' annals*, ii. 97.

CLAP (ROGER), one of the first settlers of Dorchester, Massachusetts, was born in England April 6, 1609, and came to this country with the reverend Mr. Warham and Mr. Maverick in 1630. At this time there were only a few settlers at Plymouth, Salem, and Charlestown. The place, where Mr. Clap with others of the company began a plantation, was Dorchester. The hardships endured at first were very considerable, as there was a great want of the necessities of life; the Indians however, who brought baskets of corn for traffic, afforded great assistance. The people were glad to procure clams, and muscles, and fish, and often they had nothing but samp, or hominy. Mr. Clap sustained several civil and military offices. He was a representative of the town, and in August 1665 he was appointed by the general court the captain of castle William. This trust he discharged with great fidelity, and continued in command till 1686, when he resigned. During his residence at the castle he officiated as chaplain, always calling in the soldiers to family prayer. He constantly attended the lectures in Boston. While he was remarkably pious, very meek and humble, and of a quiet and peaceable spirit, there was a dignity in his deportment, which commanded respect. He possessed also a pleasant and cheerful disposition. In 1686 he removed from the castle into Boston, where he died February 2, 1691, in the eighty second year of his age. Among his sons are the names of Preserved, Hopestill, and Desire, and one of his daughters was named Wait. Mr. Preserved Clap was one of the early settlers of Northampton, and died September 20, 1720, aged about seventy seven years.

Captain Clap wrote memoirs of himself, in which he gives a sketch of the early history of New England, and leaves some excellent advice to his descendants. These memoirs were published in a small pamphlet by the reverend Mr. Prince in 1731, and they were republished in 1807, with an appendix by Mr. James Blake, junior.—*Clap's memoirs; Collect. hist. soc.* ix. 149, 150.

CLAP (NATHANIEL), minister of Newport, Rhode Island, was the son of Nathaniel Clap of Dorchester, Massachusetts, and was born in January 1668. He was graduated at Harvard college in 1690. In 1695 he began to preach at Newport, and he continued

his labors under many discouragements till a church was formed, of which he was ordained pastor November 3, 1720. Here he passed the remainder of his days, and was preacher in this place near fifty years. In the year 1740, when Mr. Whitefield arrived at Newport from Charleston, he called upon Mr. Clap, and he speaks of him as the most venerable man he ever saw in his life. "He looked like a good old puritan," says Mr. Whitefield, "and gave me an idea of what stamp those men were, who first settled New England. His countenance was very heavenly, and he prayed most affectionately for a blessing on my coming to Rhode Island. I could not but think, that I was sitting with one of the patriarchs. He is full of days, a bachelor, and has been a minister of a congregation in Rhode Island upwards of forty years." Mr. Clap died October 30, 1745, in the seventy eighth year of his age. His colleague, the reverend Jonathan Helyer, who was ordained June 20, 1744, died a few months before him, May 27, 1745.

Mr. Clap was eminent for sanctity, piety, and an ardent desire to promote true godliness in others. The powers of his mind and his learning were above the common level, but he made no attempt to display himself and attract attention. Though he had some singularities; yet his zeal to promote the knowledge of Jesus Christ and the interests of his gospel cast a lustre over all his character. He was zealously attached to what he considered the true doctrines of grace, and to the forms of worship, which he believed to be of divine institution; but his charity embraced good men of all denominations. He had little value for merely speculative, local, nominal christianity, and a form of godliness without the power. He insisted chiefly upon that faith, by which we are justified and have peace with God through our Lord Jesus, and that repentance toward God and new obedience, which are the necessary effect and evidence of our regeneration, and the proper exercise of christianity. In his preaching he dwelt much upon the evil of sin and the worth of the soul, the influence of the divine Spirit in restoring us to the image of God, and the necessity of constant piety and devotion. He addressed his brethren with the affectionate earnestness, which a regard to their welfare and a full conviction of the great truths of the gospel could not but inspire.

He abounded in acts of charity and beneficence, being the father and guardian of the poor and necessitous, and giving away all his living. He scattered many little books of piety and virtue, and put himself to very considerable expense, that he might in this way awaken the careless, instruct the ignorant, encourage the servants of Christ, and save the sinner from death. He was remarkable for his care with regard to the education of children, and his concern for the instruction of servants. He knew by experience the advantages of a pious education, and fully aware of the consequences of suffering the youthful mind to be undirected to what is good, he

gave much of his attention to the lambs of his flock. His benevolent labors also extended to the humble and numerous class of servants and slaves, to whom he endeavored with unwearied care to impart the knowledge of the gospel. Thus evincing the reality of his religion by the purity and benevolence of his life, he was an honor to the cause of the Redeemer, in which he was engaged. He departed this life in peace, without those raptures, which some express, but with perfect resignation to the will of God, and with humble confidence in Jesus Christ, who was the sum of his doctrine and the end of his conversation. He published a sermon on the Lord's voice crying to the people in some extraordinary dispensations, 1715.—*Callender's funeral sermon*; *Collections hist. society*, ix. 182, 183; *Backus' abridgment*, 157, 158; *Whitefield's journal of 1740*, 39—45.

CLAP (THOMAS), president of Yale college, was born at Scituate, Massachusetts, June 26, 1703, and was graduated at Harvard college in 1722. The early impressions, made upon his mind by divine grace, inclined him to the study of divinity. He was settled in the ministry at Windham in Connecticut August 3, 1726. From this place he was removed in 1739 to the presidentship of Yale college, as successor of the reverend Elisha Williams. This office he resigned September 10, 1766, and he died January 7, 1767, in the sixty fourth year of his age. He was succeeded by the reverend Dr. Daggett.

Mr. Clap was one of the most profound and accurate scholars, of which Connecticut can boast. He possessed strong powers of mind, a clear perception, and solid judgment. Though not very eminent for classical learning, he had a competent knowledge of Latin, Greek, and Hebrew. In the higher branches of mathematics, in astronomy, and in the various departments of natural philosophy he had probably no equal in America, excepting professor Winthrop of Cambridge. He appears to have been extensively and profoundly acquainted with history, theology, moral philosophy, the canon and civil law, and with most of the objects of study in his time. The labors of his office left a most contemplative mind only a few hours for reading; but he employed what time he could devote to study in a most advantageous method. He always pursued his researches systematically, with an arrangement, which had respect to some whole. A large library before him he treated as a collection of reports, books delivering the knowledge and reasonings of the learned world on all subjects of literature. He seldom read a volume through in course. Having previously settled in his mind the particular subjects to be examined, he had recourse directly to the book, or the parts of a book, which would give him the desired information, generally passing by what did not relate to the object of his inquiry, however attracting and interesting. He thus amassed and digested a valuable treasure of erudition, having prosecuted

almost all the principal subjects in the whole circle of literature. He was indefatigable in labors both secular and scientific for the institution, over which he presided. He was the means of building a college edifice and chapel ; and he gave frequent public dissertations in the various departments of learning.

As a preacher he was solid, grave, and powerful ; not so much delighting by a florid manner, as impressing by the weight of his matter. His religious sentiments accorded with the Calvinism of the Westminster assembly. He had thoroughly studied the scriptures, and had read the most eminent divines of the last two hundred years. Though in his person he was not tall, he yet appeared rather bulky. His aspect was light, placid, and contemplative, and he was a calm and judicious man, who had the entire command of his passions. Intent on being useful, he was economical and lived by rule, and was a rare pattern of industry. He had no fondness for parade. As he was exemplary for piety in life, so he was resigned and peaceful at the hour of death. When some one in his last illness observed to him, that he was dangerously sick, he replied, that a person was not in a dangerous situation, who was approaching the end of his toils.

By some means he acquired a prejudice against Mr. Whitefield. He was apprehensive, that it was the design of that eloquent preacher to break down our churches, and to introduce ministers from Scotland and Ireland. He therefore opposed him, though it is believed, that they did not differ much in their religious sentiments. He had a controversy with the reverend Mr. Edwards of Northampton respecting a conversation, which passed between them in reference to Mr. Whitefield. He seems to have misapprehended Mr. Edwards. Mr. Clap constructed the first orrery, or planetarium, made in America. His manuscripts were plundered in the expedition against New Haven under general Tryon. He had made collections of materials for a history of Connecticut.

He published a sermon at the ordination of the reverend Ephraim Little, Colchester, September 20, 1732 ; the religious constitution of colleges, 1754 ; a brief history and vindication of the doctrines received and established in the churches of New England, with a specimen of the new scheme of religion, beginning to prevail, 1755 ; this scheme he collects from the writings of Chubb, Taylor, Foster, Hutcheson, Campbell, and Ramsay, and in opposing it he vindicates the use of creeds, and contends for the doctrines of the divinity and satisfaction of Christ, original sin, the necessity of special grace in regeneration, and justification by faith. He published also a history of Yale college, 1766 ; and conjectures upon the nature and motion of meteors, which are above the atmosphere, 1781.—*Holmes' life of Stiles*, 263, 393—396 ; and *annals*, ii. 281 ; *Miller's retrospect*, ii. 360 ; *Daggett's fun. sermon*.

CLARK (PETER), minister of Danvers, Massachusetts, was graduated at Harvard college in 1712, and was ordained pastor of the first church in Danvers, or as it was then called Salem village, June 7, 1717. Here he continued more than half a century. He died about the middle of June 1768, in the seventy sixth year of his age. He was highly respected as a minister of the gospel, and there were few, who were more universally venerated. He was very plain and faithful in his admonitions, and he applied himself diligently to sacred studies. Possessing an inquisitive genius, he read all the modern books of any note, which came in his way. By conversing much with some of the best and most celebrated, he had formed a style somewhat superior to that of most of his contemporaries. He was warmly attached to the sentiments, generally embraced in the New England churches.

He published a sermon at the ordination of the reverend William Jennison, Salem, 1728 ; the necessity and efficacy of the grace of God in the conversion of the sinner, 1734 ; artillery election sermon, 1736 ; election sermon, 1739 ; a fast sermon, occasioned by the war, February 26, 1741 ; a sermon before the annual convention of ministers, 1745 ; a defence of the divine right of infant baptism, 8vo, 1752 ; spiritual fortitude recommended to young men, 1757 ; the scripture doctrine of original sin stated and defended in a summer morning's conversation between a minister and a neighbor, recommended by several ministers of Boston, 1758 ; a defence of the principles of the summer morning's conversation, 1760 ; a Dudleyan lecture, 1763.—*Barnard's funeral sermon.*

CLARK (JONAS), minister of Lexington, Massachusetts, was born at Newton December 25, 1730, was graduated at Harvard college in 1752, and ordained as successor of the reverend Mr. Hancock November 5, 1755. Having through the course of half a century approved himself an able and faithful minister of the gospel, he died in much peace November 15, 1805, in the seventy fifth year of his age. He was wholly devoted to the duties of his sacred calling. His public discourses consisted not of learned discussions on speculative or metaphysical subjects, nor yet of dry lectures on heathen morality ; but of the most interesting truths of the gospel, delivered with uncommon energy and zeal. In the times preceding the American revolution he was not behind any of his brethren in giving his influence on the side of his country in opposition to its oppressors. It was but a few rods from his own door, that the first blood was shed in the late war. On the morning of April 19, 1775, he saw his parishioners most wantonly murdered. During the struggle, which then commenced, the anniversary of this outrage was religiously observed by him and his people.

He published a sermon and narrative on Lexington battle ; and the election sermon, 1781.—*Columbian centinel*, December 21, 1805 ; *Panoflist*, i. 324, 325.

CLARKE (JOHN,) one of the first founders of Rhode Island, was a physician in London before he came to this country. Soon after the first settlement of Massachusetts, he was driven from that colony with a number of others ; and on the seventh of March 1638 they formed themselves into a body politic and purchased Aquetneck, or Rhode Island, of the Indian sachems. Mr. Clarke was soon employed as a preacher, and in 1644 he formed a church at Newport and became its pastor. This was the second baptist church, which was established in America. In 1649 we find him an assistant and treasurer of Rhode Island colony. In 1651 he went to visit one of his brethren at Lynn, near Boston, and he preached on Sunday, July 20 ; but before he had completed the services of the forenoon was seized with his friends by an officer of the government. In the afternoon he was compelled to attend the parish meeting, at the close of which he spoke a few words. On the thirty first he was tried before the court of assistants and fined twenty pounds, in case of failure in the payment of which sum he was to be whipped. In passing the sentence judge Endicot observed, " you secretly insinuate thing s into those, who are weak, which you cannot maintain before our ministers ; you may try and dispute with them." Mr. Clarke accordingly wrote from the prison, proposing a dispute upon the principles, which he professed. He represented his principles to be, that Jesus Christ had the sole right of prescribing any laws respecting the worship of God, which it was necessary to obey ; that baptism, or dipping in water, was an ordinance to be administered only to those, who gave some evidence of repentance towards God and faith in Jesus Christ ; that such visible believers only constituted the church ; that each of them had a right to speak in the congregation according as the Lord had given him talents, either to make inquiries for his own instruction, or to prophesy for the edification of others, and that at all times and in all places they ought to reprove folly and open their lips to justify wisdom ; and that no servant of Jesus Christ had any authority to restrain any fellow servant in his worship, where injury was not offered to others. No dispute however took place, and Mr. Clarke, after paying his fine, was soon released from prison, and directed to leave the colony. His companion, Mr. Obadiah Holmes, shared a severer fate ; for on declining to pay his fine of thirty pounds, which his friends offered to do for him, he was publicly whipped in Boston.

In 1651 Mr. Clarke was sent to England with Mr. Williams to promote the interests of Rhode Island, and particularly to procure a revocation of Mr. Coddington's commission as governor. Soon after his arrival he published a book, giving an account of the persecutions in New England. In October 1652 the commission of Mr. Coddington was annulled. After the return of Mr. Williams, Mr. Clarke was left behind, and continued in England as agent for the

colony till he obtained the second charter July 8, 1663, to procure which he mortgaged his estate in Newport. He returned in 1664, and continued the pastor of his church till his death. It was a number of years before he obtained from the assembly a repayment of his expenses during his absence, though a considerable reward was voted him. The quakers about this time occasioned much trouble in New England, and Mr. Clarke and his church were obliged in October 1673 to exclude five persons from their communion for asserting, "that the man Christ Jesus was not now in heaven, nor on earth, nor any where else ; but that his body was entirely lost." Mr. Clarke died at Newport April 20, 1676, aged about fifty six years.

His life was so pure, that he was never accused of any vice, which has left a blot on his memory. His sentiments respecting religious toleration did not indeed accord with the sentiments of the age, in which he lived, and exposed him to some trouble ; but at the present time they are almost universally embraced. His exertions to promote the civil prosperity of Rhode Island must endear his name to those, who are now enjoying the fruits of his labors. He possesses the singular honor of contributing much towards establishing the first government upon the earth, since the rise of antichrist, which gave equal liberty, civil and religious, to all men living under it. He died resigning his soul to his merciful Redeemer, through faith in whose name he enjoyed the joyful hope of a resurrection to eternal life.

He left behind him a writing, which expressed his religious opinions. He believed, that all things, with their causes, effects, circumstances, and manner of being, are decreed by God ; that this decree is the determination from eternity of what shall come to pass in time ; that it is most wise, just, necessary, and unchangeable, the cause of all good, but not of any sin ; that election is the decree of God, choosing, of his free love, grace, and mercy, some men to faith, holiness, and eternal life ; that sin is the effect of man's free will, and condemnation an effect of justice, inflicted upon man for sin and disobedience. It was not in these opinions, but in his sentiments respecting baptism, that he differed from the ministers of Massachusetts.

In his last will he left his farm in Newport to charitable purposes ; the income of it to be given to the poor and to be employed for the support of learning and religion. It has produced about two hundred dollars a year, and has thus been promoting the public interests ever since his death.

The title of the book, which he published in London in 1652, is, *ill news from New England, or a narrative of New England's persecution ; wherein it is declared, that while Old England is becoming New, New England is becoming Old ; also four proposals to parliament, and four conclusions, touching the faith and order of the gospel of Christ out of his last will and testament*, 4to, pp. 76. This

work was answered by the reverend Thomas Cobbet of Lynn.—*Backus' church hist. of N. England*, iii. 227, 228; *Backus' abridgment*, 84, 86, 109—116.

CLARKE (RICHARD), an elegant classical scholar, came to this country from England before the middle of the last century. He was for some time rector of St. Philip's church in Charleston, South Carolina. He returned to England about the year 1758, and in 1768 was curate of Cheshunt in Hertfordshire. He published several pieces on the prophecies, and on universal redemption. The following are the titles of some of them. An essay on the number 7, wherein the duration of the church of Rome and of the Mahometan imposture, the time of the conversion of the Jews, and the year of the world for the millennium, and for the first resurrection are attempted to be settled, 1759; a warning to the world, or the prophetic numbers of Daniel and John calculated; a second warning to the world, 1762; glad tidings to the Jews and gentiles, 1763; the gospel of the daily service of the law preached to the Jew and gentile, 1768. He seems to have been tinctured with the mystical doctrines of William Law and Jacob Behmen.—*Miller's retrospect*, ii. 365.

CLARKE (JOHN, D.D.), minister in Boston, was born at Portsmouth, New Hampshire, April 13, 1755. He was graduated at Harvard college in 1774, and while a member of the university was distinguished by his improvements in literature and science, by a strict obedience to the laws, and by irreproachable morals. After he received his first degree, he engaged in the instruction of youth; but in his leisure hours he pursued with assiduity his theological studies. In the office of preceptor he was gentle and persuasive, beloved by his pupils, and esteemed by their friends. He was ordained pastor of the first church in Boston, as colleague with the reverend Dr. Chauncy, July 8, 1788. With him he lived in the most intimate and respectful friendship about nine years, and afterwards labored alone in the service of the church until the Lord's day April 1, 1798, when, as he was addressing his hearers, he was seized by an apoplexy and fell down in his pulpit. He expired the next morning, April second, in the forty third year of his age, and the twentieth of his ministry. He was succeeded by the reverend William Emerson, the present pastor of the church.

Dr. Clarke was of a mild and cheerful temper, easy and polite in his manners, and endeared to all his acquaintance. Though fond of literary and philosophical researches, he yet considered theology as the proper science of a minister of the gospel. To this object he principally devoted his time and studies, and was earnestly desirous of investigating every branch of it, not merely to gratify curiosity, but that he might be able to impart instruction. He was habitually a close student, and it is not improbable, that his close application contributed to bring upon him the calamity, which was the occasion

of his death. His public discourses bore the marks of penetration, judgment, perspicuity, and elegance. In the private offices of pastoral friendship he was truly exemplary and engaging. In the various relations of life his deportment was marked with carefulness, fidelity, and affection.

He published a sermon, preached before the humane society ; a sermon on the death of the reverend Dr. Cooper ; on the death of the reverend Dr. Chauncy ; on the death of Dr. N. W. Appleton ; an answer to the question, why are you a christian ? an excellent work, which has passed through several editions in this country and England ; and letters to a student at the university of Cambridge. This is a valuable work to the members of the college. Since his death a volume of his sermons in 8vo, and a volume of discourses to young persons, 12mo, have been published.—*Thacher's funeral sermon* ; *Collect. hist. soc.* vi. i—ix ; *Hardie's biog. dict.* ; *Columbian centinel*, April 7, 1798.

CLARKSON (GERARDUS), a very respectable physician of Philadelphia, died in that city in October 1790, aged fifty three years.

CLAYTON (JOHN), an eminent botanist and physician of Virginia, was born at Fulham in the county of Kent in Great Britain. He came to Virginia with his father in 1705, and was then most probably in his twentieth year. His father was an eminent lawyer, and was appointed attorney general of Virginia. Young Clayton was put into the office of Mr. Peter Beverly, who was clerk or prothonotary for Gloucester county, and succeeding him in this office he filled it fifty one years. He died December 15, 1773, in the eighty eighth year of his age. During the year preceding his decease, such was the vigor of his constitution even at this advanced period, and such his zeal in botanical researches, that he made a botanical tour through Orange county ; and it is believed, that he had visited most of the settled parts of Virginia. His residence was about twenty miles from the city of Williamsburg.

His character stands very high as a man of integrity, and as a good citizen. He was a strict, though not ostentatious observer of the practice of the church of England, and he seemed constantly piously disposed. He was heard to say, whilst examining a flower, that he could not look into one without seeing the display of infinite power and contrivance, and that he thought it impossible for a botanist to be an atheist. He was a member of some of the most learned literary societies of Europe, and corresponded with Gronovius, Linnæus, and others of the ablest botanists of that portion of the world. As a practical botanist he was perhaps inferior to no botanist of his time. His descriptions of plants are in general so correct, that it is scarcely possible to remain in doubt concerning the precise species, which he describes. This is especially the case in the latter numbers, which he transmitted to Gronovius ;

for he had then become better acquainted with the system of Linnæus, besides enjoying that increasing facility in accurate description, of which none but the progressive naturalist can form a correct idea.

He left behind him two volumes of manuscripts, neatly prepared for the press, and a hortus siccus of folio size, with marginal notes and directions for the engraver in preparing the plates for his proposed work. This work, which was in the possession of his son, when the revolutionary war commenced, was sent to Mr. William Clayton, clerk of New Kent, as to a place of security from the invading enemy. It was lodged in the office with the records of the county. An incendiary put a torch to the building; and thus perished not only the records of the county, but the labors of Clayton.

Several of his communications, treating of the culture and different species of tobacco, were published in numbers 201, 204, 205, and 206 of the philosophical transactions; and in number 454 is an ample account of medicinal plants, which he had discovered growing in Virginia. He is chiefly known to the learned, especially in Europe, by his *flora Virginica*, a work published by Gronovius at Leyden in 8vo, 1739—1743, and again in 4to, in 1762. This is frequently referred to by Linnæus, and by all the succeeding botanists, who have had occasion to treat of the plants of North America. It is to be regretted however, that they so frequently refer to the flora as the work of Gronovius, though its greatest value is derived from the masterly descriptions, communicated to the Leyden professor by Mr. Clayton.—*Barton's med. and phys. journal*, ii. 139; *Rees' cyclopædia*, Amer. edit.; *Miller*, i. 142; ii. 368.

CLEVELAND (JOHN), minister of Ipswich, Massachusetts, was born in Canterbury, Connecticut, April 22, 1722. He was graduated at Yale college in 1745, and while a member of that institution he exhibited that independence and courage in the cause of truth, for which he was ever distinguished. He followed the convictions of his own mind, fearless of reproach. Though of a mild spirit, he was decided in his opinions. After being a preacher about two years, he was ordained at Chebacco in Ipswich in 1747. Here he continued more than half a century, and during his ministry two separate churches and congregations were formed into one. He died April 22, 1799, aged seventy seven years. He was an active and enterprising man. During four years he was chaplain in the army, and was called to lake Champlain, cape Breton, Cambridge, and the banks of the Hudson. As a minister he was laborious and successful. At one period, in the space of about six months one hundred persons were added to his church. He zealously contended for the faith, once delivered to the saints. Though for a great part of his life he was frequently engaged in religious controversy, yet his temper was not soured. Being unfeignedly pious, while he constantly held intercourse with heaven, he consecrated

particular days to private fasting and prayer. He died at last in much peace, relying securely upon the merits of his Redeemer.

He published a narrative of the work of God at Chebacco in 1763 and 1764 ; an essay to defend some of the most important principles in the protestant reformed system of christianity, more especially Christ's sacrifice and atonement, against the injurious aspersions cast on the same by the reverend Dr. Mayhew in a thanksgiving sermon, 1763 ; a reply to Dr. Mayhew's letter of reproof, 1765 ; a treatise on infant baptism, 1784.—*Parish's fun. sermon* ; *Massa. miss. mag.* ii. 129—133 ; *Backus*, iii. 241.

COBB (EBENEZER), remarkable for longevity, was born in Plymouth, Massachusetts, March 22, 1694, and was ten years contemporary with Peregrine White of Marshfield, the first son of New England, who was born on board the Mayflower in cape Cod harbor in November 1620. Mr. Cobb died at Kingston, December 8, 1801, aged one hundred and seven years, eight months, and six days. He lived in three centuries, and his days were passed in cultivating the earth. His mode of living was simple, never varying from the plainness and frugality, which marked the habits of the husbandman at the beginning of the last century. Only twice in his life, and then it was to gratify his brethren on a jury, did he substitute an enervating cup of tea in place of the invigorating bowl of broth, or the nutritive porringer of milk. He never used glasses, but for several years could not see to read. He was of a moderate stature, stooping in attitude, having an expanded chest, and of a fair and florid countenance. He enjoyed life in his old age, and in his last year declared, that he had the same attachment to life as ever. He was a professed christian. As he approached the close of his days, he shrewdly replied to some one, who made a remark upon his expected dissolution, " it is very rare, that persons of my age die." His posterity were not numerous, being only a hundred and eighty five.—*Columbian centinel*, Dec. 16, 1801 ; *N. Y. spectator*, Dec. 23.

COBBET (THOMAS), an eminent minister and writer, was born at Newbury in England in 1608. He entered the university of Oxford and was for some time a student there ; but in the time of the plague he was induced to remove and to become a pupil of the celebrated Dr. Twiss of Newbury. Under his care he pursued his theological studies, and was afterwards a preacher at a small place in Lincolnshire. In consequence of his nonconformity to the established church he experienced a storm of persecution, which drove him to this country in 1637. He came in the same vessel with Mr. Davenport. He was soon chosen as a colleague to his old friend, the reverend Mr. Whiting of Linn, with whom he labored in his benevolent work near twenty years. But after the removal of the reverend Mr. Norton of Ipswich to Boston and the death of the reverend Mr. Rogers, he became the pastor of the

first church in Ipswich. Here he continued in the faithful discharge of the duties of the sacred office till his death in the beginning of the year 1686, in the seventy eighth year of his age.

Mr. Cobbet was remarkable not only for a constant spirit of devotion and for the frequency of his addresses to heaven, but for a particular faith, or assurance in prayer. During the wars with the Indians one of his sons was taken prisoner by the savages. The aged parent called together a number of his neighbors, and they mingled their prayers for the deliverance of the captive. He was impressed with the belief, that the Father of mercies had heard the supplications, addressed to him, and his heart was no more sad. In a few days his son, who had been redeemed of a sachem at Penobscot for a red coat, actually returned.

He published a treatise upon the fifth commandment; the civil magistrate's power in matters of religion modestly debated, &c. with an answer to a pamphlet, called, ill news from New England, by John Clarke of Rhode Island, 1653; a practical discourse of prayer, 8vo, 1654; and an elaborate work in favor of infant baptism, which is much commended by Mr. Cotton in his preface to Norton's answer to the inquiries of Apollonius.—*Magnalia*, iii. 165—167; *Sullivan's dist. of Maine*, 216.

CODDINGTON (WILLIAM), the father of Rhode Island, was a native of Lincolnshire, England. He came to this country as an assistant, or one of the magistrates of Massachusetts, in the year 1630. He was several times rechosen to that office; but in 1637, when governor Vane, to whose interests he was attached, was superseded by Mr. Winthrop, he also was left out of the magistracy. The freemen of Boston however the next day chose him and Mr. Vane their deputies to the court. Mr. Coddington expressed his dissatisfaction in losing the office, which he had sustained, by sitting with the deacons at public worship, instead of placing himself as usual in the magistrates' seat, and by going to mount Wollaston on the day of the general fast to hear Mr. Wheelwright. When the religious contentions ran high in Massachusetts in 1637, he defended Mrs. Hutchinson at her trial in opposition to governor Winthrop and the ministers; he opposed the proceedings of the court against Mr. Wheelwright and others; and when he found that his exertions were unavailing, he relinquished his advantageous situation as a merchant at Boston, and his large property and improvements in Braintree, and accompanied the emigrants, who at that time left the colony. He removed to Rhode Island April 26, 1638, and was the principal instrument in effecting the original settlement of that place. His name stands first in the covenant signed by eighteen persons at Aquetneck, or Rhode Island, March 7, 1638, forming themselves into a body politic to be governed by the laws of the Lord Jesus Christ, the King of kings. It was soon found necessary to have something more definite. Mr.

Coddington was appointed judge, and three elders were joined with him. These were directed by a vote of the freemen January 2, 1639, to be governed by the general rules of the word of God, when no particular rule was known. But this plan was changed March 12, 1640, when a governor, lieutenant governor, and four assistants were appointed.

Mr. Coddington was chosen governor seven years successively, until the charter was obtained, and the island was incorporated with Providence plantations. In 1647 he assisted in forming the body of laws, which has been the basis of the government of Rhode Island ever since. The next year, May 16, 1648, he was elected governor, but he declined the office on account of a controversy, in which he was engaged, respecting some lands. In September he made an unsuccessful attempt to procure the reception of Rhode Island into the confederacy of the united colonies. In 1651 he went to England and was commissioned governor of Aquetneck island, separate from the rest of the colony; but as the people were jealous lest his commission should affect their laws and liberties, he resigned it. He now retired from public business; but towards the close of his life he was prevailed on to accept the chief magistracy. He was governor in the years 1674 and 1675. He died November 1, 1678, in the seventy eighth year of his age.

He appears to have been prudent in his administration, and active in promoting the welfare of the little commonwealth, which he had assisted in founding. While he lived in Rhode Island, he embraced the sentiments of the friends. He was a warm advocate for liberty of conscience. A letter, which he wrote in 1674 to the governor of New England, is preserved in Besse's sufferings of the quakers, ii. 265—270.—*Dedication of Callender's hist. discourse*; *Holmes' annals*, i. 301, 444; *Monthly anthology*, v. 168, 169; *Backus' abridgm.* 43, 69; *Adams' N. E.* 61; *Winthrop*, 126, 128, 154; *Hutchinson*, i. 18.

CODMAN (JOHN), a member of the senate of Massachusetts, died in Boston May 17, 1803, in the forty ninth year of his age. He filled the public stations, in which he was placed by the confidence of his fellow citizens, with integrity and honor. As a merchant, he sustained a character of the first respectability. Endeared to his friends by a natural disposition, which rendered him warm in his attachments, he also possessed, by the gift of divine grace, a principle of benevolence, which drew upon him the blessings of the poor. In his last moments, more anxious for the safety of others than for his own, he resigned himself to death with the fortitude, calmness, and triumph, becoming the blessed religion, which he professed.—*New York herald*, May 25, 1803.

COGSWELL (JAMES, D. D.), minister of Windham, in Connecticut, was born in Saybrook January 6, 1720. In his childhood his parents removed to Lebanon, where they remained till their old

age, when with filial affection he took them to his own house. He was graduated at Yale college in 1742, and while a member of that institution, at the time of the general revival of religion through America, he became experimentally acquainted with the truth, as it is in Jesus. Forming the resolution to devote his life to the service of the Redeemer, he was ordained in 1744 pastor of the first church in Canterbury. In 1771 he was removed from this charge. But early in the following year he was installed minister of Scotland, a parish in the town of Windham, where he continued until December 1804. The infirmities of age now rendering him incapable of public service, he found a retreat for the remainder of his life in the family of his son, Dr. Mason Fitch Cogswell of Hartford. His own filial piety was now repaid him. He died January 2, 1807, aged eighty seven years. He was in early life distinguished for his learning, and he retained it in his old age. His temper was cheerful and social, and benevolence shone in his countenance. Under heavy afflictions he was submissive, adoring the sovereignty of God. His preaching was generally plain and practical, addressed to the understandings and consciences of his hearers. On the great doctrines of the gospel, which he inculcated, he built his own hope of a blessed immortality.—*Panoplist*, ii. 581—583; *Piscataqua evang. mag.* iii. 196.

COLDEN (CADWALLADER), a respectable physician, botanist, and astronomer, was the son of the reverend Alexander Colden of Dunse in Scotland, and was born February 17, 1688. After having received a liberal education under the immediate inspection of his father, he went to the university of Edinburgh, where, in 1705, he completed his course of academical studies. He then applied himself to medicine and mathematics, and was eminently distinguished by his proficiency in both. Allured by the fame of William Penn's colony of Pennsylvania, he came over to this country about the year 1708, and having practised physic for some years with considerable reputation, he returned to England, which he found greatly distracted in consequence of the troubles of 1715. While in London he was introduced to Dr. Halley, who was so well pleased with a paper on animal secretions, written in that early part of Mr. Colden's life, that he read it before the royal society, the notice of which it greatly attracted. At this time he formed an acquaintance with some of the most distinguished literary characters of England, with whom he afterwards corresponded, giving them curious and useful intelligence respecting a part of the world, then but little known. From London he went to Scotland and married a young lady of a respectable Scotch family, by the name of Cristie, with whom he returned to America in 1716.

Brigadier general Hunter, then governor of New York, conceived so favorable an opinion of Mr. Colden after a short acquaintance, that he became his warm friend, and offered his patronage, if he

would remove to New York. In 1718 he therefore settled in that city, where in one or two years he was made surveyor general of lands. He was the first, who filled that office in the colony. About the same time also he received, as the first evidence of his patron's favor, the appointment of master in chancery. In 1720, on the arrival of governor Burnet, he was honored with a seat in the king's council of the province. He afterwards rose to the head of this board, and in that station succeeded to the administration of the government in 1760. Previously to this he had obtained a patent for a tract of land about nine miles from Newburgh on Hudson's river; and to this place, which in his patent is called Coldingham, he retired with his family about the year 1755. There he undertook to clear and cultivate a small part of the tract as a farm, and his attention was divided between agricultural and philosophical pursuits, and the duties of his office of surveyor general. The spot, which he had selected for his retirement, is entirely inland, and the grounds are rough and of no very superior quality. At the time he chose it for a residence it was solitary, uncultivated, and the country around it absolutely a wilderness, without roads, or with such only, as were almost impassable. It was besides a frontier to the Indians, who committed frequent barbarities. Yet no entreaties of his friends, when they thought him in danger from his savage neighbors, could entice him from his favorite home. He chose rather to guard and fortify his house; and amidst dangers, which would have disturbed the minds of most men, he appears to have been occupied without interruption in the pursuit of knowledge.

In 1761 he was appointed lieutenant governor of New York, and he held this commission the remainder of his life, being repeatedly at the head of government in consequence of the death or absence of several governors. His political character was rendered very conspicuous by the firmness of his conduct during the violent commotions, which preceded the late revolution. He possessed the supreme authority, when the paper, to be distributed in New York under the British stamp act, arrived; and it was put under his care in the fortification, called fort George, which was then standing on the battery point. The attempt of the British parliament to raise a revenue by taxing the colonies had, in every stage, excited a spirit of indignation and resentment, which had long before this risen above the control of government. At length a multitude, consisting of several thousand people, assembled under leaders, who were afterwards conspicuous revolutionary characters, and determined to make the lieutenant governor deliver up the stamp paper to be destroyed. Mr. Colden had received intimation of their design, and prepared to defend with fidelity the trust, which had devolved upon him. The fort was surrounded, on the evening of February 15, 1766, by a vast concourse of people, who threatened to massacre him and his adherents, if the paper was not delivered to them; and though

the engineers within assured him that the place was untenable, and a terrified family implored him to regard his safety, he yet preserved a calmness and firmness of mind, and succeeded finally in securing the papers on board a British man of war, then in the port. The populace, in the mean time, unwilling to proceed to extremities, gratified their resentment by burning his effigy, and destroying his carriages under his view. His administration is rendered memorable, amongst other things, by several charters of incorporation for useful and benevolent purposes. The corporation for the relief of distressed seamen, called the marine society; that of the chamber of commerce; and one for the relief of widows and children of clergymen will transmit his name with honor to posterity. After the return of Mr. Tryon, the governor, in 1775, he was relieved from the cares of government. He then retired to a seat on Long Island, where a recollection of his former studies and a few select friends, ever welcomed by a social and hospitable disposition, cheered him in his last days. He died September 28, 1776, a few hours before New York was wrapped in flames, which laid near one fourth part of the city in ashes. He complained neither of pain of body, nor anguish of mind, except on account of the political troubles, which he had long predicted, and which he then saw overwhelming the country. He retained his senses till the last moment, and expired without a groan, in the eighty ninth year of his age.

Mr. Colden early began to notice the plants of America, classing and distinguishing them according to the custom of botany, then in use. He was attentive to the climate, and kept a long course of diurnal observations on the thermometer, barometer, and winds. He cultivated an acquaintance with the natives of the country, and often entertained his correspondents with observations on their customs and manners. He wrote also a history of the prevalent diseases of the climate; and if he was not the first to recommend the cooling regimen in the cure of fevers, he was certainly one of its earliest and warmest advocates, and he opposed with great earnestness the then prevalent mode of shutting up in warm and confined rooms patients in the small pox. Though he quitted the practice of medicine at an early day, yet he never lost sight of his favorite study, being ever ready to give his assistance to his neighborhood, and to those, who, from his reputation for knowledge and experience, applied to him from more distant quarters.

Though his principal attention, after the year 1760, was directed from philosophical to political matters; yet he maintained with great punctuality his literary correspondence, particularly with Linnæus of Upsal, Gronovius of Leyden, Dr. Pottersfield and Dr. Whittle of Edinburgh, and Mr. Peter Collinson, F. R. S. of London, who was a most useful and affectionate friend, and to

whom Mr. Colden, though he never saw him, owed an introduction to many of the most distinguished literary characters of Europe. There were several communications between him and the earl of Macclesfield, who appears to have devoted much of his attention to mathematics and astronomy. He was the constant and intimate correspondent of Dr. Franklin, and they regularly communicated to each other their philosophical and physical discoveries, particularly on electricity, which at that time began to excite the attention of philosophers. In their letters are to be observed the first dawnings of many of those discoveries, which Dr. Franklin has communicated to the world, and which have excited so much astonishment, and contributed so much to human happiness. In a letter to one of his friends Dr. Franklin gives an account of the organization of the American philosophical society, of which he mentions, that Mr. Colden had first suggested the idea and plan. It was established at Philadelphia on account of the central and convenient situation of that city.

About the year 1743 a malignant fever, then called the yellow fever, had raged for two summers in the city of New York ; and it appears to have been, in all respects, similar to that disorder, which of late years has proved so very fatal. He communicated his thoughts to the public on the most probable cure of the calamity in a little treatise on the occasion, in which he enlarged on the bad effects of stagnating waters, moist air, damp cellars, filthy stores, and dirty streets ; showed how much these nuisances prevailed in many parts of the city ; and pointed out the remedies. The corporation of the city gave him their thanks, and established a plan for draining and cleaning the city, which was attended with the most happy effects. He also wrote and published a treatise on the cure of the cancer. Another essay of his on the virtues of the bor-tanice, or great water dock, a species of rumex, introduced him to an acquaintance with Linnæus. In 1753 he published some observations on an epidemical sore throat, which appeared first at Kingston, Massachusetts, in 1735, and had spread over a great part of North America. These observations are republished in the American museum.

When he became acquainted with Linnæus' system of botany, he applied himself with new delight to that study. His description of between three and four hundred American plants were published in the *acta Upsaliensia*. He also published the history of the five Indian nations, and dedicated it governor Burnet, who had distinguished himself by his wisdom and success in the management of the Indians. The book was printed at London in 1747, with the original dedication, intended for governor Burnet, directed to general Oglethorpe. Mr. Colden justly complained of this as an unpardonable absurdity of the printer, who took the further liberty of adding several Indian treaties, and other papers, without his knowl-

edge or approbation. But the subject, which drew Mr. Colden at one time of his life from every other pursuit, was what he first published under the title of the cause of gravitation; which, being much enlarged, appeared in 1751 under the title of the principles of action in matter, to which is added a treatise on fluxions. He died in the firm persuasion, that, however he might have erred in the deductions, the grand, fundamental principles of his system were true; and that they would at length be received as such in the world. This book cost him many years of close and severe study. He prepared a new edition of it with elucidations of such parts, as had been subjected to objections, and with large additions. At the time it was prepared for the press, he was so far advanced in years, that he despaired of living to see it published. He therefore transmitted the manuscript to his friend and correspondent, Dr. Whittle, of the royal college of physicians, and professor of medicine in the university of Edinburgh. The fate of the work since that time is not known. Of his other manuscript papers, many of them, through the variety of hands, into which they have fallen, have become mutilated, and a great part of some of them is entirely lost. Among these are an inquiry into the operation of intellect in animals, a piece of great originality; another on the essential properties of light, interspersed with observations on electricity, heat, matter, &c.; an introduction to the study of physic, in the form of instructions to one of his grandsons, and dated in the eighty-first year of his age; an inquiry into the causes, producing the phenomenon of metal merley, swimming in water; an essay on vital motion; and, lastly, observations on Mr. Smith's history of New York, comprehending memoirs of the public transactions, in which he was conversant. He complains of the partiality of Mr. Smith, and supposes, that he is incorrect in many particulars.—*Rees's cyclopaedia, Amer. edition; Hardie's biog. dict.; American museum, iii. 53-59.*

COLMAN (BENJAMIN), first minister of the church in Brattle street, Boston, was born in that town October 19, 1673. He was distinguished by early piety and zeal in literary pursuits, and in 1692 was graduated at Harvard college. Beginning to preach soon afterwards, his benevolent labors were enjoyed for half a year by the town of Medford. In July 1695 he embarked for London. During the voyage the ship, in which he sailed, was attacked by a French privateer, and Mr. Colman, though he had none of the presumptuous fearlessness of some of his companions, yet remained upon the quarter deck, and fought bravely with the rest. Being taken prisoner, he was dressed in rags, and put into the hold among the sailors. When he arrived in France, by means of a little money, which he had preserved, he was enabled to make some improvement in his appearance. In a few weeks he was exchanged, and he soon reached London. Among the eminent ministers, with

whom he here became acquainted, were Messrs. Howe, Calamy, and Burkitt. Being called to preach in different places, he supplied a small congregation at Cambridge for a few weeks, and was succeeded by the learned James Plerce, who by his mathematical knowledge attracted the notice of Mr. Whiston, and becoming his friend imbibed his Arian sentiments. He afterwards preached about two years at Bath, where he became intimately acquainted with Mrs. Rowe, then Miss Singer, and admired her sublime devotion as well as ingenuity and wit, and afterwards corresponded with her. A new society having been formed in Brattle street, Boston, the principal gentlemen, who composed it, sent him an invitation to return to his native country, and to be their minister. The peculiar constitution of this church, differing from that of the other churches in New England, rendered the founders desirous, that he should be ordained in London. They approved of the confession of faith composed by the Westminster assembly; but they were averse to the public relation of experiences, then practised previously to admission into the churches, and they wished the scriptures to be read on the sabbath, and the Lord's prayer to be used. These innovations, the founders believed, would excite alarm, and to avoid difficulty Mr. Colman was ordained by some dissenting ministers in London August 4, 1699. He arrived at Boston on the first of November following, and December twenty fourth the new house of worship was opened and Mr. Colman preached in it for the first time. From the year 1701 he had for his assistant about two years and a half the reverend Eliphalet Adams, afterwards minister of New London. Mr. William Cooper was ordained his colleague May 23, 1716, and after his death in 1743 his son, the reverend Dr. Cooper, was settled in his place. Dr. Colman died August 29, 1747, in the seventy fourth year of his age.

—He was an eminently useful and good man, and was universally respected for his learning and talents. He was distinguished as a preacher. Tall and erect in stature, of a benign aspect, presenting in his whole appearance something amiable and venerable, and having a peculiar expression in his eye; he was enabled to interest his hearers. His voice was harmonious, and his action inimitable. He was ranked among the first ministers of New England. Jesus Christ was the great subject of his preaching. He dwelt upon the Redeemer in his person, natures, offices, and benefits; in his eternal Godhead; in the covenants of redemption and of grace; and upon the duties of natural religion as performed only by strength derived from the Savior and as acceptable only for his sake. He had a happy way of introducing large paragraphs of scripture to enrich his discourses, and he frequently embellished them by allusions to the historical parts of the sacred volume. He could delight by the gracefulness of his manner, and never by boisterousness and violence transgressed the decorum of the pulpit; yet he knew how

to preach with closeness and pungency, and could array the terrors of the Lord before the children of iniquity. It may excite surprise at the present day, that the practice of reading the scripture and repeating the Lord's prayer, as a part of the services of the sabbath, should have excited opposition; but many were offended, though it was not long before a number of other churches followed in the steps of Brattle street. The ground of opposition to this new church was the strong features of episcopacy, which it was imagined, were to be discerned in it.

In the various duties of the pastoral office Dr. Colman was diligent and faithful. He catechised the children of his congregation, addressed them upon the concerns of their souls, and as they advanced in years was urgent in his persuasions to induce them to approach the table of the Lord. His church had entrusted him with authority to judge of the qualifications of communicants, and it was thought by many, that he was too free in his admissions to the supper. But he was far from thinking, that a competent knowledge of christianity and a moral life were sufficient qualifications. He thought, that there should be a credible profession of repentance and faith, with serious purposes and promises of new obedience through the influence of the divine Spirit; and he believed, that the purity of the churches would be corrupted, if there was an indiscriminate and general admission to the sacrament.

While he entertained the highest veneration for the fathers of New England, and was very friendly to confessions of faith, and to the publication of them on particular occasions, he used to say, that the bible was his platform. In his sentiments upon church government he inclined towards the presbyterians. He was opposed to the practice adopted by the churches of sending for counsel wherever they pleased, believing the neighboring churches to be the proper counsellors. As he conceived, that all baptized persons, who made a credible profession of the religion of Christ, were members of the church, he thought that they should not be prohibited from voting in the choice of a minister. At the same time, he considered them as very reprehensible, if they neglected to approach the table of the Lord.

Such was the estimation, in which Dr. Colman was held, that after the death of Mr. Leverett in 1724, he was chosen his successor as president of Harvard college; but he declined the appointment. He however rendered great service to the institution. He procured benefactors for it, and took indefatigable pains, in forming rules and orders relating to the settlement of the Hollisian professor of divinity in Cambridge. His care also extended to Yale college, for which he procured many valuable books. In 1732 he addressed a letter to Mr. Adams of New London, one of its trustees, desiring him to vindicate that college from the charge of Arminianism. By his acquaintance in England his usefulness was much increased.

He received from Mr. Samuel Holden of London thirty nine sets of the practical works of Mr. Baxter in four massy volumes, folio, to distribute among our churches. He procured also benefactions for the Indians at Houssatonnoc, and engaged with earnestness in promoting the objects of that mission, which was entrusted to the care of the reverend Mr. Sergeant. But his labors were not confined to what particularly related to his profession. He was employed, in his younger as well as in his later years, on weighty affairs by the general court, and was sometimes called upon to draught letters and addresses. No minister has since possessed so great influence. His attention to civil concerns drew upon him censure and at times insult; but he thought himself justified in embracing every opportunity for doing good. He knew the interest of his country and was able to promote it; and he could not admit, that the circumstance of his being a minister ought to prevent his exertions. Still there were few men, more zealous and unwearied in the labors of his sacred office. His character was singularly excellent. Having imbibed the true spirit of the gospel he was catholic, moderate, benevolent, ever anxious to promote the gospel of salvation. He was willing to sacrifice every thing, but truth, to peace. Once a seventh day baptist from Rhode Island visited him to dispute concerning the sabbath. Having heard his arguments patiently and answered him mildly, and perceiving that the disputatious humor of his opponent was in no degree softened, he declined a continuance of the controversy by offering to direct him to a person, who would be a proper antagonist in his own way. After a life conspicuous for sanctity and usefulness, he met the king of terrors without fear. In the early part of his life his health was very infirm; sickness frequently reminded him of his mortality; and he made it his constant care to live in readiness for death, and ever kept his will made, that he might not be obliged to attend to worldly concerns on his dying bed. With a feeble constitution, he yet was able to preach on the very sabbath before he died. His life was written by the reverend Mr. Turell, who married his daughter, and published in 8vo, in 1749.

He published an artillery sermon in 1702; the government and improvement of mirth in three sermons, 1707; imprecation against the enemies of God lawful; practical discourses on the parable of the ten virgins, 8vo, 1707; a poem on the death of the reverend Mr. Willard; the ruler's piety and duty; a sermon on the union of England and Scotland, 1708; on seeking God early, 1713; the heinous nature of the sin of murder; on the incomprehensibleness of God in four sermons, 1715; the precious gifts of the ascended Savior; the blessing and honor of fruitful mothers; divine compassions magnified; funeral sermons on madam Abigail Foster, 1711; Mrs. Elizabeth Wainwright, 1714; honorable Isaac Addington, and reverend Thomas Bridge, 1714; Mrs. Elizabeth Hirst,

1716 ; reverend Messrs. Brattle and Pemberton, and Grove Hirst, esquire, 1717 ; governor Dudley, 1720 ; William Harris, esquire, 1721 ; madam Steel, Mr. David Stoddard, and Dr. Increase Mather, 1723 ; president Leverett, 1724 ; Dr. Cotton Mather, 1728 ; reverend Solomon Stoddard and William Welsted, esquire, 1729 ; honorable Simeon Stoddard, 1730 ; Thomas Hollis, esquire, 1731 ; on his eldest daughter, 1735 ; Thomas Steel, esquire, 1735 ; reverend Peter Thacher, 1739 ; honorable Samuel Holden, 1740 ; reverend William Cooper, 1743 ; Mrs. Frances Shirley, 1746 ; the warnings of God unto young people, 1716 ; a sermon for the reformation of manners ; our fathers' sins confessed with our own ; a thanksgiving sermon for the suppression of the rebellion in Great Britain ; at the ordination of the reverend William Cooper, 1717 ; the rending of the vail of the temple ; five sermons on the strong man armed ; the pleasure of religious worship in our public assemblies ; an election sermon, 1718 ; the blessing of Zebulun and Issachar ; reasons for a market in Boston, 1719 ; early piety inculcated, 1720 ; early piety towards men, 1721 ; some observations on inoculation ; Jacob's vow, 1722 ; Moses a witness to Christ, a sermon at the baptism of Mr. Monis, 1722 ; an election sermon, 1723 ; God deals with us as rational creatures ; the duty of parents to pray for their children ; the doctrine and law of the holy sabbath, 1725 ; a sermon preached to pirates, 1726 ; a sacramental discourse, 1727 ; a sermon at the ordination of Mr. Pemberton of New York ; on the accession of king George II. ; five sermons on the great earthquake ; twenty sacramental sermons on the glories of Christ, 8vo, 1728 ; the duty of young people to give their hearts to God, four sermons ; death and the grave without any order ; a treatise on family worship ; on governor Belcher's accession, 1730 ; the grace given us in the preached gospel, 1732 ; God is a great king, 1733 ; the fast, which God hath chosen, 1734 ; a dissertation on the three first chapters of Genesis, 1735 ; a dissertation on the image of God wherein man was created, 1736 ; merchandise and hire holiness to the Lord ; righteousness and compassion the ruler's duty and character ; the divine compassions new every morning, 1737 ; waiting on God in our straits and difficulties, 1737 ; an artillery election sermon, 1738 ; the unspeakable gift, 1739 ; the withered hand restored ; pleasant to see souls flying to Christ, 1740 ; on governor Shirley's accession, 1741 ; the word of God magnified by him, 1742 ; the glory of God's power in the firmament ; satan's fiery darts in hellish suggestions in several sermons, 1744 ; at the ordination of the reverend Samuel Cooper, 1746. — *Turell's life and character of Colman ; Thacher's century sermon ; Hopkins' history of Housatonic Indians.*

COLUMBUS (CHRISTOPHER), the first discoverer of the new world, was born in Genoa in the year 1447, and at the age of fourteen entered on a seafaring life. He was educated in the sciences

of geometry and astronomy, which form the basis of navigation, and was well versed in cosmography, history, and philosophy, having studied some time at Pavia. To equip himself more completely for making discoveries he learned to draw. During one of his voyages the ship, in which he sailed, took fire in an engagement with a Venetian galley, and by the help of an oar he swam two leagues to the coast of Portugal near Lisbon.

He married at Lisbon the daughter of Perestrelo, an old seaman, who had been concerned in the discovery of Porto Santo and Madeira, from whose journals and charts he received the highest entertainment. The Portuguese were at this time endeavoring to find a way to India round Africa; they had been pursuing this object for half a century without attaining it, and had advanced no farther along the coast of Africa than just to cross the equator, when Columbus conceived his great design of finding India in the west. He knew from observing lunar eclipses, that the earth was a sphere, and concluded, that it might be travelled over from east to west, or from west to east. He also hoped, that between Spain and India some islands would be found, which would be resting places in his voyage. Some learned writers had asserted, that it was possible to effect what he was now resolved to accomplish. So early as the year 1474 he had communicated his ideas in writing to Paul Foscanelli, a learned physician of Florence, who encouraged his design, sending him a chart, in which he had laid down the supposed capital of China but little more, than two thousand leagues westward from Lisbon. The stories of mariners, that carved wood, a covered canoe, and human bodies of a singular complexion had been found after westerly winds, also contributed to settle his judgment. Having established his theory and formed his design, he now began to think of the means of carrying it into execution. Deeming the enterprise too great to be undertaken by any but a sovereign state, he applied first, according to Herrera, to the republic of Genoa, by whom his project was treated as visionary. Ferdinando Columbus in his life of his father says nothing of this application, but represents, that the plan was first proposed to John II, king of Portugal, because his father lived under him. This king had encountered such vast expense in fruitless attempts to find a way to India around the African continent, that he was entirely indisposed to give to Columbus the encouragement, which he wished to obtain. By the advice however of a favorite courtier he privately gave orders to a ship, bound to the island of cape de Verd, to attempt a discovery in the west; but the navigators, through ignorance and want of enterprise, effected nothing, and on reaching their destined port turned the project of Columbus into ridicule. When he became acquainted with this dishonorable conduct of the king, he quitted Portugal in disgust, and repaired to Ferdinand, king of Spain. He had previously sent his brother Bartholomew to England to solicit the pat-

ronage of Henry VII, but on his passage he was taken by pirates, and he was detained a number of years in captivity. The proposal of Columbus was referred to the consideration of the most learned men in Spain, who rejected it for various reasons, one of which was, that if a ship should sail westward on a globe, she would necessarily go down on the opposite side, and then it would be impossible to return, for it would be like climbing up a hill, which no ship could do with the strongest wind. But by the influence of Juan Perez, a Spanish priest, and Lewis Santangel, an officer of the king's household, queen Isabella was persuaded to listen to his request, and after he had been twice repulsed recalled him to court. She offered to pawn her jewels to defray the expense of the equipment, amounting to no more than two thousand five hundred crowns; but the money was advanced by Santangel. Thus after seven years' painful solicitation he obtained the patronage, which he thought of the highest importance in executing his plan.

By an agreement with their catholic majesties of April 17, 1492, he was to be viceroy and admiral of all countries, which he should discover, and was to receive one tenth part of the profits, accruing from their productions and commerce. He sailed from Palos in Spain August 3, 1492, with three vessels, two of which were called caravels, being without decks, having on board in the whole ninety men. He himself commanded the largest vessel, called Santa Maria. He left the Canaries on the sixth of September, and when he was about two hundred leagues to the west the magnetic needle was observed, September fourteenth, to vary from the pole star. This phenomenon filled the seamen with terror, but his fertile genius by suggesting a plausible reason in some degree quieted their apprehensions. After being twenty days at sea without the sight of land, the sailors became impatient; they insisted upon his return; and some of them talked of throwing their commander into the ocean. All his talents were required to dispel their fears and stimulate their hopes. At length, when he was almost reduced to the necessity of abandoning the enterprise, at ten o'clock in the night of October eleventh, he saw a light, which was supposed to be on shore, and early the next morning, Friday, October twelfth, land was distinctly seen, which proved to be Guanahana, one of the the Bahama islands. Thus in the forty fifth year of his age he effected an object, which he had been twenty years in projecting and executing. At sunrise the boats were manned and the adventurers rowed toward the shore with music and in martial pomp. The coast was covered with people, who were overwhelmed with astonishment. Columbus went first on shore, and was followed by his men. They all kneeling down, kissed the ground with tears joy of and returned thanks for their successful voyage. This island, which is in the twenty fifth degree of north latitude and is sometimes called Cat island, was named by Columbus San Salvador. Having discovered

a number of other islands, and among them Cuba on the twenty seventh of October, and Hispaniola on the sixth of December, he began to think of returning. His large ship having been wrecked on the shoals of Hispaniola, he built a fort with her timber, and left behind him a colony of thirty nine men at the port, which he called Navidad [the nativity], because he entered it on Christmas day. From this place he sailed January 4, 1493. During his passage, when threatened with destruction by a violent storm, he wrote an account of his discoveries on parchment, which he wrapped in a piece of oiled cloth and enclosed in a cake of wax. This he put into a tight cask and threw it into the sea with the hope, that it might be driven ashore, and that his discoveries might not be lost, if the vessel should sink. But he was providentially saved from destruction, and arrived safe at Lisbon on the fourth of March. On the fifteenth he reached Palos, and was received with the highest tokens of honor by the king and queen, who now made him admiral of Spain.

He sailed on his second voyage to the new world September 25, 1493, having a fleet of three ships of war and fourteen caravels, and about one thousand five hundred people, some of whom were of the first families in Spain. The pope had granted in full right to Ferdinand and Isabella all the countries from pole to pole beyond a line drawn one hundred leagues west of the Azores; and their catholic majesties had confirmed to Columbus his privileges, making the office of viceroy and governor of the Indies hereditary in his family. On the Lord's day, November 3, he discovered an island, which in honor of the day he called Dominica. After discovering Mariagante, so called in honor of his ship, Guadaloupe, Montserrat, Antigua, and other islands, he entered the port of Navidad, on the north side of Hispaniola, where he had left his colony; but not a Spaniard was to be seen, and the fort was entirely demolished. The men, whom he had left in this place, had seized the provisions of the natives and their women, and exhibited such rapacity, as to excite the indignation of the Indians, who had in consequence burned the fort and cut them off. On the eighth of December he landed at another part of the same island near a rock, which was a convenient situation for a fort; and here he built a town, which he called Isabella, and which was the first town, founded by Europeans in the new world. He discovered Jamaica May 5, 1494, where he found water and other refreshments for his men, of which they were in the greatest want. On his return to Hispaniola September 29, he met his brother Bartholomew, from whom he had been separated thirteen years, and whom he supposed to be dead. His brother had brought supplies from Spain in three ships, which he commanded, and arrived at a time, when his prudence, experience, and bravery were peculiarly needed; for Columbus on his return found the colony in the utmost confusion. Their licentiousness

had provoked the natives, who had united against their invaders, and had actually killed a number of the Spaniards. He collected his people, and prevented the destruction, which threatened them. In the spring of 1495 he carried on a war against the natives, and with two hundred men, twenty horses and as many dogs, he defeated an army of Indians, which has been estimated at one hundred thousand. In about a year he reduced the natives to submission. But while Columbus was faithfully employing his talents to promote the interests of his sovereign, his enemies were endeavoring to ruin his character. He was a foreigner, and the proud Spaniards could not patiently see him elevated to such honors. He did not require so enormous a tribute of the Indians, as some of his rapacious fellow adventurers would impose, and complaints against him were entered with the king's ministers. The discipline, which he maintained, was represented as severity, and the punishments, which he inflicted, as cruelty; and it was suggested, that he was aiming to make himself independent. These whispers excited suspicion in the jealous mind of Ferdinand, and Columbus was reduced to the necessity of returning to the Spanish court, that he might vindicate himself from these false charges. After placing the affairs of the colony in the best possible condition, and leaving the supreme power in the hands of his brother Bartholomew, he sailed from Isabella on the tenth of March 1496, having with him thirty Indians. He first visited several islands, and leaving the West Indies April 20, he arrived at Cadiz, after a dangerous and tedious voyage, on the eleventh of June.

His presence at court, with the influence of the gold and other valuable articles, which he carried with him, removed in some degree the suspicions, which had been gathering in the mind of the king. But his enemies, though silent were not idle. They threw such obstructions in his way, that it was near two years before he could again set sail to continue his discoveries. Fonseca, bishop of Badajos, who in September 1497 was reinstated in the direction of Indian affairs, was his principal enemy. It was he, who patronized Amerigo.

On the thirtieth of May 1498 he sailed from Spain on his third voyage with six ships. At the Canary islands he dispatched three of his ships with provisions to Hispaniola, and with the other three he kept a course more to the south. He discovered Trinidad July 31, and the continent at Terra Firma on the first of August. Having made many other discoveries he entered the port of St. Domingo in Hispaniola August 30. By the direction of Columbus his brother had begun a settlement in this place, and it was now made the capital. Its name was given to it in honor of Dominic, the father of Columbus. He found the colony in a state, which awakened his most serious apprehensions. Francis Roldan, whom he had left chief justice, had excited a considerable number of the Spaniards

to mutiny. He had attempted to seize the magazine and fort, but failing of success, retired to a distant part of the island. Columbus had not a force sufficient to subdue him, and he dreaded the effects of a civil war, which might put it in the power of the Indians to destroy the whole colony. He had recourse therefore to address. By promising pardon to such as should submit, by offering the liberty of return to Spain, and by offering to reestablish Roldan in his office he in November dissolved this dangerous combination. Some of the refractory were tried and put to death.

As soon as his affairs would permit, he sent some of his ships to Spain with a journal of his voyage, a chart of the coast which he had discovered, specimens of the gold and pearls, and an account of the insurrection. Roldan at the same time sent home his accusations against Columbus. The suspicions of Ferdinand were revived, and they were fomented by Fonseca and others. It was resolved to send to Hispaniola a judge, who should examine facts upon the spot. Francis de Bovadilla was appointed for this purpose, with full powers to supersede Columbus, if he found him guilty. When he arrived at St. Domingo, all dissensions were composed in the island, effectual provision was made for working the mines, and the authority of Columbus over the Spaniards and Indians was well established. But Bovadilla was determined to treat him as a criminal. He accordingly took possession of his house and seized his effects, and assuming the government ordered Columbus to be arrested in October 1500, and loaded with irons. He was thus sent home as a prisoner. The captain of the vessel, as soon as he was clear of the island, offered to release him from his fetters. "No," said Columbus, "I wear these irons in consequence of an order of my sovereigns, and their command alone shall set me at liberty." He arrived at Cadiz November fifth, and on the seventeenth of December was set at liberty by the command of Ferdinand and invited to court. He vindicated his conduct and brought the most satisfying proofs of the malevolence of his enemies. But though his sovereigns promised to recal Bovadilla, they did not restore Columbus to his government. Their jealousy was not yet entirely removed. In the beginning of 1502 Ovando was sent out governor of Hispaniola, and thus a new proof was given of the suspicion and injustice of the Spanish king. But Columbus was still intent on discovering a passage to India. He sailed again from Cadiz in the beginning of May 1502 with four small vessels, the largest of which was but of seventy tons. He arrived off St. Domingo June 29, but Ovando refused him admission into the port. A fleet of eighteen sail was at this time about setting sail for Spain. Columbus advised Ovando to stop them for a few days, as he perceived the prognostics of an approaching storm, but his salutary warning was disregarded. The fleet sailed, and of the eighteen vessels, but two or three escaped the hurricane. In this general wreck perished Bo-

vadilla, Roldan, and the other enemies of Columbus, together with the immense wealth, which they had unjustly acquired. Columbus under the lee of the shore rode out the tempest with great difficulty. He soon left Hispaniola, and discovered the bay of Honduras. He then proceeded to cape Gracias a Dios and thence along the coast to the isthmus of Darien, where he hoped but in vain to find a passage to the great sea beyond the continent, which he believed would conduct him to India. On the second of November he found a harbor, which on account of its beauty he called Porto Bello. He afterwards met with such violent storms, as threatened his leaky vessels with destruction. One of them he lost and the other he was obliged to abandon. With the two remaining ships he with the utmost difficulty reached the island of Jamiaca in 1503, being obliged to run them aground to prevent them from sinking. His ships were ruined beyond the possibility of being repaired, and to convey an account of his situation to Hispaniola seemed impracticable. But his fertile genius discovered the only expedient, which was left him. He obtained from the natives two of their canoes, each formed out of a single tree. In these two of his most faithful friends offered to set out on a voyage of above thirty leagues. They reached Hispaniola in ten days, but they solicited relief for their companions eight months in vain. Ovando was governed by a mean jealousy of Columbus, and he was willing, that he should perish. In the mean time Columbus had to struggle with the greatest difficulties. His seamen threatened his life for bringing them into such trouble; they mutinied, seized a number of boats, and went to a distant part of the island; the natives murmured at the long residence of the Spaniards among them and began to bring in their provisions with reluctance. But the ingenuity of Columbus again relieved him from his difficulties. He knew that a total eclipse of the moon was near. On the day before it took place he assembled the principal Indians, and told them the Great Spirit in heaven was angry with them for withdrawing their assistance from his servants, the Spaniards; that he was about to punish them; and that as a sign of his wrath the moon would be obscured that very night. As the eclipse came on, they ran to Columbus, loaded with provisions, and entreated his intercession with the great Spirit to avert the destruction, which threatened them. From this time the natives were very ready to bring their provisions, and they treated the Spaniards with the greatest respect.

At the end of eight months Ovando sent a small vessel to Jamaica to spy out the condition of Columbus. Its approach inspired the greatest joy; but the officer, after delivering a cask of wine, two fitches of bacon, and a letter of compliment, immediately set sail on his return. To quiet the murmurs, which were rising, Columbus told his companions, that he himself had refused to return in the caravel, because it was too small to

take the whole of them ; but that another vessel would soon arrive to take them off. The mutineers from a distant part of the island were approaching, and it was necessary to oppose them with force. Columbus, being afflicted with the gout, sent his brother Bartholomew against them, who on their refusing to submit attacked them, and took their leader prisoner. At length a vessel, which was purchased by one of his friends, who went to Hispaniola for his relief, came to Jamaica and released him from his unpleasant situation. On his arrival at St. Domingo August 13, 1504, Ovando received him with the most studied respect, but as he soon gave new proofs of his malevolence, Columbus prepared for his return to Spain. In September he set sail, accompanied by his brother and son, and after a long voyage, in which he encountered violent storms, and after sailing seven hundred leagues with jury masts he reached the port of St. Lucar in December. He now was informed of the death of his patroness, Isabella. He soon repaired to court, and after spending about a year in fruitless solicitations for his violated rights, and after calling in vain upon a sovereign to respect his engagements, he died at Valladolid May 20, 1506, in the fifty ninth year of his age. He was buried magnificently in the cathedral of Seville with this inscription on his tomb ;

A Castilla y a Leon
Nuevo mundo dio Colon.

That is,
To Castile and Leon
Columbus gave a new world.

In the character of Columbus were combined the qualities, which constitute greatness. He possessed a strong and penetrating mind. He knew the sciences, as they were taught at the period, in which he lived. He was fond of great enterprises, and capable of prosecuting them with the most unwearied patience. He surmounted difficulties, which would have entirely discouraged persons of less firmness and constancy of spirit. His invention extricated him from many perplexities, and his prudence enabled him to conceal or subdue his own infirmities, whilst he took advantage of the passions of others, adjusting his behavior to his circumstances, temporizing, or acting with vigor, as the occasion required. He was a man of undaunted courage and high thoughts.

The following instance of the ingenuity of Columbus in vindicating his claim to respect for his discoveries is related by Peter Martyr. Not long before his death, at a public dinner, the nobility insinuated, that his discoveries were rather the result of accident, than of well concerted measures. Columbus heard them decry his services for some time, but at length called for an egg, and asked them to set it upright on on its smaller end. When they confessed it to be impossible, he flatted its shell by striking it gently upon the table till it stood upright. The company immediately exclaimed with a

sneer, "any body might have done it." "Yes," said Columbus, "but none of you thought of it. So I discovered the Indies, and now every pilot can steer the same course. Remember the scoffs, which were thrown at me before I put my design in execution. Then it was a dream, a chimera, a delusion; now it is what any body might have done as well as I."

Columbus was tall of stature, long visaged, of a majestic aspect, his nose hooked, his eyes grey, of a clear complexion, and somewhat ruddy. He was witty and pleasant, well spoken and elegant. His conversation was discreet, which gained him the affections of those with whom he had to deal, and his presence attracted respect, having an air of authority and grandeur. He was always temperate in eating and drinking and modest in his dress. He understood Latin and composed verses. In religion he was very zealous and devout.

Columbus was ever faithful to his prince. How far the artifices, to which he had recourse in the dangerous circumstances, in which he was placed, can be justified, it might not be easy to decide. He is represented as a person, who always entertained a reverence for the deity, and confidence in his protection. His last words were, "into thy hands, O Lord, I commend my spirit." His life was written by his son Ferdinand.—*Robertson's history of America*, book ii; *Belknap's biography*, i. 86—148; *Holmes' annals*, i. 1—24; *Herrera's hist. of America*, i; *life of Columbus*.

CONNECTICUT, one of the United States of America, at the time of the first arrival of the English, was possessed by the Pequot, the Mohegan, the Podunk, and many other smaller tribes of Indians. The Pequots, who were numerous and warlike, and who occupied the territory along the sea coast from Paukatuck to Connecticut river, about the year 1630 extended their conquest over a considerable portion of Connecticut, over Long Island, and a part of Narraganset. Sassacus was the grand sachem, whose seat was at New London, the ancient Indian name of which was Pequot. He had under him twenty six petty sachems. One of these was Uncas, chief of the Mohegans, whose territory comprehended most of New London county, almost the whole county of Windham, and a part of the counties of Tolland and Hartford. The Podunks inhabited East Hartford and the circumjacent country.

The first grant of Connecticut was made by the Plymouth council in England to the earl of Warwick in 1630; and in the following year he assigned this grant to lord Say and Seal, lord Brook, and others. Attracted by the trade with the Indians, some of the settlers of Plymouth had explored Connecticut river in the years 1631 and 1632, and fixed upon a place in Windsor, as suitable for the establishment of a trading house. Whether the Dutch of New Netherlands or New York had before this discovered the river is uncertain, though it is probable, that they had. By their own accounts they

had built a fort upon it as early as 1623. Without a question, however, the first settlement was made by them. In October 1633 a company from Plymouth, with materials for a house, sailed for Connecticut to execute the plan, which had been formed by the traders. On their arrival at the place, where Hartford now stands, they found a light fort, which had just been built by the Dutch, and two pieces of cannon planted. They were ordered to strike their colors, but they resolutely proceeded, and landing on the west side of the river set up their house about a mile above the fortification of the Dutch. This was the first house erected in Connecticut. The Indian trade had become too important to be neglected. Otter and beaver skins to the amount in value of a thousand pounds sterling had been sent in a single ship to England, and the Dutch purchased not less than ten thousand beavers annually.

In the summer of 1635 some of the people of Massachusetts made preparations for a settlement on Connecticut river near the Plymouth trading house. On the fifteenth of October about sixty men, women, and children commenced their journey through the wilderness, and in fourteen days arrived at the place of their destination. The reverend Mr. Warham, with a company from Dorchester, settled at Mattaneang, which they called Windsor; several people from Watertown commenced a plantation at Pauquaug, which they called Wethersfield; and others from Newtown established themselves at Suckiang, or Hartford. Of these emigrants, those, who settled at Windsor, had purchased the right of settling there of the old Plymouth company in England, and the soil of the Indians. About the same time lord Say and Seal, and his associates sent over John Winthrop, son of the governor of Massachusetts, with a commission as governor of Connecticut for one year, with instructions to erect a fort at the mouth of Connecticut river. He arrived at Boston in October 1635 and the next month sent a bark with twenty men to begin the fortification, which they called Saybrook fort. A few days after their arrival a Dutch vessel, sent from New Netherlands to take possession of the country, appeared off the harbor; but the English, having two pieces of cannon mounted, prevented their landing. The commission of Mr. Winthrop interfered with the planters of Massachusetts, but the latter were permitted quietly to enjoy their possessions. In the winter, as the vessels with provisions, which had been expected, had not arrived, a severe famine was experienced. Most of the emigrants were obliged to descend the river, and set sail on their return to Boston. Those, who kept their station, subsisted on acorns, malt, and grains; and many of their cattle perished. The planters in Connecticut at first settled under the general government of Massachusetts, but the administration of their affairs was entirely in their own hands. The first court, which exercised all the powers of government, was held April 26, 1636 at Hartford, the planta-

tion between Windsor and Wethersfield. It consisted of two delegates from each of three towns, and several orders were passed for the benefit of the infant settlements. The courts were afterwards held in each town in rotation.

In the year 1636 a large accession was made to the inhabitants on Connecticut river. The reverend Messrs. Hooker and Stone, the ministers of Newtown near Boston, with their whole church and congregation travelled in June through a trackless wilderness, driving one hundred and sixty cattle and subsisting during the journey on the milk of the cows. They settled at Hartford, having purchased the land of an Indian sachem. At the close of the year there were about eight hundred persons in the colony. The year 1637 is distinguished by the war with the Pequots. This powerful tribe had looked with jealousy upon the settlements made in their neighborhood, and had murdered a number of the English. The dangers, which threatened the colony, rendering vigorous measures necessary, it was determined to invade the Pequots, and carry the war into their territory. A body of troops was sent out in May under the command of John Mason, and on the twenty sixth of the month they attacked the enemy in one of their forts near New London, and killed five or six hundred of the Indians. Only two of the English were killed, and sixteen wounded. The Pequots were entirely subdued, and the other Indians of New England were inspired with such terror, as restrained them from open hostilities for near forty years. The astonishing success of this war, which could be attributed only to the providence of God, called forth the most devout acknowledgments.

In 1637 a new colony, was commenced in Connecticut. The reverend John Davenport, accompanied by Theophilus Eaton and Edward Hopkins, and other respectable persons from London, arrived in the summer at Boston, seeking the unmolested enjoyment of civil and religious liberty. Not finding a convenient place in Massachusetts, and being informed of a large bay to the southwest of Connecticut river, commodious for trade, they applied to their friends in Connecticut to purchase for them of the native proprietors all the lands, lying between the rivers Connecticut and Hudson. This purchase was in part effected. In the autumn Mr. Eaton and some others of the company made a journey to Connecticut to explore the lands and harbors on the sea coast, and pitched upon Quinnipiack, afterwards called New Haven for the place of their settlement. Here they erected a hut and remained through the winter. In the next spring, March 30, 1638, the rest of the company went from Boston, and arrived at Quinnipiack in about a fortnight. On the eighteenth of April they kept the first sabbath in the place, and Mr. Davenport preached to them under a large spreading oak. They soon after entered into what they called a plantation covenant, by which they solemnly engaged to be governed

in their civil as well as religious concerns by the rules of scripture. On the twenty fourth of November the lands of Quinnipiack were purchased of the sachem of that part of the country by a few presents and an engagement to protect him and his Indians, he reserving a sufficient quantity of land to plant on the east side of the harbor. In December another purchase was made for thirteen coats of a large tract, lying principally north of the other, extending eight miles east of the river Quinnipiack and five miles west, and being ten miles in breadth from the north to the south. Near the bay of Quinnipiack they laid out their town in squares on the plan of a spacious city, and called it New Haven.

The foundation of two colonies was now laid, which were called the colonies of Connecticut and New Haven. The original constitution of the former was established by a convention of all the free planters of Windsor, Hartford, and Wethersfield, which met at Hartford January 14, 1639, and it has continued with little alteration to the present time. It was ordained, that there should be annually two general courts, or assemblies, in April and September, the first to be the court of election, in which six magistrates, at least, and all other public officers were to be chosen; that a governor should be elected for one year, and until another should be appointed; that no one could be chosen to this office unless he had been a magistrate, and was a member of some church, nor more than once in two years; that the choice of these officers should be made by ballot and by the whole body of freemen, convened in general election, every man to be considered as a freeman, who had been received as a member of any of the towns, and who had taken the oath of fidelity to the commonwealth; that each of the three towns should send four deputies to the general court; and that when there was an equal division, the governor should have a casting vote. Agreeably to this constitution the freemen convened at Hartford in April and established their officers for the ensuing year. John Haynes was chosen governor, and the general assembly proceeded gradually to enact a system of laws.

The planters of Quinnipiack had continued more than a year without any other constitution than their plantation covenant. But on the fourth of June 1639 they convened to lay the foundation of their civil and religious polity. It was resolved, that the scriptures afford a perfect rule for the discharge of all duties, and that they would be governed by them; that church members only should be free burgesses, and that they only should choose magistrates among themselves to manage their affairs; and that twelve men should be chosen, who should elect seven to begin the church. Seven men were accordingly chosen in August, who were called the seven pillars. They met in court, October 25, and admitted into their body all the members of the churches. To this succeeded the election of officers. Theophilus Eaton was chosen governor, and with him

were joined four magistrates. It was at the same time decreed, that there should be a general court annually in October, at which all the officers of the colony should be chosen, and that the word of God should be the sole rule for regulating the affairs of the commonwealth. As the plantation enlarged, the general court received a new form, and the civil polity of this jurisdiction gradually approached to a near resemblance of the government of Connecticut. The greatest dissimilarity subsisted in respect to juries, which were never used on trials in the colony of New Haven.

These two colonies remained distinct until the year 1665, when they were united into one; but though distinct in government, yet a union, rendered necessary by common danger, subsisted between them. The apprehension of hostilities from the Indians, and the actual encroachments and violence of the Dutch induced the colonies of New Haven, Connecticut, Massachusetts, and Plymouth to adopt articles of confederation, which were signed at Boston May 19, 1643. By these articles it was agreed, that two commissioners from each of the united colonies of New England should meet annually; that they should be vested with full powers for making war and peace, and establishing laws of a general concern, the agreement of six, however, being always necessary to render any measure binding upon the whole; and that fugitives from justice, and servants, who escaped from their masters, should on proper evidence of their character be delivered up to the colony, which they had left. This union was of the highest importance to the colonies, particularly to Connecticut and New Haven, which were peculiarly exposed to hostilities from the Dutch. It subsisted more than forty years until the abrogation of the charters of the New England colonies by king James II. In the year 1643 it was directed in the colony of New Haven, that each town should choose their own judges, whose powers were restricted, and a court of magistrates was appointed, which was to meet twice annually at New Haven, and to be composed of all the magistrates in the jurisdiction. To this court appeals were made from the plantation courts, and here the decision was final. It was decreed also, that there should be two general courts, or assemblies, consisting of the governor, deputy governor, magistrates, and two deputies from each town, and that the election of officers should be annual.

In consideration of the success and increase of the New England colonies the English parliament granted them, March 10, 1643, an exemption from all customs, subsidies, and other duties until further orders. In 1644 the Connecticut adventurers purchased of the agent of lord Say and Seal, and lord Brook their right to the colony of Connecticut for sixteen hundred pounds. In 1647 an unhappy controversy commenced between Massachusetts and Connecticut respecting an impost of two pence per bushel for corn, and a penny on the pound for beaver, or twenty shillings upon every hoghead,

to be paid by the inhabitants of Springfield at the mouth of Connecticut river for the support of the fort at Saybrook. The subject was referred to the commissioners of the united colonies, and when they had decided in favor of it in 1649, Massachusetts immediately in retaliation imposed a duty upon all goods, belonging to any of the inhabitants of Plymouth, Connecticut, or New Haven, imported within the castle, or exported from any part of the bay. A singular law was about this time made in Connecticut respecting the use of tobacco. All persons, not accustomed to take it, and all persons under twenty years of age were prohibited from using it, unless they procured a certificate from a physician, that it would be useful, and obtained a license from the court. All others, addicted to the use of it, were prohibited from taking it in any company, or at their labors, or in travelling unless ten miles from any company; and not more than once in a day under the penalty of a fine of six pence for every offence. The colonies of New Haven and Connecticut continued to increase, and new towns, purchased of the Indians, were constantly settled. In 1661 major John Mason, as agent for Connecticut, bought of the natives all lands, which had not before been purchased by particular towns, and made a public surrender of them to the colony in the presence of the general assembly. A petition was now prepared to king Charles II for a charter, and John Winthrop, who had been chosen governor of Connecticut, was employed to present it. His majesty issued his letters under the great seal, April 23, 1662, ordaining that there should be annually two general assemblies, consisting of the governor, the deputy governor, and twelve assistants, with two deputies from every town or city. This charter has ever since remained the basis of the government of Connecticut. It included the colony of New Haven; but that colony did not accept it. The boundaries were fixed, and on the west it extended across the continent to the south sea, or pacific ocean. In the year 1665, when apprehensions were entertained respecting the New England charters, the union of Connecticut and New Haven was completed, and they have remained under one government ever since. At the time of the union they consisted of nineteen towns. This event had been delayed by a difference of views respecting the propositions of the synod of Cambridge in 1662. It was recommended, that the children of parents, not in full communion in the churches, should be baptized. To this measure New Haven was utterly opposed; and as in this colony no person could be a freeman, unless he was a member of the church, which was not a requisite qualification in Connecticut, it was feared that a union would corrupt the purity of the ecclesiastical body and have no good effect upon their civil affairs. At the general assembly in May 1665 counties were first made and county courts were first instituted by that name. In 1670 an alteration was made in the mode of election, which had hitherto been by

the whole body of freemen. The freemen had now become so numerous that they were allowed to complete the election of civil officers at Hartford by proxy, and a law was enacted, regulating elections, which is in substance very similar to the law, which now exists. The number of men in Connecticut in 1671, from sixteen to sixty years of age, was two thousand and fifty. In 1672 the union of Connecticut, Massachusetts, and Plymouth was renewed, and the first code of Connecticut laws was published. The book was printed at Cambridge, having been compiled by Roger Ludlow, esquire. Every family was required to possess one. The Indian wars in 1675 and 1676 occasioned much suffering in the colony. In 1687, when Andros was governor of New England, an attempt was made to wrest the charter from Connecticut. A quo warranto against the governor and company had been issued two years before, and in October of this year, when the assembly was sitting, Andros went to Hartford with sixty regular troops, demanded the charter, and declared the government to be dissolved. The subject was debated in the assembly until evening, when the charter was brought and laid upon the table; but the lights being instantly extinguished, captain Wadsworth of Hartford seized it, and secreted it in the cavity of a large oak tree in front of the house of the honorable Samuel Wyllys, esquire. This tree, measuring twenty one feet in circumference, is now standing. Sir Edmund Andros assumed the government, and the records of the colony were closed. He appointed all officers, civil and military. Notwithstanding the professions of regard to the public good, made by the tyrant, he soon began to infringe the rights of the people. The laws for the support of the clergy were suspended. Liberty, property, every thing dear to man becoming insecure, the progress of improvement was arrested, and as authority was in the hands of the wicked, the people mourned. After the seizure of Andros by the daring friends of liberty in Massachusetts, the old magistrates of Connecticut were induced again to accept the government, at the request of the freemen, May 9, 1689. In 1691 the old charter was resumed, being acknowledged to be valid, as no judgment had been entered against it. The clergy were exempted from taxation in 1706, and the Saybrook platform was adopted in 1708. In 1711 a superior court, to be held annually in the several counties, was established. The college, which had been incorporated at Saybrook in 1701, was in 1717 removed to New Haven, and in the following year named Yale college. In 1750 the laws of Connecticut were again revised and published in a small folio volume.

The charter of this colony being supposed to extend the western boundary to the south sea, purchases were accordingly made in 1754 of the Indians of the Six Nations by a number of the inhabitants of Connecticut, called the Susquehannah and Delaware companies, of a large tract of land lying west of the Delaware

river, and thence spreading over the east and west branches of Susquehannah river, on which considerable settlements were shortly after made. The settlers were incorporated afterwards by the general assembly and annexed to the county of Litchfield. As the charter of Pennsylvania covered these settlements, a dispute arose, which was maintained with warmth for some time, and was at length submitted to gentlemen, chosen for the purpose, whose decision was in favor of Pennsylvania. At the close of the revolution Connecticut ceded all her charter claims west of Pennsylvania to congress, reserving only a tract of the width of the state of Connecticut, and one hundred and twenty miles in length, bounded north by lake Erie, containing near four millions of acres. This cession was accepted by congress, which establishes to Connecticut her title to these lands. The legislature of this state in 1793 granted to the sufferers in the several towns, that were burned during the war, a tract of half a million of acres on the west end of this reservation. The American revolution, which so essentially affected the governments of most of the colonies, produced no very perceptible alteration in the government of Connecticut. While under the jurisdiction of Great Britain they elected their own governors, and all subordinate civil officers in the same manner, and with as little control, as at the present time. Connecticut has always been a republic, and perhaps as perfect and as happy a republic, as ever existed. Its system of laws, digested by Zephaniah Swift, and published in 1796, is contained in an octavo volume. The Connecticut academy of arts and sciences was incorporated in 1801.—*Trumbull's hist. of Connecticut*; *Morse's geog.*; *H. Adams' N. England*; *Morse and Parish's N. England*; *Rees' cyclopædia, Amer. edit.*; *Holmes' annals*; *Gordon, i.*

COOKE (ELISHA,) a respectable physician of Boston, was graduated at Harvard college in 1657. After having been an assistant under the old government, he was sent to England in 1689 as an agent of Massachusetts to procure the restoration of the charter. He was decided in his opinion, that if the old charter could not be obtained, it would be better to meet the consequences, than to submit to a charter, which abridged the liberties of the people. When the new charter was procured in 1691, he refused to accept it, and did what he could to prevent its acceptance in Massachusetts. The reverend Dr. Increase Mather, who was agent at the same time, pursued a different course, thinking it wise to submit to a necessary evil. Though he was not placed in the list of counsellors, nominated by Dr. Mather in 1692, from apprehensions that he would oppose the new charter; yet in the following year he was elected in Massachusetts. He was, however, rejected by governor Phips, because he had opposed his appointment in England. In 1694 he was reelected, and continued in the council till 1703, when governor Dudley negatived his election, as he did for a number of years suc-

cessively. In 1715 his choice was approved. He died in this year on the thirty first of October, aged seventy eight years. Though esteemed as a physician, he was most remarkable in his political character, having been more than forty years in places of public trust, and being always firm and steady to his principles. He married a daughter of governor Leverett.—*Hutchinson*, i. 393, 408; ii. 70, 136, 241.

COOKE (ELISHA), distinguished in the political history of Massachusetts, was the son of the preceding and was graduated at Harvard college in 1697. He was a representative of Boston in the general court in 1713, and was in favor of a private bank rather than of the public bank, the plan of which was adopted to remedy the evils of the bills of credit. He was elected into the council in 1717, and immediately commenced his opposition to governor Shute, engaging on the popular side. This was the commencement of the dispute. The different parties became more hostile; new subjects of controversy arose; and Shute was at length obliged to leave the colony. Mr. Cooke was elected a counsellor in 1718, but the governor in a manner not very civil informed him, that his attendance at the board would be excused. In 1720 he was chosen speaker of the house of representatives; but the governor negatived the choice, and as the house refused to make a new election, contesting his right to control them, he dissolved the assembly. At the next session a different person was elected, not because the pretension of Shute was admitted, but that there might be no obstruction to the progress of the regular business of the court. In 1723 he was appointed agent for Massachusetts and sailed for London in January. Soon after his return he was chosen in May 1726 a member of the council. On the accession of governor Belcher, he was appointed in 1730 a justice of the common pleas for Suffolk. He had hitherto retained the attachment of the people by endeavoring to support their liberties, but being desirous of securing his interest both with the governor and the town of Boston, a jealousy was excited, and he was in danger of losing the regard of both parties. In 1733 or 1734 he was elected representative by a majority of only one or two votes in six or seven hundred. He died in August 1737, worn out with his labors, having been many years the head of the popular party. He published political tracts.—*Hutchinson*, ii. 221, 233, 302, 348, 391; *Collect. hist. soc.* iii. 300.

COOKE (SAMUEL), first minister of the second parish in Cambridge, was graduated at Harvard college in 1735, and was ordained September 12, 1739. He died June 4, 1783, in the seventy fifth year of his age, and the forty fourth of his ministry, and was succeeded by the reverend Mr. Fiske. He was a man of science, of a social disposition, distinguished by his good sense and prudence, and a faithful servant of the Lord Jesus. He published a sermon at the ordination of the reverend Cotton Brown, 1748; at the ordination

of the reverend William Symmes, 1759 ; the election sermon, 1770 ; a sermon for a memorial of the battle at Lexington, 1777. — *Collections of the historical society*, vii. 33.

COOPER (WILLIAM), minister in Boston, was a native of that town, and being early impressed by the truths of religion and delighting in the study of the scriptures, he passed through the temptations of youth without a blemish upon his character. He was grave, but not gloomy nor austere ; discreet, but not precise ; and cheerful, with innocence. While a member of Harvard college, where he was graduated in 1712, he ardently cultivated those branches of science, which were most useful and important. Every literary pursuit was sanctified by prayer, and every human acquisition rendered subservient to the knowledge of God and religion. Soon after he began to preach, the eminence of his qualifications as a minister attracted the attention of the church in Brattle street, Boston, and he was invited to be colleague pastor with the reverend Mr. Colman. At his own request his ordination was delayed for a year, until May 23, 1716, when he was inducted into the sacred office. From this period to that of his death his ministerial gifts, graces, and usefulness seemed constantly to increase, and the more he was known, the more he was esteemed, loved, and honored. In the year 1737 he was chosen president of Harvard college, but he declined the honorable trust. He died December 13, 1743, in the fiftieth year of his age.

He was an eminent preacher, being an able and zealous advocate of the distinguishing doctrines of the gospel. Jesus Christ was ever the prominent object in his discourses. He insisted much on the doctrines of grace ; considering them as not only constituting the sole foundation of a sinner's hope, but as exhibiting the capital aids and incentives to holiness of heart and life. Hence his preaching was practical as well as evangelical. He inculcated obedience upon christian principles and by christian arguments. His sermons were easy and natural in method ; rich in important truth ; plain, but not grovelling in style ; solid and argumentative, yet animated with the spirit of devotion ; calculated at once to enlighten the mind, to impress the conscience, and to warm the heart. In explaining the profound and sublime truths of the gospel he had the singular felicity to be intelligible to the ignorant, instructive to the well informed, and edifying to the serious. In prayer he remarkably excelled. He had a voice at once strong and pleasant, an elocution grave and dignified ; while a deep impression of God, whose mercy he implored, and whose messages he delivered, was visible in his countenance and demeanor, and added an indescribable solemnity to all his performances. His benevolent labors were not in vain. He was an eminent instrument and promoter of the great revival of religion, which took place toward the close of his life. With a heart overflowing with joy he declared, that " since the

year 1740 more people had sometimes come to him in concern about their souls in one week, than in the preceding twenty four years of his ministry." To these applicants he was a most judicious and affectionate counsellor and guide. Though the general attention to the things of another world was pronounced by many to be enthusiasm and fanaticism, yet Mr. Cooper, while he withstood the irregularities, which prevailed, was persuaded, that there was a remarkable work of divine grace. The numerous instances in his own parish of persons affected either with pungent and distressing convictions of sin, with deep humiliation and self abhorrence, with ardent love to God and man, or with inexpressible consolation in religion perfectly satisfied him, that the presence and power of the divine Reprover, Sanctifier, and Comforter was among them. In the private walks of life he displayed the combined excellencies of the gentleman and christian. He had but little warning of the approach of death, but in the lucid intervals of his disease, he was enabled to declare, that he rejoiced in God his Savior.

He published a sermon on the incomprehensibleness of God, 1714 ; how and why young people should cleanse their way, 1716 ; a sermon to young people, 1723 ; a funeral sermon on John Corey, 1726 ; a discourse on early piety, 1728 ; a discourse on the reality, extremity, and absolute certainty of hell torments, 1732 ; on the death of lieutenant governor Tailer, 1732 ; a sermon at the ordination of Robert Breck, 1736 ; concio hyemalis, or a winter sermon, 1737 ; on the death of the reverend Peter Thacher, 1739 ; the doctrine of predestination unto life explained and vindicated in four sermons, 1740, which were republished in 1804 ; a preface to Edward's sermon on the trial of the spirits, 1741 ; two sermons preached at Portsmouth in the time of the revival, 1741.—*Colman's funeral sermon* ; *Panoplist*, ii. 537—540 ; *Collect. hist. soc.* x. 157.

COOPER (SAMUEL), minister in Boston, was the son of the reverend William Cooper, and was born March 23, 1725. He exhibited early marks of a masterly genius. As his mind was deeply impressed by religious truth, soon after he was graduated at Harvard college in 1743, he devoted himself to the study of divinity, preferring the office of a minister of the gospel to the temporal advantages, which his talents might have procured him. When he first appeared in the pulpit, his performances were so acceptable, and raised such expectations that at the age of twenty years he was invited by the congregation in Brattle street, Boston, to succeed his father as colleague with the reverend Dr. Colman. In this office he was ordained May 21, 1746, just thirty years after the ordination of his father. He did not disappoint the hopes of his friends. His reputation increased, and he soon became one of the most popular preachers in the country. After a ministry of near thirty seven years, he died December 29, 1783, in the fifty ninth year of his age.

Dr. Cooper was very distinguished in the sacred office, which he sustained. His sermons were evangelical and perspicuous, and unequalled in America for elegance and taste. Delivering them with energy and pathos, his eloquence arrested attention and warmed the heart. In his prayers, which were uttered with humility and reverence, there was a grateful variety, and as they were pertinent, scriptural, and animated with the spirit of devotion, they were admirably calculated to raise the souls of his fellow worshippers to God. His presence in the chambers of the sick was peculiarly acceptable, for he knew how to address the conscience without offence, to impart instruction, to soothe, and to comfort. His religious sentiments were rational and catholic. His attention was not confined to theology; but he made himself acquainted with other branches of science, and was one of the most finished classical scholars of his day. His friendship to literature induced him, after the destruction of the library of Harvard college by fire, to exert himself to procure subscriptions to repair the loss. In 1767 he was elected a member of the corporation, in which office he continued until his death. He was an active member of the society for propagating the gospel among the aborigines of America. To his other acquisitions he added a just knowledge of the nature and design of government, and the rights of mankind. Most sincerely attached to the cause of civil and religious liberty, he was among the first of those patriots, who took a decided part in opposition to the arbitrary exactions of Great Britain. In his intercourse with his fellow citizens, and by his pen he endeavored to arouse and strengthen the spirit of resistance. Such were his abilities and firmness, that he was esteemed and consulted by some of the principal men, who were the means of effecting our revolution. He did much towards procuring foreign alliances. His letters were read with great satisfaction in the court of Versailles, while men of the most distinguished characters in Europe became his correspondents. The friendship, which he maintained with Dr. Franklin and Mr. Adams, was the means of introducing to his acquaintance many gentlemen from France, to whom he rendered himself peculiarly agreeable by his literary attainments, by an engaging address, and by the ease and politeness of his manners. When his country had asserted her right to independence, believing that knowledge is necessary to the support of a free government, he was anxious to render our liberties perpetual by promoting literary establishments. He was therefore one of the foremost in laying the foundation of the American academy of arts and sciences, and was chosen its first vice president in the year 1780. In his last illness he expressed his great satisfaction in seeing his country in peace, and in the possession of freedom and independence, and his hopes, that the virtue and public spirit of his countrymen would prove to the world, that they were not unworthy of these inestimable blessings. In the intervals of reason, he informed his

friends, that he was perfectly resigned to the will of heaven ; that his hopes and consolations sprang from a belief of those truths, which he had preached to others ; and that he wished not to be detained any longer from that state of perfection and felicity, which the gospel had opened to his view.

Besides his political writings, which appeared in the journals of the day, he published the following discourses ; on the artillery election, 1751 ; before the society for encouraging industry, 1753 ; at the general election, 1756 ; on the reduction of Quebec, 1759 ; at the ordination of the reverend Joseph Jackson, 1760 ; on the death of George II, 1761 ; at the Dudleian lecture in Harvard college, 1775 ; on the commencement of the new constitution of Massachusetts, October 25, 1780. This last discourse, with others of his productions, have been published in several languages, and being written in a polished and elegant manner were well calculated for the lips of an eloquent speaker, such as he himself was.—*Clarke's fun. sermon* ; *American herald*, January 19, 1784 ; *Continental journal*, Jan. 22 ; *Holmes' annals*, ii. 469 ; *Thacher's century discourse*.

COOPER (MYLES, D. D.), president of King's college, New York, was educated in the university of Oxford, where he took the degree of master of arts in 1760. He arrived at New York in the autumn of 1762, being recommended by the archbishop of Canterbury as a person well qualified to assist in the management of the college, and in a few years to succeed the president. He was received by the reverend Dr. Johnson with the affection of a father, and was immediately appointed professor of moral philosophy. After the resignation of Dr. Johnson in February 1763, he was chosen president previously to the commencement in May. It was not long before Dr. Clossey, a gentleman, who had been educated in Trinity college, Dublin, and had taken the degree of doctor of physic, was appointed professor of natural philosophy. A grammar school was also established and connected with the college, under the care of Mr. Cushing from Boston. The classes were now taught by Mr. Cooper, Mr. Harper, and Dr. Clossey ; and under such able instructors they had peculiar advantages. In the year 1775 Dr. Cooper, as his politics leaned towards the British, was reduced to the necessity of withdrawing from the college, and returning to England. He was afterwards one of the ministers of the episcopal chapel of Edinburgh, in which city he died May 1, 1785, aged about fifty years. After the revolution William Samuel Johnson, son of Dr. Johnson, was president of the college.

Dr. Cooper, though he had long expected death, waiting patiently for its approach, yet died in rather a sudden manner. The following epitaph was written by himself.

Here lies a priest of English blood,
Who, living, lik'd whate'er was good ;
Good company, good wine, good name,

Yet never hunted after fame ;
 But as the first he still preferr'd,
 So here he chose to be interr'd,
 And, unobscur'd, from crowds withdrew
 To rest among a chosen few,
 In humble hopes, that sovereign love
 Will raise him to be bless'd above.

He published a volume of poems in 1758, and a sermon on civil government, preached before the university of Oxford on a fast, 1777. While in this country he maintained a literary character of considerable eminence. He wrote on the subject of an American episcopate, and sometimes used his pen on political subjects. It is said, he narrowly escaped the fury of the whigs.—*New and gen. biog. dict.* ; *Miller*, ii. 369 ; *Pennsylvania packet*, July 29, 1785 ; *Chandler's life of Johnson*, 106—109.

CORLET (ELIJAH), an eminent instructor, commenced his labors at Cambridge not long after the first settlement of the town. He was master of the grammar school between forty and fifty years, and many of the most worthy men in the country enjoyed the benefit of his instructions previously to their entrance into college. The society for propagating the gospel compensated him for his attention to the Indian scholars, who were designed for the university. He died in 1687 in the seventy seventh year of his age. He was a man of learning, piety, and respectability. Mr. Walter published an elegy on his death in blank verse. He wrote a Latin epitaph on the reverend Mr. Hooker, which is inserted in Mather's *magnalia*.—*Collect. hist. soc.* i. 243 ; vii. 22 ; *life of Walter* ; *Mather's magnalia*, iii. 68.

CORNBURY (— lord), governor of New York, was the son of the earl of Clarendon, and being one of the first officers, who deserted the army of king James, king William, in gratitude for his services, appointed him to an American government. Hunted out of England by a host of hungry creditors, bent upon accumulating as much wealth, as he could squeeze from the purses of an impoverished people, and animated with unequalled zeal for the church, he commenced his administration, as successor of lord Bellamont, May 3, 1702. His sense of justice was as weak as his bigotry was uncontrollable. The following act of outrage will exhibit his character. A great sickness, which was probably the yellow fever, prevailing in New York in 1703, lord Cornbury retired to Jamaica, on Long Island ; and as Mr. Hubbard, the presbyterian minister, lived in the best house in the town, his lordship requested the use of it during his short residence there. Mr. Hubbard put himself to great inconvenience to oblige the governor, and the governor in return delivered the parsonage house into the hands of the episcopal party, and seized upon the glebe. In the year 1707 he imprisoned without law two presbyterian ministers for presuming to preach in

New York without his license. They were sent out by some dissenters in London as itinerant preachers for the benefit of the middle and southern colonies. He had a conference with them, and made himself conspicuous as a savage bigot, and as an ungentlemanly tyrant. The cries of the oppressed reaching the ears of the queen in 1708, she appointed lord Lovelace governor in his stead. As soon as Cornbury was superseded, his creditors threw him into the custody of the sheriff of New York; but after the death of his father he was permitted to return to England, and succeeded to the earldom of Clarendon. Never was there a governor of New York so universally detested, or so deserving of abhorrence. His behavior was trifling, mean, and extravagant. It was not uncommon for him to dress himself in a woman's habit, and then to patrol the fort, in which he resided. By such freaks he drew upon himself universal contempt; while his despotism, bigotry, injustice, and insatiable avarice aroused the indignation of the people.—*Smith's New York*, 101—116; *Hutchinson*, ii. 123; *Marshall*, i. 272.

COTTON (JOHN), one of the most distinguished of the early ministers of New England, was born in Derby, England, December 4, 1585. At the age of thirteen he was admitted a member of Trinity college, Cambridge, and afterwards removed to Emanuel college, where he obtained a fellowship. Previously to this appointment, he passed an examination, and his knowledge of Hebrew was tested by the third chapter of Isaiah, which is a very difficult passage; but he was master of it. He was soon chosen the head lecturer in the college, being also employed as tutor to many scholars, who afterwards became distinguished. For this office he was peculiarly well qualified, as his knowledge was extensive, his manners gentle and accommodating, and he possessed an uncommon ease and facility in communicating his ideas. His occasional orations and discourses were so accurate and elegant, and displayed such invention and taste, that he acquired a high reputation in the university. Hitherto he had been seeking the gratification of a literary taste, or yielding to the claims of ambition; but at length a complete change in his character, which he attributed to the grace of God, induced him to engage with earnestness in the pursuit of new and more exalted objects. While a member of the college his conscience had been impressed by the faithful preaching of Mr. William Perkins; but he resisted the convictions, which had been fastened upon him, and such was his enmity to the truths, which had disturbed his peace, that when he heard the bell toll for the funeral of that eminent servant of God, it was a joyful sound to him. It announced his release from a ministry, hostile to his self-righteous and unhumbled spirit. It was not long however before he was again awakened from his security by a sermon of Dr. Sibbs on the misery of those, who had no righteousness except the moral virtues. After a distressing anxiety of three years it pleased God

to give him joy in believing. He was soon called upon to preach again in his turn before the university, and more anxious to do good than to attract applause, he did not array his discourse in the ornaments of language, but preached with plainness and pungency upon the duty of repentance. The vain wits of the university, disappointed in their expectations of a splendid harangue, and reproved by the fidelity of him, who was now a christian minister, did not hum their applauses as usual, and one of them, Mr. Preston, who afterwards became famous in the religious world, received such deep impressions upon his mind as were never effaced. Such was the collegial life of Mr. Cotton.

About the year 1612, when in the twenty eighth year of his age, he became the minister of Boston in Lincolnshire. Soon after his establishment in this place, the zeal of a physician in the town in promoting Arminian sentiments induced him to dwell much and principally for some time upon what he believed to be the truths of scripture, upon the doctrine of God's eternal election before all foresight of good or evil, and the redemption only of the elect; upon the effectual influence of the Holy Spirit in the conversion of the sinner, without any regard to the previous exertions of free will; and upon the certain perseverance of every true believer. Such was his success, that he soon silenced his antagonist, and afterwards the doctrine of predestination was not brought into controversy. He soon entertained doubts respecting the lawfulness of complying with some of the ceremonies of the church, and was subjected to inconveniences on this account; but as his people coincided with him in his sentiments he kept his place for twenty years, and was during this time remarkably useful not only by the effect of his faithful preaching, but as an instructor of young men, who were designed for the ministry, some of whom were from Germany and Holland. His labors were immense, for in addition to his other avocations he generally preached four lectures in the course of a week. His benevolent exertions were not in vain. It pleased God, that a general reformation should take place in the town. The voice of profaneness was no longer heard, and the infinitely important truths of the gospel arrested the attention of almost all the inhabitants. He was much admired, and much applauded, but he ever remained humble. At length, after the government of the English church fell into the hands of bishop Laud, divisions arose among the parishioners of Mr. Cotton; a dissolute fellow, who had been punished for his immoralities, informed against the magistrates and the minister for not kneeling at the sacrament; and Mr. Cotton, being cited before the high commission court, was obliged to flee. After being concealed for some time in London, he embarked for this country, anxious to secure to himself the peaceable enjoyment of the rights of conscience, though in a wilderness. He sailed in the same vessel with Mr. Hooker and Mr. Stone, and the circum-

stance of their names caused the people to say on their arrival, September 4, 1633, that their three great necessities would be now supplied, for they had Cotton for their clothing, Hooker for their fishing, and Stone for their building. This was an age of conceits. During the voyage three sermons or expositions were delivered almost every day, and Mr. Cotton was blessed in the birth of his eldest son, whom, at his baptism in Boston, he called Seaborn.

On the tenth of October 1633 he was established teacher of the church in Boston, as colleague with the reverend Mr. Wilson, who was pastor. He was set apart to this office, on a day of fasting, by imposition of the hands of Mr. Wilson, and his two elders. He remained in this town, connected with this church, more than nineteen years, and such was his influence in establishing the order of our churches, and so extensive was his usefulness, that he has been called the patriarch of New England. The prevalence of those erroneous doctrines, which occasioned the synod of 1637, so much disturbed his peace, that he was almost induced to remove to New Haven. Mrs. Hutchinson endeavored to promote her wild sentiments by shielding them under the name of Mr. Cotton; but though he was imposed upon for some time by the artifices of those of her party, yet when he discovered their real opinions, he was bold and decided in his opposition to them. Though he did not sign the result of the synod of 1637, on account of his differing from it in one or two points; he yet approved of it in general, and his peaceable intercourse with his brethren in the ministry was not afterwards interrupted on account of his supposed errors. In 1742 he was invited to England with Mr. Hooker and Mr. Davenport to assist in the assembly of divines at Westminster, and he was in favor of accepting the invitation, but Mr. Hooker was opposed to it, as he was at that time forming a system of church government for New England. His death, which was occasioned by an inflammation of the lungs, brought on by exposure in crossing the ferry to Cambridge, where he went to preach, took place December 23, 1652, when he was sixty seven years of age. So universally was he venerated, that many sermons were preached on his decease in different parts of the country.

Mr. Cotton sustained a high reputation for learning. He was a critic in Greek, and with Hebrew he was so well acquainted, that he could discourse in it. He also wrote Latin with elegance, as a specimen of which his preface to Norton's answer to the inquiries of Apollonius has often been mentioned. In the pulpit he impressed his hearers with admiration. Uniting to conspicuous talents and a profound judgment the candor and mildness, enjoined in the gospel, and the warmth of pious feeling, his instructions did not meet the resistance, which is often experienced, but fell with the gentleness of the dew, and insinuated themselves imperceptibly into the mind. His labors, soon after he came to Boston, were more

effectual, than those of any of the ministers in the country ; he was the means of exciting great attention to religious subjects ; and some of the most profligate were brought to renounce their iniquities, and to engage in a course of conduct more honorable and more satisfactory, and which would terminate in everlasting felicity. His discourses were generally written with the greatest attention, though he sometimes preached without any preparation. His intimate and accurate knowledge of the scriptures, and the extent of his learning enabled him to do this without difficulty. His written sermons, which he had composed with care, were yet remarkable for their simplicity and plainness, for he was desirous, that all should understand him, and less anxious to acquire fame, than to do good. His voice was not loud, but it was so clear and distinct, that it was heard with ease by the largest auditory ; and his utterance was accompanied by a natural and becoming motion of his right hand. The Lord was in the still, small voice. He preached with such life, dignity, and majesty, that Mr. Wilson said, one almost thinks, that he hears the very prophet speak, upon whose words he is dwelling. His library was large, and he had well studied the fathers and schoolmen, but he preferred Calvin to them all. Being asked in the latter part of his life, why he indulged in nocturnal studies, he answered, that he loved to sweeten his mouth with a piece of Calvin before he went to sleep. Twelve hours in a day were generally occupied by his studies, and such was his zeal in theological pursuits, that he frequently lamented the useless visits, with which he was oppressed, though he was incapable of incivility to persons, who thus obtruded upon him. He gave himself chiefly to reading and preparation for the duties of public instruction, depending much on the ruling elders for intelligence respecting his flock. He was an excellent casuist, and besides resolving many cases, which were brought him, he was also deeply though not violently engaged in controversies respecting church government. In his controversy with Mr. Williams he found an antagonist, whose weapons were powerful and whose cause was good, and he unhappily advocated a cause, which he had once opposed, when suffering persecution in England. He contended for the interference of the civil power in support of the truth, and to the objection of Mr. Williams, that this was infringing the rights of conscience, the only reply, that could be made, was, that when a person, after repeated admonitions, persisted in rejecting and opposing fundamental points of doctrine or worship, it could not be from conscience, but against conscience, and therefore, that it was not persecution for cause of conscience for the civil power to drive such persons away, but it was a wise regard to the good of the church, it was putting away evil from the people.

To his intellectual powers and improvements, he added the virtues, which render the christian character amiable and interesting. Even Mr. Williams, his great antagonist, with very extraordinary

candor speaks of him with esteem and respect, commending him for his goodness and for his attachment to so many of the truths of the gospel. He was modest, humble, gentle, peaceable, patient, and forbearing. Sometimes he almost lamented, that he carried his meekness to such an extent. "Angry men," said he, "have an advantage over me; the people will not oppose them, for they will rage; but some are encouraged to do me injury, because they know I shall not be angry with them again." It will not be questioned however, that his temper contributed more to his peace, and enjoyment, and usefulness, than a temper of a different description would have done. When he was once told, that his preaching was very dark and comfortless, he replied, "let me have your prayers, brother, that it may be otherwise." Having observed to a person, who boasted of his knowledge of the book of revelation, that he wanted light in those mysteries, the man went home and sent him a pound of candles; which insolence only excited a smile. "Mr. Cotton," says Dr. Mather, "would not set the beacon of his great soul on fire at the landing of such a little cock boat." A drunken fellow, to make merriment for his companions, approached him in the street, and whispered in his ear, "thou art an old fool." Mr. Cotton replied, "I confess I am so; the Lord make both me and thee wiser than we are, even wise to salvation." Though he asserted the right of the civil power to punish heretics, he yet had a great aversion to engaging in any civil affairs, and with reluctance yielded his attention to any concern, not immediately connected with his holy calling. In his family he was very careful to impart instruction, and wisely and calmly to exercise his authority in restraining vice. He read a chapter in the bible, with an exposition, before and after which he made a prayer, remembering however to avoid a tedious prolixity. He observed the sabbath from evening to evening, and by him this practice was rendered general in New England. On Saturday evening, after expounding the scriptures, he catechised his children and servants, prayed with them, and sung a psalm. On the sabbath evening the sermons of the day were repeated, and after singing, with uplifted hands and eyes he uttered the doxology, "blessed be God in Christ our Savior." In his study he prayed much. He would rarely engage in any theological research, or sit down to prosecute his studies without first imploring the divine blessing. He kept many days of private fasting and thanksgiving. While he was thus distinguished for his piety, he was also kind and benevolent. He knew, that the efficacy of religious principles must be evinced by good works, and he was therefore hospitable and charitable. The stranger and the needy were ever welcomed to his table. Such was his beneficence, that when Mr. White was driven with his church from Bermuda into the American wilderness, he collected seven hundred pounds for their relief, towards which he himself contributed very liberally. Two hundred pounds were given by the church in Boston.

After a life of eminent sanctity and usefulness, he was not left destitute of support in his dying moments. In his sickness president Dunster went to see him, and with tears begged his blessing, saying, "I know in my heart, that he, whom you bless, shall be blessed." He sent for the elders of the church, and exhorted them to guard against declensions, expressing to them the pleasure, which he had found in the service of the Lord Jesus Christ. After he had addressed his children, he desired to be left alone, that his thoughts might be occupied by heavenly things without interruption ; and thus he died in peace. He was of a clear, fair complexion, and like David of a ruddy countenance. His stature was rather short, than tall. In early life his hair was brown, but in his latter days it was white as the driven snow. In his countenance there was an inexpressible majesty, which commanded reverence from every one, not hardened against good impressions, who approached him. In an epitaph on Mr. Cotton by Mr. Woodbridge are the following lines, which probably led Dr. Franklin to write the famous epitaph on himself.

A living, breathing bible ; tables where
Both covenants at large engraven were ;
Gospel and law in 's heart had each its column,
His head an index to the sacred volume ;
His very name a title page ; and next
His life a commentary on the text.
O, what a monument of glorious worth,
When in a new edition he comes forth ?
Without errata may we think he'll be
In leaves and covers of eternity !

He left two sons, who were ministers of Hampton and of Plymouth. His youngest daughter married Dr. Increase Mather.

Mr. Cotton's publications were numerous ; the most celebrated are the works, which he published in the controversy with Mr. Williams, and his power of the keys, on the subject of church government. In this work he contends, that the constituent members of a church are elders and brethren ; that the elders are entrusted with government, so that without them there can be no elections, admissions, or excommunications ; that they have a negative upon the acts of the fraternity, yet that the brethren have so much liberty, that nothing of common concernment can be imposed upon them without their consent. He asserts the necessary communion of churches in synods, who have authority to enjoin such things, as may rectify disorders, dissensions, and confusions of congregations, and upon an obstinate refusal to comply may withdraw communion. The following is a catalogue of his writings ; God's promise to his plantation, a sermon, 1634 ; a letter in answer to objections made against the New England churches, with the questions proposed to such, as are admitted to church fellowship, 1641 ; the way of life,

4to ; God's mercy mixed with his justice ; an abstract of the laws of New England, 1641, and a second edition in 1655 ; this abstract of such laws of the Jews, as were supposed to be of perpetual obligation, was drawn up in 1636, when Vane was governor, though it was never accepted, and is preserved in the fifth volume of the historical collections ; the church's resurrection, on the fifth and sixth verses of Revelation xx, 1642 ; a modest and clear answer to Mr. Ball's discourse on set forms of prayer, 4to ; exposition of Revelation xvi ; the true constitution of a particular, visible church, 1643 ; the keys of the kingdom of heaven, and power thereof, 4to, 1644 ; the doctrine of the church, to which is committed the keys of the kingdom of heaven ; the covenant of God's free grace most sweetly unfolded, to which is added a profession of faith by the reverend Mr. Davenport, 1645 ; the way of the churches of Christ in New England, or the way of churches walking in brotherly equality &c. 4to ; this was published from an imperfect copy, and represents Mr. Cotton as less friendly to the authority of the elders, than he really was ; the pouring out of the seven vials, 4to ; the controversy concerning liberty of conscience truly stated, 1646 ; a treatise shewing, that singing of psalms is a gospel ordinance, 1647 ; the grounds and ends of the baptism of the children of the faithful, 1647 ; a letter to Mr. Williams 4to ; the bloody tenet washed and made white in the blood of the lamb, being discussed and discharged of blood guiltiness by just defence, in answer to Mr. Williams, to which is added a reply to Mr. Williams' answer to Mr. Cotton's letter, 1647 ; questions propounded to him by the teaching elders, with his answer to each question, the way of congregational churches cleared in two treatises, against Mr. Baylie and Mr. Rutherford, 1648 ; of the holiness of church members, proving, that visible saints are the matter of the church, 1650 ; a brief exposition of ecclesiastes, 1654 ; his censure upon the way of Mr. Henden of Kent, 1656 ; sermons on the first epistle of John, folio ; a discourse on things indifferent, proving, that no church governors have power to impose indifferent things upon the consciences of men ; exposition of Canticles, 8vo ; milk for babes, a catechism ; meat for strong men.—*Norton's and Mather's life of Cotton* ; *Mather's magnalia*, iii. 14—31 ; *Neal's N. Eng.* i. 305—307 ; *Coll. hist. soc.* v. 171 ; ix. 41—44 ; *Hutchinson*, i. 34, 55—75, 115, 179 ; *Winthrop*, 52—153.

COTTON (SEABORN), minister of Hampton, New Hampshire, was the son of the preceding, and was born at sea in August 1633, while his parents were on their voyage to New England. His name is put Marigena in the catalogue of Harvard college, where he was graduated in 1651. He was ordained at Hampton in 1660 as successor of Mr. Wheelwright, and died in 1686 aged fifty three years. He was succeeded by his son. During governor Cranfield's administration the reverend Mr. Moody was imprisoned for refusing to administer the sacrament to him. The next week the governor

sent word to Mr Cotton, that "when he had prepared his soul, he would come and demand the sacrament of him, as he had done at Portsmouth." This threat induced Mr. Cotton to withdraw for some time to Boston. He was esteemed a thorough scholar, and an able preacher. The heresies of his name sake Pelagius, which had been revived in the world, he regarded with abhorrence.—*Magnalia*, iii, 20, 31; *Belknap's N. Hampshire*, i. 208; iii. 302.

COTTON (JOHN), minister of Plymouth, Massachusetts, and of Charleston, South Carolina, was the son of the reverend John Cotton of Boston, and was born about the year 1638. He was educated at Harvard college, where he received the degree of bachelor of arts in 1657. From the year 1664 to 1667 he preached on Martha's Vineyard to a congregation of white people, and also to the Indians, having acquired a good knowledge of their language; and thus he afforded great assistance to Thomas Mayhew, esquire, who was laboring to make the heathen acquainted with the glad tidings of salvation. In November 1667 he removed to Plymouth on the invitation of the people in that town, but was not ordained until June 30, 1669. He continued here about thirty years. He was a very faithful minister, and his exertions were extensively useful. He was completely occupied in doing good by visiting the families in his parish with the ruling elders, catechising the children, and attending church meetings, and by his public preaching on the sabbath. Before the admission of any person into the church he required a relation, either public or private, of the experience of a work of divine grace. He usually expounded the psalm, which was sung, and the psalms were sung in course. In 1681 the practice of reading the psalm line by line was introduced from regard to a brother, who was unable to read. Some difference of opinion between him and his church respecting the settlement of a neighboring minister having arisen, and there being no prospect of a reconciliation, he was induced to ask a dismission, which was granted October 5, 1697. Being soon invited to South Carolina, he set sail for Charleston November 15, 1698. After his arrival he gathered a church, and labored with great diligence and much success till his death, September 18, 1699, aged about sixty years. In the short space of time, that he lived here, twenty five were added to the number, of which the church consisted, when it was first organized; and many were baptized. His church erected a handsome monument over his grave.

Mr. Cotton was eminent, while in Massachusetts, for his acquaintance with the Indian language. When he began to learn it, he hired an Indian for his instructor at the rate of twelve pence a day for fifty days; but his knavish tutor, having received his whole pay in advance, ran away before twenty days had expired. Mr. Cotton however found means to perfect his acquaintance with the barbarous dialect. While at Plymouth he frequently preached to the Indians,

who lived in several congregations in the neighborhood. The whole care of revising and correcting Eliot's Indian bible, which was printed at Cambridge in 1685, fell on him.—*Collections hist. soc.* iv. 122—128, 137; *Mather's magnalia*, iii. 194, 199, 200; *Mayhew's Indian converts*; *Holmes' annals*, ii, 42.

COTTON (JOHN), minister of Newton, Massachusetts, was a descendant of the celebrated Mr. Cotton of Boston. He was graduated at Harvard college in 1710. Having been ordained as successor of the reverend Mr. Hobart November 3, 1714, he continued in this place till his death, May 17, 1757, in the sixty fourth year of his age. He was faithful, fervent, and successful in his labors, and was particularly happy in seeing the attention of his people to religious truths in 1729 and 1740. He published, with other discourses, a sermon on the death of the reverend Nathaniel Cotton of Bristol, 1729; a sermon at the ordination of his brother, Ward Cotton, 1734; and four sermons, addressed to youth, 1739.—*Hommer's hist. Newton*; *Collect. hist. soc.* v. 273—276.

CRADOCK (THOMAS), rector of St. Thomas', Baltimore county, Maryland, delivered a sermon in 1753 before the governor and assembly on the irregularities of some of the clergy. He also published in 1756 a version of the psalms of David in heroic measure, which, though not destitute of merit, will hardly attract many readers at the present day.

CROIX (JOHN BAPTIST DE LA), second bishop of Quebec, was of a noble family in Grenoble, and was appointed first almoner to Louis XIV. He came to Canada about the year 1685, as successor to Laval, the first bishop. He died December 28, 1727, in the seventy fifth year of his age, having been forty two years in Quebec. Such was his benevolence, that he founded three hospitals, and distributed among the poor more than a million of livres.—*Wynne's Brit. empire in America*, ii. 138—141.

CROSWELL (ANDREW), minister in Boston, was graduated at Harvard college in 1728. After having been settled for some time in Groton, Connecticut, he was installed over a society in Boston, which was formed by persons from other churches, October 6, 1738. The church, which was occupied, was formerly possessed by Mr. Le Mercier's society, and after Mr. Croswell's death it was converted into a Roman Catholic chapel. He died April 12, 1785, in the seventy seventh year of his age. It was his fate to be engaged much in controversy. He published a narrative of the new congregational church; what is Christ to me, if he is not mine, or a seasonable defence of the old protestant doctrine of justifying faith, 1746; an answer to Giles Firmin's eight arguments in relation to this subject; several sermons against Arminians; controversial writings with Turell, Cumming, and others; part of an exposition of Paul's journey to Damascus, shewing, that giving more than forty stripes is breaking the moral law, 1768; remarks on

bishop Warburton's sermon before the society for propagating the gospel, 1768 ; remarks on commencement drollery, 1771.—*Col-lect. hist. soc.* iii. 264.

CUMING (JOHN), a benefactor of Harvard college, was an eminent physician of Concord, Massachusetts, and died at Chelmsford July 3, 1788, in the sixty first year of his age. He was a christian, who early devoted himself to the service of his Maker, and he died in peace. He was a friend to learning, charitable to the poor, and constantly exerting himself to promote the good of society. His generous donations for the benefit of the poor, for the maintenance of schools, for a library in Concord, and to the college in Cambridge, towards the support of a medical professor, are evidences of his enlightened benevolence.—*Independent chronicle*, July 24, 1788.

CUMMING (ALEXANDER), minister in Boston, was educated at New Jersey college. He was installed as colleague with the reverend Dr. Sewall February 25, 1761, and he died in the peace of a christian August 25, 1763, in the thirty seventh year of his age. His mind readily comprehended points, which to others were intricate and abstruse, and his public discourses were frequently on such subjects. He was zealous against the errors of the day. The sermon, which he preached at his own instalment, was published, and it is a specimen of his talents, and of his regard to the truths of the gospel.—*Sewall's fun. serm.*

CUSHING (THOMAS, LL. D.), lieutenant governor of Massachusetts, was born in the year 1725, and was graduated at Harvard college in 1744. In early life he was called to respectable public offices. Having been chosen representative of Boston in the general court, his patriotism and talents soon procured him the appointment of speaker, a place, which his father, who died April 11, 1746, had occupied with great reputation. While in the chair, it was resolved in the controversy with England to make an appeal to arms, and he bent all his exertions to promote the cause of his country. He was a judicious and active member of the first and second congress. On his return to his own state he was elected into the council, which then constituted the supreme executive. He was also appointed judge of the courts of common pleas and of probate in Suffolk, which stations he held till the adoption of the state constitution. Being then appointed lieutenant governor, he remained in that office till his death. He died February 28, 1783, in the sixty third year of his age, having had the satisfaction, a few days before, of seeing the new federal constitution ratified in Massachusetts. He was from youth a professor of religion ; the motives of the gospel governed him through life ; and at the hour of his departure from the world its sublime doctrines and its promises gave him support. He was a man of abilities ; a distinguished patriot ; a friend of learning ; charitable to the poor ; and firm in

all the relations of life. His days were passed in constant exertion for the public good.—*American museum*, vii. 163, 164; *Centinel*, March 1, 1788; *Hardie's biog. dict.*

CUSHING (JACOB, D. D.), minister of Waltham, Massachusetts, was the son of the reverend Job Cushing of Shrewsbury, and was born February 28, 1730. Having passed his collegial studies with reputation, he was graduated at Harvard college in 1748. He was ordained November 22, 1752. After continuing fifty six years in the ministry, he died suddenly January 18, 1809, in the seventy ninth year of his age. He was mild and benevolent in his temper, and in the discharge of the duties of the pastoral office was conspicuous for discretion and prudence. He professed neither attachment to theological systems, nor abhorrence of them, grounding his opinions directly on the scriptures. In his preaching however he was not so fond of dwelling upon those doctrines of the sacred volume, which are controverted, as upon the practical views of the gospel. It was remarkable, that as he travelled into years, he increased in the fervor and animation of his delivery; so that on the borders of fourscore he was more zealous and acceptable than when in the meridian of life. He published the following sermons; at the ordination of the reverend Samuel Williams, 1766; at the ordination of the reverend Elisha Browne, 1771; at the ordination of the reverend Jacob Biglow, 1772; a sermon preached at Lexington April 20, 1778; on the death of the reverend Joseph Jackson, 1776.—*Columbian centinel*, February 8, 1809.

CUSHMAN (ROBERT), distinguished in the history of Plymouth colony, was one of those worthies, who quitted England for the sake of liberty of conscience, and settled at Leyden. In 1617 he was sent to England with Mr. Carver to procure a grant of lands in America, and in 1619 he was sent again with Mr. Bradford, and obtained a patent. He set sail with the first company in 1620, but the vessel proving leaky he was obliged to relinquish the voyage. He did not arrive at Plymouth till November 10, 1621, and tarried only a month, being under the necessity of returning to give an account of the plantation to the merchant adventurers, by whose assistance the first settlers were transported. While preparing to rejoin his friends in America, he was removed to another and better country in 1626. He was a man of activity and enterprise, respectable for his talents and virtues, well acquainted with the scriptures, and a professed disciple of Jesus Christ. After his death his family came to New England, and his son, Thomas Cushman, succeeded Mr. Brewster, as ruling elder of the church of Plymouth. He died in 1691, in the eighty fourth year of his age. Mr. Cushman, during his short residence at Plymouth, though not a minister, delivered a discourse on the sin and danger of self love, which was printed at London in 1622, at Boston in 1724, and at Plymouth in 1785, with an appendix by John Davis, esquire, containing an account of

Mr. Cushman. The design of the discourse was to repress the desire of personal property, which was beginning to exhibit itself, and to persuade our fathers to continue that entire community of interests, which they at first established. Extracts from this valuable and curious relic of antiquity are preserved in Belknap.—*Appendix to this discourse; Belknap's Amer. biography*, ii. 267—280.

CUTLER (JOHN), long an eminent physician and surgeon in Boston, died September 23, 1761, in the eighty-sixth year of his age.

CUTLER (TIMOTHY, D. D.), president of Yale college, was the son of major John Cutler of Charlestown, Massachusetts, and was graduated at Harvard college in 1701. He was ordained January 11, 1709 minister of Stratford, Connecticut, where he continued ten years in high esteem, being the most celebrated preacher in the colony. In 1719 he was chosen president of Yale college, and entered upon the duties of the office in the same year. His predecessor was Mr. Pierson, in the interval between whose death and his accession the college had been removed to New Haven. The appointment of Mr. Cutler was considered as an auspicious event to the institution, for he was a man of profound and general learning, particularly distinguished for his acquaintance with oriental literature, and he presided over the college with dignity and reputation. In 1722 he was induced in consequence of reading the works of a number of late writers in England to renounce the communion of the congregational churches, and the trustees therefore passed a vote "excusing him from all further service, as rector of Yale college," and requiring of future rectors satisfactory evidence of "the soundness of their faith in opposition to Arminian and prelatical corruptions." He was succeeded by Mr. Williams. He went to Boston in October, where a new church was offered to him, and embarked with Mr. Johnson for England November fifth. In the latter end of March 1728 he was ordained first a deacon and then a priest. From Oxford he received his degree of doctor in divinity. He set sail on his return to America July twenty sixth, and soon after became rector of Christ church in Boston, where he continued till his death August 17, 1765, aged eighty two years.

He was a man of strong powers of mind. He spoke Latin with great fluency and dignity, and he was one of the best oriental scholars, ever educated in this country. President Stiles represents him, as having more knowledge of the Arabic than any man in New England before him, except president Chauncy, and his disciple, Mr. Thacher. He was also well skilled in logic, metaphysics, moral philosophy, theology, and ecclesiastical history. He was a man of commanding presence. At the head of the college he was highly respected. He published a sermon before the general court, at New Haven, 1717; and a sermon on the death of the honorable Thomas Greaves, 1757.—*Carter's funeral sermon; Miller*, ii. 359;

Clap's history of Yale college, 31; *Whitefield's journal in N. E.* 1740, 48; *Chandler's life of Johnson*, 17, 27—39; *Holmes' life of Stiles*, 387; and *annals*, ii. 277.

DAGGETT (NAPHTALI, D. D.), president of Yale college, was a native of Attleborough, Massachusetts. He was in 1748 graduated at the institution, which was afterwards entrusted to his care. In the year 1751 he was settled in the ministry at Smith Town on Long Island, from whence he was removed in 1756 to New Haven, and accepted the appointment of professor of divinity in the college. This office he filled the remainder of his life. After the death of Mr. Clap in 1766 he officiated as president till April 1, 1777, when he resigned the chair. The reverend Dr. Stiles was appointed his successor. In 1779 he distinguished himself by his bravery, when the British attacked New Haven. He died November 25, 1780, and was succeeded in his professorship by the reverend Samuel Wales. He was a good classical scholar, and a learned divine. He published a sermon at the ordination of the reverend Ebenezer Baldwin, 1770; at the ordination of the reverend Joseph Howe, 1776.—*Holmes' life of Stiles*, 392, 396; *Gen. hist. of Connecticut*, 412.

DANFORTH (THOMAS), president of the district of Maine, was born in England in 1622. After his arrival in this country, he lived at Cambridge, and had great influence in the management of public affairs in difficult times. He was an assistant in 1659. In 1679 he was elected deputy governor. In the same year the inhabitants of the district of Maine, being no longer attached to Massachusetts as a county, elected him president of the province. He accordingly opened his court at York, and granted several parcels of land. He continued in this office, and in that of deputy governor till the arrival of Andros at the end of the year 1686, and during this time resided chiefly in Cambridge. In 1681 he united with Gookin, Cooke, and others in opposing the acts of trade, and vindicating the chartered rights of his country. He died in 1699 aged seventy seven years. He was a man of great integrity and wisdom. In the time of the witchcraft delusion in 1692 he evinced the correctness of his judgment and his firmness by condemning the proceedings of the courts. His two brothers were ministers of Roxbury and of Billerica.—*Hutchinson*, i. 189. 323, 329, 331, 380, 404; *Sullivan's district of Maine*, 385, 386; *Collections historical society*, v. 75.

DANFORTH (SAMUEL), minister of Roxbury, Massachusetts, was born in England in 1626, and came to this country with his father in 1634. After he was graduated at Harvard college in 1643 he was a tutor and fellow. When Mr. Welde returned to England, Mr. Danforth was invited to become the colleague of the reverend Mr. Eliot of Roxbury, and he was accordingly ordained September 24, 1650. He died November 19, 1674, aged forty eight years.

His sermons were elaborate, judicious, and methodical ; he wrote them twice over in a fair, large hand, and in each discourse usually quoted forty or fifty passages of scripture. Notwithstanding this care and labor he was so affectionate and pathetic, that he rarely finished the delivery of a sermon without weeping. In the forenoon he usually expounded the old testament, and in the afternoon discoursed on the body of divinity. His wife, whom he married in 1551, was the daughter of the reverend Mr. Wilson, and when he was contracted to her before his marriage, a sermon was preached by Mr. Cotton, according to the old usage of New England. Such was his peace in his last moments, that Mr. Eliot used to say, " my brother Danforth made the most glorious end, that I ever saw." Mr. Welde wrote a poem on his death, in which, in allusion to this event and the erection of a new house, he says in the spirit of the times,

Our new built church now suffers too by this,
Larger its windows, but its light are less.

Mr. Danforth was not unacquainted with astronomy. He published a number of almanacs, and an astronomical description of the comet, which appeared in 1664, with a brief theological application. He contends, that a comet is a heavenly body, moving according to defined laws, and that its appearance is portentous. He published also the cry of Sodom inquired into, or a testimony against the sin of uncleanness ; and the election sermon, it is believed in 1670, entitled a recognition of New England's errand into the wilderness.—*Mathew's magnalia*, iv. 153—157.

DANFORTH (JOHN), minister of Dorchester, Massachusetts, was the son of the preceding, and was graduated at Harvard college in 1677. He was ordained as successor of the reverend Mr. Flint, June 28, 1682. From this period he continued in the ministry till his death May 26, 1730, aged seventy eight years. The reverend Jonathan Bowman, who survived him, was ordained his colleague on the fifth of November preceding. Mr. Danforth was a man of great learning, and while he possessed an uncommon acquaintance with mathematics, had also a taste for poetry. He wrote many epitaphs upon the good christians of his flock. He was an eminent servant of Jesus Christ, being sound in his principles, zealous to promote the salvation of his brethren, upright, holy, and devout. The following lines, which are a version of Mr. Eliot's hints on the proper method of teaching the Indians the christian religion, may serve as a specimen of his poetry.

Till agriculture and cohabitation
Come under full restraint and regulation,
Much you would do you'll find impracticable,
And much you do will prove unprofitable.
The common lands, that lie unfenc'd, you know,
The husbandman in vain doth plough and sow ;

We hope in vain the plant of grace will thrive
In forests, where civility can't live.

He published a sermon at the departure of the reverend Mr. Lord and his church for Carolina, 1697; the blackness of sinning against the light, 1710; funeral sermon on Edward Bromfield, esquire; judgment begun at the house of God, 1716; two sermons on the earthquake, to which is added a poem on the death of the reverend Peter Thacher of Milton, and Samuel Danforth of Taunton, 1727; a fast sermon; a poem on the death of Mrs. Ann Eliot, and verses to the memory of her husband, the reverend John Eliot.—*Collect. hist. soc.* ix. 176, 177; *New England weekly journal*, June 1, 1730.

DANFORTH (SAMUEL), minister of Taunton, Massachusetts, was the son of the reverend Mr. Danforth of Roxbury, and was born December 18, 1666. He was graduated at Harvard college in 1683. His death took place November 14, 1727. He was one of the most learned and eminent ministers of his day. In the beginning of the year 1705 by means of his benevolent labors a deep impression was made upon the minds of his people, and a most pleasing reformation took place. The youth, who formerly assembled for amusement and folly, now met for the exalted purpose of improving in christian knowledge and virtue, and of becoming fitted for the joys of the heavenly and eternal world, in the presence of Jesus, the Savior. Several letters of Mr. Danforth, giving an account of this reformation, are preserved in Mr. Prince's christian history. He published an eulogy on Thomas Leonard, 1713, and the election sermon, 1714. He left behind him a manuscript Indian dictionary, a part of which is now in the library of the Massachusetts historical society. It seems to have been formed from Eliot's Indian bible, as there is a reference, under every word, to a passage of scripture.—*Collect. hist. soc.* iii. 173; ix. 176; *Christian history*, i. 108.

DARKE (WILLIAM), a brave officer during the American war, was born in Philadelphia county in 1736, and when a boy accompanied his parents to Virginia. In the nineteenth year of his age he joined the army under general Braddock, and shared in the dangers of his defeat in 1755. In the beginning of the war with Great Britain he accepted a captain's commission, and served with great reputation till the close of the war, at which time he held the rank of major. In 1791 he received from congress the command of a regiment in the army under general St. Clair, and bore a distinguished part in the unfortunate battle with the Indians on the fourth of November in the same year. In this battle he lost a favorite son, and narrowly escaped with his own life. In his retirement during his remaining years he enjoyed the confidence of the state, which had adopted him, and was honored with the rank of major general of the militia. He died at his seat in Jefferson county November 26, 1801, in the sixty sixth year of his age.—*New York spectator*, December 18, 1801.

DAVENPORT (JOHN), first minister of New Haven, and one of the founders of the colony of that name, was born in the city of Coventry in England in 1597. In the beginning of the year 1613 he was sent to Merton college, Oxford, where he continued about two years. He was then removed to Magdalen hall, which he left without a degree. Retiring to London he became an eminent preacher among the puritans, and at length minister of St. Stephen's church in Coleman street. In 1625 he went to Magdalen hall, and performing the exercise required, took the degree of bachelor of divinity. By his great industry he became a universal scholar, and as a preacher he held the first rank. There was in his delivery a gravity, an energy, and an engaging eloquence, which were seldom witnessed. About the year 1630 he united with Dr. Gouge, Dr. Sibs, and others in a design of purchasing impropriations, and with the profits of them to provide ministers for poor and destitute congregations. Such progress was made in the execution of the plan, that all the church lands in the possession of laymen would soon have been obtained; but bishop Laud, who was apprehensive, that the project would promote the interests of nonconformity, caused the company to be dissolved, and the money to be confiscated to the use of his majesty. As Mr. Davenport soon became a conscientious nonconformist, the persecutions, to which he was exposed, obliged him to resign his pastoral charge in Coleman street, and to retire into Holland at the close of the year 1633. He was invited to become the colleague of the aged Mr. Paget, pastor of the English church in Amsterdam; but as he soon withstood the promiscuous baptism of children, which was practised in Holland, he became engaged in a controversy, which in about two years obliged him to desist from his public ministry. He now contented himself with giving private instruction; but his situation becoming uncomfortable, he returned to London. A letter from Mr. Cotton, giving a favorable account of the colony of Massachusetts, induced Mr. Davenport to come to Boston, where he arrived June 26, 1637, in company with Mr. Eaton and Mr. Hopkins. He was received with great respect, and in August was a prudent and useful member of the synod, which was occasioned by the errors of the day. He sailed with his company March 30, 1638 for Quinnipiack, or New Haven, to found a new colony. He preached under an oak April eighteenth, the first sabbath after their arrival, and he was minister here near thirty years. He endeavored to establish a civil and religious order more strictly in conformity to the word of God, than he had seen exhibited in any part of the world. In the government, which was established, it was ordained, that none but members of the church should enjoy the privileges of freemen. He was anxious to promote the purity of the church, and he therefore wrote against the result of the synod of 1662, which met in Massachusetts, and recommended a more general baptism of children, than had before that time

been practised. He was scrupulously careful in admitting persons to church communion, it being a fixed principle with him, that no person should be received into the church, who did not exhibit satisfactory evidence, that he was truly penitent, and believing. He did not think it possible to render the church perfectly pure, as men could not search into the heart, but he was persuaded, that there should be a discrimination.

After the death of Mr. Wilson, pastor of the first church in Boston, in 1667, Mr. Davenport was invited to succeed him; and at the close of the year he accordingly removed to that town. He was now almost seventy years of age, and his church and people were unwilling to be separated from him; but his colony of New Haven had been blended with Connecticut, and he hoped to be more useful in Boston, where the strictness of former times in relation to ecclesiastical discipline had been somewhat relaxed. He was ordained pastor December 9, 1668, and the reverend James Allen at the same time teacher. But his labors in this place were of short continuance, for he died of an apoplexy March 15, 1670, in the seventy third year of his age. He was a distinguished scholar, an admirable preacher, and a man of exemplary piety and virtue. Such was his reputation, that he was invited with Mr. Cotton and Mr. Hooker to take a seat among the Westminster divines. — Knowing the efficacy of prayer, he recommended with earnestness ejaculatory addresses to heaven. His intrepidity saved Whalley and Goffe, the judges of king Charles, who fled to New Haven in 1661. He concealed them in his own house, and when the pursuers were coming to New Haven preached publicly from Isaiah xvi. 3, 4, believing it to be a duty to afford them protection. His portrait is in the museum of Yale college. He published a sermon on 2 Samuel, i. 18, 1629; a letter to the Dutch classis, wherein is declared the miserable slavery and bondage, that the English church at Amsterdam is now in by reason of the tyrannical government and corrupt doctrines of Mr. John Paget, 1634; instructions to the elders of the English church, to be propounded to the pastors of the Dutch church; a report of some proceedings about his calling to the English church, against John Paget; allegations of scripture against the baptizing of some kind of infants; protestation about the publication of his writings, all in 1634; an apologetical reply to the answer of W. Best 1636; a discourse about civil government in a new plantation, whose design is religion; a profession of his faith made at his admission into one of the churches of New England, 1642; the knowledge of Christ, wherein the types, prophecies, &c. relating to him are opened; the Messiah is already come, a sermon, 1653; saint's anchor hold in all storms and tempests, 1661; election sermon, 1669; God's call to his people to turn unto him in two fast sermons, 1670; the power of congregational churches asserted and vindicated, in answer to a treatise of Mr. Paget, 1672. He al-

so wrote in Latin a letter to John Dury, which was subscribed by the rest of the ministers of New Haven colony, and he gave his aid to Mr. Norton in his life of Cotton. He left behind him an exposition on the Canticles in a hundred sheets of small hand writing, but it was never published.—*Wood's Athenæ Oxonienses*, ii. 460—462, 650; *Mather's magnalia*, iii. 51—57; *Trumbull's Connecticut*, i. 89, 490—492; *Morse's and Parish's New England*, 133—139; *Neal's New England*, i. 386; *Hutchinson*, i. 84, 226; *Winthrop*, 131, 254; *Holmes' annals*, i. 407; *Stiles' hist. judges*, 32, 69; *Hardie's biog. dictionary*.

DAVENPORT (JOHN), minister of Stamford, Connecticut, died February 5, 1731, in the sixty second year of his age, and the thirty sixth of his ministry. Courageous in the reprehension of prevalent vices, and pungent in his addresses to the conscience, he was eminently faithful as a minister, and being devout and exemplary in his life he was revered by all good men. The original languages, in which the scriptures are written, were almost as familiar to him as his mother tongue. When he read the bible in his family, he did not make use of the English translation, but of the Greek and Hebrew original; so that in his acquaintance with these languages "he was not surpassed by any survivors within many scores of miles every way."—*Cook's funeral sermon*.

DAVIE (MARY) died at Newton, Massachusetts, in 1752, aged one hundred and sixteen years. Her portrait, drawn by Smibert, is in the museum of the historical society.—*Holmes' annals*, ii. 192.

DAVIES (SAMUEL), president of Princeton college in New Jersey, was born November 3, 1724. His father was a planter in the county of Newcastle on the Delaware of great simplicity of manners and of reputed piety. He was an only son. His mother, an eminent christian, had earnestly besought him of heaven, and believing him to be given in answer to prayer, she named him Samuel. This excellent woman took upon herself the task of teaching her son to read, as there was no school in the neighborhood; and her efforts were rewarded by the uncommon proficiency of her pupil. At the age of ten he was sent to a school at some distance from home, and continued in it two years. His mind was at this period very little impressed by religious truth, though he was not inattentive to secret prayer, especially in the evening; but it was not long before that God, to whom he had been dedicated, and who designed him for eminent service in the gospel of his Son, was pleased to enlighten and renew him. Perceiving himself to be a sinner, exposed to the awful displeasure of God, he was filled with anxiety and terror. In this distress he was enabled to discern the importance and all sufficiency of the salvation, revealed in the gospel. This divine system of mercy now appeared in a new light. It satisfied his anxious inquiries, and made provision for all his wants. In the blood and righteousness of the Redeemer he found

an unfailing source of consolation. His comforts however were long intermingled with doubts ; but after repeated and impartial self examination he attained a confidence respecting his state, which continued to the close of life. From this period his mind seemed almost entirely absorbed by heavenly things, and it was his great concern, that every thought, word, and action should correspond with the divine law. Having tasted the joys of religion, he became eagerly desirous of imparting to his fellow sinners the knowledge of the truth. With this object before him he engaged with new ardor in literary and theological pursuits. Every obstacle was surmounted ; and after the previous trials, which he passed with distinguished approbation, he was licensed to preach the gospel.

He now applied himself to unfold and enforce those precious truths, whose power he had experienced on his own heart. His fervent zeal and undissembled piety, his popular talents and engaging methods of address soon excited general admiration. At this time an uncommon regard to religion existed in Hanover county, Virginia, produced by the benevolent exertions of Mr. Morris, a layman. The event was so remarkable, and the Virginians in general were so ignorant of the true doctrines of the gospel, that the presbytery of Newcastle thought it incumbent upon them to send thither a faithful preacher. Mr. Davies was accordingly chosen. He went to Hanover in April 1747, and soon obtained of the general court a license to officiate in four meeting houses. After preaching assiduously for some time, and not without effect, he returned from Virginia, though earnestly invited to continue his labors. A call for him to settle at Hanover was immediately sent to the presbytery ; but he was about this time seized by complaints, which appeared consumptive, and which brought him to the borders of the grave. In this enfeebled state he determined to spend the remainder of his life in unremitting endeavors to advance the interests of religion. Being among a people, who were destitute of a minister, his indisposition did not repress his exertions. He still preached in the day, while by night his hectic was so severe, as sometimes to render him delirious. In the spring of 1748 a messenger from Hanover visited him, and he thought it his duty to accept the invitation of the people in that place. He hoped, that he might live to organize the congregation. His health, however, gradually improved. In October 1748 three more meeting houses were licensed, and among his seven assemblies, which were in different counties, at a considerable distance from each other, he divided his labors. His preaching encountered all the obstacles, which could arise from blindness, prejudice, and bigotry, from profaneness and immorality. He and those, who attended upon his preaching, were denominated new lights by the more zealous episcopalians. But by his patience and perseverance, his magnanimity and piety, in conjunction with his evangelical and powerful ministry, he triumphed over opposi-

tion. Contempt and aversion were gradually turned into reverence. Many were attracted by curiosity to hear a man of such distinguished talents, and he proclaimed to them the most solemn and impressive truths with an energy, which they could not resist. It pleased God to accompany these exertions with the efficacy of his Spirit. In about three years Mr. Davies beheld three hundred communicants in his congregation, whom he considered as real christians. He had also in this period baptized about forty adult negroes, who made such a profession of saving faith, as he judged credible.

From this scene of toil and of christian enjoyment he was in the providence of God called away for a short time. In 1753 the synod of New York, at the instance of the trustees of New Jersey college, chose him to accompany the reverend Gilbert Tennent to Great Britain to solicit benefactions for the college. This service he cheerfully undertook, and he executed it with singular spirit and success. The liberal benefactions obtained from the patrons of religion and learning placed the college in a respectable condition. After his return to America he entered anew on his beloved task of preaching the gospel in Hanover. Here he continued till 1759, when he was chosen president of the college, as successor of president Edwards. He hesitated in his acceptance of the appointment, for his people were endeared to him, and he loved to be occupied in the various duties of the ministerial office. But repeated applications, and the unanimous opinion of the synod of New York and Philadelphia at length determined him. He was inducted into his new office in July 1759. Here the vigor and versatility of his genius were strikingly displayed. The ample opportunities and demands, which he found for the exercise of his talents, gave a new spring to his diligence; and while his active labors were multiplied and arduous, his studies were intense. He left the college at his death in as high a state of literary excellence, as it had ever known since its institution. In the short space of eighteen months he made some considerable improvements in the seminary, and was particularly happy in inspiring his pupils with a taste for writing and oratory, in which he himself so much excelled. In January 1761 he was seized by an inflammatory fever, which terminated his life on the fourth of February, when he was but little more than thirty six years of age. During most of his sickness his disorder deprived him of the exercise of reason, but even his bewildered mind was continually imagining some expedient for promoting the Redeemer's kingdom, and the good of mankind. He was succeeded in the office of president by the reverend Dr. Finley.

The Father of spirits had endued Mr. Davies with the richest intellectual gifts; with a vigorous understanding, a glowing imagination, a fertile invention, united with a correct judgment, and a retentive memory. He was bold and enterprising, and destined to

excel in whatever he undertook. Yet was he divested of the pride of talents and of science, and being moulded into the temper of the gospel he consecrated all his powers to the promotion of religion. "O, my dear brother," says he in a letter to his friend, Dr. Gibbons, "could we spend our lives in painful, disinterested, indefatigable service for God and the world, how serene and bright would it render the swift approaching eve of life! I am laboring to do a little to save my country, and, which is of much more consequence, to save souls from death, from that tremendous kind of death, which a soul can die. I have but little success of late; but, blessed be God, it surpasses my expectation, and much more my desert." His religion was purely evangelical. It brought him to the foot of the cross to receive salvation as a free gift. It rendered him humble and dissatisfied with himself amidst his highest attainments. While he contended earnestly for the great and distinguishing doctrines of the gospel, he did not attach an undue importance to points, respecting which christians may differ. It was the power of religion, and not any particular form, that he was desirous of promoting, and real worth ever engaged his esteem and affection. Having sought the truth with diligence, he avowed his sentiments with the greatest simplicity and courage. Though decided in his conduct, he was yet remarkable for the gentleness and suavity of his disposition. A friend, who was very intimate with him for a number of years, never observed him once angry during that period. His ardent benevolence rendered him the delight of his friends and the admiration of all, who knew him. In his generous eagerness to supply the wants of the poor he often exceeded his ability. As a parent he felt all the solicitude, which nature and grace could inspire. "There is nothing," he writes, "that can wound a parent's heart so deeply, as the thought, that he should bring up children to dishonor his God here, and be miserable hereafter. I beg your prayers for mine, and you may expect a return in the same kind.—We have now three sons and two daughters. My dear little creatures sob and drop a tear now and then under my instructions; but I am not so happy as to see them under deep and lasting impressions of religion; and this is the greatest grief they afford me." As president of the college he possessed an admirable mode of government and instruction. He watched over his pupils with the tender solicitude of a father, and secured equally their reverence and love. He seized every opportunity to inculcate on them the worth of their souls, and the pressing necessity of securing immediately the blessings of salvation. In the pulpit he presented a model of the most striking oratory. His hearers were all attention, and their passions were at his command. As his personal appearance was august and venerable, yet benevolent and mild, he could address his auditory either with the most commanding authority, or with the most melting tenderness. When he spoke, he seemed to have the glories and

terrors of the unseen world in his eye. He seldom preached without producing some visible emotions in great numbers present, and without making an impression on one or more, which was never effaced. His favorite themes were the utter depravity and impotence of man ; the sovereignty and free grace of Jehovah ; the divinity of Christ ; the atonement in his blood ; justification through his righteousness ; and regeneration and sanctification by the Holy Spirit. He viewed these doctrines, as constituting the essence of the christian scheme, and he considered those, who attempted to subvert and explain them away, as equally hostile to the truth of God, and the best interests of men. His printed sermons, which exhibit his sentiments, abound with striking thoughts, with the beauties and elegancies of expression, and with the richest imagery. His highly ornamented style is the more pardonable, as he was by nature a poet, and forms of expression were familiar to him, which to others may seem unnatural and affected.

He published a sermon on man's primitive state, 1748 ; the state of religion among the protestant dissenters of Virginia in a letter to the reverend Joseph Bellamy, 1751 ; religion and patriotism the constituents of a good soldier, a sermon before a company of volunteers, 1755 ; Virginia's danger and remedy, two discourses occasioned by the severe drought and defeat of general Braddock, 1756 ; curse of cowardice, a sermon before the militia of Virginia, 1757 ; letters from 1751 to 1757, shewing the state of religion in Virginia, particularly among the negroes ; the vessels of mercy and the vessels of wrath, 1758 ; a sermon on the death of George II, 1761 ; sermons on the most useful and important subjects, 3 vol. 8vo, 1765, which have passed through a number of editions ; and sermons, 2 vol. 8vo.—*Preface to his sermons ; Finley's and Gibbon's fun. sermons ; Gibbon's elegiac poem ; Panoplist*, ii. 155—160, 249—256, 302—307 ; *Middleton's biog. evang.* iv. 341—350 ; *Assembly's miss. mag.* i. 371, 425, 536, 578 ; ii. 341—350 ; *the state of religion in Virginia ; Bostwick's account, prefixed to Davies' serm. on George II ; Hardie's biog. dict.*

DAYTON (ELIAS), a brave friend of his country, died at Philadelphia in July 1807, in the seventy first year of his age. At the commencement of the American revolution, though in the enjoyment of every domestic blessing, he took an active part, and never quitted the tented field till the consummation of independence. He was open, generous, and sincere ; ardent in his friendships ; scrupulously upright ; in manners easy, unassuming, and pleasant ; prompt and diffusive in his charities ; and also a warm supporter of the gospel. At the time of his death he held the office of major general.—*Brown's American register*, ii. 76.

DEANE (SILAS), minister of the United States to the court of France, was a native of Groton, Connecticut, and was graduated at Yale college in 1758. He was a member of the first congress,

which met in 1774. In 1776 he was deputed to France as a political and commercial agent, and he arrived at Paris in June with instructions to sound the disposition of the cabinet on the controversy with Great Britain, and to endeavor to obtain supplies of military stores. In September it was agreed to appoint ministers to negotiate treaties with foreign powers, and Dr. Franklin and Mr. Jefferson were elected to join Mr. Deane in France. But Mr. Jefferson declining the appointment, Mr. Arthur Lee, then in London, was chosen in his place. It is remarkable, that the delegates of Connecticut did not vote for Mr. Deane. In December the three commissioners met at Paris. Though Mr. Deane assisted in negotiating the treaty with his most christian majesty, yet he had very little to recommend him to the high station, in which he was placed. He was instructed to engage not exceeding four engineers, and he was most profuse in his promise of offices of rank to induce French gentlemen to come to America. Congress being embarrassed by his contracts was under the necessity of recalling him November 21, 1777, and Mr. John Adams was appointed in his place. He left Paris April 1, 1778. After his arrival in this country, he was desired to give an account of his transactions on the floor of congress, but he did not remove all suspicions of having misapplied the public monies. He evaded the scrutiny by pleading, that his papers were in Europe. To divert the public attention from himself he in December published a manifesto, in which he arraigned before the bar of the public the conduct not only of those concerned in foreign negotiations, but of the members of congress themselves. In 1784 he published an address to the citizens of the United States, complaining of the manner, in which he had been treated. He went soon afterwards to Europe, and at last, reduced to extreme poverty, died in a miserable condition at Deal in England August 23, 1789.—*Warren's hist. Amer. revolution*, ii. 130—137; *Marshall*, iii. 155, 411; iv. 5; *Hardie's biog. dictionary*; *Gordon*, iii. 216.

DELAWARE, one of the United States of America, was at first settled at cape Henlopen by a colony of Swedes and Finns in 1627. They laid out a small town near Wilmington in 1631, but it was destroyed by the Dutch. They were at first subject to a governor under a commission from the king of Sweden. In 1655 they were subdued by the Dutch from New York, and they continued under this government until the Dutch were subdued by the English in 1664, when they passed under the authority of the English governor of New York.

In 1682 this colony was united to Pennsylvania under sir William Penn, and the inhabitants enjoyed all the benefit of the laws of the province. They were from this time to be considered as the same people. The freemen were summoned to attend the assembly in person, but they chose to elect representatives. In the settlement of this country under the government of Mr. Penn the

lands were purchased and not forcibly taken from the natives. The Dutch had previously adopted a similar practice. In 1692 the government of Pennsylvania and Delaware was assumed by the crown, and was entrusted to colonel Fletcher, governor of New York. But in the latter end of 1693 the government was restored to Mr. Penn, who appointed William Markham lieutenant governor. During his administration in 1696 another frame of government was adopted, which continued to be the constitution of Pennsylvania and Delaware during the whole time of their union in legislation.

When the next charter was accepted by the province of Pennsylvania in October 1701 it was totally rejected by the members of the three lower counties of Delaware. This rejection and consequent separation did not originate in caprice. By the new charter the principles of the first constitution were essentially altered. The people had no longer the election of the council, who were to be nominated by the governor. He, instead of having but three votes in seventy two, was left single in the executive, and had the power of restraining the legislature by refusing his assent to their bills, whenever he thought fit.

For many years after the separation the repose of the lower counties remained almost undisturbed. At last the contests between the two proprietaries, William Penn and lord Baltimore, revived, and when the claimants were satisfied with the portion of expense, anxiety, and trouble, which fell to their share in consequence of their dispute, they entered into articles of agreement on the tenth of May 1732, ascertaining the mode of settlement and appointing commissioners to complete the contract. Those articles made a particular provision for adjusting the controversy by drawing part of a circle about the town of New Castle and by determining the boundary line between Maryland and the Delaware colony. But the execution of those articles and of the decree thereon was delayed until they were superseded by another agreement between Frederic, lord Baltimore, son and heir of Charles, lord Baltimore, and the proprietaries of Pennsylvania, which was made July 4, 1760, and was confirmed by decree on March 6, 1762. The lines were designated from actual survey. But from several causes there never was a complete change of jurisdiction until Mr. Penn's proclamation for that purpose, April 8, 1775. By an act of the Delaware legislature of the second of September the change was effected and the boundaries of the counties and hundreds established.

The tranquil state of this colony was not much interrupted, except by the wars, in which it was obliged to participate from its connection with Great Britain. In the war, which commenced in 1755 Delaware was inferior to none of the colonies in furnishing supplies in proportion to its wealth and ability. In the year 1762

its expenditures so much exceeded its regular proportions that a parliamentary grant of near four thousand pounds sterling was made towards a reimbursement of those expenses.

From the beginning of the struggle between the colonies and Great Britain this province exhibited a becoming spirit. So early as October 1765 representatives were deputed to attend the first congress, which was held at New York, for the purpose of obtaining a repeal of some of the most obnoxious of the British statutes. In the year 1773 the legislature appointed a standing committee of five members to correspond with the other colonies and to procure the most authentic political intelligence respecting the resolutions of parliament and the proceedings of the administration in relation to America. When the town of Boston by the operation of the port bill was reduced to great distress, supplies from different parts of this colony were forwarded for its relief. During the war there was no relaxation in the spirit and exertions of this state. Their supplies of every kind requisite to the public service were proofs of a sincere attachment to the common cause. The Delaware regiment was considered as one of the finest and most efficient in the continental army. Its brave commander, colonel John Haslet, was killed at the battle of Princeton. The peculiar exposure of this state to the ravages of war put a stop to its growth and prosperity. The interests of literature, in a particular manner, suffered. The flourishing academies of Newark and Wilmington lost their students, and by depreciation of the continental currency lost their funds.

Previously to the late revolution this district of country was denominated the three lower counties on Delaware. In September 1776 a constitution was established by a convention of representatives, chosen for that express purpose, and at that time the name of the state of Delaware was assumed. The present constitution was adopted on the twelfth of June 1792. It establishes a general assembly, consisting of a senate and a house of representatives; the members of the former are chosen every three years and of the latter annually; the governor, who has no share in enacting the laws, is elected every three years, and cannot remain in office two terms in immediate succession; the judges are liable to be removed on address to the governor of two thirds of all the members of both branches of the legislature.—*Encyclopædia, Amer. edit.*

DICKINSON (JONATHAN), first president of New Jersey college, was graduated at Yale college in 1706, and within one or two years afterwards he was settled minister of the first presbyterian church in Elizabeth Town, New Jersey. Of this church he was for near forty years the joy and glory. As a friend of literature he was also eminently useful. The charter of the college of New Jersey, which had never yet been carried into operation, was enlarged by governor Belcher, October 22, 1746; and Mr. Dickinson was

appointed president. The institution commenced at Elizabeth Town, but it did not long enjoy the advantages of his superintendence, for it pleased God to call him away from life October 7, 1747, in the sixtieth year of his age. He was the friend of David Brainerd, and died only two days before him.

Mr. Dickinson was himself a man of learning, of distinguished talents, and much celebrated as a preacher; and he was succeeded in the college by men, who hold a high reputation in our country; by Burr, Edwards, Davies, Finley, and Witherspoon. He had a mind formed for inquiry; he possessed a quick perception and an accurate judgment; and to a keen penetration he united a disinterested attachment to truth. With a natural turn for controversy he had a happy government of his passions, and abhorred the perverse disputings, so common to men of corrupt minds. The eagerness of contention did not extinguish in him the fervors of devotion and brotherly love. By his good works and exemplary life he adorned the doctrines of grace, which he advocated with zeal. He boldly appeared in defence of the great truths of our most holy religion, confronting what he considered as error, and resisting every attack on the christian faith. He wished to promote the interests of practical godliness, of holy living, and therefore he withstood error in every shape, knowing that it poisons the heart and thus destroys the very principles of virtue.

He was an enemy to that blind charity, that politic silence, that temporizing moderation, which sacrifices the truths of God to human friendships, and under color of peace and candor gives up important points of gospel doctrine to every opposer. He knew, that this temper was inconsistent with the love of truth, and was usually connected with the hatred of those, who engaged warmly in its support. He expected to be opposed and ridiculed, if he followed his Savior, and preached with plainness and earnestness the doctrines, which are so obnoxious to the corrupt heart and perverted understanding. Still under pretence of zeal for truth he concealed no party animosity, no bigotry, no malevolence. He had generous sentiments with regard to freedom of inquiry and the rights of private judgment in matters of conscience, not approving subscription to human tests of orthodoxy. As he lived a devout and useful life and was a bright ornament to his profession, he died universally lamented.

His writings possess very considerable merit. They are designed to unfold the wonderful method of redemption, and to excite men to that cheerful consecration of all their talents to their Maker, to that careful avoidance of sin and practice of godliness, which will exalt them to glory. He published the reasonableness of christianity in four sermons, Boston, 1732; the true scripture doctrine concerning some important points of christian faith, particularly eternal election, original sin, grace in conversion, justification.

by faith, and the saint's perseverance, in five discourses, 1741, in answer to Mr. Whitby; a sermon on the witness of the Spirit, May 1740; on the nature and necessity of regeneration, with remarks on Dr. Waterland's regeneration stated and explained, 1743, against baptismal regeneration; a display of God's special grace in a familiar dialogue, 1742; reflections upon Mr. Wetmore's letter in defence of Dr. Waterland's discourse on regeneration, 1745. The above works were handsomely published in an octavo volume at Edinburgh in 1793. President Dickinson published also a defence of presbyterian ordination in answer to a pamphlet, entitled a modest proof &c., 1724; the vanity of human institutions in the worship of God, a sermon preached at Newark June 2, 1736; a defence of it afterwards; a second defence of it against the exceptions of Mr. John Beach in his appeal to the unprejudiced, 1738; this work is entitled, the reasonableness of nonconformity to the church of England in point of worship; familiar letters upon various important subjects in religion, 1745; a pamphlet in favor of infant baptism, 1746; a vindication of God's sovereign, free grace; a second vindication &c. against Mr. John Beach, to which are added brief reflections on Dr. Johnson's defence of Aristocles' letter to Authades, 1748; on account of the deliverance of Robert Barrow, shipwrecked among the cannibals of Florida.—*Pierson's sermon on his death; preface to his sermons, Edin. edit.; Miller, ii. 345; Backus' abr. 191; Douglass, ii. 284; Brainerd's life, 129, 161; Boston Gazette, October 20, 1747; Chandler's life of Johnson, 69.*

DICKINSON (JOHN), a distinguished political writer and friend of his country, was the son of Samuel Dickinson, esquire, of Delaware. He was a member of the assembly of Pennsylvania in 1764, and of the general congress in 1765. In November 1767 he began to publish his celebrated letters against the acts of the British parliament, laying duties on paper, glass, &c. They supported the liberties of his country, and contributed much to the American revolution. He was a member of the first congress in 1774, and the petition to the king, which was adopted at this time, and is considered as an elegant composition, was written by him. In June 1776 he opposed openly and upon principle the declaration of independence, when the motion was considered by congress. His arguments were answered by John Adams, who advocated a separation from Great Britain. The part, which Mr. Dickinson took in this debate, occasioned his recal from congress, as his constituents did not coincide with him in his political views, and he was absent several years. Perceiving at length, that his countrymen were unalterably fixed in their system of independence, he fell in with it, and was as zealous in supporting it in congress about the year 1780, as any of the members. He was president of Pennsylvania from November 1782 to October 1785, and was succeeded in this office by Dr. Franklin. Soon after 1785, it is believed, he removed to Delaware,

by which state he was appointed a member of the old congress, and of which state he was president. He died at Wilmington February 15, 1808, at an advanced age. He filled with ability the various high stations, in which he was placed. He was distinguished by his strength of mind, miscellaneous knowledge, and cultivated taste, which were united with a habitual eloquence, with an elegance of manners, and a benignity, which made him the delight as well as the ornament of society. The infirmities of declining years had detached him long before his death from the busy scenes of life; but in retirement his patriotism felt no abatement. The welfare of his country was ever dear to him, and he was ready to make any sacrifices for its promotion. Unequivocal in his attachment to a republican government, he invariably supported, as far as his voice could have influence, those men and those measures, which he believed most friendly to republican principles. He was esteemed for his uprightness and the purity of his morals. From a letter, which he wrote to the honorable James Warren, esquire, dated the twenty-fifth of the first month, 1805, it would seem, that he was a member of the society of friends. He published a speech delivered in the house of assembly of Pennsylvania, 1764; a reply to a speech of Joseph Galloway, 1765; late regulations respecting the colonies considered, 1765; letters from a farmer in Pennsylvania to the inhabitants of the British colonies, 1767—1768. Mr. Dickinson's political writings were collected and published in two volumes 8vo. 1801.—*Gordon*, i. 220; *Ramsay*, ii. 319; *Warren*, i. 412; *Adams' sixth letter to Dr. Calkoen*; *Monthly anthology*, v. 226; *National intellenger*, February 22, 1808; *Marshall*, iv. note at end; v. 97.

DICKINSON (PHILEMON), a brave officer in the revolutionary war, died at his seat near Trenton, New Jersey, February 4, 1809, in the sixty ninth year of his age. He took an early and an active part in the struggle with great Britain, and hazarded his ample fortune and his life in establishing our independence. In the memorable battle of Monmouth at the head of the Jersey militia he exhibited the spirit and gallantry of a soldier of liberty. After the establishment of the present national government he was a member of congress. In the various stations, civil and military, with which he was honored, general Dickinson discharged them with zeal, uprightness, and ability. The last twelve or fifteen years of his life were spent in retirement from public concerns.—*Philadelphia Gazette*, February 7, 1809.

DOUGHERTY (MICHAEL), remarkable for longevity, died at his plantation on Horse Creek, in Scriven county, Georgia, May 29, 1808, aged one hundred and thirty five years. He was one of the first settlers of that state. The day before he died he walked two miles.—*Charleston courier*, June 11, 1808; *Amer. register*, iii. 563.

DOUGLASS (WILLIAM, M. D.), a physician in Boston, was a native of Scotland, and came to this country as early as the year

1715 or 1720. In the year 1721 he put into the hands of Dr. Cotton Mather a volume of the philosophical transactions, containing an account of the practice of inoculating for the small pox at Constantinople, and that benevolent minister immediately introduced the practice in Boston by the assistance of Dr. Boylston. Dr. Douglass at first violently opposed the inoculation, and published several tracts against it, in which he attacked the clergymen, who supported the practice. He died October 21, 1752. He was a skilful physician. His prejudices were very strong, and in his language he was frequently intemperate. His notions of religion were very loose. In his history of the American colonies, he is often incorrect in point of fact, and it was his foible to measure the worth of men by his personal friendship for them. A town of Massachusetts, of which he was a proprietor and benefactor, bears his name. He published the inoculation of the small pox, as practised in Boston, 1722; the abuses and scandals of some late pamphlets in favor of inoculation, 1722; a practical essay concerning the small pox, containing the history, &c. 1730; practical history of a new eruptive, miliary fever, with an angina ulcusculosa, which prevailed in Boston in 1735 and 1736, 12mo, 1736; a summary, historical and political, of the first planting, progressive improvements, and present state of the British settlements in North America, the first volume, 1739, the second, 1753.—*Summary*, ii. 409; *Hutchinson*, ii. 80; *Coll. hist. soc.* ix. 40; *Whitney's hist. Worcester*, 203; *Amer. museum*, iii. 53; *Holmes' annals*, ii. 192.

DRAYTON (WILLIAM HENRY), a political writer of considerable eminence, was a native of South Carolina. He was one of his majesty's justices in that province, when they made their last circuit in the spring of 1775, and the only one born in America. In his charge to the grand jury he inculcated the same sentiments in favor of liberty, which were patronised by the popular leaders. Soon afterwards he was elected president of the provincial congress, and devoted his great abilities with uncommon zeal for the support of the measures adopted by his native country. Before the next circuit his colleagues were advertised as inimical to the liberties of America, and he was not long after appointed chief justice by the voice of his country. He died in Philadelphia in 1779, while attending his duty in congress, in the thirty seventh year of his age. In 1774 he wrote a pamphlet, addressed to the American congress, under the signature of a freeman, in which he stated the grievances of America, and drew up a bill of American rights. He published his charge to the grand jury in April 1776, which breathes all the spirit and energy of the mind, which knows the value of freedom and is determined to support it. Ramsay in his history has published this charge entire. His speech in the general assembly of South Carolina on the articles of the confederation was published in 1778. Several other productions of his pen appeared, explaining the injured rights of

his country, and encouraging his fellow citizens to vindicate them. He also wrote a history of the American revolution, brought down to the year 1779, in three large volumes, which he intended to correct and publish, but was prevented by his death.—*Miller*, ii. 380 ; *Ramsay's revolution of S. Carolina*, i. 57, 61, 103.

DRAYTON (WILLIAM, LL. D.) judge of the federal court for the district of South Carolina, was a native of that province, and was born in the year 1733. About the year 1747 he was placed under Thomas Corbett, esquire, an eminent lawyer. In 1750 he accompanied that gentleman to London, and entered into the middle temple, where he continued till 1754, at which time he returned to his native country. Though his abilities were confessedly great, he soon quitted the bar from disinclination to the practice of the law ; but about the year 1768 he was appointed chief justice in the province of East Florida. When the revolution commenced in 1775 he fell under the suspicion of the governor, and was suspended by him. He however went to England, and was reinstated ; but on his return to St. Augustine was again suspended by governor Tonyn. In consequence of this he took his family with him to England in 1778 or 1779 in the hope of obtaining redress, but the distracted situation of affairs in America prevented him from effecting his purpose. Soon after his return to America he was appointed judge of the admiralty court of South Carolina. In March 1789 he was appointed associate justice of the state, but he resigned this office in October following, when he was made a judge under the federal government. He died in the beginning of June 1790, in the fifty eighth year of his age.—*Hardie's biog. dict ; American museum*, viii. 82.

DRINKER (EDWARD), remarkable for longevity, was born December 24, 1680 in a cabin near the present corner of Walnut and second streets in Philadelphia. His parents had removed to this place from Beverly in Massachusetts. The banks of the Delaware were inhabited at the time of his birth by Indians, and a few Swedes and Hollanders. At the age of twelve years he went to Boston, where he served an apprenticeship to a cabinet maker. In the year 1745 he returned to Philadelphia, where he lived till the time of his death. He was four times married and had eighteen children, all of whom were by his first wife. He died November 17, 1782, aged one hundred and two years. In his old age the powers of his mind were very little impaired. He remembered not only the incidents of his childhood, but the events of later years, and never told the same story twice, but to different persons. His eye sight failed him many years before his death, but his hearing was unimpaired ; and though his teeth had forsaken him for thirty years, his hardened gums well supplied their place. He enjoyed so uncommon a share of health, that he was never confined more than three days to his bed. He was sober and temperate. For the last twenty

five years he drank twice every day a draught of weak toddy, made of two table spoonfuls of spirits in half a pint of water; but he was never known to be intoxicated. He was a man of an amiable character, and as old age had not curdled his blood, he continued to the last uniformly cheerful and kind to every body. His religious principles were as steady as his morals were pure. He attended public worship about thirty years in the presbyterian church under the reverend Dr. Sproat, and died in the fullest assurance of a happy immortality. Mr. Drinker witnessed the most astonishing changes. He lived to see the spot, where he had picked black berries, and hunted rabbits, become the seat of a great city, the first in wealth in America. He saw ships of every size in those streams, where he had been used to see nothing larger than an Indian canoe. He saw the first treaty between France and the independent States of America ratified upon the very spot, where he had seen William Penn ratify his first and last treaties with the Indians. He had been the subject of seven crowned heads. At the commencement of the American revolution, he bought the unconstitutional acts of Great Britain, and gave them to his grandsons as proper materials for their kites.—*New and general biog. dictionary; Hardie; Universal asylum*, ii. 88; *American museum*, ii. 73—75.

DUANE (JAMES), judge of the district court for New York, was a member of the first congress from this state in 1774, and received his appointment of judge in October 1789. He was the first mayor of New York after its recovery from the British. His death took place at Albany in February 1797. He published a law case.

DUDLEY (THOMAS), governor of Massachusetts, was born in Northampton, England, in 1574. After having been for some time in the army, his mind was impressed by religious truth, and he attached himself to the nonconformists. He came to Massachusetts in 1630, as deputy governor, and was one of the founders and pillars of the colony. He was chosen governor in the years 1634, 1640, and 1645. His zeal against heretics did not content itself with arguments, addressed to the understanding, and reproofs, aimed at the conscience; but his intolerance was not singular in an age, when the principles of religious liberty were not understood. He died at Roxbury July 31, 1653, in the seventy seventh year of his age. He was a man of sound judgment, of inflexible integrity, of public spirit, and of strict and exemplary piety.—*Morton*, 150; *Mather's magnalia*, ii. 15—17; *Neal's N. E.* i. 308; *Collect. hist. soc.* vii. 11; x. 39; *Hutchinson*, i. 183; *Winthrop*, 36, 65, 203; *Holmes' annals*, i. 360.

DUDLEY (JOSEPH), governor of Massachusetts, was the son of the preceding, and was born September 23, 1647. In his childhood, after his father's death, he was under the care of the reverend Mr. Allen of Dedham, who married his mother. He was graduated at

Harvard college in 1665. He afterwards entered into the service of his country in the Indian war of 1675. In 1682 he went to England as an agent for the province. When the government was changed in 1686 he was appointed president of Massachusetts and New Hampshire. His commission was received in May 1686. His authority was of short continuance, for Andros arrived at the close of the same year. He, however, was continued in the council, and was appointed chief justice. In 1689 he went again to England, and in 1690 returned with a commission of chief justice of New York, and continued in this country three years. He was then eight years lieutenant governor of the isle of Wight. He was appointed governor of Massachusetts by queen Ann, and arriving at Boston June 11, 1702, continued in the government till November 1715. He died at Roxbury April 2, 1720, in the seventy third year of his age. He possessed rare endowments, and was a singular honor to his country, being a man of learning and an accomplished gentleman. He was a scholar, a divine, a philosopher, and a lawyer. As governor of Massachusetts, he was instructed to procure an act rendering his salary and that of the lieutenant governor permanent. These instructions occasioned a controversy with the legislature, which lasted during the administration of Shute and others of his successors. He loved much ceremony in the government, and but little in the church, being attached to the congregational order. He was a sincere christian, whose virtues attracted general esteem, though in the conflict of political parties his character was frequently assailed. While in his family he devoutly addressed himself to the supreme Being, he also frequently prayed with his children separately for their everlasting welfare, and did not think it humbling to impart religious instruction to his servants. He was economical and dignified, and he applied himself with great diligence to the duties of his station.—*Colman's fun. sermon*; *Boston news letter*, April 4, 1720; *Hutchinson*, i. 287, 340—345; ii. 213; *Belknap's N. H.* i. 361; *Holmes' annals*, i. 465; ii. 101; *Minot's continuation*, i. 59.

DUDLEY (PAUL), chief justice of Massachusetts, was graduated at Harvard college in 1690, and was afterwards tutor in that seminary. He died at Roxbury January 21, 1751. He was a learned and pious man. From his regard to the interests of religion and as a proof of his attachment to the institution, in which he was educated, he in his last will bequeathed to Harvard college one hundred pounds sterling, the interest of which was to be applied to the support of an annual lecture to be preached in that college; the first lecture to be for proving and explaining, and for the proper use and improvement of the principles of natural religion; the second for the confirmation, illustration, and improvement of the great articles of the christian religion; the third for detecting, convicting, and exposing the idolatry and tyranny, the damnable

heresies, the abominable superstitions, and fatal and various errors of the Romish church; the fourth for maintaining, explaining, and proving the validity of the ordination of ministers, as the same hath been practised in New England from the first beginning of it. These subjects were successively to occupy the lecture, and he, who should be chosen for the last, was directed to be a sound, grave, experienced divine of at least forty years of age. A copy of each discourse is required to be left with the treasurer of the college. The trustees, appointed by judge Dudley, are the president of Harvard college, the professor of divinity, the pastor of the first church in Cambridge, the senior tutor of the college, and the pastor of the first church in Roxbury. The first sermon on this foundation was preached by president Holyoke in May 1755. The second, and the first that was published, was delivered by the reverend Mr. Barnard in 1756. Mr. Dudley published an essay on the merchandise of slaves and souls of men, mentioned in Revelation xviii. 13, with an application to the church of Rome.—*Holmes' annals*, ii. 187, 188; *Appendix to Barnard's Dulleian lecture*.

DUFFIELD (GEORGE, D. D.), minister in Philadelphia, was born in October 1732. After he became a preacher, he was first settled in the town of Carlisle in Pennsylvania. In this place his zealous and incessant labors, through the influence of the divine Spirit, were made effectual to the conversion of many; and his exertions and care were extended to destitute congregations in the neighborhood. So conspicuous was his benevolent activity, that the synod of New York and Philadelphia appointed him as a missionary, and he accordingly in company with the reverend Mr. Beatty spent a year in visiting the frontiers. His talents at length drew him into a more public sphere, and placed him as pastor of the second presbyterian church in Philadelphia. His zeal to do good exposed him to the disease, of which he died February 2, 1790. Dr. Duffield possessed a vigorous mind, and was considerably distinguished as a scholar. As his readiness of utterance was seldom equalled, he was enabled to preach with uncommon frequency. As he possessed an unconquerable firmness, he always adhered steadily to the opinions, which he had formed. In the late struggle with Great Britain he was an early, and decided, and zealous friend of his country. But it was as a christian, that he was most conspicuous, for the religion, which he preached, was exhibited in his own life. The spirit of the gospel tinged his whole mind. It rendered him the advocate of the poor, and the friend of the friendless. He sought occasions of advancing the interests of religion and humanity. While he read the scriptures in the original languages, he was also thoroughly acquainted with the most approved systems of Calvinistic theology. No one was superior to him in acquaintance with the various parts of the government and discipline of the presbyterian church. As a preacher he was in early life remarka-

bly animated and popular, and his manner was always warm and forcible, and his instructions always practical. Dwelling much on the great and essential doctrines of the gospel, he had a peculiar talent of touching the conscience, and impressing the heart. He published an account of his tour with the reverend Mr. Beatty along the frontiers of Pennsylvania; a thanksgiving sermon for the restoration of peace, December 11, 1783.—*Green's fun. sermon; Assembly's miss. mag.* i. 553—556; *American museum*, vii. 66—68.

DULANEY (DANIEL), an eminent counsellor of Maryland, resided at Annapolis and died at an early stage of the revolutionary war. He was considered as one of the most learned and accomplished men in his profession, that our country ever produced. He made some publications on the controversy between America and Great Britain. The title of one of them is, *considerations on the propriety of imposing taxes in the British colonies in North America*, 1766.—*Miller's retrospect*, ii. 379.

DUMMER (JEREMIAH), an agent of Massachusetts in England, and a distinguished scholar, was a native of Boston, and was the grandson of Richard Dummer, esquire, one of the principal settlers of Massachusetts, who died at Newbury. He was graduated at Harvard college in 1699. While a member of this seminary, he was preeminent for the brilliancy of his genius. His only competitor was Mr. John Bulkley, who surpassed him in solidity of judgment, but not in sprightliness of thought and wit. He soon afterwards went to Europe and spent a number of years in the university of Utrecht, where he received a doctor's degree. He then returned to New England, but finding no prospect of employment in this country, that would be agreeable to him, he went to England, where he arrived a little before the change of queen Ann's ministry. In 1710 he was appointed agent of Massachusetts, and his services were important. Contrary to the expectation of his countrymen he devoted himself to the persons in power, and was an advocate of their measures. He was employed by lord Bolingbroke in some secret negotiations, and had assurances of promotion to a place of honor and profit; but the death of the queen blasted all his hopes. If he had espoused a different side, it is thought, that his great talents might have elevated him to some of the highest offices. He died in 1739. Though upon the change of times he deserted his patron, lord Bolingbroke, in regard to politics; it is said, that he adhered to his sentiments upon religion to the close of life. Few men exceeded him in quickness of thought, and in ease, delicacy, and fluency in speaking and writing. He published *disputatio theologica de Christi ad inferos descensu, quam, indulgente Trium Numine, sub præsidio clar. & celeberr. viri, D. D. Herm. Witsii, &c.* 4to, 1702; *de jure Judæorum sabbati brevis disquisitio*, 4to, 1703; *dissertatio theologico—philologica*, 4to, 1703; *disputatio philosophica inaug.* 4to, 1703; a defence of the New England char-

ters, 1721; a letter to a noble lord concerning the expedition to Canada.—*Collect. hist. soc.* x. 155; *Hutchinson*, ii. 187, 255.

DUMMER (WILLIAM), lieutenant governor of Massachusetts, received a commission for this office at the time that Shute was appointed governor in 1716. At the departure of Shute January 1, 1723, he was left at the head of the province, and he continued commander in chief till the arrival of Burnet in 1728. He was also commander in chief in the interval between his death and the arrival of Belcher. His administration is spoken of with great respect, and he is represented as governed by a pure regard to the public good. The war with the Indians was conducted with great skill, the Norridge-wooks being cut off in 1724. From the year 1730 Mr. Dummer lived chiefly in retirement for the remainder of his life, selecting for his acquaintance and friends men of sense, virtue, and religion, and receiving the blessings and applauses of his country. He died at Boston October 10, 1761, aged eighty two years. He preserved an unspotted character through life. Though he enjoyed fame, he did not place his happiness in the distinctions of this world. He was sincerely and firmly attached to the religion of Jesus, and in the midst of human grandeur he was preparing for death. In health and sickness he often declared, that his hope of the divine acceptance was built upon the merits and mediation of Jesus Christ, whom he adored as the true God and the only Savior of men. He attended with reverence upon the institutions of the gospel; he was constant in his family devotions; he applied himself to the perusal of pious books; and at stated times he retired to his closet for prayer. During his life his alms were a memorial of his benevolence, and at death he left a great part of his estate to pious and charitable uses. He laid the foundation of Dummer academy at Newbury.—*Byles' fun. sermon*; *Boston Gazette*, October 26, 1761; *Hutchinson*, ii. 291, 322, 368; *Holmes' annals*, ii. 255.

DUNSTER (HENRY), first president of Harvard college, was inducted into this office August 27, 1640. He succeeded Mr. Nathaniel Eaton, who was the first master of the seminary, being chosen in 1637 or 1638, and who had been removed on account of the severity of his discipline. He was highly respected for his learning, piety, and spirit of government; but having at length imbibed the principles of antipedobaptism, and publicly advocated them, he was induced to resign the presidentship October 24, 1654, and was succeeded by the reverend Mr. Chauncy. He now retired to Scituate, where he spent the remainder of his days in peace. He died in 1659. He was a modest, humble, charitable man. By his last will he ordered his body to be buried at Cambridge, and bequeathed legacies to the very persons, who had occasioned his removal from the college. He was a great master of the oriental languages, and when a new version of the psalms had been made by Eliot, Welde, and Mather, and printed in 1640, it

was put into his hands to be revised. He accordingly, with the assistance of Mr. Richard Lyon, improved the version, and brought it into that state, in which the churches of New England used it for many subsequent years.—*Mather's magnalia*, iii. 99—101; iv. 128; *Neal's N. E.* i. 308; *H. Adams's N. E.* 73; *Hutchinson*, i. 174; *Collect. hist. society*, vii. 20, 48, 49; *Holmes' annals*, i. 375; *Morton*, 170.

DYER (ELIPHALET), chief justice of the supreme court of Connecticut, was a member of the first congress in 1774, and contributed his efforts with other patriots in promoting and supporting the independence of his country. He died at Windham May 13, 1807, in the eighty seventh year of his age.—*New York herald*, May 23, 1807.

EATON (THEOPHILUS), first governor of New Haven colony was born at Stony Stratford in Oxfordshire, his father being the minister of the place. He was bred a merchant and was for several years agent of the king of England at the court of Denmark; and after his return prosecuted his business in London with high reputation. He accompanied Mr. Davenport to New England in 1637, and soon after his arrival was chosen one of the magistrates of Massachusetts. He was one of the founders of New Haven in 1638, and was annually elected governor till his death, January 7, 1657, in the sixty seventh year of his age. The wisdom and integrity of his administration attracted universal respect. As a magistrate, he was impartial in the distribution of justice, and was invested with an indescribable dignity and majesty. He was amiable in all the relations of life. In conversation he was affable, courteous, and pleasant, but always cautious, and grave on proper occasions. Though his family was sometimes very numerous, it was under the most perfect government. All the members of it were assembled morning and evening, and the governor, after reading the scriptures, and making useful observations upon them, addressed himself to heaven with the greatest reverence and pertinency. On the sabbath and on other days of public devotion he spent an hour or two with his family, giving them instruction in religious truth and duty, recommending to them the study of the scriptures, and the practice of secret prayer. He was beloved by his domestics, and ever preserved the esteem of the commonwealth. His monument, erected at the public expense, and which remains to the present day, has upon it the following lines.

Eaton, so meek, so fam'd, so just,
The phoenix of our world, here hides his dust;

This name forget, New England never must.—*Neal's N. England*, i. 318; *Trumbull's Connecticut*, i. 90, 240; *Holmes' annals*, i. 371; *Douglass*, ii. 160.

EDWARDS (TIMOTHY), first minister of East Windsor, Connecticut, was graduated at Harvard college in 1694, and was ordained

in the following year. In 1655 he received the reverend Joseph Perry as his colleague. After a ministry of sixty three years, he died January 27, 1758, in the eighty ninth year of his age. He married a daughter of the reverend Mr. Stoddard of Northampton, and he lived to see his son, the famous Jonathan Edwards, the most distinguished divine in America. He was universally esteemed, and was an upright, pious, and exemplary man, and a faithful and successful preacher of the gospel. He published an election sermon, 1732.—*Life of Jonathan Edwards*; *Collect. hist. soc.* v. 169.

EDWARDS (JONATHAN), president of the college in New Jersey, and a most acute metaphysician, and distinguished divine, was the son of the preceding, and was born at Windsor, Connecticut, October 5, 1703. He was educated at Yale college, and took the degree of bachelor of arts in 1720 before he was seventeen years of age. His uncommon genius discovered itself early, and while yet a boy he read Locke on the human understanding with a keen relish. Though he took much pleasure in examining the kingdom of nature; yet moral and theological researches yielded him the highest satisfaction. He lived at college near two years after taking his first degree, preparing himself for the office of a minister of the gospel. In 1722 he went to New York, at the request of a small society of English presbyterians, and preached a number of months. In 1724 he was appointed a tutor in Yale college, and he continued in that office, till he was invited in 1726 to preach at Northampton, Massachusetts. Here he was ordained as colleague with his grandfather, the reverend Mr. Stoddard, February 15, 1727. In 1735 his benevolent labors were attended with very uncommon success; a general impression was made upon the minds of his people by the truths, which he proclaimed; and the church was much enlarged. He continued in this place more than twenty three years till he was dismissed in 1750. The circumstances, which led to his dismissal, were the following. Mr. Edwards, being informed of immoralities, in which some young persons, who were connected with the church, indulged themselves, thought that an inquiry should be made into their conduct. The church readily acknowledged the importance of strict discipline, and entered into the plan; but when the names of the persons accused were known, and it was found, that members of the principal families in the town were implicated, it was impossible to proceed. There were few in his church, who continued their zeal for discipline, when they perceived, that it would enter their own houses; and the hands of the immoral were strengthened by this defeat of an attempt to correct their errors and to bring them to repentance. After this event, which took place in 1744, Mr. Edwards' usefulness in Northampton was almost destroyed. A secret dislike was excited in the minds of many, and it was soon blown into a flame. When he was settled in this town, he was not perfectly convinced

of the correctness of the principle, which was supported by his colleague, the reverend Mr. Stoddard, that unconverted persons had a right in the sight of God to the sacrament of the Lord's supper. After diligent inquiry he was convinced, that the principle was erroneous, and dangerous. His investigations led him to believe, that the supper was instituted for the true disciples of Jesus Christ; that none but such could have a right to it; and that none but those, who were considered as such, should be permitted to partake of it. Adopting these sentiments, he had the courage to avow them. He considered it as an inviolable duty ever to vindicate the truth. He knew the zeal of his people for their loose principles, and expected to see that zeal bursting upon him, if he should dare to stand forward in opposition to their long continued practice. He anticipated a dismissal from Northampton, and a deprivation of the means of support. But in the full view of these consequences, he openly avowed his change of sentiment, cheerfully sacrificing every worldly interest to promote the purity of the church and the glory of the Redeemer. The evils, which he anticipated, came upon him. He was driven away in disgrace from a people, who once would almost have plucked out their eyes, and given them to him. They would not even hear him in his vindication. Mr. Edwards had been instrumental in cheering many hearts with the joys of religion, and not a few had regarded him with all that affectionate attachment, which is excited by the love of excellence and the sense of obligations, which can never be repaid. But a spirit of detraction had gone forth, and a few leading men of outrageous zeal pushed forward men of less determined hostility; and in the hopeless prospect of conciliation he was dismissed by an ecclesiastical council June 22, 1750.

In this scene of trouble and abuse, when the mistakes and the bigotry of the multitude had stopped their ears, and their passions were without control, Mr. Edwards exhibited the truly christian spirit. His calmness, and meekness, and humility, and yet firmness and resolution were the subjects of admiration to his friends. More anxious for his people, than for himself, he preached a most solemn and affecting farewell discourse. He afterwards occasionally supplied the pulpit at times, when no preacher had been procured; but this proof of his superiority to resentment or pride, and this readiness to do good to those, who had injured him, met with no return, except a vote of the inhabitants, prohibiting him from ever again preaching for them. Still he was not left without excellent friends in Northampton, and his correspondents in Scotland, having been informed of his dismissal, contributed a considerable sum for the maintenance of his family.

In August 1751 he succeeded the reverend Mr. Sergeant as missionary to the Houssatonnoc Indians at Stockbridge in Berkshire county, Massachusetts. Here he continued six years, preaching to the Indians and the white people; and as he found much leisure he

prosecuted his theological and metaphysical studies, and produced works, which rendered his name famous throughout Europe. Thus was his calamitous removal from Northampton the occasion, under the wise providence of God, of his imparting to the world the most important instructions, whose influence has been extending, and whose good effects may still be felt for ages. In January 1758 he reluctantly accepted the office of president of the college in New Jersey, as successor of his son in law, the reverend Mr. Burr ; but he had not entered fully upon the duties of this station, before the prevalence of the small pox induced him to be inoculated, and this disease was the cause of his death March 22, 1758, in the fifty fifth year of his age. A short time before he died, as some of his friends, who surrounded his bed to see him breathe his last, were lamenting the loss, which the college would sustain, he said, to their astonishment, " trust in God, and ye need not fear." These were his last words. He afterwards expired with as much composure, as if he had only fallen asleep. He was succeeded by the reverend Mr. Davies.

President Edwards was distinguished not only for the astonishing vigor and penetration of his mind, but for his christian virtues. At a very early period of his life he was much affected by the truths of religion, and used several times in a day to address himself to heaven in secret prayer, and to assemble for religious conversation and devotion with boys of his own age. But at length he returned to a state of negligence and forgetfulness of God. He no longer addressed his prayer to the Lord, his Maker. The pleasure, which he had enjoyed in religious duties, he afterwards believed to have originated in selfish views and hopes, and not to have been founded in a correct knowledge of the truth. Soon after he left college, however, a deep sense of his sin was imparted to him ; he beheld a new glory in the character of God and in the doctrines of the gospel ; and a view of the way of salvation by a crucified Redeemer filled him with inexpressible joy. Those doctrines, which he had formerly opposed, and regarded with horror, now inspired him with delight. Such were his conceptions of the wisdom and excellence of the Most High, that he found a real pleasure in ascribing to him an absolute sovereignty in the disposal of his creatures, in choosing whom he would to eternal life, and rejecting whom he pleased, for the display of his glory. Of the certainty of this doctrine he felt as much assured, as of the existence of any object, which was presented to his sight. The character of Jesus Christ now yielded him satisfaction, which he had never before known. The excellence, upon which he fixed his thoughts, was communicated to him ; and he was moulded into the glorious image, which was so constantly in his eye. His life of integrity, of humility, of meekness, of benevolence, of piety, of christian courage, and of zeal directed by the meekness of wisdom, gives full evidence, that his religion was the religion of

Christ. His highest and sweetest joys, he remarked, did not spring from the hope, that he was in a state of salvation, nor from the consciousness of any excellence in himself, but from a direct view of the precious truths of the gospel. No one could be more deeply humbled under a sense of the iniquity of his heart, and of his impotence to what is good. This conviction led him to distrust himself, to rely only upon the grace of God, and to ascribe every thing to infinite mercy.

In the various relations of life his character was unimpeached. The benevolent principles, which he had embraced, taught him to do good, and while he inculcated charity upon others, he himself gave much to the poor. He seldom visited his people, except in sickness or affliction, not having remarkable talents in conversation, and believing that he should be more useful in his study. Yet he was not austere and unsociable, but easy of access, kind, and condescending. To his friends he opened himself without reserve. He gave no encouragement in his conversation to evil speaking and folly, nor was he fond of disputes, though, when called upon, he would express his opinion, and calmly vindicate his sentiments. He preferred managing a controversy with his pen in his hand. Though his constitution was delicate, he commonly spent thirteen hours every day in his study. He usually rose between four and five in the morning, and was abstemious, living completely by rule. For exercise, he would in the winter take an axe and chop wood for half an hour; and in the summer would walk or ride on horseback two or three miles to some retired grove. Here his ever active mind was still occupied in religious meditation and devotion, or in study. Having his pen and ink with him, he recorded every striking thought, that occurred. All his researches indeed were pursued with his pen in his hand, and the number of his miscellaneous writings, which he left behind him, was above fourteen hundred. They were all numbered and paged, and an index was formed for the whole. He was peculiarly happy in his domestic connexions, for Mrs. Edwards by taking the entire care of his temporal concerns gave him an opportunity of consecrating all his powers, without interruption, to the labors and studies of the sacred office.

As a preacher he was not oratorical in his manner, and his voice was rather feeble, though he spoke with distinctness; but his discourses were rich in thought, and being deeply impressed himself with the truths, which he uttered, his preaching came home to the hearts of his hearers. Though he usually wrote his sermons with great care and read his notes, yet when in the delivery a new thought struck him, he was not so shackled, but that he would express it, and his extemporary effusions were frequently the most interesting and useful parts of his discourses. Towards the close of life he was inclined to think, that it would have been better, if he had never used his notes at all. He advised the young preacher to commit his sermons to memory.

Mr. Edwards was uncommonly zealous and persevering in his search after truth. He spared no pains in procuring the necessary aids, and he read all the books, which he could procure, that promised to afford him assistance in his inquiries. He confined himself to no particular sect or denomination, but studied the writings of men, whose sentiments were the most opposite to his own. But the bible claimed his peculiar attention. From that book he derived his religious principles, and not from any human system. The doctrines, which he supported, were Calvinistic, and when these doctrines were in any degree relinquished, or were not embraced in their whole length and breadth, he did not see where a man could set his foot down, with consistency and safety, short of deism or atheism itself. Yet with all his strict adherence to what he believed to be the truths of heaven, his heart was kind and tender. When Mr. Whitefield preached for him on the sabbath, the acute divine, whose mighty intellect has seldom been equalled, wept as a child during the whole sermon.

His essay on the freedom of the will is considered as one of the greatest efforts of the human mind. Those, who embrace the Calvinistic sentiments, think that he has forever settled the controversy with the Arminians by demonstrating the falsity and absurdity of their principles. His other works, which are most celebrated, are his book on original sin in answer to Taylor, his treatise on the affections, his dissertation on the nature of true virtue, and that on the end, for which God created the world. A splendid edition of his works is now publishing in England, and an edition in 8 volumes, 8vo, which is intended to be a complete collection of his writings, is in the press at Worcester, Massachusetts, under the care of the reverend Dr. Austin, and will be published in the course of the year 1809.

The following is a catalogue of his publications; a sermon preached at Boston on 1 Corinth. i. 29, 30, 1731; a sermon preached at Northampton on Matt. xvi. 17, 1734; a narrative of the work of God in the conversion of many hundred of souls in Northampton, 1736; five discourses on justification by faith alone, pressing into the kingdom of God, Ruth's resolution, the justice of God in the damnation of sinners, and the excellency of Jesus Christ, 1738; sinners in the hands of an angry God, a sermon preached at Enfield, 1741; a sermon on the distinguishing marks of a work of the Spirit of God, 1741; thoughts on the revival of religion, 1742; a sermon at the ordination of the reverend Robert Abercrombie, 1744; at the instalment of the reverend Samuel Buell, 1746; a treatise on religious affections, 1746; an attempt to promote agreement in prayer for the revival of religion, 1746; life of the reverend David Brainerd, 1749; an inquiry into the qualifications for full communion in the church, 1749; a reply to the reverend Solomon Williams' answer to the inquiry, 1752; a sermon preached at Newark, 1752; an inquiry into the modern prevailing notions of that freedom of

will, which is supposed to be essential to moral agency, &c., 1754; the great doctrine of original sin defended, 1758. Since his death the following works have been published from his manuscripts; eighteen sermons, with his life, written by the reverend Dr. Hopkins, 1765; the history of redemption, 1774; on the nature of true virtue, 1788; God's last end in the creation; thirty three sermons; twenty sermons, 1789; miscellaneous observations, 1793; miscellaneous remarks, 1796.—*Hopkins' life of Edwards; life prefixed to his works; Middleton's biographia evangelica*, iv. 294—317.

EDWARDS (JONATHAN, D. D.), president of Union college at Schenectady, in the state of New York, was the son of the preceding. He was born at Northampton, Massachusetts, June 6, 1745. In childhood an inflammation in his eyes prevented him from learning to read till an uncommonly late period. He was but six years old, when he was removed to Stockbridge, and here there was no school, but one, which was common to the Indian children and the children of white parents. Of the latter there were so few, that he was in danger of forgetting the English tongue. Here, whilst at school, he learned the language of the Mohekaneew or Stockbridge Indians so perfectly, that the natives frequently observed, that "he spoke exactly like an Indian." This language he retained in a good degree through life, and he published some interesting remarks upon it a number of years before his death. His father intended him for a missionary among the aborigines, and in accordance with this plan sent him in October 1755, when he was ten years of age, with the reverend Gideon Hawley to Oughquauga on the Susquehannah river, to learn the language of the Oneida Indians. This place was in the wilderness about a hundred miles from any English settlement. He remained at Oughquauga but four months in consequence of the war between England and France, which now extended itself to the colonies. During this short time he made rapid progress in acquiring the language of the natives, and in engaging their affections. They were so much attached to him, that, when they thought their settlement was exposed to incursions from the French, they took him upon their shoulders, and carried him many miles through the wilderness to a place of security.

He was graduated at the college in New Jersey in 1765. Two years before this event, at a time when the students of the college were generally impressed by the truths of religion, he was blessed with the hope of his reconciliation to God through Christ. This was during the presidency and under the impressive preaching of the reverend Dr. Finley. He afterwards pursued the study of divinity under the instruction of the reverend Dr. Bellamy, and in October 1766 was licensed to preach the gospel by the association of ministers in the county of Litchfield in Connecticut. In 1767 he was appointed tutor of Princeton college, and in this office he remained two years. He was ordained pastor of the church at White

Haven in the town of New Haven January 5, 1769, and continued there till May 1795, when he was dismissed by an ecclesiastical council at his own request and the request of his society. Some of the leading men of his parish had embraced religious sentiments of a different stamp from those, which were formerly professed, and which Dr. Edwards believed to be true; and this circumstance was the principal cause of his dismissal, though an inability on the part of the society to give him support was the most prominent reason assigned for this event. In January 1796 he was installed pastor of the church at Colebrook in Litchfield county. In this retired situation, where he was enabled to pursue his theological studies with little interruption, he hoped to spend the remainder of his days. But in June 1799 he was elected president of the college, which had been recently established at Schenectady, as successor of the reverend Mr. Smith. In July he commenced the duties of the office. From this time his attention and talents were devoted to the concerns of the seminary, of which he was entrusted with the charge. He died August 1, 1801, in the fifty seventh year of his age.

There was a number of remarkable coincidences in the lives of Dr. Edwards and his father. Both were tutors in the seminaries, in which they were educated, were dismissed on account of their religious opinions, were settled again in retired situations, were elected to the presidentship of a college, and in a short time after they were inaugurated, died at near the same age. They were also remarkably similar in person and character.

Dr. Edwards was a man of uncommon powers of mind. He has seldom been surpassed in acuteness and penetration. His answer to Dr. Chauncy, his dissertation on the liberty of the will in reply to Dr. West, and his sermons on the atonement of Christ are considered as works of great and peculiar merit. As a preacher, in his manner of delivery he was bold and animated; but he addressed the understanding and conscience rather, than the passions of his audience. A mind like his could not in the progress of discussion lose sight of its subject. His thoughts were well arranged and his arguments strong and convincing. He was by nature of an irritable disposition; but, conscious of his infirmity, he made it the business of his life to subdue it, and he was successful. Under many trying circumstances his equanimity was conspicuous. In prosperity and adversity he was the same, always sensible of his dependence upon God, always acquiescing in his will, and confiding in his mercy. In his habits he was very regular. His exercise, his studies, and all his concerns were as systematic as possible. He generally rose early and his first thoughts were directed towards his almighty Creator and Friend, to whom in early life he had consecrated the powers of his mind, his improvements, his possessions, his time, his influence, and all the means of doing good, which should be put into his hands. At the age of eighteen he began a diary of his religious

life. This he continued for a few months and then abruptly relinquished it, but for what reason it is not known. In the early stages of his last illness, when he retained his reason and the power of speech, he expressed his entire resignation to the pleasure of God. In his death an extensive acquaintance lamented the fall of one of the firmest pillars of the church.

He published a work entitled, the salvation of all men strictly examined &c. in answer to Dr. Chauncy; a dissertation on liberty and necessity; observations on the language of the Mohekanew or Stockbridge Indians, communicated to the Connecticut society of arts and sciences, and published at the request of the society; brief observations on the doctrine of universal salvation; three sermons on the atonement; sermons at the ordination of the reverend Timothy Dwight of Greenfield, 1783; at the ordination of the reverend Dan Bradley, Hamden, 1792; at the ordination of the reverend W. Brown, Glastonbury, 1792; at the ordination of the reverend Edward Dorr Griffin, New Hartford, 1795; a sermon on the injustice and impolicy of the slave trade, 1791; human depravity the source of infidelity, a sermon in the American preacher, ii; marriage of a wife's sister considered in the anniversary concio ad clerum in the chapel of Yale college, 1792; a sermon on the death of Roger Sherman, 1793; election sermon, 1794; a sermon on a future state of existence and the immortality of the soul, printed in a volume, entitled, sermons collected &c.; a farewell sermon to the people of Colebrook; and a number of excellent pieces, signed I and O, in the New York theological magazine. He also edited from the manuscripts of his father, the history of the work of redemption, two volumes of sermons, and two volumes of observations on important theological subjects.—*Connecticut evangelical magazine*, ii. 377—383; *Edwards' works, English edition*, i. 103—119; *Miller*, ii. 453.

ELIOT (JOHN), minister of Roxbury, Massachusetts, usually called the apostle of the Indians, was born in England in 1604. His pious parents early imparted to him religious instruction, and it was not without effect. After receiving his education at the university of Cambridge, he was for some time the instructor of youth. In 1631 he came to this country, and arriving at Boston harbor November third, immediately joined the church in that town, and preached to them, as Mr. Wilson, their minister, was then in England. Here he was earnestly requested to remain, but he was settled as teacher of the church in Roxbury November 5, 1632. In the following year Mr. Welde was ordained as his colleague, with the title of pastor. These two ministers lived together in much harmony. In 1737 they both opposed the wild notions of Mrs. Hutchinson, and were both witnesses against her at her trial. In 1639 they were appointed with Mr. Richard Mather of Dorchester to make a new version of the psalms, which was printed in the following year. For

tuneful poetry it would not perhaps yield the palm even to that of Sternhold and Hopkins; but it did not give perfect satisfaction. The reverend Mr. Shepard of Cambridge thus addressed the translators.

Ye Roxbury poets, keep clear of the crime
Of missing to give us very good rhyme;
And you of Dorchester, your verses lengthen,
But with the text's own words you will them strengthen.

The New England psalms were afterwards revised and improved by president Dunster, and they have passed through twenty editions. In 1641 Mr. Welde returned to England. Mr. Eliot's other colleagues in the ministry were the reverend Mr. Danforth and Mr. Walter.

His benevolent labors were not confined to his own people. Having imbibed the true spirit of the gospel, his heart was touched with the wretched condition of the Indians, and he became eagerly desirous of making them acquainted with the glad tidings of salvation. There were at the time, when he began his missionary exertions, near twenty tribes of Indians within the limits of the English planters. But they were very similar in manners, language and religion. Having learned the barbarous dialect he first preached to an assembly of Indians at Nonantum, in the present town of Newton, October 28, 1646. After a short prayer he explained the commandments, described the character and sufferings of Christ, the judgment day and its consequences, and exhorted them to receive Christ as their Savior, and to pray to God. After the sermon was finished, he desired them to ask any questions, which might have occurred. One immediately inquired, whether Jesus Christ could understand prayers in the Indian language? Another asked, how all the world became full of people, if they were all once drowned? A third question was, how there could be the image of God, since it was forbidden in the commandment? He preached to them a second time November eleventh, and some of them wept while he was addressing them. An old man asked, with tears in his eyes, whether it was not too late for him to repent and turn unto God? Among the other inquiries were these, how it came to pass, that sea water was salt and river water fresh; how the English came to differ so much from the Indians in the knowledge of God and Jesus Christ, since they all at first had but one father; and why, if the water is larger than the earth, it does not overflow the earth? He was violently opposed by the sachems and pawaws, or priests, who were apprehensive of losing their authority, if a new religion was introduced. When he was alone with them in the wilderness, they threatened him with every evil, if he did not desist from his labors; but he was a man not to be shaken in his purpose by the fear of danger. He said to them, "I am about the work of the great God, and my God is with me; so that I neither fear you, nor all the sachems in the

country; I will go on, and do you touch me, if you dare." With a body capable of enduring fatigue, and a mind firm as the mountain oaks, which surrounded his path, he went from place to place, relying for protection upon the great Head of the church, and declaring the salvation of the gospel to the children of darkness. His benevolent zeal prompted him to encounter with cheerfulness the most terrifying dangers, and to submit to the most incredible hardships. He says in a letter, "I have not been dry, night or day, from the third day of the week unto the sixth; but so travelled, and at night pull off my boots, wring my stockings, and on with them again, and so continue. But God steps in and helps. I have considered the word of God, 1 Tim. ii. 3, endure hardship as a good soldier of Jesus Christ." He made a missionary tour every fortnight, planted a number of churches, and visited all the Indians in Massachusetts and Plymouth colonies, pursuing his way as far as cape Cod. In 1651 an Indian town was built on a pleasant spot on Charles' river, and called Natick. A house of worship was erected, and a form of government was established similar to that, which is mentioned in Exodus xviii. 21. Mr. Eliot was convinced, that in order to the most permanent success it was necessary to introduce with christianity the arts of civilized life. He accordingly made every exertion to persuade the Indians to renounce their savage customs and habits; but he never could civilize those, who went out in hunting parties, and those, who lived near ponds and rivers, and were occupied in fishing or cultivating the ground, though their condition was much improved, could never be made equally industrious with the English. The first Indian church, established by the labors of protestants in America, was formed at Natick in 1660 after the manner of the congregational churches in New England. Those, who wished to be organized into a christian body, were strictly examined as to their faith and experience by a number of the neighboring ministers, and Mr. Eliot afterwards administered to them baptism and the Lord's supper. Other Indian churches were planted in various parts of Massachusetts, and he frequently visited them; but his pastoral care was more particularly over that, which he first established. He made every exertion to promote the welfare of the Indian tribes; he stimulated many servants of Jesus to engage in the missionary work; and although he mourned over the stupidity of many, who preferred darkness to light, yet he lived to see twenty four of the copper colored aborigines fellow preachers of the precious gospel of Christ. In 1661 he published the New Testament in the Indian language, and in a few years the whole bible, and several other books, best adapted for the instruction of the natives. He possessed an influence over the Indians, which no other missionary could obtain. He was their shield in 1675 during Philip's war, when some of the people of Massachusetts, actuated by the most infuriate spirit, intended to have destroyed them. He suffered eve-

ry abuse for his friendship to them, but nothing could quench the divine charity, which glowed in his heart. His firmness, his zeal, his benevolence at this period increased the pure lustre of his character. When he reached the age of fourscore years, he offered to give up his salary, and desired to be liberated from the labors of his office, as teacher of the church at Roxbury. It was with joy, that he received Mr. Walter as his colleague in 1688. When he was bending under his infirmities and could no longer visit the Indians, he persuaded a number of families to send their negro servants to him once a week, that he might instruct them in the truths of God. He died May 20, 1690, aged about eighty six years, saying, that all his labors were poor and small, and exhorting those, who surrounded his bed, to pray. His last words were, "welcome joy."

Mr. Eliot was one of the most useful preachers in New England. No minister saw his exertions attended with greater effects. He spoke from the abundance of his heart, and his sermons, being free from that labored display of learning, from the quibbles and quaint turns, with which most discourses were at that time infected, were acceptable in all the churches. So much was he endeared to his own people, that they continued his salary after he had offered to resign it, and when he was unable to preach; and the youth were in the habit of visiting him, calling him their father and friend. Such attentions chased away the gloom, which usually hangs over the head of the aged, and cheered the evening of his life.

His moral and religious character was as excellent, as his ministerial qualifications were great. He carried his good principles with him in every situation, viewing all things in reference to God. He habitually lifted up his heart for a blessing upon every person, whom he met, and when he went into a family, he would sometimes call the youth to him, that he might lay his hands upon them, and give them his benediction. Such was his charity, that he gave to the poor Indians most of his salary of fifty pounds, which he received annually from the society for propagating the gospel. In his manner of living he was very simple. One plain dish was his repast at home, and when he dined abroad, he seldom tasted any of the luxuries before him. He drank water; and said of wine, "it is a noble, generous liquor, and we should be humbly thankful for it, but, as I remember, water was made before it." Clothing himself with humility, he actually wore a leathern girdle about his loins. In domestic life he was peculiarly happy. By the prudent management of his wife, who looked well to the ways of her household, he was enabled to be generous to his friends, and hospitable to strangers, and with a small salary to educate four sons at Cambridge, of whom John and Joseph, ministers of Newton and of Guilford, were the best preachers of that age.

In his principles of church government he was attached to the congregational order. Yet he contended earnestly for frequent syn-

eds or councils, as necessary for the preservation of union, for the suppression of dangerous opinions and heresies, for the correction of abuses, and the healing of divisions. He thought, that every particular church should have ruling elders to assist the minister in the duties of government and instruction. In his admission to the church, he required of the candidates some evidence, that they were truly Christians, renewed in their hearts by the Spirit of God. He withstood the attempts, which were made, to change the old practice of giving a relation of the work of divine grace, which practice in his view honored the Savior, and produced an intimate union among his disciples. He could not in conscience give the cup of the Lord to any one, who did not give some evidence of being a sincere Christian.

With all his excellencies he had some singularities and strange notions. He had a most deep rooted prejudice against wigs. He preached against the custom of wearing them; he prayed against it; he attributed to it the evils, which overwhelmed the country. He thought, as Dr. Cotton Mather, who himself wore a wig, informs us, "that for men to wear their hair with a luxurious, delicate, feminine prolixity, or to disfigure themselves with hair, which was none of their own, but above all for ministers of the gospel to ruffle it in excesses of this kind" was an enormous sin. But fashion would bear sway, notwithstanding his remonstrances, and he finally ceased to complain, saying, "the lust is become insuperable." His prejudice against tobacco was as strong as his aversion to wigs; but in contempt of all his admonitions the hairless head would be adorned with curls of foreign growth, and the pipe would send up volumes of smoke. In his old age, not long before his death, he used to say that he was shortly going to heaven, and would carry a deal of good news with him; he would carry tidings to the old founders of New England, that our churches still remained, and that their number was continually increasing. So remarkable was he for his charities, that the parish treasurer, when he once paid him the money due for his salary, tied the ends of a handkerchief, into which he put it, in as many hard knots as he could, to prevent him from giving away the money before he should reach home. The good man immediately went to the house of a sick and necessitous family, and told them, that God had sent them some relief. Being welcomed by the sufferers with tears of gratitude, he began to untie the knots. After many fruitless efforts, and impatient of the perplexity and delay, he gave the handkerchief and all the money to the mother of the family, saying, "here, my dear, take it; I believe the Lord designs it all for you."

Mr. Eliot published several letters in a work, entitled, the glorious progress of the gospel among the Indians &c. 1649; tears of repentance, in conjunction with Mr. Mayhew, 1653; a late and further manifestation of the progress of the gospel among the Indians,

&c. 1655 ; of the gospel amongst the Indians, &c. 1659 ; a brief narrative of the progress of the gospel, &c. 1670. A work of his, entitled the christian commonwealth &c. was published in England about the year 1660, written nine or ten years before. When it was received in Massachusetts, the governor and council, viewing it as full of seditious principles against all established governments, especially against the monarchy of their native country, required Mr. Eliot to make a recantation, which he accordingly did, acknowledging, that government by kings, lords, and commons was not anti-christian. The book was suppressed. In 1661 he published his translation of the New Testament into the Indian tongue ; and in 1663 his immense work, the translation of the whole bible, in 4to. A second edition was printed in 1685, revised by Mr. Cotton, and both of them were printed at Cambridge. The longest word is in Mark i. 40. Wuttappesittukqussunnoohwehtunkquoh. Mr. Eliot also published the Jews in America, 1660, intended to prove, that the Indians were descendants of the Jews ; an Indian grammar, 1666 ; the logic primer for the use of the Indians, 1672 ; the psalms translated into Indian metre, and a catechism, annexed to the edition of the New Testament in 1680 ; a translation of the practice of piety, of Baxter's call to the unconverted, and of several of Shepard's works ; the harmony of the gospels in English, 4to, 1678 ; the divine management of gospel churches by the ordinance of councils, designed for the reconciliation of the presbyterians, and congregationalists. Nine of his letters to sir Robert Boyle are in the third volume of the historical collections.—*Mather's magnalia*, iii. 170—211 ; *Eliot's life and death* ; *Neal's N. E.* i. 151, 242, 258 ; ii. 98 ; *Collections historical society*, i. 176 ; iii. 177—188 ; v. 256—266 ; vii. 24 ; viii. 5—35 ; x. 8—12, 124, 186 ; *Douglass*, ii. 113 ; *Hutchinson*, i. 162—169, 212 ; *Holmes' annals*, i. 391 ; *H. Adams' N. E.* 82—87 ; *Morse and Parish's N. E.* 230—233.

ELIOT (JOHN), minister of Newton, was the son of the preceding, and was graduated at Harvard college in 1656. He was ordained at Cambridge village, or Nonantum, now Newton, in 1664, and in this place he died October 11, 1668 in the thirty third year of his age. His abilities as a preacher were preeminent. He gave his father much assistance in his missionary employment. During his ministry at Newton he usually preached once a fortnight to the Indians at Pequimmit, or Stoughton, and sometimes at Natick.—*Gookin*, ch. v ; *Homer's history of Newton in Collect. hist. soc.* v. 266.

ELIOT (ANDREW, D. D.), minister in Boston, was born about the year 1719 and in 1737 was graduated at Harvard college. He early felt the impressions of religion and was in consequence induced to devote himself to the service of the Lord Jesus. He was ordained pastor of the new north church in Boston, as colleague with the reverend Mr. Webb, April 14, 1742. Here he continued in high reputation till his death, September 13, 1776, aged fifty nine years.

Dr. Eliot was highly respected for his talents and virtues. He believed, and he preached the distinguishing doctrines of the gospel; but his sermons were not filled with invectives against those, who differed from him. He was anxious to promote the interests of practical godliness, and destitute of bigotry he embraced all, who appeared to have an honest regard to religious truth. His discourses were written in a style perspicuous and correct, and he delivered them with dignity, gracefulness, and unaffected fervor. His audience was never inattentive. The various duties of the pastoral office he ever discharged with fidelity. He revered the constitution of the churches of New England, and delighted in seeing their prosperity. In 1743 he united with many other excellent ministers in Massachusetts in giving his testimony in favor of the very remarkable revival of religion, which had taken place in this country. When the British took possession of Boston, he sent his family out of the town with the intention of following them; but a number of the people, belonging to his society and to other societies, being obliged to remain, requested him not to leave them. After seeking divine direction, he thought it his duty to comply with their request, and in no period of his life was he more eminently useful. He was a friend to the freedom, peace, and independence of America. By his benevolent offices he contributed much toward alleviating the sufferings of the inhabitants; he ministered to his sick and wounded countrymen in prison; he went about doing good; and he appeared to be more than ever disengaged from the world, and attached to things heavenly and divine. He was a friend of literature and science, and he rendered important services to Harvard college both as an individual benefactor, and as a member of the board of overseers and of the corporation. So highly were his literary acquirements and general character estimated, that he was once elected president of the university; but his attachment to his people was such, that he declined the appointment. In his last sickness he expressed unshaken faith in those doctrines of the grace of God, which he had preached to others, and would frequently breathe out the pious ejaculation, "come, Lord Jesus, come quickly."

Dr. Eliot wrote a long account of the effects of the dispute between Great Britain and America in 1768, which he sent to a friend in England. It is spoken of with high respect both on account of its style, and of the candor and moderation, with which it was written. The following is a catalogue of his publications. A sermon at his own ordination, 1742; inordinate love of the world inconsistent with the love of God, 1744; on the death of the reverend John Webb, 1750; a fast sermon, 1753; at the ordination of the reverend Joseph Roberts, 1754; a thanksgiving sermon for the conquest of Quebec, 1759; election sermon, 1765; at the ordination of the reverend Ebenezer Thayer, 1766; Dudleian lecture, 1771; at the ordination of the reverend Joseph Willard, 1773; at the execution of Le-

vi Ames, 1773; at the ordination of his son, the reverend Andrew Eliot, 1774; a volume of twenty sermons, 8vo, 1774, which are considered as very valuable.—*Thacher's funeral sermon*; *Holmes' annals*, ii. 410; *Memoirs of Thomas Hollis*.

ELLSWORTH (OLIVER, LL. D.), chief justice of the United States, was born at Windsor, Connecticut, April 29, 1745, and was graduated at the college in New Jersey in 1766. He soon afterwards commenced the practice of the law, in which profession he attained an acknowledged eminence. His perceptions were unusually rapid, his reasoning clear and conclusive, and his eloquence almost irresistible. In the year 1777 he was chosen a delegate to the continental congress. He found himself in a new sphere; but his extraordinary powers did not fail him, and he met the exigencies of the times without shrinking. In 1780 he was elected into the council of his native state, and he continued a member of that body till 1784, when he was appointed a judge of the superior court. In 1787 he was elected a member of the convention, which framed the federal constitution. In an assembly, illustrious for talents, erudition, and patriotism, he held a distinguished place. His exertions essentially aided in the production of an instrument, which, under the divine blessing, has been the main pillar of American prosperity and glory. He was immediately afterwards a member of the state convention, and contributed his efforts towards procuring the ratification of that instrument. When the federal government was organized in 1789, he was chosen a member of the senate. This elevated station, which he filled with his accustomed dignity, he occupied till in March 1796 he was nominated by president Washington chief justice of the supreme court of the United States. Though his attention had been for many years abstracted from the study of the law, yet he presided in that high court with the greatest reputation. The diligence, with which he discharged his official duties, could be equalled only by his inexhaustible patience. His charges to the jury were rich not only in legal principles but in moral sentiments, expressed in a simple, concise style, and delivered in a manner, which gave them a tenfold energy and impression. Towards the close of the year 1799 he was appointed by president Adams envoy extraordinary to France for the purpose of accommodating existing difficulties, and settling a treaty with that nation. With much reluctance he accepted the appointment. In conjunction with governor Davie and Mr. Murray, his associates, he negotiated a treaty, which though it did not answer the just claims and expectations of the American public, was undoubtedly the best, that could be procured. Having accomplished the business of his embassy he repaired to England for the benefit of the mineral waters, as his health had suffered much in his voyage to Europe. Convinced that his infirmities must incapacitate him for the future discharge of his duties on the bench, he transmitted a resignation of

his office of chief justice at the close of the year 1800. On his return to Connecticut, his fellow citizens, desirous of still enjoying the benefit of his extraordinary talents, elected him into the council; and in May 1807 he was appointed chief justice of the state. This office, however, he declined from apprehension, that he could not long survive under the pressure of his distressing maladies, and of domestic afflictions. He died November 26, 1807, in the sixty third year of his age.

Mr. Ellsworth was admired as an accomplished advocate, an upright legislator, an able and impartial judge, a wise and incorruptible ambassador, and an ardent, uniform, and indefatigable patriot, who devoted every faculty, every literary acquisition, and almost every hour of his life to his country's good. He moved for more than thirty years in a most conspicuous sphere, unassailed by the shafts of slander. His integrity was not only unimpeached but unsuspected. In his debates in legislative bodies he was sometimes ardent, but his ardor illuminated the subject. His purposes he he pursued with firmness, independence, and intrepidity. In private life he was a model of social and personal virtue. He was just in his dealings, frank in his communications, kind and obliging in his deportment, easy of access to all, beloved and respected by his neighbors and acquaintance. Amid the varied honors, accumulated upon him by his country, he was unassuming and humble. His dress, his equipage, and mode of living were regulated by a principle of republican economy; but for the promotion of useful and benevolent designs he communicated with readiness and liberality. The purity and excellence of his character are rare in any station, and in the higher walks of life are almost unknown.

If it be asked, to what cause is the uniformity of his virtue to be attributed? The answer is at hand. Mr. Ellsworth was a Christian. He firmly believed the great doctrines of the gospel. Having its spirit transfused into his own heart and being directed by its maxims and impelled by its motives, he almost instinctively and at all times pursued a course of upright conduct. The principles, which governed him, were not of a kind, which are liable to be weakened or destroyed by the opportunity of concealment, the security from dishonor, the authority of numbers, or the prospects of interest. He made an explicit and public confession of christianity in his youth; and in all his intercourse with the polite and learned world he was not ashamed of the gospel of Christ. In the midst of multiplied engagements he made theology a study, and attended with unvarying punctuality on the worship of the sanctuary. The sage, whose eloquence had charmed the senate, and whose decisions from the bench were regarded as almost oracular, sat with the simplicity of a child at the feet of Jesus, devoutly absorbed in the mysteries of redemption. His religion was not cold and heartless, but practical and vital. Meetings for social

worship and pious conference he countenanced by his presence. He was one of the trustees of the missionary society of Connecticut, and engaged with ardor in the benevolent design of disseminating the truths of the gospel. In his last illness he was humble and tranquil. He expressed the submission, the views, and the consolations of a Christian. His speech in the convention of Connecticut in favor of the constitution is preserved in the American museum.—*Panoplist and miss. mag. united*, i. 193—197; *Brown's American register*, ii. 95—98; *American museum*, iii. 334—338.

EMERSON (JOSEPH), minister of Malden, Massachusetts, was graduated at Harvard college in 1717, and ordained October 31, 1721. For near half a century he continued his benevolent labors without being detained from his pulpit but two sabbaths. He died suddenly July 13, 1767, in the sixty eighth year of his age. He left seven sons, several of whom were ministers. He was pious in early life, and his parents witnessed the effect of their instructions and prayers. As a preacher of the gospel he searched the scriptures with diligence, that he might draw his doctrines from the pure fountains of truth. He preached with earnestness the real divinity of the Lord Jesus Christ, the special agency of the Holy Spirit in the conversion of sinners, the sovereignty of God, the depravity and guilt of man since the apostasy, the necessity of receiving the righteousness of Christ in order to justification, the perseverance of saints, and the indispensable importance of holiness in heart and life. In the various relations, which he sustained, he was just, amiable, kind, and benevolent. One tenth of his income was devoted to charitable uses. He at stated times every day addressed himself to heaven, and never engaged in any important affair without first seeking the divine blessing. Such was his humility, that when unguarded words fell from his lips, he would ask forgiveness of his children and servants. He published the importance and duty of a timely seeking of God, 1727; meat out of the eater, and sweetness out of the strong, 1735.—*Funeral sermon by his son*.

ENDICOT (JOHN), governor of Massachusetts, was sent to this country by a company in England as their agent to carry on the plantation at Naumkeag, or Salem, in the summer of 1628. It was here, that he laid the foundation of the first permanent town within the limits of the Massachusetts patent. He was a suitable person to be entrusted with the care of a new settlement in the wilderness; for he was bold, undaunted, sociable, and cheerful, familiar, or austere and distant, as occasion required. The company in April 1629 chose him the governor of "London's plantation;" but in August it was determined to transfer the charter and the government of the colony to New England, and John Winthrop, who arrived in the following year, was appointed governor. In 1636 Mr. Endicot was sent out on an expedition against the Indians on Block island, and

in the Pequot country. He continued at Salem till 1644, when he was elected governor of Massachusetts, and removed to Boston. He was also governor from 1649 to 1654, and from 1655 to 1665. He died March 15, 1665, in the seventy seventh year of his age, and was succeeded by Bellingham. He was a sincere and zealous puritan, rigid in his principles, and severe in the execution of the laws against sectaries, or those, who differed from the religion of Massachusetts. Two episcopalians, who accused the members of the church of Salem of being separatists, were sent back to England by his orders. He was determined to establish a reformed and a pure church. The quakers and the baptists had no occasion to remember him with affection. So opposed was he to every thing, which looked like popery, that, through the influence of Roger Williams, he cut out the cross from the military standard. He insisted at Salem, that the women should wear veils at church. In 1649, when he was governor, he entered into an association with the other magistrates against long hair. As the practice of wearing it, "after the manner of ruffians and barbarous Indians, had begun to invade New England," they declared their detestation of the custom, "as a thing uncivil and unmanly, whereby men do deform themselves, and offend sober and modest men, and do corrupt good manners." In 1659, during his administration, four quakers were put to death in Boston.—*Neal's N. England*, i. 139, 364; *Hutchinson*, i. 8—17, 38, 58, 134, 151, 172, 189, 235; *Winthrop*, 105; *Collect. hist. soc.* vi. 245, 261; ix. 5; *H. Adams' N. England*, 27, 100; *Holmes' annals*, i. 243, 245, 289, 396; *Morton*, 81, 188; *Magnalia*, ii. 18.

ERVING (WILLIAM), a benefactor of Harvard college, was graduated at that institution in 1753, and quitted the British army, in which he was an officer, at the commencement of the American revolution. He died at Roxbury in June 1791, bequeathing to the university, in which he was educated, one thousand pounds towards establishing a professorship of chemistry and materia medica. This professor takes the name of the founder.

EUSTACE (JOHN SKEY), a brave officer in the American war, entered into the service of his country not long after the commencement of the revolution, and continued one of her active defenders till the conclusion of the contest. He served for some time as an aid de camp to general Lee, and afterwards as an aid de camp to general Greene. When the war was ended, he retired to Georgia, and was there admitted to the bar as an advocate. In that state he received the appointment of adjutant general. In the year 1794, as he was fond of a military life, he went to France, and there received the appointment of a brigadier general, and was afterwards promoted and made a major general. In that capacity he served the French nation for some time. He commanded in 1797 a division of the French army in Flanders. In 1800 he returned again

to his native country and took up his residence in Orange county, New York, where he led a retired, studious life, till his death. He devoted to literature all the time, which the state of his health would permit. He died at Newburgh August 25, 1805, aged forty five years.—*New York spectator*, September 4, 1805.

EVANS (NATHANIEL), a minister in New Jersey, and a poet, was born in Philadelphia June 8, 1742, and was graduated at the college in that city in 1765, having gained a high reputation for his genius. He immediately afterwards embarked for England, recommended to the society for propagating the gospel, and was ordained by the bishop of London. He arrived at Philadelphia on his return December 26, 1765, and entered soon upon the business of his mission at Gloucester county, in New Jersey. His season of labor was short, for it pleased God to remove him from this present life October 29, 1767, in the twenty sixth year of his age. He was remarkable for the excellence of his temper, the correctness of his morals, and the soundness of his doctrines. He published a short account of Thomas Godfrey, prefixed to Godfrey's poems, and an elegy to his memory. After his death a selection of his writings was published, entitled, poems on several occasions, with some other compositions, Philadelphia, 1772. Annexed to this volume is one of his sermons.—*American museum*, vii. 405; *Preface to the above poems*; *Hardie's biog. dictionary*.

EVANS (LEWIS), eminent for his acquaintance with American geography, was a surveyor in Pennsylvania. He made many journeys into the neighboring colonies, and had been frequently employed in surveying lands, purchased of the natives. He also traversed considerable tracts of the country, which they had not sold to the whites. He had collected a great store of materials from other sources. From these he compiled a map of the middle colonies, and of the adjacent country of the Indians, lying northward and westward. The first edition of it was published at Philadelphia in 1749, and a second in 1755, accompanied with an explanatory pamphlet. Some expressions, countenancing the title of France to fort Frontenac, brought him into a controversy with a writer in *Gaine's New York mercury* in 1756. In the course of the same year he wrote a full and elaborate reply to this and other charges against him, and caused the pamphlet to be published in London. They are both offered to the public under the title of geographical, historical, political, philosophical, and mechanical essays; number I, and II. The first edition of this celebrated map was chiefly limited to New York, New Jersey, and Delaware. The second edition was much enlarged by the author, being made a general map of the middle British colonies, Virginia, Maryland, Delaware, Pennsylvania, New Jersey, New York, Connecticut, and Rhode Island, and the country of the confederate Indians. It was inscribed to Mr. Pownall. Afterwards in 1776, on the breaking out of the war between Great

Britain and her colonies, Mr. Pownall himself gave a new edition of Evans' map with large additions, entitled a map of the British colonies in North America. It comprehended all New England and the bordering parts of Canada.—*Medical repository*, hexade ii, vi. 78, 163; *Monthly anthology*, vi. 205.

EVERETT (OLIVER), minister in Boston, was graduated at Harvard college in 1779, and was ordained pastor of the church in summer street, as successor of the reverend Mr. Howe, January 2, 1782. After a ministry of ten years, and after having acquired a high reputation for the very extraordinary powers of his mind, the state of his health induced him to ask a dismissal from his people in 1792. He was succeeded in 1794 by the present minister of this church, the reverend Dr. Kirkland. After he resigned the sacred office, Mr. Everett was appointed a judge of the court of common pleas for the county of Norfolk. He died at Dorchester November 19, 1802, in the fifty first year of his age.

EWING (JOHN, D. D.), minister in Philadelphia, and provost of the college in that city, was born in East Nottingham in Maryland June 22, 1732. His classical studies were begun under the reverend Dr. Allison, with whom, after finishing the usual studies, he remained three years as a tutor. During that time he made some progress in the science of mathematics, in which he afterwards became so eminent. Such was his ardor in his scientific pursuits, and such were the difficulties, with which he had to struggle, that he frequently rode thirty or forty miles to obtain books, which would give him assistance in his favorite speculations. He removed in 1754 to the college of New Jersey, and entering the senior class was the favorite pupil of president Burr. He was graduated in 1755, and afterwards accepted the appointment of tutor. Having resolved by divine permission to become a minister of the gospel, he pursued his theological studies under the direction of the reverend Dr. Allison. At the age of twenty six he was employed as the instructor of the philosophical classes in the college of Philadelphia during the absence of the reverend Dr. Smith, who was then the provost. In 1759 he accepted an unanimous call from the first presbyterian church in Philadelphia, of which he continued a minister till his death. In 1773 he was sent to Great Britain to solicit benefactions for the academy of Newark in Delaware. He was every where received with respect. Among his acquaintance and friends were Dr. Robertson, Dr. Webster, Mr. Ballour, and Dr. Blacklock. In 1775 he returned to America, as the revolution was commencing, notwithstanding the most tempting offers, which were made to induce him to remain in England. In 1779 he was elected provost of the university of Pennsylvania. To this station, which he held till his death, he brought large stores of information and a paternal tenderness toward the youth, who were committed to his care. He died in 1802 in the seventy first year of his age, having been a

minister more than forty years. During his last sickness no murmur escaped his lips, and he was patient and resigned to the will of his heavenly Father. His colleague, the reverend Dr. Linn, survived him.

In all the branches of science and literature, usually taught in colleges, Dr. Ewing was uncommonly accurate, and in his mode of communicating information on the most abstruse and intricate subjects he was seldom surpassed. In mathematics, astronomy, and every branch of natural philosophy; in the Latin, Greek, and Hebrew languages; and in logic, metaphysics, and moral philosophy he was one of the most accurate and profound scholars, which his country can boast of having reared. Such was his attachment to the original language, in which the Old Testament was written, that in the latter part of his life one could seldom enter his room without seeing his Hebrew bible on the couch beside him. He was a distinguished member of the American philosophical society. His qualifications as a minister of the gospel were many and eminent. Science was with him a handmaid to religion. He was mighty in the scriptures. To the fountains of all religious knowledge he went for instruction, and from them he drew his religious opinions. He examined and decided for himself. With the works of commentators and systematical writers he was familiar, viewing them as indispensable assistants to the student, though not to be implicitly confided in. His own investigation confirmed him in his belief of the doctrines of grace, which he endeavoured to impress upon the hearts of his people. His sermons were written with great accuracy and care, in a style always perspicuous, and generally sober and temperate, though sometimes ornamented. Mere declamation was never heard from his lips. His deportment was easy and affable. He had a freeness of salutation, which sometimes surprised the stranger; but which was admired by those, who knew him, as it proceeded from an open and honest heart. His talents in conversation were remarkably entertaining. He could unbend from severer studies and become the companion of innocent mirth, and of happy gaiety. Perfectly free from pedantry, he could accommodate himself to the most unlettered. His talent of narration was universally admired. An extract of his sermon on the death of the reverend Dr. Allison is preserved in the assembly's magazine. He published also a sermon on the death of George Bryan, 1791; the design of Christ's coming into the world, in the American preacher, ii; and several communications in the transactions of the American philosophical society.—*Linn's funeral sermon*; *Assembly's miss. mag.* i. 409—414, 458; *Miller's retrospect*, ii. 372; *Holmes' annals*, ii. 505.

FAIRFAX (BRYAN), minister of the episcopal church in Alexandria, Virginia, died at mount Eagle, near Cameron, August 7, 1802, in the seventy sixth year of his age. He was a man of upright

principles, of unfeigned piety, and of simple manners. His long illness he bore with firmness and resignation. He published a sermon on the forgetfulness of our sins in the *American preacher*, vol. i.

FANEUIL (PETER), founder of Faneuil hall in Boston, died March 3, 1743. He possessed a large estate and he employed it in doing good. While his charities were extensive, his liberal spirit induced him to present to the town of Boston a stately edifice for the accommodation of the inhabitants at their public meetings.

FAUGERES (MARGARETTA V.), distinguished for her literary accomplishments, was the daughter of Ann Eliza Bleecker, and was born about the year 1771. The first years of her life were spent with her parents in the retired village of Tomhantic, about eighteen miles above Albany. Here through the instructions of her mother her mind was much cultivated, but the loss of this excellent parent at an age, when her counsels were of the utmost importance, was irreparable. Mr. Bleecker, who was in affluent circumstances, after the termination of the war removed to New York, and as his daughter grew up, saw her engaging in her manners, lively and witty, of an equal and sweet temper, and diffusing cheerfulness around her. Of her admirers she placed her affections upon one of a dissipated character, and notwithstanding the most earnest remonstrances of her father she in 1792 married Mr. Peter Faugeres, a physician in New York. It was not long, before she perceived the folly of having been governed by passion rather than by reason, and her disregard of paternal advice and preference of external accomplishments to correct morals and the virtues of the heart overwhelmed her with trouble. In three or four years the ample fortune, which she had brought to her husband, was entirely expended. Before the death of her father in 1795 his affection shielded her from many evils; but in the summer of 1796 she was glad to procure a residence in a garret with the author of her woes and one child. Mr. Faugeres fell a victim to the yellow fever in the fatal autumn of 1798, and she soon afterwards engaged as an assistant in an academy for young ladies at New Brunswick. For this station she was peculiarly qualified by the variety of her talents and the sweetness of her temper. In about a year she removed to Brooklyn, where she undertook the education of the children of several families. Her declining health having rendered her incapable of this employment, she was received by a friend in New York, whose attentions were peculiarly grateful, as she was sinking into the grave. She was resigned to the will of God, and, cheered by the truths of religion, she died in peace January 9, 1801, in the thirtieth year of her age.

Mrs. Faugeres had a taste for poetry, and many of the productions of her pen, which were much admired, were published in the *New York magazine* and the *American museum*. In 1793 she

published, prefixed to the works of Mrs. Bleecker, her mother, memoirs of her life, and several of her own essays were annexed to the volume. Though she had never once entered a theatre, she gave the world in 1795 or 1796 *Belisarius*, a tragedy. Her most valuable manuscripts are in the hands of Mr. Hardie of New York, who has declared his intention of committing them to the press.—*Hardie's biog. dictionary.*

FINLEY (SAMUEL, D. D.), president of the college of New Jersey, was born of pious parents in the county of Armagh in Ireland in the year 1715, and was one of seven sons, who were all esteemed pious. Very early in life it pleased God to awaken and convert him. He first heard a sermon, when he was six years old, and from that time resolved to be a minister. He left his native country at the age of eighteen, and arrived at Philadelphia September 28, 1734. After his arrival in America he spent several years in completing his studies, and was particularly attentive to theology. Having been licensed to preach in August 1740, he was ordained on the thirteenth of October by the presbytery of New Brunswick. The first part of his ministry was spent in fatiguing itinerant labors. He contributed his efforts with the reverend Gilbert Tennent and Mr. Whitefield in promoting the revival of religion, which was at this period so remarkable throughout this country. His benevolent zeal sometimes brought him into unpleasant circumstances. The legislature of Connecticut had made a law, prohibiting itinerants from entering parishes, in which a minister was settled, unless by his consent. For preaching to a presbyterian congregation in New Haven Mr. Finley was in consequence of this law seized by the civil authority, and carried as a vagrant out of the colony. But persecution could not shake him from his purpose of being occupied in preaching the everlasting gospel. His exertions were greatly blessed in a number of towns in New Jersey, and he preached for six months with great acceptance in Philadelphia. In June 1744 he accepted an invitation from Nottingham in Maryland on the border of Pennsylvania, where he continued near seventeen years, faithfully and successfully discharging the duties of his office. Here he established an academy, which acquired great reputation. Under his instruction many youths received the rudiments of learning, and correct moral sentiments, which have since contributed much towards rendering them the most useful members of society. Upon the death of president Davies Mr. Finley was chosen his successor. It was with reluctance, that he left a people, so much endeared to him, and with whom he had so long lived in friendship. He removed to Princeton in July 1761 and entered upon the duties of his new office. The college flourished under his care; but it enjoyed the benefit of his superintendence for but a few years. He died at Philadelphia, whither he had gone for medical assistance, July 17, 1766, in the fifty first year of his age, and was buried by the side of his friend, the reverend Gilbert Tennent.

In his religious opinions Dr. Finley was a Calvinist. His sermons were not hasty productions, but the result of study, and filled with good sense and well digested sentiment, expressed in a style pleasing to the man of science, yet perfectly intelligible by the illiterate. He was remarkable for sweetness of temper and polite behavior, hospitable, charitable, and diligent in the performance of the various duties of life. During his last sickness he was perfectly resigned to the divine will; he had a strong faith in his Savior; and he frequently expressed an earnest desire of departing, that he might dwell with the Lord Jesus. A short time before his death he sat up, and prayed earnestly, that God would enable him to endure patiently to the end, and keep him from dishonoring the ministry. He then said, "blessed be God, eternal rest is at hand. Eternity is but long enough to enjoy my God. This, this has animated me in my severest studies; I was ashamed to take rest here. O, that I might be filled with the fulness of God!" He then addressed himself to all his friends in the room, "O, that each of you may experience what, blessed be God, I do, when you come to die; may you have the pleasure in a dying hour to reflect, that with faith and patience, zeal and sincerity, you have endeavored to serve the Lord; and may each of you be impressed, as I have been, with God's word, looking upon it as substantial, and not only fearing, but being unwilling to offend against it." To a member of the second presbyterian church in Philadelphia he observed, "I have often preached and prayed among you, my dear sir, and the doctrines I preached to you are now my support; and, blessed be God, they are without a flaw." To a person from Princeton he said, "give my love to the people at Princeton, and tell them, that I am going to die, and that I am not afraid to die." On being asked how he felt, he replied, "full of triumph! I triumph through Christ! Nothing clips my wings, but the thoughts of my dissolution being delayed. O, that it were to night! My very soul thirsts for eternal rest." When he was asked, what he saw in eternity to excite such vehement desires, he said, "I see the eternal love and goodness of God; I see the fulness of the Mediator; I see the love of Jesus. O, to be dissolved and to be with him! I long to be clothed with the complete righteousness of Christ." Thus died this excellent man in the full assurance of salvation.

He published a sermon on Matthew xii. 28, entitled, Christ triumphing and satan raging, preached at Nottingham January 20, 1741; a refutation of Mr. Thompson's sermon on the doctrine of convictions, 1743; satan stripped of his evangelical robe, against the Moravians, 1743; a charitable plea for the speechless in answer to Abel Morgan's anti-pedo-rantism, 1747; a vindication of the preceding, 1748; a sermon at the ordination of the reverend John Rodgers at St. George's, Pennsylvania, March 16, 1749; a sermon on the death of president Davies, prefixed to his works.—*Assembly's*

miss. mag. i. 71—77; *Panoplist*, i. 281—286; and *new series*, i. 241—257; *Christian's magazine*, i. 301—307, 419—436; *Massa. miss. mag.* iv. 241—247.

FISKE (JOHN), first minister of Wenham and Chelmsford, Massachusetts, was born in England in 1601, and was educated at Cambridge. He came to this country in 1637, and being in the same ship with the reverend John Allen, they preached two sermons almost every day during the voyage. He was for some time the teacher of a school at Cambridge. As his property was large, he made considerable loans to the province. He lived almost three years at Salem, preaching to the church, and instructing a number of young persons. When a church was gathered in Enon, or Wenham, October 8, 1644, he was settled the minister, and here he continued till about the year 1656, when he removed to Chelmsford, then a new town, with the majority of his church. Having been an able and useful preacher in this place twenty years, he died January 14, 1677. He was a skilful physician, as well as an excellent minister. One of his sons was minister of Braintree. Among the severest afflictions, to which he was called, says Dr. Mather, was the loss of his concordance; that is, of his wife, who was so expert in the scriptures, as to render any other concordance unnecessary. He published a catechism, entitled, the olive branch watered.—*Magnalia*, iii. 141—143; *Collect. hist. soc.* vi. 239, 240.

FISKE (NATHAN, D. D.), minister of Brookfield, Massachusetts, was born in Weston September 20, 1733. He was graduated at Harvard college in 1754, and ordained pastor of the church in the third parish in Brookfield May 28, 1758. Here he continued more than forty years. After preaching on the Lord's day November 24, 1799, he retired to his bed at his usual hour in apparent health, and in a short time died without a struggle, aged sixty six years. By incessant study Dr. Fiske gradually perfected his talents, and gained the public esteem. Few men, with his advantages, had accumulated a greater store of rich and various knowledge. In prosperity and adversity he possessed the same serenity of mind. With a small salary he found means to practise a generous hospitality, and to give three sons a collegial education. He published a historical sermon on the settlement and growth of Brookfield, delivered December 31, 1775; a fast sermon, 1776; a sermon on the death of Mr. Joshua Spooner, 1778; on the death of the honorable judge Foster, 1779; an oration on the capture of lord Cornwallis, October 1781; a sermon on the death of Mr. Josiah Hobbs, 1784; sermons on various subjects, 8vo, 1794; Dudleian lecture, 1796; the moral monitor, 2 vol. 12mo, 1801, containing a number of essays, originally published in the newspapers.—*Preface to the monitor*; *Monthly anthology*, i. 639.

FITCH (JAMES), first minister of Saybrook and of Norwich in Connecticut, was born in the county of Essex in England Decem-

ber 24, 1622, and came to this country in 1638. He had already acquired a correct knowledge of the learned languages; but he spent seven years under the instruction of Mr. Hooker and Mr. Stone. In 1646 he was ordained over a church, which was at that time gathered in Saybrook, and it is said, that the brethren's hands only were imposed. In 1660 he removed, with the greater part of his church to Norwich, and in that town passed the remaining active days of his life. When the infirmities of age obliged him to cease from his public labors, he retired to his children at Lebanon, where he died November 18, 1702, in the eightieth year of his age. He married a daughter of the reverend Henry Whitfield. He was distinguished for the penetration of his mind, the energy of his preaching, and the sanctity of his life. He was acquainted with the Moheagan language, and preached the gospel of salvation to the Indians in the neighborhood of Norwich. He even gave some of his own lands to induce them to renounce their savage manner of living. A letter of his on the subject of his missionary labors is published in Gookin.—*Mather's magnalia*, iii. 200; *Trumbull's Connecticut*, i. 107, 299, 502, 503; *Collect. hist. soc.* i. 208; ix. 86; *Alden's account of Portsmouth*.

FITCH (JABEZ), minister of Portsmouth, New Hampshire, was the son of the preceding, and was born at Norwich in April 1672. He was graduated at Harvard college in 1694, and was afterwards fellow. In 1703 he was ordained at Ipswich as colleague of the reverend John Rogers. On account of the incompetency of his maintenance he withdrew from his pastoral office in December 1723, and about the year 1725 was established at Portsmouth. After continuing here more than twenty years he died November 22, 1746, in the seventy fifth year of his age. He had a taste for historical researches, and began in 1728 to make a collection of facts relative to New Hampshire. Dr. Belknap had access to his papers. He published a sermon, occasioned by the great earthquake, October 29, 1727; at the ordination of the reverend John Tucke at Gosport, isle of Shoals, in 1732, from these words, "I will make you fishers of men;" two sermons, designed to make a religious improvement of the throat distemper, which prevailed in 1735 and 1736; and an account of that disease, as it appeared in New Hampshire.—*Alden's account of religious societies in Portsmouth*; *Collect. hist. soc.* vii. 251, 257; x. 50.

FLYNT (HENRY), one of the first ministers of Braintree, Massachusetts, was ordained as teacher March 17, 1640. When the church was first organized September 17, 1639, he was chosen colleague with the reverend Mr. Thomson, who was ordained pastor September twenty fourth; but his settlement was delayed for a few months. He died April 27, 1668, and his colleague in December following. He was a man of piety and integrity, and well qualified for the work of the ministry. His son, the reverend Josiah Flynt,

was settled at Dorchester in 1671 and died in 1680.—*Magnalia*, iii. 122; *Hancock's cent. sermon*; *Morton*, 200; *Winthrop*, 188; *Holmes' annals*, i. 311, 402.

FLYNT (HENRY), tutor and fellow of Harvard college, was the son of the reverend Josiah Flynt of Dorchester, and received his degree of bachelor of arts in 1695. He was chosen a fellow of the university in 1700, and in 1705 was appointed tutor. This office he sustained till his resignation September 25, 1754. He died February 13, 1760, in the eighty fifth year of his age. Many of the most eminent men in the country were educated under his care. Dr. Chauncy pronounces him a solid, judicious man, and one of the best of preachers. He was not contemptible for his learning; but he would have been more conspicuous for it, if he had not yielded so much to a very indolent temper. Though his spirit was catholic, he yet contended for the substantial parts of religion. Having a sound judgment, he was firm in maintaining any position, which he had deliberately taken. The few foibles, which he exhibited, were ascribed to his living in a single state. In his last illness he viewed the approach of death with perfect calmness, for he trusted in the mercy of God through the merits of Christ. He published an appeal to the consciences of a degenerate people, a sermon preached at the Thursday lecture in Boston, 1729; a sermon to the students in the college hall, 1736; oratio funebris in obitum reverendi B. Wadsworth, 1738; twenty sermons, 8vo, 1739.—*Apfleton's fun. sermon*; *Lovell's oratio funebris*; *Collect. hist. soc.* ix. 183; x. 165.

FORBES (ELI, D. D.), minister of Brookfield and of Gloucester, Massachusetts, was born in Westborough in October 1726, and entered Harvard college in 1744. In the month of July of the following year he was demanded as a soldier, and he cheerfully shouldered his musket and marched more than a hundred miles to oppose the French and Indians. Having been released by the interposition of his friends, he returned to his studies with a sharpened appetite, and was graduated in 1751. He was ordained minister of the second parish in Brookfield June 3, 1752. In the years 1758 and 1759 he was a chaplain in one of the regiments. In 1762 he went as a missionary to the Oneidas, one of the six nations of Indians, and planted the first christian church at Onaquagie, on the river Susquehannah, about one hundred and seventy miles from lake Otsego, which is its source. Having established in this place a school for children and another for adults, he returned, bringing with him four Indian children, whom he sent back again in a few years, after furnishing them with such knowledge, as would be useful to them. He also brought with him a white lad, who had become a complete savage; but he was civilized, and being educated at Dartmouth college, where he received a degree, was the agent of congress during the revolutionary war, and was very useful. Dr.

Forbes, falling under the groundless suspicion of being a tory, requested a dismissal from his people in March 1776, and on the fifth of June was installed at Gloucester. Here he died December 15, 1804, in the seventy eighth year of his age. He published a small octavo volume, entitled, a family book, and a number of single sermons, among which are a thanksgiving sermon on the conquest of Canada, 1761; an artillery election sermon, 1771; an account of the reverend Joshua Eaton of Spencer, prefixed to seven sermons of Mr. Eaton, and a funeral sermon on his death, 1772; a sermon on the repair of his meeting house, 1792.—*Monthly anthology*, i. 669; *Whitney's hist. Worcester*, 75; *Chauncy's serm. at ordination of J. Bowman*; *Piscataqua evang. mag.* ii, 169—173; *Assembly's miss. mag.* i. 53, 54.

FOSTER (JEDIDIAH), a justice of the superior court of Massachusetts, was born in Andover October 10, 1726, and was graduated at Harvard college in 1744. He soon established himself in the town of Brookfield, and married a daughter of brigadier general Dwight. His character for integrity and talents procured him a number of civil and military offices. He received his appointment of judge in 1776. He was one of the principal members of the convention, which framed the constitution of Massachusetts, but died before this work was finished. His death took place October 17, 1779, when he was fifty three years of age. He was early and firmly attached to the interest and freedom of his country, in opposition to the despotic measures of Great Britain, and never once, in the most gloomy periods, was heard to express a doubt of the ultimate success of America. In early life he made a profession of christianity, and his conduct was uniformly exemplary.—*Fiske's fun. sermon*; *Independent chronicle*, October 28, 1779.

FOSTER (BENJAMIN, D. D.), minister in New York, was born in Danvers, Massachusetts, June 12, 1750. Although he was in early life created anew by the influence of the Spirit of God, and inspired with the love of excellence; yet it was not until after many conflicts, that he obtained that peace, which the world can neither give nor take away. He was graduated at Yale college in 1774. While a member of this institution a controversy respecting baptism occupied much of the public attention, and this being thought a proper subject of discussion, Mr. Foster was appointed to defend infant baptism by sprinkling. In preparing himself for this disputation he became convinced, that his former sentiments were erroneous, and he was ever afterwards a conscientious baptist. After pursuing for some time the study of divinity under the care of the reverend Dr. Stillman of Boston, he was ordained minister of a baptist church in Leicester October 23, 1776. The want of a suitable maintenance induced him in 1782 to ask a dismissal from his people, after which he preached about two years in Danvers. In January 1785 he was called to the first church in Newport; and in the

autumn of 1788 removed to New York, where he was minister of the first baptist church till his death. During the prevalence of the yellow fever in 1798, Dr. Foster did not shrink from his duties as a faithful minister of Jesus Christ. He visited the sick and dying, and endeavored to impart to them the hopes of religion. He fell a victim to his benevolence August 26, 1798, aged forty eight years. He was distinguished for his acquaintance with the Greek, Hebrew, and Chaldean languages. As a divine he advocated with zeal the doctrine of salvation by free grace, and as a preacher was indefatigable. His life was pure and amiable, upright and benevolent. He published, while he lived at Leicester, the washing of regeneration, or the divine right of immersion, in answer to a treatise of the reverend Mr. Fish, and primitive baptism defended, in a letter to the reverend John Cleveland. He also published a dissertation on the seventy weeks of Daniel, the particular and exact fulfilment of which prophecy is considered and proved.—*Hardie's biog. dictionary*; *Massa. miss. mag.* i. 30; *Backus*, iii. 174, 230.

FOXCROFT (THOMAS), minister in Boston, was the son of Francis Foxcroft, esquire, of Cambridge, and was graduated at Harvard college in 1714. His father, who was a member of the church of England, was desirous, that his son should be an episcopal clergyman. This was also his intention till by diligent study and free conversation with the reverend Nehemiah Walter of Roxbury, a great reasoner and an eminently pious man, he became convinced, that the congregational mode of worship and government was most agreeable to the scriptures. He was ordained pastor of the first church in Boston, as colleague with the reverend Mr. Wadsworth, November 20, 1717. No minister was more universally admired. None was accounted either a more polite and elegant, or a more devout and edifying preacher. His high reputation continued till in his later years the vigor of his constitution and of his mind was impaired by repeated sickness. The reverend Dr. Chauncy was settled as his colleague in 1727. After a ministry of more than half a century he died June 18, 1769, in the seventy third year of his age. He was a learned divine. His powers of reasoning were strong, and few had a greater command of words. His religious sentiments, founded, as he believed, upon the scriptures, were strictly Calvinistic, and they were the chief subjects of his preaching. He never concealed or yielded them from the fear of man, as he always sought the approbation of God. His addresses to the consciences of his hearers were pungent. He was, says Dr. Chauncy, a real, good christian; a partaker of the Holy Ghost; uniform in his walk with God in the way of his commandments; though, instead of trusting that he was righteous in the eye of strict law, he accounted himself an unprofitable servant; fixing his dependence, not on his own worthiness, not on any works of righteousness, which he had done, but on the mercy of God and the atoning

blood and perfect righteousness of Jesus Christ, the Savior. His writings evince a clearness of perception, copiousness of invention, liveliness of imagination, and soundness of judgment. They bear testimony also to his unfeigned piety. He published a sermon at his own ordination, 1718; on kindness, 1720; on the death of his mother, 1721; of Mr. John Coney, 1722; of dame Bridget Usher, 1723; of George I, of the honorable Penn Townsend, and of reverend William Waldron, 1727; of reverend John Williams and Thomas Blowers, 1729; of reverend Benjamin Wadsworth, 1737; an essay on the state of the dead, 1722; the day of a godly man's death better than that of his birth; duty of the godly to be intercessors and reformers; two sermons shewing how to begin and end the year after a godly sort; God's face set against an incorrigible people, 1724; at the ordination of the reverend John Lowell, 1726; a discourse preparatory to the choice of a minister, 1727; on death; on the earthquake; at the ordination of reverend John Taylor, 1728; an answer to Mr. T. Barclay's persuasive, a defence of of presbyterian ordination, 1729; observations historical and practical on the rise and primitive state of New England, with special reference to the first church in Boston, a century sermon, August 23, 1730; pleas of gospel impenitents refuted in two sermons, 1730; the divine right of deacons, 1731; to a young woman under sentence of death, 1733; a sermon, occasioned by the visits and labors of the reverend Mr. Whitefield, 1740; at a private family meeting, 1742; an apology for Mr. Whitefield, 1745; saints' united confession in disparagement of their own righteousness, 1750; like precious faith obtained by all the true servants of Christ, 1756; a thanksgiving sermon for the conquest of Canada, 1760.—*Chauncy's fun. sermon*; *Massa. gazette*, June 22, 1769; *Chandler's life of Johnson*, 70; *Collect. hist. soc.* x, 164.

FRANKLIN (BENJAMIN, LL. D.), a philosopher and statesman, was born in Boston January 17, 1706. His father, who was a native of England, was a soap boiler and tallow chandler in that town. At the age of eight years he was sent to a grammar school, but at the age of ten his father required his services to assist him in his business. Two years afterwards he was bound as an apprentice to his brother, who was a printer. In this employment he made great proficiency, and having a taste for books he devoted much of his leisure time to reading. So eager was he in the pursuit of knowledge, that he frequently passed the greater part of the night in his studies. He became expert in the Socratic mode of reasoning by asking questions, and thus he sometimes embarrassed persons of understanding superior to his own. In 1721 his brother began to print the New England courier, which was the third newspaper, published in America. The two preceding papers were the Boston news letter and Boston gazette. Young Franklin wrote a number of essays for the courier, which were so well received, as to

encourage him to continue his literary labors. To improve his style he resolved to imitate Addison's spectator. The method, which he took, was to make a summary of a paper, after he had read it, and in a few days, when he had forgotten the expressions of the author, to endeavor to restore it to its original form. By this means he was taught his errors, and perceived the necessity of being more fully acquainted with the synonymous words of the language. He was much assisted also in acquiring a facility and variety of expression by writing poetry.

At this early period the perusal of Shaftsbury and Collins made him completely a sceptic, and he was fond of disputing upon the subject of religion. This circumstance caused him to be regarded by pious men with abhorrence, and on this account as well as on account of the ill treatment, which he received from his brother he determined to leave Boston. His departure was facilitated by the possession of his indenture, which his brother had given him about the year 1723, not from friendship, but because the general court had prohibited him from publishing the New England courier, and in order that it might be conducted under the name of Benjamin Franklin. He privately went on board a sloop, and soon arrived at New York. Finding no employment here, he pursued his way to Philadelphia, and entered the city without a friend and with only a dollar in his pocket. Purchasing some rolls at a baker's shop, he put one under each arm, and eating a third walked through several streets in search of a lodging. There were at this time two printers in Philadelphia, Mr. Andrew Bradford, and Mr. Keimer, by the latter of whom he was employed. Sir William Keith, the governor, having been informed, that Franklin was a young man of promising talents, invited him to his house and treated him in the most friendly manner. He advised him to enter into business for himself, and, to accomplish this object, to make a visit to London in order that he might purchase the necessary articles for a printing office. Receiving the promise of assistance, Franklin prepared himself for the voyage, and on applying for letters of recommendation previously to sailing he was told, that they would be sent on board. When the letter bag was opened, there was no packet for Franklin; and he now discovered, that the governor was one of those men, who love to oblige every body, and who substitute the most liberal professions and offers in the place of active, substantial kindness. Arriving in London in 1724, he was obliged to seek employment as a journeyman printer. He lived so economically, that he saved a great part of his wages. Instead of drinking six pints of beer in a day, like some of his fellow laborers, he drank only water, and he persuaded some of them to renounce the extravagance of eating bread and cheese for breakfast and to procure a cheap soup. As his principles at this time were very loose, his zeal to enlighten the world induced him to publish

his dissertation on liberty and necessity, in which he contended, that virtue and vice were nothing more than vain distinctions. This work procured him the acquaintance of Mandeville and others of that licentious class.

He returned to Philadelphia in October 1726 as a clerk to Mr. Denham, a merchant, but the death of that gentleman in the following year induced him to return to Mr. Keimer in the capacity of foreman in his office. He was very useful to his employer, for he gave him assistance as a letter founder. He engraved various ornaments, and made printer's ink. He soon began business in partnership with Mr. Meredith, but in 1729 he dissolved the connexion with him. Having purchased of Keimer a paper, which had been conducted in a wretched manner, he now conducted it in a style, which attracted much attention. At this time, though destitute of those religious principles, which give stability and elevation to virtue, he yet had discernment enough to be convinced, that truth, probity, and sincerity would promote his interest and be useful to him in the world, and he resolved to respect them in his conduct. The expenses of his establishment in business, notwithstanding his industry and economy brought him in a short time into embarrassments, from which he was relieved by the generous assistance of William Coleman and Robert Grace. In addition to his other employments he now opened a small stationer's shop. But the claims of business did not extinguish his taste for literature and science. He formed a club, which he called the *junto*, composed of the most intelligent of his acquaintance. Questions of morality, politics, or philosophy were discussed every Friday evening, and the institution was continued almost forty years. As books were frequently quoted in the club, and as the members had brought their books together for mutual advantage, he was led to form the plan of a public library, which was carried into effect in 1731, and became the foundation of that noble institution, the present library company of Philadelphia. In 1732 he began to publish poor Richard's almanac, which was enriched with maxims of frugality, temperance, industry, and integrity. So great was its reputation, that he sold ten thousand annually, and it was continued by him about twenty five years. The maxims were collected in the last almanac in the form of an address, called the way to wealth, which has appeared in various publications. In 1736 he was appointed clerk of the general assembly of Pennsylvania, and in 1737 postmaster of Philadelphia. The first fire company was formed by him in 1738. When the frontiers of Pennsylvania were endangered in 1744 and an ineffectual attempt was made to procure a militia law, he proposed a voluntary association for the defence of the province, and in a short time obtained ten thousand names. In 1747 he was chosen a member of the assembly, and continued in this station ten years. In all important discussions his presence was considered as

indispensable. He seldom spoke, and never exhibited any oratory; but by a single observation he sometimes determined the fate of a question. In the long controversies with the proprietaries or their governors, he took the most active part, and displayed a firm spirit of liberty.

He was now engaged for a number of years in a course of electrical experiments, of which he published an account. His great discovery was the indentity of the electric fluid and lightning. This discovery he made in the summer of 1752. To the upright stick of a kite he attached an iron point; the string was of hemp, excepting the part, which he held in his hand, which was of silk; and a key was fastened where the hempen string terminated. With this apparatus, on the approach of a thunder storm, he raised his kite. A cloud passed over it, and no signs of electricity appearing, he began to despair; but observing the loose fibres of his string to move suddenly toward an erect position, he presented his knuckle to the key, and received a strong spark. The success of this experiment completely established his theory. The practical use of this discovery in securing houses from lightning by pointed conductors is well known in America and Europe. In 1753 he was appointed deputy postmaster general of the British colonies, and in the same year the academy of Philadelphia, projected by him, was established. In 1754 he was one of the commissioners, who attended the congress at Albany to devise the best means of defending the country against the French. He drew up a plan of union for defence and general government, which was adopted by the congress. It was however rejected by the board of trade in England, because it gave too much power to the representatives of the people; and it was rejected by the assemblies of the colonies, because it gave too much power to the president general. After the defeat of Braddock he was appointed colonel of a regiment, and he repaired to the frontiers, and built a fort. In 1757 he was sent to England as the agent of Pennsylvania and while residing there was appointed agent of Massachusetts, Maryland, and Georgia. He now received the reward of his philosophical merit. He was chosen a fellow of the royal society, and was honored with the degree of doctor of laws by the universities of St. Andrews, Edinburgh, and Oxford, and his correspondence was sought by the most eminent philosophers of Europe. During his residence in England he published a pamphlet, showing the advantages, which would spring from the conquest of Canada, and he formed that elegant instrument, which he called the Harmonica. He returned in 1762, and resumed his seat in the assembly; but in 1764 was again sent to London as an agent for the province to procure a change of the proprietary government. In 1766 he was examined at the bar of the house of commons respecting the repeal of the stamp act; and here he evinced the utmost self possession and an astonishing accuracy and extent of information. During the

same and the following year, by visiting Holland, Germany, and France he became acquainted with most of the literary characters of Europe. About the year 1773 some letters of Hutchinson, Oliver, and others in Massachusetts falling into his hands, he sent them to the legislature of that state; but he ever refused to tell how he procured them. He returned to America in 1775 and the day after his arrival was elected a member of congress. He was sent to the camp before Boston to confirm the army in their decisive measures, and to Canada to persuade the citizens to join in the common cause. In this mission however he was not successful. He was in 1776 appointed a committee with John Adams and Edward Rutledge to inquire into the powers, with which lord Howe was invested in regard to the adjustment of our differences with Great Britain. When his lordship expressed his concern at being obliged to distress those, whom he so much regarded, Dr. Franklin assured him that the Americans, out of reciprocal regard, would endeavor to lessen, as much as possible, the pain, which he might feel on their account, by taking the utmost care of themselves. In the discussion of the great question of independence he was decidedly in favor of the measure. He was in the same year chosen president of the convention, which met in Philadelphia to form a new constitution for Pennsylvania. The single legislature and the plural executive seem to have been his favorite principles. In the latter end of year 1776 he was sent to France to assist in negotiation with Mr. Arthur Lee and Silas Deane. He had much influence in forming the treaty of alliance and commerce, which was signed February 6, 1778, and he afterwards completed a treaty of amity and commerce with Sweden. In conjunction with Mr. Adams, Mr. Jay, and Mr. Laurens, he signed the provisional articles of peace November 30, 1782, and the definitive treaty September 30, 1783. While he was in France he was appointed one of the commissioners to examine Mesmer's animal magnetism in 1784. Being desirous of returning to his native country he requested, that an ambassador might be appointed in his place, and on the arrival of his successor, Mr. Jefferson, he immediately sailed for Philadelphia, where he arrived in September 1785. He was received with universal applause, and was soon appointed president of the supreme executive council. In 1787 he was a delegate to the grand convention, which formed the constitution of the United States. Some of the articles, which composed it, did not altogether please him, but for the sake of union he signed it. In the same year he was appointed the first president of two excellent societies, which were established in Philadelphia for alleviating the miseries of public prisons, and for promoting the abolition of slavery. A memorial of the latter society to congress gave occasion to a debate, in which an attempt was made to justify the slave trade. In consequence of this Dr. Franklin published in the federal gazette March 25, 1789 an essay, signed *historicus*, communi-

cating a pretended speech, delivered in the divan of Algiers in 1687 against the petition of a sect, called Erika or Purists, for the abolition of piracy and slavery. The arguments, urged in favor of the African trade by Mr. Jackson of Georgia, are here applied with equal force to justify the plundering and enslaving of Europeans. In 1788 he retired wholly from public life, and he now approached the end of his days. He had been afflicted for a number of years with a complication of disorders. For the last twelve months he was confined almost entirely to his bed. In the severity of his pains he would observe, that he was afraid he did not bear them as he ought, and he expressed a grateful sense of the many blessings, received from the Supreme Being, who had raised him from his humble origin to such consideration among men. He died April 17, 1790, in the eighty fifth year of his age. The following epitaph was written by himself many years previously to his death.

The body of
Benjamin Franklin, printer,
Like the cover of an old book,
Its contents torn out,
And stript of its lettering and gilding,
Lies here food for worms ;
Yet the work itself shall not be lost,
For it will, (as he believed), appear once more
In a new
And more beautiful edition,
Corrected and amended
by
The Author.

But although he thus expressed his hope of future happiness ; yet from his memoirs it does not appear, whether this hope was founded upon the mediation of Jesus Christ. Some have even considered him as not unfriendly to infidelity ; but the following anecdote seems to prove, that in his old age he did not absolutely reject the scriptures. As a young gentleman was one day ridiculing religion as a vulgar prejudice, he appealed to Dr. Franklin, expecting his approbation. " Young man," said the philosopher emphatically, " it is best to believe." President Stiles addressed a letter to him, dated January 28, 1790, in which he expressed a desire to be made acquainted with his sentiments on Christianity. The following is an extract from it. " You know, Sir, I am a Christian ; and would to heaven, all others were as I am except my imperfections. As much as I know of Dr. Franklin, I have not an idea of his religious sentiments. I wish to know the opinion of my venerable friend concerning Jesus of Nazareth. He will not impute this to impertinence, or improper curiosity in one, who for many years has continued to love, estimate, and reverence his abilities and literary character with an ardor of affection. If I have said too much, let the request be blotted out

and be no more." To this Dr. Franklin replied March 9, but a few weeks before his death. "I do not take your curiosity amiss, and shall endeavor, in a few words, to gratify it.—As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals and his religion, as he left them to us, the best the world ever saw, or is likely to see; but I apprehend it has received various corrupting changes; and I have, with most of the present dissenters in England, some doubts as to his divinity." It may not be unnecessary to remark, that, if we may credit Dr. Priestley, Dr. Franklin was not correct in estimating the sentiments of a majority of the dissenters in England. He left one son, governor William Franklin of New Jersey, a zealous royalist, and a daughter, who married Mr. William Bache, merchant in Philadelphia.

Dr. Franklin acquired a high and deserved reputation as a philosopher, for his philosophy was of a practical and useful kind, and he seemed to be continually desirous of advancing the welfare of society. In company he was sententious and not fluent, and he chose rather to listen to others, than to talk himself. Impatient of interruption, he often mentioned the custom of the Indians, who always remain silent for some time before they give an answer to a question. When he resided in France as a minister from this country, it has been thought, that he was somewhat intoxicated by the unbounded applauses, which he received, and was too much disposed to adopt the manners of the French. One of his colleagues was immersed in the pleasures of a voluptuous city, and between himself and the other, Mr. Lee, there was some collision.

Soon after his death, his grandson went to England to publish a complete collection of his writings, with his life, brought down by himself to the year 1757, and continued by one of his descendants. But on account of the want of encouragement the manuscripts have as yet been withheld from the public, though they are not lost. He published experiments and observations on electricity, made at Philadelphia, in two parts, 4to, 1753; new experiments, 1754; a historical view of the constitution and government of Pennsylvania, 1759; the interest of Great Britain considered with respect to her colonies, 1760; his experiments with the addition of explanatory notes, and letters and papers on philosophical subjects, 1769; political, miscellaneous, and philosophical pieces, 1779; and several papers in the transactions of the American philosophical society. Two volumes of his essays, with his life, brought down by himself to the year 1730, were published in England in 1792. A collection of his works was first published in London in 1806, entitled, the complete works in philosophy, politics, and morals of Dr. Franklin, first collected and arranged, with a memoir of him, 3 vol. 8vo.—*Franklin's life*; *Encyclopedia, Philadelphia edit., supplement*; *Holmes' life of Stiles*, 309, 310; *Monthly anthology*, iii. 662; *Warren's American revolution*, ii. 132, 133; *Hardie's biog. dict.*; *Brissot, nouveau voyage*, i. 311—337; *Monthly review, new series*, lvii. 441, 442.

FRELINGHUYSEN (THEODORUS JACOBUS), minister of the reformed Dutch church at Raritan, New Jersey, came from Holland in the year 1720. His zealous labors in preaching the pure doctrines of the gospel, especially in inculcating the necessity of an entire renovation of the corrupt heart, were eminently useful in a number of towns. He was a member of the assembly of Dutch ministers in 1738, which formed the plan of a cœtus, or assembly of ministers and elders to meet in this country, though subordinate to the classis of Amsterdam. This proposition convulsed the Dutch churches in America, for it was apprehended, and the apprehension was verified, that these churches would be led in time to throw off entirely their subjection to a distant ecclesiastical body. Mr. Frelinghuysen was an able, evangelical, and eminently successful preacher. He left five sons, all ministers, and two daughters married to ministers.—*Christian's magazine*, ii. 4, 5; *Prince's Christian history for 1744*, 292, 299.

FRISBIE (LEVI), minister of Ipswich, Massachusetts, was born at Branford, Connecticut, in April 1748, and at the age of sixteen or seventeen, having the character of a pious youth of promising talents, was placed under the patronage of the reverend Dr. Wheelock, with a special view to the missionary service. In 1767 he entered Yale college, where he continued more than three years; but his collegial studies were completed at Dartmouth college, where he was graduated, in the first class, in 1771. He was ordained in 1775, and then commenced his missionary career. After extending his labors to different parts of the country and into Canada, the convulsed state of America obstructed his progress. He was settled the minister of the first church in Ipswich, as successor of the reverend Nathaniel Rogers, February 7, 1776, and after a ministry of thirty years he died February 25, 1806, in the fifty eighth year of his age. He was a faithful, evangelical preacher, whose labors at different periods it pleased God to render eminently useful. His discerning mind was strengthened by a close application to study, and furnished with the most useful knowledge; and all his acquisitions were consecrated to moral and religious purposes. His life displayed the humility, meekness, and benevolence of the Christian. Interesting and instructive in conversation, remarkably tender of the character of others, upright, sincere, and affectionate in all the relations of life, he was respected and beloved. His distrust of himself led him to place his entire dependence upon God, and to ascribe all hope to the riches of divine mercy in Jesus, the Redeemer. He published an oration on the peace, 1783; an oration at the interment of the reverend Moses Parsons, 1784; two sermons on a day of public fasting; a thanksgiving sermon; a eulogy on Washington, 1800; a sermon before the society for propagating the gospel among the American Indians, 1804.—*Huntington's funeral sermon*; *Panoplist*, i. 471, 472.

FRONTENAC (Louis, count), governor general of Canada, succeeded Courcelles in 1672, and in the spring of the following year built upon lake Ontario the fort, which bore his name. He was recalled in 1682, but was reinstated in his office in 1689. He died November 28, 1698, in the seventy eighth year of his age. His exertions conduced in a great degree to the protection and prosperity of Canada ; but he was a man of haughty feelings, suspicious, revengeful, and outrageous. Notwithstanding his professions of regard to religion, it was very evident, that he was almost completely under the influence of ambition.—*Charlevoix, hist. nouv. France*, i. 444—469, 543—570 ; ii. 43, 237 ; *Holmes' annals*, ii. 46.

GADSDEN (CHRISTOPHER), lieutenant governor of South Carolina, and a distinguished friend of his country, was born about the year 1724. So high was his reputation in the colony, in which he lived, that he was appointed one of the delegates to the congress, which met at New York in October 1765 to petition against the stamp act. He was also chosen a member of the congress, which met in 1774, and on his return early in 1776 received the thanks of the provincial assembly for his services. He was among the first, who openly advocated republican principles, and wished to make his country independent of the monarchical government of Great Britain. "The decisive genius," says Ramsay, "of Christopher Gadsden in the south and of John Adams in the north at a much earlier day might have desired a complete separation of America from Great Britain ; but till the year 1776, the rejection of the second petition of congress, and the appearance of Paine's pamphlet, common sense, a reconciliation with the mother country was the unanimous wish of almost every other American." During the siege of Charleston in 1780 he remained within the lines with five of the council, while governor Rutledge, with the other three, left the city at the earnest request of general Lincoln. Several months after the capitulation he was taken out of his bed on the twenty seventh of August, and with most of the civil and military officers transported in a guard ship to St. Augustine. This was done by the order of lord Cornwallis, and it was in violation of the rights of prisoners on parole. Guards were left at their houses, and the private papers of some of them were examined. A parole was offered at St. Augustine ; but such was the indignation of lieutenant governor Gadsden at the ungenerous treatment, which he had received, that he refused to accept it, and bore a close confinement in the castle for forty two weeks with the greatest fortitude. In 1782, when it became necessary, by the rotation established, to choose a new governor, he was elected to this office ; but he declined it in a short speech to the following effect. "I have served you in a variety of stations for thirty years, and I would now cheerfully make one of a forlorn hope in an assault on the lines of Charleston, if it was probable, that with the loss of my life you would be reinstated in the possession of your

capital. What I can do for my country I am willing to do. My sentiments of the American cause from the stamp act downwards have never changed. I am still of opinion, that it is the cause of liberty and of human nature.—The present times require the vigor and activity of the prime of life ; but I feel the increasing infirmities of old age to such a degree, that I am conscious I cannot serve you to advantage. I therefore beg for your sakes and for the sake of the public, that you would indulge me with the liberty of declining the arduous trust.” He continued, however, his exertions for the good of his country both in the assembly and council, and notwithstanding the injuries he had suffered and the immense loss of his property he zealously opposed the law for confiscating the estates of the adherents to the British government, and contended that sound policy required to forgive and forget. He died in September 1805, aged eighty one years.—*Bowen's fun. sermon* ; *Ramsay's Carolina*, i. 35, 55, 61, 164 ; ii. 125, 161, 167, 349 ; *Warren*, ii. 348—350 ; *Gordon*, iv. 256.

GAGE (THOMAS), the last governor of Massachusetts appointed by the king, after the conquest of Canada in 1760 was appointed governor of Montreal. At the departure of general Amherst in 1763, he succeeded him as commander in chief of his majesty's forces in America. Being considered as the most proper person to execute the parliamentary laws, intended to subdue the rebellious spirit, which had manifested itself in Massachusetts, he was appointed governor of that province, and arrived at Boston May 13, 1774. He was a suitable instrument for executing the purposes of a tyrannical ministry and parliament. Several regiments soon followed him, and he began to repair the fortifications upon Boston neck. The powder in the arsenal in Charlestown was seized ; detachments were sent out to take possession of the stores in Salem and Concord ; and the battle of Lexington became the signal of war. In May 1775 the provincial congress of Massachusetts declared general Gage to be an inveterate enemy of the country, disqualified from serving the colony as governor, and unworthy of obedience. From this time the exercise of his functions was confined to Boston. In June he issued a proclamation, offering pardon to all the rebels, excepting Samuel Adams and John Hancock, and ordered the use of the martial law. But the affair of Bunker's hill a few days afterwards proved to him, that he had mistaken the character of the Americans. In October he embarked for England, and was succeeded in the command by sir William Howe. His conduct towards the inhabitants of Boston in promising them liberty to leave the town on the delivery of their arms, and then detaining many of them, has been reprobated for its treachery. He died in England in April 1787.—*Stedman*, i. 95—110 ; *Gordon*, i. 360, 487 ; ii. 25, 53, 136 ; *Holmes' annals*, ii. 246, 308, 480 ; *Marshall*, i. 391, 446 ; ii. 463, 185, 276 ; iii. 21 ; *Warren*, i. 127—132, 241.

GALLOWAY (JOSEPH), an eminent lawyer of Pennsylvania, was a member of the assembly of that province in May 1764, when the subject of a petition in favor of a change of the government from that of a proprietary to a royal government was discussed. John Dickinson was opposed to the petition and Mr. Galloway answered his speech with much warmth. Both speeches were printed, and Mr. Dickinson, after an ineffectual challenge, wrote his "answer to a piece, called the speech of Joseph Galloway, esquire." After having been for some time speaker of the house of assembly, he was appointed a member of the first congress in 1774. He afterwards deserted the American cause, joining the British at New York in December 1776, and remaining with the army till June 1778. His counsels and exertions were of little avail against the resolute spirit of millions, determined to be free. By his own account he abandoned an estate of the value of forty thousand pounds sterling. In 1779 he was examined before the house of commons on the transactions in America, and his representation did not do much credit to the British commanders. He died in England in September 1803, in the seventy fourth year of his age. The preface to his speech, which was published in 1764, was written by Dr. Franklin, who supported the same cause. It presents a history of the proprietary government. Mr. Galloway published also observations on the conduct of sir William Howe, in which, notwithstanding his attachments, he discloses and reprehends the shocking brutality of the British troops, especially in New Jersey. The following work, it is believed, is the production of his pen; brief commentaries upon such parts of the revelation and other prophecies, as immediately refer to the present times, London, 1802.—*Collect. hist. soc.* ii. 93; *Warren* i. 376, 440; *Monthly rev.* xxxii. 67; lxi. 71; *Franklin's works*, iii. 163.

GANO (JOHN), minister in New York, collected the first baptist society in that city, and was ordained its pastor in 1762. Early espousing the cause of his country in the late contest with Great Britain, at the commencement of the war he joined the standard of freedom in the capacity of chaplain. His preaching contributed to impart a determined spirit to the soldiers, and he continued in the army till the conclusion of the war. He left his society in New York in 1788, and removed to Kentucky. He died at Frankfort August 10, 1804, in the seventy eighth year of his age, resigned to the divine will, and in the hope of everlasting blessedness in the presence of his Redeemer. Memoirs of his life, written principally by himself, were published in 12mo, 1806.—*Gano's memoirs*; *Monthly anthology*, i. 525; *Backus' abridg.* 258.

GARDEN (ALEXANDER, M. D.), a scientific physician of South Carolina, was a member of the royal society at Upsal. He introduced into medical use the Virginia pink root, and published in the year 1764 an account of its medical properties, and gave a botanical description of the plant. An edition of this work was

also published in 1772. He was much devoted to the study of natural history, particularly of botany, and made a number of communications on those subjects to his philosophical friends in Europe. In compliment to him the greatest botanist of the age gave the name of *Gardenia* to one of the most beautiful flowering shrubs in the world. He died, it is believed, in the year 1771.—*Ramsay's review of medicine*, 42, 44; *Miller's retrospect*, i. 319.

GARDEN (ALEXANDER), minister in Charleston, about the middle of the last century made several publications on theological subjects.—*Miller*, ii. 365.

GATES (HORATIO), a major general in the army of the United States, was a native of England. In early life he entered the British army, and laid the foundation of his future military excellence. Without purchase he obtained the rank of major. He was aid to general Monkton at the capture of Martinico, and after the peace of Aix la Chapelle he was among the first troops, which landed at Halifax under general Cornwallis. He was with Braddock at the time of his defeat in 1755, and was shot through the body. When peace was concluded, he purchased an estate in Virginia, where he resided until the commencement of the American war in 1775, when he was appointed by congress adjutant general, with the rank of brigadier general. He accompanied Washington to Cambridge, when he went to take the command of the army in that place. In June 1776 Gates was appointed to the command of the army of Canada. He was superseded by general Schuyler in May 1777, but in August following he took the place of this officer in the northern department. The success, which attended his arms in the capture of Burgoyne in October, filled America with joy. Congress passed a vote of thanks, and ordered a medal of gold to be presented by the president. His conduct towards his conquered enemy was marked by a delicacy, which does him the highest honor. He did not permit his own troops to witness the mortification of the British in depositing their arms. After general Lincoln was taken prisoner, he was appointed on the thirteenth of June 1780 to the command of the southern department. On the sixteenth of August he was defeated by Cornwallis at Camden. He was superseded on the third of December by general Greene; but was in 1782 restored to his command.

After the peace he retired to his farm in Berkley county, Virginia, where he remained until the year 1790, when he went to reside at New York, having first emancipated his slaves, and made a pecuniary provision for such, as were not able to provide for themselves. Some of them would not leave him, but continued in his family. On his arrival at New York the freedom of the city was presented to him. In 1800 he accepted a seat in the legislature, but he retained it no longer, than he conceived his services might be useful to the cause of liberty, which he never abandoned.

His political opinions did not separate him from many respectable citizens, whose views differed widely from his own. He died April 10, 1806, in the seventy eighth year of his age. A few weeks before his death he wrote to his friend, Dr. Mitchill, then at Washington, on some business, and closed his letter, dated February 27, 1806, with the following words. "I am very weak, and have evident signs of an approaching dissolution. But I have lived long enough, since I have lived to see a mighty people animated with a spirit to be free, and governed by transcendent abilities and honor." He retained his faculties to the last. He took pleasure in professing his attachment to religion and his firm belief in the doctrines of Christianity. The will, which was made not long before his death, exhibited the humility of his faith. In an article dictated by himself, he expressed a sense of his own unworthiness, and his reliance solely on the intercession and sufferings of the Redeemer. In another paragraph he directed, that his body should be privately buried, which was accordingly done. General Gates was a whig in England and a republican in America. He was a scholar, well versed in history and the Latin classics. While he was just, hospitable, and generous, and possessed a feeling heart, his manners and deportment yet indicated his military character.—*New York spectator*, April 19, 1806; *Daily advertiser*, April 12; *Polyanthos*, iii. 12—17; *Marshall*, ii. 237; iii. 3, 226, 273, 336; iv. 169—182, 334, 596; *Brissot, nouv. voy.* ii. 50; *Stedman*, i. 336, 342; ii. 200, 233; *Gordon*, ii. 276, 572; iii. 391, 439, 472; iv. 26.

GAY (EBENEZER, D. D.), minister of Hingham, Massachusetts, was born August 26, 1696. He was graduated at Harvard college in 1714, and ordained June 11, 1718. After continuing his labors in the ministry for almost an unequalled length of time, he died March 18, 1787 in the ninety first year of his age, and the sixty ninth of his ministry. He was succeeded by the reverend Dr. Ware. His mental powers were continued to him in an uncommon degree till his death. On the day, which completed the eighty fifth year of his age, he preached a sermon, which was much celebrated and was reprinted in England. Dr. Chauncy pronounces him to have been one of the greatest and most valuable men in the country. His sentiments were not so rigid as those of some of his brethren in the ministry; but he was zealous for the interests of practical goodness. He published a sermon at the ordination of the reverend Joseph Green, 1725; at the artillery election, 1728; on the transcendent glory of the gospel, to which is added a pillar of salt to season a corrupt age, a sermon to bring Lot's wife to remembrance, 1728; on the death of the reverend John Hancock, 1744; election sermon, 1745; a sermon at the annual convention of ministers, 1746; at the ordination of the reverend Jonathan Dorby, 1752; at the instalment of the reverend Ezra Carpenter, 1753; of reverend Grindal Rawson, 1756; Dudleian lecture,

1759 ; two sermons on the death of the reverend Dr. Mayhew, 1766 ; at the ordination of the reverend Caleb Gannett, 1768 ; a thanksgiving sermon, 1771 ; the old man's calendar, a sermon on Joshua xiv. 10, preached on the birth day of the author, 1781.—*Shute's funeral sermon* ; *Collections hist. soc.* x. 159 ; *Massachusetts centinel*, March 30, 1787.

GEE (JOSHUA), minister in Boston, was graduated at Harvard college in 1717. He was ordained pastor of the second or old north church, as colleague with Dr. Cotton Mather, December 18, 1723. In 1732 he received for his colleague Mr. Samuel Mather, and he died May 22, 1748, aged fifty years. He possessed a strong and penetrating mind. His powers of reasoning were very uncommon. Few were more discerning, or could more completely develop a subject. He possessed also a considerable share of learning. His foible was a strange indolence of temper. He preferred talking with his friends to every thing else. He published in 1743 a letter to the reverend Nathaniel Eells, moderator of a convention of pastors in Boston, containing some remarks on their printed testimony against disorders in the land. From this pamphlet it appears, that there was present in the convention not one third of the pastors of Massachusetts, and that of these, seventy in number, but a small majority voted for the last paragraph of the testimony, which caused such debates respecting an attestation to the work of God's grace appearing of late years in a remarkable revival of religion among the churches. Mr. Gee complains of the testimony, that it is partial, that it speaks of the prevalence of antinomian but not of Arminian errors, that it holds up to view the disorders consequent upon the revival, and not the great and beneficial effects of the revival itself ; he complains of the convention, that they admitted pastors, who did not live in the province, to vote, and rudely interrupted pastors, who wished to represent the happy influence of the revival in places, where they were acquainted, in rendering men better and promoting the interests of morality and order. He was one of the assembly of ministers, who met in Boston July 7, 1743, and gave their attestation to the progress of religion in this country. He published also a sermon on the death of Dr. Cotton Mather, 1728 ; two sermons entitled, the strait gate and the narrow way infinitely preferable to the wide gate and the broad way, 1729.—*Collections of the histor. society*, x. 157 ; *Prince's Christian history*, i. 164.

GEORGIA, one of the United States of America, was originally a part of Carolina. It was granted to twenty one trustees on the ninth of June 1732 by king George II, and received its name in honor of him. The design of the founders of this colony was most benevolent and generous. It was intended to strengthen the province of Carolina, to open an asylum for the oppressed, and to attempt the conversion of the natives. The parliament gave ten

thousand pounds to encourage the design. The territory was by charter erected into a separate and independent government for twenty one years, at the expiration of which period such a form of government was to be established, as the king should appoint. The trustees engaged immediately in the prosecution of their design. Large contributions were obtained for the assistance of the poor, who should engage in the settlement. On the fifteenth of January 1733 James Oglethorpe, one of the trustees, at the head of upwards of a hundred persons, arrived at Carolina. He proceeded immediately to Savannah river, and having fixed upon a spot for commencing the plantation, his people joined him on the first of February. On the ninth with the assistance of colonel William Bull from Ashley river he laid out the streets, squares, and forty lots for houses, and the town was called Savannah, after the river, so denominated by the Indians. A fort was soon completed for the safety of the colony, and a treaty was concluded with the eight tribes of the lower Creek Indians. Every thing seemed to promise future prosperity ; but some regulations were established, which tended to retard its growth, although considerable accessions were received from Scotland and Germany. In 1737 the depredations, committed by the Spaniards on the English by sea, threatening a war between the two powers, a regiment of six hundred men was sent to Georgia for the protection of that colony. In 1742 the Spaniards from Florida invaded Georgia with near six thousand men, including Indians ; but the military skill of Oglethorpe, under a kind providence, was the means of saving the colony. The charter was surrendered by the trustees to the king in 1752 in consequence of the languishing state of the colony and of the complaints of the people. The fundamental regulations were ill adapted to the circumstances of the poor settlers, and to the situation of the territory. The restrictions upon the descent of estates drove settlers to other colonies, where lands could be obtained on better terms, and held by a better tenure. By the prohibition of negroes the culture of the lands was rendered difficult, and by forbidding the importation of rum, the colonists were cut off from much trade with the West Indies, as well as from an article, which was thought necessary to health, especially by those, whose taste was eager for it. A royal government was now established, and the people were favored with the same privileges, which were enjoyed by their neighbors in Carolina.

From 1752 to the peace of Paris in 1763 Georgia struggled with many difficulties, arising from the want of credit, and the frequent molestations of enemies. The good effects of the peace were soon perceived. From this time it flourished under the care of governor Wright. This colony united with the other colonies in opposition to Great Britain in the summer of 1775, and appointed delegates to attend the continental congress. During the war it

was overrun by the British troops, and the inhabitants were obliged to flee into the neighboring states for safety. Since the war population, agriculture, and commerce have increased with great rapidity, though the frontiers have suffered much from the frequent attacks of the Creek Indians. A treaty was concluded with them by the United States on the thirteenth of August 1790, since which time immigrations have been numerous.

Georgia by an act of the legislature, passed January 7, 1795, sold to four different companies about twenty two million acres of its western territory, and the purchase money, amounting to five hundred thousand dollars, was paid into the state treasury. By an act of the next legislature, passed February 13, 1796, the law relating to the sale of the said lands was declared, on the ground of bribery and corruption, unconstitutional and void, and the records were ordered to be burned. By these proceedings the purchasers, under the original companies, were placed in a most unpleasant situation. The constitution of Georgia was revised and adopted in its present form by a convention of the state May 30, 1798. By the articles of this constitution the governor is to be elected by the general assembly, for the term of two years; the judges of the superior court to be chosen for the term of three years, and to be liable to removal by the governor on the address of two thirds of both houses of the legislature. In other respects the constitution of this state differs but little from that of Massachusetts.—*Morse's geog.*; *Hewatt's hist. account of S. Carolina and Georgia*; *Wynne*, ii. 301—315; *Encyclopedia, Phil. edit.*; *British empire in America*, i. 525—541; *Holmes' annals*, ii. 131, 188.

GIST (MORDECAI), a brigadier general in the American war, commanded one of the Maryland brigades in the battle of Camden August 16, 1780. He died at Charleston, South Carolina, in September, 1792.—*Marshall*, iv. 178; *Holmes' annals*, ii. 431.

GODFREY (THOMAS), the inventor of Hadley's quadrant, was by trade a glazier in the city of Philadelphia. The extent of his education was only to read, and write, and apply the common rules of arithmetic. Having met with a mathematical book, he was so delighted with the study, that without an instructor, by the mere strength of his genius he soon made himself master of it, and of every book of the kind, which he could procure in English. Finding that the knowledge of the Latin would open to him new treasures of mathematical science, he applied himself to the study of that language till he was enabled to read a Latin author on his favorite subject. He then borrowed Newton's principia of Mr. Logan, to whom about the year 1730 he communicated his invention of the quadrant. The royal society of London, being made acquainted with it by means of Mr. Logan, sent Mr. Godfrey as a reward household furniture to the value of two hundred pounds. The money was not sent on account of a habit of intemperance, to which

the artist was subject. The manner, in which the inventor was deprived of the honor of having the instrument called by his name, was the following. He put it for trial into the hands of an ingenious navigator in a voyage to Jamaica. On reaching that place, it was shown to the captain of a ship, about sailing to England, by which means it came to the knowledge of Mr. Hadley. These facts seem to be well established. Mr. Godfrey died in Philadelphia about the middle of December 1749. He was a member of a literary club, established by Dr. Franklin, and having confined his attention to mathematical pursuits, he was almost insufferable in conversation, requiring an unusual precision in every thing, which was said, continually contradicting, and making trifling distinctions.—*Miller's retrospect*, i. 468 ; *American magazine for July and August*, 1758 ; *Franklin's life* ; *Preface to Godfrey's poems*.

GODFREY (THOMAS), a poet, was the son of the preceding, and was born in Philadelphia in 1736. The only advantages of education, which he enjoyed, were found in a common English school. Such however was his desire of knowledge, that he prosecuted his studies with unwearied diligence ; and having perused the best of the English poets, he soon exhibited proofs of poetical talents. He had a fine ear for music, and a propensity to painting. After the death of his father, he was put an apprentice to an ingenious watch-maker ; but the muses and graces, poetry and painting stole his attention. He devoted all his hours of release from mechanical labor to writing those pieces, which were published with such favorable notice in the American magazine. At length he was recommended to a lieutenant's commission in the Pennsylvania forces, raised in 1758 for an expedition against fort du Quesne. In this station he continued till the troops were disbanded. He was settled in the succeeding spring as a factor in North Carolina, where he continued upwards of three years. He died near Wilmington of a fever, occasioned by violent exercise in a very warm day, August 3, 1763, in the twenty seventh year of his age. With an amiable disposition, and an engaging diffidence and modesty of manners, he united an integrity of character, which procured him esteem and respect. The productions of his pen, which exhibit more of nature than of the refinements of art, were collected by his friend, Mr. Evans, and published in 1765, entitled, *juvenile poems on various subjects, with the prince of Parthia, a tragedy*, 4to.—*Account prefixed to poems* ; *American museum*, vi. 471, 472.

GOERING (JACOB), many years minister of the German Lutheran church in York, Pennsylvania, commenced the labors of the sacred office, when only twenty years of age, and it pleased God to give such success to his faithful exertions at this early period of life, that a revival of religion took place wherever he preached. He died in 1807 in the fifty third year of his age. He was president of the synod of the German Lutheran church in the states of

Pennsylvania, Maryland, and Virginia. In his character were combined the Christian, the gentleman, and the scholar. He was a man of profound erudition ; and among the languages, with which he was acquainted, the Hebrew and Arabic were his favorites. Though warmly interested in his country's welfare, he yet declined a civil station, in which his fellow citizens would gladly have placed him, dedicating himself wholly to the ministry. He died in the full assurance of obtaining and enjoying a perpetual happiness through the merits of his Redeemer.—*Brown's American register*, ii. 84, 85.

GOFFE (WILLIAM), one of the judges of king Charles I, and a major general under Cromwell, left London before Charles II was proclaimed, and arrived at Boston with general Whalley in July 1660. Governor Endicot gave them a friendly reception. But when the act of indemnity arrived in November, and their names were not found among those, to whom pardon was offered, the government of Massachusetts was alarmed. Perceiving their danger, they left Cambridge, where they had resided, February 26, 1661, and arrived at New Haven on the seventh of March. They were here concealed by deputy governor Leet, and the reverend Mr. Davenport. From New Haven they went to West Rock, a mountain three hundred feet in height at the distance of two or three miles from the town, where they were hid in a cave. They afterward lived in concealment at Milford, Derby, and Branford, and in October 1664 removed to Hadley in Massachusetts, and were concealed for fifteen or sixteen years in the house of Mr. Russel, the minister. On the first of September 1675 the town of Hadley was alarmed by the Indians in the time of public worship, and the people were thrown into the utmost confusion. But suddenly an aged, venerable man in an uncommon dress appeared in the midst of them, revived their courage, and, putting himself at their head, led them to the attack and repulsed the enemy. The deliverer of Hadley immediately disappeared, and the inhabitants, overwhelmed with astonishment, supposed that an angel had been sent for their protection. He died in Hadley, it is thought, about the year 1679. Under the oppression of constant fear during his residence in this country, his mind seems to have found some relief in the consolations of religion.—*Stiles' hist. of the judges* ; *Hutchinson*, i. 215—219, 532 ; *Holmes' annals*, i. 377, 424, 425.

GOODRICH (ELIZUR, D. D.), minister of Durham in Connecticut, was born in Wethersfield November 6, 1734, and was graduated at Yale college in 1752. He was ordained to the work of the ministry November 24, 1756. After his character as an excellent minister and a friend of literature was established, he was chosen in 1776 a member of the corporation of Yale college. He died at Norfolk in November 1797, in the sixty fourth year of his age, and the forty second of his ministry. Dr. Goodrich conciliated the es-

teem of his acquaintance, and was faithful in all the relations of life. He was distinguished for his literary and scientific acquirements, as well as for his piety and patriotism. While he was acquainted with the Latin, Greek, and Hebrew languages, he was not deficient in mathematical and philosophical knowledge. As a preacher, he followed the examples of the apostles, preaching repentance and faith. He taught his hearers that man was depraved, and guilty, and lost, condemned by the law, and having no hope but in Christ, and that salvation was of grace and not of works. —*Dwight's funeral sermon.*

GOOKIN (DANIEL), author of the historical collections of the Indians in New England, and major general of Massachusetts, was born in the county of Kent in England. He came to Virginia in 1621 with his father, who brought cattle to the colony from Ireland, and who established himself at a plantation, called Newport's News. In the year 1642 Mr. Thomson and other ministers from Massachusetts were sent to Virginia to preach the gospel to a people, but little acquainted with the truth. When they were forced to withdraw from this colony, because they would not conform to the church of England, such was the attachment of Mr. Gookin to their preaching, that he soon followed them. In 1644 he removed with his family to New England, and settled in Cambridge, that he might enjoy the ordinances of the gospel in their purity. Soon after his arrival he was appointed captain of the military company in Cambridge, and a member of the house of deputies. In 1652 he was elected assistant or magistrate, and four years after was appointed by the general court superintendent of all the Indians, who had submitted to the government of Massachusetts. He executed this office with such fidelity, that he was continued in it till his death. In 1656 he visited England, and had an interview with Cromwell, who commissioned him to invite the people of Massachusetts to transport themselves to Jamaica, which had been conquered from the Spaniards. In 1662 he was appointed, with the reverend Mr. Mitchel, one of the licensers of the printing press in Cambridge. When Philip's war commenced in 1675, several severe laws were passed against the friendly Indians, to whom religious instruction had been imparted, through apprehension, that they would join the enemy, and the rage of the people against their red colored brethren was violent and alarming. Mr. Eliot stood forth as the friend and protector of the Indians, and Mr. Gookin, who had zealously cooperated with Mr. Eliot in his benevolent exertions, and who frequently accompanied him in his missionary tours, was equally their friend. He was the only magistrate, who endeavored to prevent the outrages of the populace. He was in consequence much abused, and even insulted as he passed the streets ; but he had too much of the elevation of Christian virtue to feel any resentment, and the effects of licentiousness did not inspire him with the desire of abridg-

ing the liberties of the people. He soon, however, recovered the esteem and confidence, which he had lost, by firmly resisting the attempts, which were made to destroy the charter of Massachusetts. In 1681 he was appointed major general of the colony, and he continued in the magistracy till the dissolution of the charter in 1686. He died March 19, 1687, aged seventy five years. In the inscription upon his monument in the burying ground in Cambridge, which is yet legible, his name is written Gookings. Such was his poverty, that Mr. Eliot in a letter to Mr. Boyle, not long after his decease, solicits that charitable gentleman to bestow ten pounds upon his widow. He was a man of good understanding, rigid in his religious and political opinions, zealous and active, of inflexible integrity and exemplary piety, disinterested and benevolent, a firm patriot, and uniformly and peculiarly the friend of the Indians, who lamented his death with unfeigned sorrow. His two sons, Daniel and Nathaniel, were ministers, the former of Sherburne, whose care extended also to the Indians at Natick, and the latter of Cambridge, who was ordained November 15, 1682, and died August 7, 1692 in the thirty fourth year of his age. He was succeeded by Mr. Brattle.

Mr. Gookin wrote in 1674 historical collections of the Indians in New England, which remained in manuscript till it was published in the first volume of the collections of the Massachusetts historical society in 1792. In this work he gives many interesting particulars of the various tribes of Indians in Massachusetts, of their customs, manners, religion, and government, and of the exertions, which were made to civilize them, and to bring them to an acquaintance with the Christian religion. He also wrote a history of New England; but it is not known, that the manuscript is now in existence.—*Collect. hist. soc.* i. 228, 229; vii. 23; *Holmes' hist. of Cambridge*; and *annals*, i. 418; *Hutchinson*, i. 136, 191, 257, 296, 322—332; *Magnalia*, ii. 21; *Johnson's wonder work. providence*, 109, 192; *Stith*, 205.

GOOKIN (NATHANIEL), minister of Hampton, New Hampshire, was the son of the reverend Mr. Gookin of Cambridge, and was graduated at Harvard college in 1703. He was ordained in 1710 as successor of Mr. John Cotton. After a prudent and faithful ministry of about twenty four years, he died in 1734, in the forty seventh year of his age. His son Nathaniel was settled in North Hampton, New Hampshire, in 1739 and died in 1766. Mr. Gookin published three sermons occasioned by the earthquake in October 1727, to which is added an account of the earthquake, and something remarkable of thunder and lightning in Hampton.—*Collections hist. society*, vii. 55; *Shurtleff's serm. at the ordination of Mr. Gookin*, 1739.

GORDON (WILLIAM, D. D.), minister of Roxbury, Massachusetts, and a historian of the American war, was a native of Hitchin in Hertfordshire, England, and had his academical education in Lon-

don under Dr. Marryatt. He was early settled as pastor of a large independent church at Ipswich, where he continued in good esteem many years. He removed from this situation in consequence of some uneasiness, occasioned by his reprehension of the conduct of one of his principal hearers in employing his workmen on public business on the Lord's day. After the death of Dr. David Jennings he was chosen to be his successor in the church at old gravel lane, Wapping. Here he might have continued much respected, but in the year 1770 his partiality to America induced him to force himself away, in order to settle in this country. After having preached about a year to the third church in Roxbury, he was ordained its minister July 6, 1772. He took an active part in public measures during the war with Great Britain, and was chosen chaplain to the provincial congress of Massachusetts. While in this office he preached a fast sermon on Isaiah i. 26, which strongly expressed his political sentiments. In the beginning of the year 1776 he formed the design of writing a history of the great events, which had of late taken place in America, and which would yet be presented to the observation of mankind. Besides other sources of information, he had recourse to the records of congress, and to those of New England, and was indulged with the perusal of the papers of Washington, Gates, Greene, Lincoln, and Otho Williams. After the conclusion of the war he returned to his native country in 1786, and in 1788 published the work, which had for a number of years occupied his attention. After spending some time in London, where he had many friends, he obtained a settlement at St. Neots in Huntingdonshire, the place where Mr. David Edwards, who succeeded him in Ipswich, had been minister. This situation was much inferior to either of the former settlements, which he had enjoyed. The congregation gradually declined in consequence of his want of that popular address, to which they had been accustomed, and of the failure of his mental powers. The infirmity of his mind was at length so visible, that his friends advised his resignation, and raised a subscription for him. He afterwards returned to Ipswich, where he had some agreeable connexions left. Here he preached a few occasional sermons; but his memory soon failed him to such a degree, as to render him unfit for all public service. Though his sight continued so good, that he could read without glasses, and though his attachment to books was undiminished to the last; yet he appeared to know little, and to retain nothing of what he read. He even lost all recollection of his most intimate friends. After living to experience this melancholy extinction of the powers of his mind, he died at Ipswich October 19, 1807, in the seventy eighth year of his age.

In his religious sentiments Dr. Gordon was a strict Calvinist; yet he possessed a liberal mind, and a very sociable disposition. He was even sometimes facetious. His abilities, which were nat-

urally good, were improved by diligent study. Dr. Owen was one of his favorite authors. Though his temper was warm, he was yet friendly and benevolent. His sermons were composed with care ; but as they were written in a very systematical form, and were read with slavish adherence to his notes, he was not interesting as a preacher. His fluency might have rendered him popular, if he had adopted a different manner of preaching.

He published a plan of a society for making provision for widows, by annuities for life, 1772 ; a fast sermon on Isaiah i. 6 ; two thanksgiving discourses, 1775 ; a sermon before the house of representatives, 1775 ; election sermon, 1775 ; a sermon before the general court on the anniversary of the declaration of independence, 1777 ; doctrine of universal salvation examined and shown to be unscriptural, 1783. His history of the rise, progress, and establishment of the independence of the United States of America in 4 vol. 8vo, 1788, though not written with elegance, is allowed to have considerable merit as a minute and in general a faithful narrative of facts. While he was minister of Ipswich, before he came to this country, he published a judicious abridgment of president Edwards' treatise on the affections.—*Preface to his history of the American war ; Monthly repository, London, for November 1807.*

GORTON (SAMUEL), the first settler of Warwick, Rhode Island, came to this country in 1636, and in a few years occasioned much disturbance in the church of Boston by the wild sentiments on religion, which he advanced. He soon went to Plymouth, in which colony he was subjected to corporal punishment for his errors, and whence he removed in June 1638 to Rhode Island. At Newport he received the same discipline on account of his contempt of the civil authority. He purchased some land near Pawtuxet river, in the south part of Providence, in January 1641. Under the cover of this purchase he encroached upon the lands of others, and complaints having been entered against him in the court of Massachusetts, he was required to submit himself to the jurisdiction of that colony, and to answer for his conduct. This summons he treated with contempt ; but being apprehensive, that he was not in a place of safety, he crossed the river at the close of 1642, and with eleven others purchased of Miantonimoh, the Narraganset sachem, a tract of land at Mishawomet, for which he paid one hundred and forty four fathoms of wampum. The deed was signed January 17, 1643. The town, of which he now laid the foundation, was afterwards called Warwick. In May following he and his party were seized by order of the general court of Massachusetts, and carried to Boston, where he was required to answer to the charge of being a blasphemous enemy of the gospel and its ordinances, and of all civil government. His ingenuity embarrassed the judges, for while he adhered to his own expressions, which plainly contradicted the opinions, which were embraced in Massa-

chusetts, he yet, when examined by the ministers, professed a coincidence with them generally in their religious sentiments. The letter, which he wrote to the governor before his seizure, was addressed "to the great, honored, idol gentleman of Massachusetts," and was filled with reproaches of the magistrates and ministers; but in his examination he declared, that he had reference only to the corrupt state of mankind in general. He had asserted, that Christ suffered actually before he suffered under Pontius Pilate; but his meaning was, as he said to the court, that the death of Christ was actual to the faith of the fathers. The ordinances, he thought, were abolished after the revelation was written, and thus he could admit, that they were the ordinances of Christ, because they were established for a short time by him. But this equivocation did not avail him. His opinions were undoubtedly erroneous, and if errors are to be punished by the civil magistrate, his punishment was not unjust. All the magistrates but three were of opinion, that he should be put to death, but the deputies were in favor of milder measures. Gorton, with a number of his companions, was sentenced to imprisonment and hard labor, and prohibited from passing the limits of the town, to which he was sent, and from propagating his heresies under pain of death. After a few months, dissatisfaction of many people with his imprisonment and other causes induced the court to substitute banishment in its place. In 1644 he went to England with a deed from the Narraganset Indians transferring their territory to the king; and he obtained an order from parliament, securing to him the peaceable possession of his lands. He arrived at Boston in 1648, and thence proceeded to Shawomet, which he called Warwick in honor of the earl of Warwick, who had given him much assistance in effecting his object. Here he officiated as a minister, and disseminated his doctrines, in consequence of which a large part of the descendants of his followers have neglected all religion to the present day. He died after the year 1676 at an advanced age. Without the advantages of education, he made himself acquainted with the Hebrew and Greek languages, that he might better understand the scriptures, though he had affected to despise human learning. He violently opposed the quakers, as their principles were hostile to his antimonian sentiments. He believed, that the sufferings of Christ were within his children, and that he was as much in this world at one time as at another; that all, which is related of him, is to be taken in a spiritual sense; that he was incarnate in Adam, and was the image of God, wherein he was created. He was zealous for a pure church, and represented those as Pharisaical interpreters, who could establish churches, that admitted of falling from God in whole or in any part, as the true churches of Christ. He published simplicity's defence against the seven headed policy, which was answered by Mr. Winslow; antidote against Pharisaical teachers; saltmarsh returned from the dead;

1655; a glass for the people of New England.—*Winthrop*, 309—318, 325; *Morton*, 117—120; *Hutchinson*, i. 72, 117—124, 549; *Backus' abr.* 50—55; *Collect. hist. soc.* ix. 35—38; *Holmes' annals*, i. 298, 323; *Near's N. E.* i. 196; *Callender*, 36, 37; *Magnalia*, vii. 11; *Josselyn*, 259; *H. Adams' N. E.* 64—66.

GOSNOLD (BARTHOLOMEW), an intrepid mariner of the west of England, sailed from Falmouth for the coast of America March 26, 1602. Instead of approaching this country by the way of the West Indies, he was the first Englishman, who directly crossed the ocean. He discovered land on the fourteenth of May, and a cape on the fifteenth, near which he caught a great number of cod, from which circumstance he named the land cape Cod. The Indians, which he met at different places, wore ornaments of copper, and used the pipe and tobacco. He passed Sandy Point, and in a few days came to an island, which he named Martha's Vineyard, as there were many vines upon it. This is supposed to have been, not the island, which now bears that name, but the small island, which is called No man's land. He resided three weeks on the most western of the Elizabeth islands, on which he built a fort and store house. But finding, that he had not a supply of provisions, he gave up the design of making a settlement. The cellar of his store house was discovered by Dr. Belknap in 1797. After his return to England, he embarked in an expedition to Virginia, where he was a member of the council. But he died, soon after his arrival, August 22, 1607. *Belknap's Amer. biog.* ii. 100—122; *Holmes' annals*, i. 142—144; *Purchas*, iv. 1690; v. 1646—1653; *Stith*, 30, 35, 45; *Brit. empire*, i. 353; *Harris' voy.* i. 816; *Univ. hist.* xxxix. 269, 270.

GRAYSON (WILLIAM), a senator of the United States, was a native of Virginia, and was appointed a representative to congress from that state in 1784, and continued a number of years. In June 1788 he was a member of the Virginia convention, which was called for the purpose of considering the present constitution of the United States. In that assembly, rendered illustrious by men of the first talents, he was very conspicuous. His genius united with the eloquence of Henry in opposing the adoption of the constitution. While he acknowledged the evils of the old government, he was afraid that the proposed government would destroy the liberty of the states. His principal objections to it were, that it took from the states the sole right of direct taxation, which was the highest act of sovereignty; that the limits between the national and state authorities were not sufficiently defined; that they might clash, in which case the general government would prevail; that there was no provision against raising such a navy, as was more than sufficient to protect our trade, and thus would excite the jealousy of European powers and lead to war; and that there were no adequate checks against the abuse of power, especially by the president, who was responsible only to his counsellors and partners in

crime, the members of the senate. After the constitution was adopted, Mr. Grayson was appointed one of the senators from Virginia in 1789. His colleague was Richard Henry Lee. He died at Dumfries, whither he had come on his way to the congress, March 12, 1790, and his remains were deposited in the family vault at the reverend Mr. Spence Grayson's. His great abilities were united with unimpeached integrity.—*Gazette of U. S.* i. 395; *Debates in Virginia convent.* sec. edit. 198, 304, 309, 348, 438.

GREEN (SAMUEL), the first printer in North America, was an inhabitant of Cambridge, Massachusetts, so early as 1639. In this year a press was set up in that town by a Mr. Daye, at the charge of the reverend Joseph Glover, who died on his passage to this country. Nothing of Daye's printing is to be found. The press was very soon in the hands of Mr. Green. The first thing, which was printed, was the freeman's oath; the next an almanac, made for New England by Mr. Pierce, a mariner; the next was the version of the psalms made by Mr. Eliot and others, published in 1640. Mr. Green printed Eliot's Indian bible in 1663; the body of the laws of Massachusetts, and of Connecticut in 1672; and the laws of Plymouth, and the second edition of the Indian bible in 1685. The time of his death has not been ascertained. His descendants in every succession to the present day have supported the honor of the typographic art. Mr. Benjamin Green, who, it is believed, was his son, published the first number of the Boston newsletter, the first newspaper in America, April 17, 1704. Another of his descendants Mr. Timothy Green, went to New London in 1714 at the request of the government of Connecticut as a printer to the colony, and a number of his descendants were printers.—*Collect. hist. soc.* v. 209; vii. 19; *Holmes' annals*, i. 312; *Winthrop*, 171; *Trumbull's Connecticut*, i. 478.

GREENE (NATHANIEL), a major general of the army of the United States, was born in Warwick, Rhode Island, about the year 1740. His parents were quakers. His father was an anchor smith, who was concerned in some valuable iron works, and transacted much business. While he was a boy, he learned the Latin language chiefly by his own unassisted industry. Having procured a small library, his mind was much improved, though the perusal of military history occupied a considerable share of his attention. Such was the estimation, in which his character was held, that he was at an early period of his life chosen a member of the assembly of Rhode Island. After the battle of Lexington had enkindled at once the spirit of Americans throughout the whole continent, Mr. Greene, though educated in the peaceful principles of the friends, could not extinguish the martial ardor, which had been excited in his own breast. Receiving the command of three regiments with the title of brigadier general, he led them to Cambridge; in consequence of which the quakers renounced all connexion with him

as a member of their religious body. On the arrival of Washington at Cambridge, he was the first, who expressed to the commander in chief his satisfaction in his appointment, and he soon gained his entire confidence. He was appointed by congress major general in August 1776. In the batties of Trenton on the twenty sixth of December following, and of Princeton on the third of January 1777 he was much distinguished. He commanded the left wing of the American army at the battle of Germantown on the fourth of October. In March 1778 he was appointed quarter master general, which office he accepted on condition, that his rank in the army should not be affected, and that he should retain his command in the time of action. This right he exercised on the twenty eighth of June at the battle of Monmouth. His courage and skill were again displayed on the twenty ninth of August in Rhode Island. He resigned in this year the office of quarter master general, and was succeeded by colonel Pickering. After the disasters, which attended the American arms in South Carolina, he was appointed to supersede Gates, and he took the command in the southern department December 3, 1780. Having recruited the army, which had been exceedingly reduced by defeat and desertion, he sent out a detachment under the brave general Morgan, who gained the important victory at the Cowpens January 17, 1781. Greene effected a junction with him on the seventh of February, but on account of the superior numbers of Cornwallis he retreated with great skill to Virginia. Having received an accession to his forces, he returned to North Carolina, and in the battle of Guilford on the fifteenth of March was defeated. The victory however was dearly bought by the British, for their loss was greater than that of the Americans, and no advantages were derived from it. In a few days Cornwallis began to march towards Wilmington, leaving many of his wounded behind him, which had the appearance of a retreat, and Greene followed him for some time. But altering his plan, he resolved to recommence offensive operations in South Carolina. He accordingly marched directly to Camden, where on the twenty fifth of April he was engaged with lord Rawdon. Victory inclined for some time to the Americans, but the retreat of two companies occasioned the defeat of the whole army. Greene retreated in good order, and took such measures as effectually prevented lord Rawdon from improving his success, and obliged him in the beginning of May to retire beyond the Santee. While he was in the neighborhood of Santee, Greene hung in one day eight soldiers, who had deserted from his army. For three months afterwards no instance of desertion took place. A number of forts and garrisons in South Carolina now fell into his hands. He commenced the siege of Ninety six on the twenty second of May, but he was obliged on the approach of lord Rawdon in June to raise the siege. The army, which had been highiy encouraged by the late success, was now

reduced to the melancholy necessity of retreating to the extremity of the state. The American commander was advised to retire to Virginia ; but to suggestions of this kind, he replied, " I will recover South Carolina, or die in the attempt." Waiting till the British forces were divided, he faced about, and lord Rawdon was pursued in his turn, and was offered battle after he reached his encampment at Orangeburgh, but he declined it. On the eighth of September Greene covered himself with glory by the victory at the Eutaw springs, in which the British, who fought with the utmost bravery, lost eleven hundred men, and the Americans about half that number. For his good conduct in this action congress presented him with a British standard and a golden medal. This engagement may be considered as closing the revolutionary war in South Carolina. During the remainder of his command he had to struggle with the greatest difficulties from the want of supplies for his troops. Strong symptoms of mutiny appeared, but his firmness and decision completely quelled it.

After the conclusion of the war he returned to Rhode Island, where the greatest dissensions prevailed, and his endeavors to restore harmony were attended with success. In October 1785 he sailed to Georgia, where he had a considerable estate not far distant from Savannah. Here he passed his time as a private citizen, occupied by domestic concerns. While walking without an umbrella, the intense rays of the sun overpowered him, and occasioned an inflammation of the brain, of which he died June 19, 1786, in the forty seventh year of his age. In August following congress ordered a monument to be erected to his memory at the seat of the federal government.

General Greene possessed a humane and benevolent disposition, and abhorring the cruelties and excesses, of which partizans on both sides were guilty, he uniformly inculcated a spirit of moderation. Yet he was resolutely severe, when the preservation of discipline rendered severity necessary. In the campaign of 1781 he displayed the prudence, the military skill, the unshaken firmness, and the daring courage, which are seldom combined, and which place him in the first rank of American officers. His judgment was correct, and his self possession never once forsook him. In one of his letters he says, that he was seven months in the field without taking off his clothes for a single night. It is thought, that he was the most endeared to the commander in chief of all his associates in arms. Washington often lamented his death with the keenest sorrow.—*Hillhouse's oration on his death ; American museum*, ii. 337—343 ; iii. 23 ; vii. 39—41, 107—109, 210, 211 ; *Massa. magazine*, iv. 616, 671 ; *Gordon*, ii. 65 ; iii. 473 ; iv. 168, 406 ; *Marshall*, iii. 219 ; iv. 263, 335, 540, 556 ; v. 116 ; *Ramsay's S. Carolina*, ii. 190—193, 204—225, 245—251 ; *Hardie ; Holmes' annals*, ii. 440—449 ; *Stedman*, ii. 376 ; *Warren*, iii. 56—59.

GRIDLEY (JEREMY), attorney general of the province of Massachusetts, was graduated at Harvard college in 1725. He was editor of the weekly rehearsal, a newspaper, which commenced in Boston September 27, 1781, and continued only for one year. He soon became preeminent as a lawyer, and was appointed king's attorney. In this capacity he in 1761 defended the writs of assistance, which the custom house officers had applied for to the superior court, and by which they would be authorized to enter at their discretion suspected houses. He was opposed with great force of argument by his former pupil, Mr. Otis. He died September 10, 1767, being colonel of the first regiment of militia, and grand master of the free masons. His strength of understanding, and his extensive knowledge, particularly his intimate acquaintance with classical literature gave him the first rank among men of intellect and learning, while his thorough knowledge of the canon and civil law placed him at the head of his profession. He possessed at the same time a sensibility of heart, which endeared him to those, who were connected with him in social and domestic life. His fortitude in his last moments resulted from the principles of religion.—*Collect. hist. soc.* iii. 301; v. 212; *Boston post boy*, Sept. 14, 1767; *Minot*, ii. 88—90; *Gordon*, i. 141; *Memoirs of T. Hollis*, 290, 400.

HAMILTON (ANDREW), an eminent lawyer of Philadelphia, died in the summer of 1741. He had been speaker of the house of assembly, but he resigned this office in 1739 on account of his age and infirmities. He filled several stations with honor, integrity, and ability. In Zenger's trial at New York he acquired much reputation as a lawyer. His son, James Hamilton, was repeatedly governor of Pennsylvania between the years 1748 and 1771.—*Proul's hist. Pennsylvania*, ii. 216—219; *Holmes' annals*, ii. 141.

HAMILTON (ALEXANDER), first secretary of the treasury of the United States, was a native of the island of St. Croix, and was born in 1757. His father was the younger son of an English family, and his mother was an American. At the of age sixteen he accompanied his mother to New York, and entered a student of Columbia college, in which he continued about three years. While a member of this institution the first buddings of his intellect gave presages of his future eminence. The contest with Great Britain called forth the first talents on each side, and his juvenile pen asserted the claims of the colonies against very respectable writers. His papers exhibited such evidence of intellect and wisdom, that they were ascribed to Mr. Jay, and when the truth was discovered, America saw with astonishment a lad of seventeen in the list of her able advocates. At the age of eighteen he entered the American army as an officer of artillery. The first sound of war awakened his martial spirit, and as a soldier he soon conciliated the regard of his brethren in arms. It was not long before he attracted the

notice of Washington, who in 1777 selected him as an aid with the rank of lieutenant colonel. His sound understanding, comprehensive views, application, and promptitude soon gained him the entire confidence of his patron. In such a school, it was impossible but that his genius should be nourished. By intercourse with Washington, by surveying his plans, observing his consummate prudence, and by a minute inspection of the springs of national operations he became fitted for command. Throughout the campaign, which terminated in the capture of lord Cornwallis, colonel Hamilton commanded a battalion of light infantry. At the siege of York in 1781, when the second parallel was opened, two redoubts, which flanked it and were advanced three hundred yards in front of the British works, very much annoyed the men in the trenches. It was resolved to possess them, and to prevent jealousies the attack of the one was committed to the Americans and of the other to the French. The detachment of the Americans was commanded by the marquis de la Fayette, and colonel Hamilton, at his own earnest request, led the advanced corps, consisting of two battalions. Towards the close of the day on the fourteenth of October the troops rushed to the charge without firing a single gun. The works were assaulted with irresistible impetuosity, and carried with but little loss. Eight of the enemy fell in the action; but notwithstanding the irritation lately produced by the infamous slaughter in fort Griswold, not a man was killed, who ceased to resist.

Soon after the capture of Cornwallis, Hamilton sheathed his sword, and being encumbered with a family and destitute of funds, at the age of twenty five applied to the study of the law. In this profession he soon rose to distinction. But his private pursuits could not detach him from regard to the public welfare. The violence, which was meditated against the property and persons of all, who remained in the city during the war, called forth his generous exertions, and by the aid of governor Clinton the faithless and revengeful scheme was defeated. In a few years a more important affair demanded his talents. After witnessing the debility of the confederation he was fully impressed with the necessity of an efficient general government, and he was appointed in 1787 a member of the federal convention for New York. He assisted in forming the constitution of our country. It did not indeed completely meet his wishes. He was afraid, that it did not contain sufficient means of strength for its own preservation, and that in consequence we should share the fate of many other republics and pass through anarchy to despotism. He was in favor of a more permanent executive and senate. He wished for a strong government, which would not be shaken by the conflict of different interests through an extensive territory, and which should be adequate to all the forms of national exigency. He was apprehensive, that the increased wealth and population of the states would lead to encroach-

ments on the union, and he anticipated the day, when the general government, unable to support itself, would fall. These were his views and feelings, and he freely expressed them. But the patriotism of Hamilton was not of that kind, which yields every thing, because it cannot accomplish all, that it desires. Believing the constitution to be incomparably superior to the old confederation, he exerted all his talents in its support, though it did not rise to his conception of a perfect system. By his pen in the papers signed Publius, and by his voice in the convention of New York he contributed much to its adoption. When the government was organized in 1789, Washington placed him at the head of the treasury. In the new demands, which were now made upon his talents, the resources of his mind did not fail him. In his reports he proposed plans for funding the debt of the union and for assuming the debts of the respective states, for establishing a bank and mint, and for procuring a revenue. He wished to redeem the reputation of his country by satisfying her creditors, and to combine with the government such a monied interest, as might facilitate its operations. But while he opened sources of wealth to thousands by establishing public credit, and thus restoring the public paper to its original value, he did not enrich himself. He did not take advantage of his situation, nor improve the opportunity he enjoyed for acquiring a fortune. Though accused of amassing wealth, he did not vest a dollar in the public funds. He was exquisitely delicate in regard to his official character, being determined if possible to prevent the impeachment of his motives, and preserve his integrity and good name unimpaired.

In the early stage of the administration a disagreement existed between Mr. Hamilton and the secretary of state, Mr. Jefferson, which increased till it issued in such open hostility, and introduced such confusion in the cabinet, that Washington found it necessary to address a letter to each, recommending forbearance and moderation. Mr. Hamilton was apprehensive of danger from the encroachment of the states and wished to add new strength to the general government; while Mr. Jefferson entertained little jealousy of the state sovereignties, and was rather desirous of checking and limiting the exercise of the national authorities, particularly the power of the executive. Other points of difference existed, and a reconciliation could not be effected. In the beginning of 1793, after intelligence of the rupture between France and Great Britain had been received, Hamilton, as one of the cabinet of the president, supported the opinion, that the treaty with France was no longer binding, and that a nation might absolve itself from the obligations of real treaties, when such a change takes place in the internal situation of the other contracting party, as renders the continuance of the connexion disadvantageous or dangerous. He advised therefore, that the expected French minister should not be received in an unqualified

manner. The secretary of state on the other hand was of opinion that the revolution in France had produced no change in the relations between the two countries, and could not weaken the obligation of treaties; and this opinion was embraced by Washington. The advice of Hamilton was followed in regard to the insurrection in Pennsylvania in 1794, and such a detachment was sent out under his own command, that it was suppressed without effusion of blood. He remained but a short time afterwards in office. As his property had been wasted in the public service, the care of a rising family made it his duty to retire, that by renewed exertions in his profession he might provide for their support. He accordingly resigned his office on the last of January 1795, and was succeeded by Mr. Wolcott. Not long after this period, as he was accused of speculation, he was induced to repel the charge, and in doing this he thought it necessary to disclose a circumstance, which it would have been more honorable to his character to have left in oblivion. This was an adulterous connexion with a Mrs. Reynolds, while he was secretary of the treasury. When a provisional army was raised in 1798 in consequence of the injuries and demands of France, Washington suspended his acceptance of the command of it on the condition, that Hamilton should be his associate and the second in command. This arrangement was accordingly made. After the adjustment of our dispute with the French republic, and the discharge of the army, he returned again to his profession in the city of New York. In this place he passed the remainder of his days.

In June 1804 colonel Burr, vice president of the United States, addressed a letter to general Hamilton, requiring his acknowledgment or denial of the use of any expression derogatory to the honor of the former. This demand was deemed inadmissible, and a duel was the consequence. After the close of the circuit court, the parties met at Hoboken on the morning of Wednesday, July the eleventh, and Hamilton fell on the same spot, where his son a few years before had fallen, in obedience to the same principle of honor, and in the same violation of the laws of God and of man. He was carried into the city, and being desirous of receiving the sacrament of the Lord's supper, he immediately sent for the reverend Dr. Mason. As the principles of his church prohibited him from administering the ordinance in private, this minister of the gospel informed general Hamilton, that the sacrament was an exhibition and pledge of the mercies, which the Son of God has purchased, and that the absence of the sign did not exclude from the mercies signified, which were accessible to him by faith in their gracious Author. He replied, "I am aware of that. It is only as a sign that I wanted it." In the conversation, which ensued, he disavowed all intention of taking the life of colonel Burr, and declared his abhorrence of the whole transaction. When the sin, of which he had been guilty, was intimated to him, he assented with strong

emotion ; and when the infinite merit of the Redeemer, as the propitiation for sin, the sole ground of our acceptance with God, was suggested, he said with emphasis, " *I have* a tender reliance on the mercy of the Almighty through the merits of the Lord Jesus Christ." The reverend bishop Moore was afterwards sent for, and after making suitable inquiries of the penitence and faith of general Hamilton, and receiving his assurance, that he would never again, if restored to health, be engaged in a similar transaction, but would employ all his influence in society to discountenance the barbarous custom, administered to him the communion. After this his mind was composed. He expired about two o'clock on Thursday July 12, 1804, aged about forty seven years.

General Hamilton possessed very uncommon powers of mind. To whatever subject he directed his attention, he was able to grasp it, and in whatever he engaged, in that he excelled. So stupendous were his talents and so patient was his industry, that no investigation presented difficulties, which he could not conquer. In the class of men of intellect he held the first rank. His eloquence was of the most interesting kind, and when new exertions were required, he rose in new strength, and touching at his pleasure every string of pity or terror, of indignation or grief, he bent the passions of others to his purpose. At the bar he gained the first eminence.

With regard to his political designs the most contradictory opinions were entertained. While one party believed his object to be the preservation of the present constitution, the other party imputed to him the intention of subverting it ; his friends regarded him as an impartial statesman, while his enemies perceived in his conduct only hostility to France and attachment to her rival. Whatever may be the decision with regard to the correctness of his principles, his preference of his country's interest to his own cannot be questioned by those, who are acquainted with his character. He took no measures to secure a transient popularity, but, like every true friend of his country, was willing to rest his reputation upon the integrity of his conduct. So far was he from flattering the people, that he more than once dared to throw himself into the torrent, that he might present some obstruction to its course. He was an honest politician ; and his frankness has been commended even by those, who considered his political principles as hostile to the American confederated republic. His views of the necessity of a firm general government rendered him a decided friend of the union of the American states. His feelings and language were indignant towards every thing, which pointed at its dissolution. His hostility to every influence, which leaned towards the project, was stern and steady, and in every shape it encountered his reprobation. No man, of those, who were not friendly to the late administration, possessed so wide and commanding an influence ; and he seems not to have been ignorant of the

elevated height, on which he stood. In assigning the reasons for accepting the challenge of colonel Burr, while he seems to intimate his apprehensions, that the debility of the general government would be followed by convulsions, he also alludes to the demand, which, in such an event, might be made upon his military talents. His words are, "the ability to be in future useful, whether in resisting mischief or effecting good, in those crises of our public affairs, which seem likely to happen, would probably be inseparable from a conformity with public prejudice in this particular."

With all his preeminence of talents, and amiable as he was in private life, general Hamilton is yet a melancholy proof of the influence, which intercourse with a depraved world has in perverting the judgment. In principle he was opposed to duelling, his conscience was not hardened, and he was not indifferent to the happiness of his wife and children; but no consideration was strong enough to prevent him from exposing his life in single combat. His own views of usefulness were followed in contrariety to the injunctions of his Maker and Judge. He had been for some time convinced of the truth of Christianity, and it was his intention, if his life had been spared, to have written a work upon its evidences.

General Hamilton possessed many friends, and he was endeared to them, for he was gentle, tender, and benevolent. While he was great in the eyes of the world, familiarity with him only increased the regard, in which he was held. In his person he was small, and short in stature. He married a daughter of general Schuyler, and left an afflicted widow and a number of children to mourn his loss.

He published the letters of Phocion, which were in favor of the loyalists after the peace. The federalist, a series of essays, which appeared in the public papers in the interval between the publication and the adoption of the constitution of the United States, or soon after, and which was designed to elucidate and support its principles, was written by him in conjunction with Mr. Jay and Mr. Madison. He wrote all the numbers, excepting numbers 2, 3, 4, 5, and 54, which were written by Mr. Jay; numbers 10, 14, and 37 to 48 inclusive by Mr. Madison; and numbers 18, 19, and 20, which he and Mr. Madison wrote conjointly. This work has been published in two volumes, and is held in the highest estimation. His reports while secretary of the treasury are very long, and display great powers of mind. Some of them are preserved in the American museum. In the report upon manufactures he controverts the principles of Adam Smith. In the papers signed Pacificus, written in 1793, while he justified the proclamation of neutrality, he also supported his opinion, that we were absolved from the obligation of our treaties with France, and that justice was on the side of the coalition of the European powers for the reestablishment of the French monarchy. He published also observations on certain documents &c. being a defence of himself against the charge of pecula-

tion, 1797; and a letter concerning the public conduct and character of his excellency John Adams, president of the United States, 1800. In this letter he endeavors to show, that the venerable patriot, who was more disposed than himself to maintain peace with France, was unworthy of being replaced in the high station, which he occupied.—*Mason's oration on his death*; *Nott's discourse*; *Morris' fun. oration*; *Otis' eulogy*; *Ames' sketch*; *Marshall*, v. 131, 212, 234, 350—360, 405, 607—611; *Brissot, nouv. voy. i.* 243, 244; *Public papers for July and August 1804*; *American museum*, xi. 1—51 62—78; *Hardie*; *Public characters for 1806*, 363; *Monthly anthology*, iv. 601.

HANCOCK (JOHN), minister of Lexington, Massachusetts, was born in 1670, and was graduated at Harvard college in 1689. He was ordained November 2, 1698. After a ministry of more than half a century, he died very suddenly December 6, 1752, in the eighty second year of his age. About a fortnight before his death he officiated at the ordination of the reverend Mr. Cushing of Waltham. Two of his sons were ministers, one of whom, Ebenezer Hancock, was settled as his colleague January 2, 1733, and died January 28, 1740. Mr. Hancock possessed a facetious temper, and in general his wit was used with discretion. Being a friend to peace he exerted himself, and with success, to preserve harmony in his parish. By his brethren in the ministry he was highly respected and beloved, and as he was for many years senior minister in the county, his services were frequently requested in ecclesiastical councils. He had given the charge to twenty one ministers. He retained uncommon vigor to the last. He published the election sermon, 1722; a sermon preached in Boston, November 21, 1724; a sermon at the ordination of his son, 1726; a sermon at the installation of the reverend Timothy Harrington, 1748.—*Apfleton's funeral sermon*.

HANCOCK (JOHN), minister of Braintree, Massachusetts, was the son of the preceding, and was graduated at Harvard college in 1719. He was ordained as successor of the reverend Joseph Marsh November 2, 1726. His death took place May 7, 1744, in the forty second year of his age. Possessing good talents, he applied with diligence to the studies of the ministerial office. During the revival of religion, which was so remarkable in different parts of America a short time before his death, it was his wish to guard his people against what he considered as enthusiasm on the one hand, and against infidelity and indifference to religion on the other. After a life of uprightness and sobriety, he expressed in his last moments the satisfaction which he felt in the testimony of a good conscience, and looked for the mercy of the Lord Jesus to eternal life. He published a sermon on the death of the honorable Edmund Quincy, 1738; a centenary sermon preached September 16, 1739; on the good work of grace, 1743; an exhortatory and pacific letter in reply to Mr. Gee, 1743.—*Gay's sermon on his death*.

HANCOCK (THOMAS), a benefactor of Harvard college, was the son of the reverend Mr. Hancock of Lexington, and died in Boston August 1, 1764. His portrait at full length is in the philosophy chamber of the college. His nephew, the late governor Hancock, inherited most of his property ; but he bequeathed one thousand pounds sterling for founding a professorship of the Hebrew and other oriental languages in Harvard college ; one thousand pounds lawful money to the society for propagating the gospel among the Indians in North America ; and six hundred pounds to the town of Boston towards erecting a hospital for the reception of such persons, as are deprived of their reason. Stephen Sewall, the first Hancock professor of Hebrew in the university of Cambridge, was inducted into his office in 1765.—*Annual register* for 1764, 116; *Holmes' annals*, ii. 277.

HANCOCK (JOHN, LL. D.), governor of Massachusetts, was the son of the reverend Mr. Hancock of Braintree, and was born about the year 1737. He was graduated at Harvard college in 1754. On the death of his uncle, Thomas Hancock, esquire, he received a very considerable fortune, and soon became an eminent merchant. In 1766 he was chosen a member of the house of representatives for Boston with James Otis, Thomas Cushing, and Samuel Adams. The seizure of his sloop *Liberty* in 1768 for evading the laws of trade occasioned a riot, and several of the commissioners of the customs narrowly escaped with their lives. As the controversy with Great Britain assumed a more serious shape, and affairs were hastening to a crisis, Mr. Hancock evinced his attachment to the rights of his country. He was president of the provincial congress in 1774. On the twelfth of June of the following year general Gage issued his proclamation, offering pardon to all the rebels, excepting Samuel Adams and John Hancock, "whose offences," it is declared, "are of too flagitious a nature to admit of any other consideration, than that of condign punishment." Mr. Hancock was at this time a member of the continental congress, of which he was chosen president on the twenty fourth of May in the place of Peyton Randolph, who was under the necessity of returning home. In this office, as the head of the illustrious congress of 1776, he signed the declaration of independence. In consequence of the ill state of his health he took his leave of congress in October 1777, and received their thanks for his unremitted attention and steady impartiality in discharging the duties of his office. Henry Laurens was his successor.

On the adoption of the present constitution of Massachusetts, he was chosen the first governor in October 1780, and was annually re-elected and continued in that office till February 1785, when he resigned. In 1787 he was again chosen in the place of Mr. Bowdoin and remained in the chair till his death, October 8, 1793, aged fifty six years. His administration was very popular. It was ap-

prehended by some, that on his accession the dignity of government would not be sufficiently maintained ; but his language on assuming the chair was manly and decisive, and by his moderation and lenity the civil convulsion was completely quieted without the shedding of blood by the hand of the civil magistrate. Fourteen persons, who received sentence of death, were pardoned. In his public speeches to the legislature he acquitted himself with a degree of popular eloquence, which is seldom equalled. In one of his last acts as governor he supported in a dignified manner the sovereignty of the individual states. By a process commenced against Massachusetts in favor of William Vassal, esquire, he was summoned by a writ to answer to the prosecution in the court of the United States. But he declined the smallest concession, which might lessen the independence of the state, whose interests were entrusted to his care, and he supported his opinion with firmness and dignity. Litigations of this nature were soon afterwards precluded by an amendment of the constitution of the United States.

Mr. Hancock is represented as not favored with extraordinary powers of mind, and as not honoring the sciences very much by his personal attentions. But he was easy in his address, polished in manners, affable, and liberal ; and as president of congress he exhibited a dignity, impartiality, quickness of conception, and constant attention to business, which secured him respect. As the chairman of a deliberative body, few could preside with such reputation. In the early periods of his public career, it has been said, that he was somewhat inconstant in his attachment to the cause of his country. Though this representation should be true ; yet from the commencement of the war the part, which he took, was decided and uniform, and his patriotic exertions are worthy of honorable remembrance. By the suavity of his manners and his insinuating address, he secured an almost unequalled popularity. He could speak with ease and propriety on every subject. Being considered as a republican in principle and a firm supporter of the cause of freedom, whenever he consented to be a candidate for governor, he was chosen to that office by an undisputed majority. In private life he was charitable and generous. With a large fortune he had also a disposition to employ it for useful and benevolent purposes. The poor shared liberally in his bounty. He was also a generous benefactor of Harvard college. He published an oration, which he delivered on the Boston massacre, 1774.—*Thacher's sermon on his death* ; *Gordon*, i. 208, 231 ; ii. 31 ; iii. 18—21, 498 ; *Warren*, i. 212—215, 430 ; *Minot's hist. insurrect.* 179, 184 ; *Massa. mercury*, October 11, 1793 ; *Holmes' annals*, ii. 315 ; *Brissot nouv. voy.* i. 152.

HARDENBERGH (JACOBUS R. D. D.), first president of Queen's college in New Jersey, was a native of this country. He

was not favored with the same advantages in the early part of his education, which some of his contemporaries enjoyed; yet with a powerful mind, and habits of persevering application he made such progress in knowledge, that he was justly esteemed a great divine. He was ordained by that party in the Dutch churches, which was denominated the Coetus, and was its most distinguished and able supporter. He cheerfully exerted himself with the reverend Dr. Livingston in 1771, when he was minister of Raritan, to heal the division of the Dutch churches, and a union was completed in the following year. After the charter of Queen's college at New Brunswick was obtained in 1770 he was the first president, and died in that office in November 1790. This institution was designed for educating young men for the ministry. Dr. Hardenbergh's piety was ardent; his labors indefatigable; and his ministry greatly blessed.—*Christian's magazine*, ii. 13, 270.

HART (OLIVER), minister of Charleston, South Carolina, was born at Warminster, Bucks county, Pennsylvania, July 5, 1723. At the age of eighteen he was impressed with the importance of religion and was baptized. He was ordained at Southampton October 18, 1749, and in the same year went to Charleston, where he succeeded the reverend Mr. Chanler, and was minister of the baptist church in that city for thirty years. In such estimation was his character for patriotism and talents held by the council of safety of Carolina, that at the beginning of the revolution he was appointed by them, with the honorable William Henry Drayton and the reverend William Tennent, to visit the frontiers in order to reconcile some of the disaffected inhabitants to the change, which had taken place in public affairs. In February 1780 the warm interest, which he took in promoting the American revolution, induced him to leave Charleston, lest he should fall into the hands of the British, who were about to besiege the city. In December following he was settled at Hopewell in New Jersey, where he remained till his death December 31, 1795, in the seventy third year of his age.

Mr. Hart possessed strong powers of mind. His imagination was lively and his judgment sound. Though not favored with a liberal education, by diligent study and habitual reflection he became very respectable for his knowledge of Christian truth. He was a uniform advocate of the doctrines of free and sovereign grace. As a preacher his manner was pleasing and his delivery animated. As a citizen he was a firm and decided patriot. He possessed a liberal spirit and exhibited the beneficence, which he recommended. In his last moments he enjoyed the consolations of the gospel, resting his hopes upon the righteousness of Christ. He published several sermons and tracts, namely, dancing exploded; a discourse on the death of the reverend William Tennent; the Christian temple; a circular letter on Christ's mediatorial character; American's remembrancer; a gospel church portrayed; and a thanksgiving

sermon, 1789. He had a turn for poetry, and wrote much, though none of his productions were published. A variety of his papers on different subjects, which he highly valued, and many of his best books were destroyed by the British army, when they overrun the southern states.—*Roger's and Furman's discourses on his death; Hardie's biog. dict.*

HART (LEVI, D. D.), minister of Preston, Connecticut, was the son of Thomas Hart, esquire, of Southington, and was graduated at Yale college in 1760. While a member of college he made a public profession of that religion, which regulated his whole life. Having pursued the study of divinity for some time with the reverend Dr. Bellamy, he on the fourth of November 1762 was settled as the minister of the second church in Preston. Here he continued to perform the various duties of the sacred office until a short time before his death, which took place October 27, 1808, in the seventieth year of his age. Receiving from the gift of God a sound and vigorous mind, it was much improved by his scientific and literary acquisitions. Many young men were trained up by him for the ministry. As he united a keen discernment of character to a social and communicative turn of mind, and was always governed by the desire of promoting the interests of religion, he was very useful in his private intercourse with his people, as well as in his public labors. He sought out the abodes of affliction, of poverty, and of distress; and while he soothed the poor by his conversation, he was enabled also by an exact economy to contribute something from a small salary for the relief of their wants. His disposition was placid; his manners amiable and unassuming; and in the various relations of life he was faithful and affectionate. He engaged zealously in the support of missionary institutions, and the progress of the gospel was the theme of his correspondence with a number of respectable friends of religion in Europe. He published a sermon preached to the corporation of freemen in Farmington September 20, 1774; election sermon, 1786; a sermon on the death of the reverend Dr. Hopkins, 1803.—*Panoplist and miss. mag. united*, i. 287, 288.

HARVARD (JOHN), the founder of Harvard college, died in Charlestown, Massachusetts, in 1638, soon after his arrival in this country. He had been a minister in England and he preached a short time in Charlestown. He left a legacy of seven hundred and seventy nine pounds, seventeen shillings, and two pence to the school at Newtown, or Cambridge. The next year the general court constituted it a college. The first president was the reverend Mr. Dunster.—*Magnalia*, iv. 126; *Collect. hist. soc.* i. 242; *Hutchinson*, i. 90; *Neal's N. E.* i. 199; *Holmes' annals*, i. 303.

HAVEN (SAMUEL, D. D.), minister of Portsmouth, New Hampshire, was born in Framingham, Massachusetts, August 15, 1727, and was graduated at Harvard college in 1749. During the revival

of religion, which took place about the time of his residence at college, his mind was impressed by the truths of God, and he was a great admirer of the preachers, whose labors appeared to be blessed by the Holy Spirit. Though he censured the irregularities, which existed, yet he ever retained the persuasion, that in this period there was a remarkable exhibition of divine power and grace. Soon after he began to preach, he was invited to settle at Brookline; but the unanimity of the invitation, which he at the same time received from the south church in Portsmouth, determined him to settle in a place more remote from the university, to which he was much attached. He was ordained May 6, 1752, and continued here till his death, which took place March 3, 1806, in the seventy ninth year of his age, and the fifty fourth of his ministry. His first wife was the daughter of the reverend Dr. Appleton of Cambridge. It is remarkable that his second wife, who attended him in his sickness, and closed his eyes, died herself in a few hours afterwards. They were both buried at the same time, and twelve children followed them to the grave.

Dr. Haven possessed respectable talents, and was acquainted with various departments of science. Having paid considerable attention to the study of physic, his usefulness was thus increased among his people. His mind was rather of the sprightly cast, than inclined to abstruse researches and deep investigation. In his theological sentiments he was moderately Calvinistic, though in the latter part of his life he possessed a spirit of catholicism and charity so excessive, as led him privately to speculate with Dr. Chauncy on the sentiment of universal restitution. But he never proclaimed this sentiment from the pulpit, and he declared, that he never meant to risk his salvation on that ground. His common sermons were plain, serious, and practical. His delivery was manly and interesting. He had a happy talent for all extemporaneous services. He excelled in the tender and sympathetic. In scenes of affliction and sorrow he was a son of consolation. On funeral occasions, for variety, copiousness, tenderness, and pertinency of address he was rarely equalled, and he was often instrumental in awakening the careless and convincing the unconvinced.

He published the following sermons; a sermon at the request of the congregational ministers of New Hampshire, 1760; on the death of George II and the accession of George III, 1761; on the conclusion of the war and the declaration of peace, 1763; at the ordination of Jeremy Belknap at Dover, 1767; on the death of the honorable Henry Sherburne, 1767; a sermon preached at Cambridge and published at the request of the students, 1768; one preached at Medfield, 1771; election sermon in New Hampshire, 1786; on the death of the reverend Benjamin Stevens, 1791; on the reasonableness and importance of practical religion, 1794; the Dudenian lecture at Cambridge, 1798; a sermon soon after the ordina-

tion of the reverend T. Alden jun. as his colleague, 1800.—*Dr. Buckminster's sermon on his death; Alden's account of relig. societies in Portsmouth.*

HAVEN (JASON), minister of Dedham, Massachusetts, was born at Framingham March 13, 1733, and was graduated at Harvard college in 1754. He was ordained pastor of the first church in Dedham February 5, 1756. In 1779 he was chosen a member of the convention, which formed the constitution of the state, in which he lived. In his old age his impaired health rendering a colleague necessary, the reverend Joshua Bates was ordained March 16, 1803. Mr. Haven died May 17, 1803, in the seventy first year of his age, and the forty eighth of his ministry. He was furnished with talents for the acceptable discharge of the various duties of the sacred office. His discourses were very evangelical; he was eminent in prayer; and his appearance and manners uniformly dignified his station. Besides several smaller works, he published the following sermons; on the anniversary thanksgiving November 21, 1758; at the artillery election, 1761; at a private meeting in Framingham, 1761; at the ordination of the reverend Edward Brooks, July 4, 1764; election sermon, 1769; on the death of Mrs. Hannah Richards, 1770; at the ordination of the reverend Ephraim Ward, October 23, 1771; at the ordination of the reverend Moses Everett, September 23, 1774; at the funeral of the reverend Samuel Dunbar, 1783; at the ordination of the reverend Stephen Palmer, November 7, 1792; a sermon to his own people forty years after his ordination, February 7, 1796.—*Prentiss' sermon on his death.*

HAWLEY (JOSEPH), distinguished as a statesman and patriot, was born in Northampton, Massachusetts, and was graduated at Yale college in 1742. Soon after finishing his collegial education he engaged in the study and the practice of the law in his native town. In this science he became a great proficient and was one of the most distinguished counsellors in the province. Among his other studies he attained to such an eminence of knowledge in political history and the principles of free government, that during the disputes between Great Britain and the colonies he was regarded as one of the ablest advocates of American liberty. His integrity both in public and in private life was inflexible, and was not even questioned by his political opponents. He was repeatedly elected a member of the council, but refused in every instance to accept the office, as he preferred a seat in the house of representatives, where his character for disinterested patriotism and his bold and manly eloquence gave him an ascendancy, which has seldom been equalled. He was first elected a member of the legislature in 1764. In the latter part of 1776 major Hawley was afflicted with hypochondriacal disorders, to which he had been frequently subject in former periods of his life; and after this he declined public

business. He died March 10, 1788, aged sixty four years. A letter, which he wrote in 1760, preserved in the life of Edwards, does him the highest honor, for it proves him not incapable of humbling himself for his failings. He had been active in effecting the removal of Mr. Edwards from Northampton, and he deploras the part, which he took in that affair.

HAWLEY (GIDEON), many years a missionary to the Indians, was a native of Connecticut and was graduated at Yale college in 1749. He commenced his missionary labors in February 1752 at Stockbridge, in the western part of Massachusetts. Thence in September he made an excursion to Schoharie in the country of the Mohawk Indians, and after his return to Stockbridge he opened his school again at the beginning of winter under the patronage of the reverend Mr. Edwards. Here he was the instructor of the children of a number of Mohawk, Oneida, and Tuscarora families, and preached to them on the sabbath. It being determined by the commissioners for Indian affairs in Boston to establish a mission in the country of the Iroquois, or Indians of the six nations, Mr. Hawley engaged in the plan. In May 1753 he commenced his journey towards the wilderness, accompanied by the honorable Timothy Woodbridge, a gentleman of abilities, and of great influence among the Indians. Having visited sir William Johnson at his seat upon the Mohawk river and secured his patronage, they proceeded towards the head of the Susquehannah, adoring every night and morning that kind providence, which attended and preserved them in the recesses of the forest. On the fourth of June they reached the place of their destination, Onohoghwàge, or as it is sometimes called Oughquauga, upon the Susquehannah river. Here an interview was held with the Indians, who gave them a good reception. On the thirty first of July 1754 Mr. Hawley was ordained at Boston, that his usefulness might be increased by being authorized to administer the ordinances of the gospel. He soon returned to Onohoghwàge, and was there till May 1756, when the French war obliged him to withdraw from that country. He went to Boston in June, and entering as chaplain in the regiment of colonel Gridley, he soon joined the army above Albany, which was destined against Crown Point. After the campaign he made an attempt to return to the place of his mission, but was deterred by the dangers of the enterprise. A church was established here by the reverend Dr. Forbes in 1762. In December Mr. Hawley went to Stockbridge, where he spent the winter. In 1757 the commissioners of the society for propagating the gospel persuaded him to visit the tribe of Indians at Marshpee, whose pastor, Mr. Briant, had been dismissed, and who were dissatisfied with the labors of Mr. Smith. Here he was installed April 10, 1758, and passed the remainder of his life, being occupied in this place more than half a century in benevolent exertion to enlighten the darkened mind, and to promote the salva-

tion of his Indian brethren. He died October 3, 1807, aged eighty years. In his last sickness he observed, "I have hope of acceptance with God, but it is founded wholly on free and sovereign grace, and not at all on my own works." It is true, my labors have been many; but they have been so very imperfect, attended with so great a want of charity and humility, that I have no hope in them as the ground of my acceptance." He expressed his regret, at the same time, that the distinction between grace and works was not more clearly pointed out by modern preachers. His own discourses from the pulpit were always impressive, and marked with the peculiar character of Christian sincerity and goodness. He was amiable in private life, happy in his domestic connexions, hospitable, and benevolent. An extensive correspondence was the source of much satisfaction to him. As a missionary he was peculiarly well qualified, for there was a dignity in his manner, and an authority in his voice, which had great influence with the Indians. He published in the collections of the Massachusetts historical society biographical and topographical anecdotes respecting Sandwich and Marshpee, and an interesting letter, giving a narrative of his journey to Onohoghwage.—*Panoplist*, iii. 431; *Columbian centinel*, October 7, 1807; *Collect. hist. soc.* iii. 188—193; iv. 50—67.

HAYNES (JOHN), governor of Massachusetts and of Connecticut, was a native of Essex in England, and arrived at Boston in company with Mr. Hooker in 1633. He was soon chosen an assistant, and in 1635 governor. The next year he was succeeded by Mr. Vane. In 1636 he removed to Connecticut, of which colony he was one of the principal founders. He was elected its first governor in April 1639, and was replaced in this office every second year, which was as often as the constitution would permit, till his death in 1654. He was distinguished for his abilities, prudence, piety, and public spirit, being considered as in no respect inferior to governor Winthrop. His estate and talents were devoted to the interests of the colony of Connecticut. He paid strict attention to family worship, and the religious instruction of his children. His son, the reverend Joseph Haynes, was the minister of the first church in Hartford; but the name is now extinct. One of governor Haynes' daughters married Mr. James Russell of Charlestown.—*Trumbull's Connecticut*, i. 34, 223, 224; *Magnalia*, ii. 17; *Hutchinson*, i. 34, 43, 53; *Holmes' annals*, i. 365.

HAYWOOD (HENRY), a minister in South Carolina, arrived in Charleston from England in 1739, from which time till his death in 1755 he was minister to the Socinian Baptists in that city. He translated into English Dr. Whitby's treatise on original sin, and had prepared for the press a large volume in defence of Dr. Whitby against Dr. Gill, and also a catechism.—*Miller*, ii. 365.

HENRY (PATRICK), governor of Virginia, and a most eloquent orator, took an early and decided part in support of the rights of his

country against the tyranny of Great Britain. In the year 1765 he was a member of the assembly of Virginia, and he introduced some resolutions, which breathed a spirit of liberty, and which were accepted by a small majority on the twenty ninth of May. These were the first resolutions of any assembly occasioned by the stamp act. One of the resolutions declared, that the general assembly had the exclusive right and power to lay taxes and impositions upon the inhabitants of the colony. Such was the warmth, excited in the debate, that Mr. Henry, according to the relation of Mr. Stedman, after declaiming against the arbitrary measures of Great Britain, added, "Cæsar had his Brutus, Charles the first an Oliver Cromwell, and George the third —," when he was stopped from proceeding farther, and called to order. He was elected in 1774 one of the deputies from Virginia to the first congress, and was in this year one of the committee, which drew up the petition to the king. In May 1775, after lord Dunmore had conveyed on board a ship a part of the powder from the magazine of Williamsburg, Mr. Henry distinguished himself by assembling the independent companies of Hanover and king William counties, and directing them towards Williamsburg with the avowed design of obtaining payment for the powder, or of compelling to its restitution. The object was effected, for the king's receiver general gave a bill for the value of the property. The governor immediately fortified his palace, and issued a proclamation, charging those, who had procured the bill, with rebellious practices. This only occasioned a number of county meetings, which applauded the conduct of Mr. Henry, and expressed a determination to protect him. In August 1775, when a new choice of deputies to congress was made, he was not reelected, for his services were now demanded more exclusively in his own state. After the departure of lord Dunmore he was chosen the first governor in June 1776, and he held this office several succeeding years, bending all his exertions to promote the freedom and independence of his country. In the beginning of 1778 an anonymous letter was addressed to him with the design of alienating his affections from the commander in chief. He enclosed it to Washington both to evince his friendship and to put him on his guard. In another letter, written a few days afterwards, when he had heard of a plan to effect the removal of Washington, he says to him, "while you face the armed enemies of our liberty in the field, and, by the favor of God, have been kept unhurt, I trust your country will never harbor in her bosom the miscreant, who would ruin her best supporter; but when arts unworthy honest men are used to defame and traduce you, I think it not amiss, but a duty to assure you of that estimation, in which the public hold you."

In June 1778 he was a member, with other illustrious citizens of Virginia, of the convention, which was appointed to consider the constitution of the United States; and he exerted all the force of his

After he had thus dismissed prejudice and pride masterly eloquence, day after day, to prevent its adoption. He contended that changes were dangerous to liberty; that the old confederation had carried us through the war, and secured our independence, and needed only amendment; that the proposed government was a consolidated government, in which the sovereignty of the states would be lost, and all pretensions to rights and privileges would be rendered insecure; that the want of a bill of rights was an essential defect; that general warrants should have been prohibited; and that to adopt the constitution with a view to subsequent amendments was only submitting to tyranny in the hope of being liberated from it at some future time. He therefore offered a resolution, containing a bill of rights and amendments for the greater security of liberty and property to be referred to the other states before the ratification of the proposed form of government. His resolution however was not accepted. The argument of Pendleton, Randolph, Madison, and Marshall prevailed against the eloquence of Henry, and the constitution was adopted, though by a small majority. Mr. Henry's bill of rights and his amendments were then accepted, and directed to be transmitted to the several states. Some of these amendments have been ingrafted into the federal constitution, on which account as well as on account of the lessons of experience Mr. Henry in a few years lost in a degree his repugnance to it. After the resignation of Mr. Randolph in August 1795 he was nominated by president Washington as secretary of state, but considerations of a private nature induced him to decline the honorable trust. In November 1796 he was again elected governor of Virginia, and this office also he almost immediately resigned. In the beginning of the year 1799 he was appointed by president Adams as an envoy to France with Messrs. Ellsworth and Murray. His letter in reply to the secretary of state is dated in Charlotte county April the sixteenth, and in it he speaks of a severe indisposition, to which he was then subject, and of his advanced age and increasing debility, and adds, "nothing short of absolute necessity could induce me to withhold my little aid from an administration, whose abilities, patriotism, and virtue deserve the gratitude and reverence of all their fellow citizens." Governor Davie of North Carolina was in consequence appointed in his place. He lived but a short time after this testimony of the respect, in which his talents and patriotism were held, for he died at Red Hill in Charlotte county June 6, 1799.

Mr. Henry was a man of eminent talents, of ardent attachment to liberty, and of most commanding eloquence. The Virginians boast of him as an orator of nature. His general appearance and manners were those of a plain farmer. In this character he always entered on the exordium of an oration. His unassuming looks and expressions of humility induced his hearers to listen to him with the same easy openness, with which they would converse with an

honest neighbor. After he had thus disarmed prejudice and pride and opened a way to the heart, the inspiration of his eloquence, when little expected, would invest him with the authority of a prophet. With a mind of great powers and a heart of keen sensibility, he would sometimes rise in the majesty of his genius, and, while he filled the audience with admiration, would with almost irresistible influence bear along the passions of others with him.

In private life he was as amiable and virtuous, as he was conspicuous in his public career. His principles of liberty and regard to Christianity led him to deplore the practice of slavery. On this subject, in a letter written in 1773, he inquires, "is it not amazing, that at a time, when the rights of humanity are defined and understood with precision, in a country above all others fond of liberty; that in such an age and such a country we find men, professing a religion, the most humane, mild, gentle, and generous, adopting a principle, as repugnant to humanity, as it is inconsistent with the bible, and destructive to liberty?—Would any one believe, that I am master of slaves of my own purchase? I am drawn along by the general inconvenience of being here without them. I will not—I cannot justify it.—I believe a time will come, when an opportunity will be offered to abolish this lamentable evil. Every thing we can do is to improve it, if it happens in our day; if not, let us transmit to our descendants, together with our slaves, a pity for their unhappy lot, and an abhorrence of slavery." In another letter to Archibald Blair, esquire, written but a few months before his death, after lamenting the violence of parties in Virginia, and reprobating French infidelity, and manners, and politics, he adds, "I am too old and infirm ever again to undertake public concerns. I live much retired amidst a multiplicity of blessings from that gracious Ruler of all things, to whom I owe unceasing acknowledgments for his unremitted goodness to me.—And if I were permitted to add to the catalogue one other blessing, it should be, that my countrymen should learn wisdom and virtue, and in this their day to know the things, that pertain to their peace." The following affectionate tribute to the memory of Henry, which appeared in the Virginia papers immediately after his death, though not a specimen of perfect taste, will yet further illustrate his character by showing the estimation, in which he was held by those, who knew him. "Mourn, Virginia, mourn; your Henry is gone. Ye friends to liberty in every clime, drop a tear. No more will his social feelings spread delight through his happy house. No more will his edifying example dictate to his numerous offspring the sweetness of virtue, and the majesty of patriotism. No more will his sage advice, gilded by zeal for the common happiness, impart light and utility to his caressing neighbors. No more will he illuminate the public councils with sentiments drawn from the cabinet of his own mind, ever directed to his country's good, and clothed in eloquence sublime, delightful, and com-

manding. Farewell, first rate patriot, farewell. As long as our rivers flow, or mountains stand, so long will your excellence and worth be the theme of our homage and endearment; and Virginia, bearing in mind her loss, will say to rising generations, imitate my Henry."—*Monthly anthology*, i. 459, 489, 543; *Marshall*, ii. 88, 180, 209, 210; *append.* 25—27; *iii. append.* 12, 15; *v. append.* 31, 32; *Virginia debates*, *sec. edit.* 27, 42, 309, 316, 327, 336, 357, 416, 429; *Stedman*, i. 33; *Gordon*, ii. 85, 86; *Annual register for 1776*, 19, 20; *Claypoole's advertiser*, June 21, 1799; *Columb. centinel*, November 5, 1800; *Holmes' annals*, ii. 499.

HERSEY (EZEKIEL), an eminent physician of Hingham, Massachusetts, and a benefactor of Harvard college, was graduated at that seminary in 1728, and died December 9, 1770. He bequeathed to the college, in which he was educated, one thousand pounds sterling towards founding a professorship of anatomy and surgery. His widow also gave the same sum for the same purpose. Dr. Warren, the present professor, was the first, who was established on this foundation.—*Holmes' annals*, ii. 297.

HERSEY (ABNER), an eminent physician of Barnstable, Massachusetts, was the brother of the preceding and died not many years after him. He bequeathed to Harvard college five hundred pounds towards the establishment of a professorship of the theory and practice of physic. The first professor in this department was the present one, Dr. Waterhouse. Dr. Hersey also bequeathed about five hundred pounds, the interest of which he directed to be applied annually to the purchase of religious publications, which should be distributed in all the towns on cape Cod. He directed what books should be selected for a hundred years; after the expiration of which time the ministers and deacons of the several towns, to whose care his donation is entrusted, are authorized to select any religious books at their pleasure, excepting on every fourth year, when the books, which he designated, among which are some of Doddridge's works, are to be distributed forever.

HIACOOMES, the first Indian in New England, who was converted to Christianity and a minister at Martha's Vineyard, lived upon this island, when a few English families first settled here in 1642. Under the instruction of the reverend Thomas Mayhew he eagerly received the truths of the gospel. Having learned to read, he in 1645 began to teach his copper colored brethren the Christian doctrines, and he did not labor in vain. A number of them were soon impressed with a sense of their guilt in living, as they had done, and sought for pardon from him, who is the propitiation for the sins of the world. The sachems and pawaws, or priests, did not observe this progress of Christianity with indifference. While the latter threatened to destroy all the praying Indians with witchcraft, their menaces were particularly directed against Hiacoomes; but he said to them, "I believe in God and put my trust in him, and

therefore all the pawaws can do me no hurt." In 1650, when he lost a young child, the funeral was performed in the English manner. The mourners did not discolor their faces, nor deposit any utensils or goods in the grave, nor howl over the dead. After the death of Mr. Mayhew in 1657, he continued his benevolent labors, though he greatly lamented the loss of that good man, by whom he had been enlightened in the knowledge of the truth, and whose instructions gave him the power of instructing others. In August 1670 an Indian church was regularly formed on Martha's Vineyard, and Hiacoomes and Tackanash were ordained its pastor and teacher by the reverend Messrs. Eliot and Cotton. Hiacoomes survived his colleague, and died about the year 1690, aged near eighty years. He was a faithful and successful minister, slow in speech, grave in manners, and blameless in his life. While he taught the Indians the doctrine of the Trinity, the fall of Adam, the wretched state of his descendants, and the way of redemption by Jesus Christ, he was also courageous in reprehending them for worshipping their false gods and adhering to their pawaws. He was not elated by the high office, which he sustained, but ever continued humble. At the ordination of Mr. Japhet, who succeeded Tackanash as his colleague, he prayed, imposed hands, and gave the charge with much propriety. In his last sickness he expressed the hopes of a Christian, and gave good exhortations to those around him; and at his death he without doubt entered into that rest, from which many of the learned and refined, who love not the Lord Jesus Christ, will be excluded.—*Mayhew's Indian converts*; *Mather's magnalia*, iii. 199; *Neal's N. E.* i. 263—271.

HIGGINSON (FRANCIS), first minister of Salem, Massachusetts, after receiving his education at Emanuel college in Cambridge, became the minister of a church at Leicester in England. Here he devoted himself to the duties of his office, bending all his efforts to produce that renovation of heart and holiness of life, without which no man can see the kingdom of God. While his popular talents filled his church with attentive hearers, such was the divine blessing upon his labors, that a deep attention to religious subjects was excited among his people, and he witnessed with pleasure the progress of uprightness, benevolence, and piety among the dishonest, the selfish, and the impious. Becoming at length a conscientious nonconformist to the rites of the English church, some of which he thought not only were unsupported by scripture, but corrupted the purity of Christian worship and discipline, he was excluded from the parish pulpit. In such estimation however was he held by a number of conformist ministers, that they frequently requested his services as long as they could do it without exposing themselves to trouble. He also obtained liberty to preach a lecture in Leicester, and often attended private meetings for prayer and religious conference with a number of excellent Christians. As the

spirit of ecclesiastical tyranny became more jealous and rigorous, information was lodged against Mr. Higginson, and while he was daily expecting to be dragged away by pursuivants to the high commission court, a kind providence interposed remarkably in his favor, and provided for him a place of security. One day two messengers came to his house, and with loud knocks cried out, "where is Mr. Higginson? We must speak with Mr. Higginson!" His wife ran to his chamber and entreated him to conceal himself; but he replied, that he should acquiesce in the will of God. He went down, and as the messengers entered the hall they presented him with some papers, saying in a rough manner, "sir, we came from London, and our business is to convey you to London, as you may see by those papers." "I thought so," exclaimed Mrs. Higginson weeping; but a woman's tears could have little effect upon hard hearted pursuivants. Mr. Higginson opened the packet to read the form of his arrest, but instead of an order from bishop Laud for his seizure he found a copy of the charter of Massachusetts, and letters from the governor and company, inviting him to embark with them for New England. The sudden transition of feeling from despondence to joy inspired him with the same good humor, which induced his friends to act the part of his enemies, and a pleasant interview succeeded.

Having sought advice and implored the divine direction, he resolved to accept the invitation. In his farewell sermon, preached before a vast assembly, he declared his persuasion, that England would be chastised by war, and that Leicester would have more than an ordinary share of sufferings. It was not long before his prediction was verified. It is not meant, that he claimed the power of foretelling future events; but he could reason with considerable accuracy from cause to effect, knowing that iniquity is generally followed by its punishment, and he lived in an age, when it was usual for ministers to speak with more confidence, and authority, and efficacy, than at present. He sailed from Gravesend April 25, 1629, accompanied by the reverend Mr. Skelton, whose principles accorded with his own. When he came to the land's end, he called his children and the other passengers on deck to take the last view of their native country; and he now exclaimed, "farewell England, farewell the church of God in England, and all the Christian friends there. We do not go to America as separatists from the church of England, though we cannot but separate from its corruptions." He then concluded with a fervent prayer for the king, church, and state in England. He arrived at cape Ann, June 27, 1629, and having spent the next day here, which was Sunday, on the twenty ninth he entered the harbor of Salem. July the twentieth was observed as a day of fasting by the appointment of governor Endicot, and the church then made choice of Mr. Higginson to be their teacher, and Mr. Skelton their pastor. Each with the assistance of

some of the gravest members of the church laid his hands at this time on the other with prayer. A more solemn investiture took place on the sixth of August, when about thirty persons accepted a confession of faith and church covenant, which had been drawn up by Mr. Higginson, and the two ministers were again ordained by the imposition of hands. Governor Bradford and others from the church of Plymouth gave them the right hand of fellowship. As both these ministers had been ordained by bishops in England, and as Mr. Higginson professed not to be a separate from the established church, this ordination cannot be considered as investing them with the sacred office, but only as introducing them to the pastoral care of a particular flock. Thus auspicious was the commencement of the settlement of Naumkeak, or Salem; but the scene was soon changed. During the first winter about one hundred persons died, and Mr. Higginson was soon seized with a hectic, which terminated his days in August 1630, in the forty third year of his age. In his last sickness he was reminded of his benevolent exertions in the service of the Lord Jesus Christ. To consoling suggestions of this kind he replied, "I have been an unprofitable servant, and all my desire is to win Christ, and be found in him, not having my own righteousness." His family, consisting of his wife and eight children, whom he was about to leave without a suitable provision for their maintenance, he cheerfully commended to the care of God, being fully persuaded, that his favor would attend them.

He was a zealous and useful preacher, mild in his doctrines, but strict in discipline. He admitted none into the church without satisfactory evidence, that they were truly religious, and excluded the ignorant and immoral from the table of the Lord. In his deportment he was grave, and pure in morals, and though not rash in his decisions, he was not easily shaken from his purposes. In his person he was slender and not tall. His son, Francis Higginson, went to Europe, and after residing some time as a student at Leyden, and visiting other universities upon the continent, was settled as a minister at Kerby Steven in Westmoreland, England, where he died about the year 1670, in the fifty fifth year of his age. He was the first, who wrote against the quakers, and he published also a latin treatise concerning the five principal lights, uncreated and created light, and the light of nature, grace, and glory.

Mr. Higginson of Salem wrote an account of his voyage, which is preserved in Hutchinson's collection of papers. He wrote also a short account of that part of Massachusetts, which was now settling, and of the Indians, entitled, New England's plantation, or a short and true description of the commodities and discommodities of that country. It was published in 4to in 1630, and has been lately reprinted in the collections of the historical society. This curious account is generally correct, though the isle of slates, and the marble, and the lions existed only in report and imagination.—

Mather's magnalia, i. 18, 19; iii. 70—75; *Collect. hist. soc.* i. 117—124; vi. 231, 242—244; ix. 2—3; *Neal's N. E.* i. 145; *Morse and Parish's N. E.* 96—101; *Prince*, 248; *Hutchinson*, i. 10, 11; *his collection*, 32—50; *Holmes' annals*, i. 250.

HIGGINSON (JOHN), minister of Salem, Massachusetts, was the son of the preceding, and was born in England August 6, 1616. Some time after the death of his father, with whom he came to this country in 1629, he was the instructor of a school at Hartford, Connecticut, his mother with six of her children being somewhat dependent upon his exertions for her support. Having become a preacher, he was chaplain at Saybrook fort a number of years. In 1641 he went to Guilford, and preached about two years as an assistant to Mr. Whitfield, whose daughter he married. In 1643 he was chosen one of the seven pillars of Guilford. The practice of choosing from among the brethren seven persons, who were called pillars, to whom the other church members were gathered, had before been adopted in New Haven and Milford. After the church was completely organized in Guilford in 1643, Mr. Higginson was elected teacher to assist Mr. Whitfield; but he was not ordained. About the year 1650 Mr. Whitfield returned to England, and Mr. Higginson remained as teacher of the church. But in 1659 he left that town with the intention of revisiting his native country. On his arrival at Salem he was persuaded to preach one year in the church, where his father had been settled, and was ordained in August 1660. Here he continued near half a century till his death December 9, 1708, in the ninety third year of his age. He had been seventy two years in the ministerial office. His colleague, Mr. Nicholas Noyes, survived him.

The ordination of Mr. Higginson, it seems, took place in a manner somewhat peculiar. The hands of the deacons and of one of the brethren were imposed in the presence of the neighboring churches and elders. Whether they united in this ceremony is not known; but Mr. Norton of Boston gave the right hand of fellowship. Mr. Higginson was at first zealous against the quakers, and he lived to lament, that his zeal was so warm. As a preacher he was highly respected. Judge Sewall calls him, "that aged and venerable divine;" and Dr. Mather speaks of him, in the eighty eighth year of his age, as then performing the duties of his office with such manly, pertinent, judicious vigor, and with so little decay of his intellectual abilities, as excited admiration. In his worldly affairs he was often embarrassed, being supported during part of his ministry by voluntary contribution. It is considerable evidence of his good sense and of his benevolence, that he took no part in the proceedings relating to witchcraft in 1692. He published an election sermon, entitled, the cause of God and his people in New England, 1663; our dying Savior's legacy of peace to his disciples in a troublesome world, with a discourse on the duty of Christ-

ians to be witnesses unto Christ, unto which is added some help to self examination, 1686 ; an attestation to Dr. Mather's magnalia, or church history of New England, prefixed to that work, and dated, 1697 ; a testimony to the order of the gospel in the churches of New England with Mr. Hubbard, 1701 ; an epistle to the reader, prefixed to Hale's inquiry into the nature of witchcraft, 1702 ; a preface to Thomas Allen's invitation to thirsty sinners ; the deplorable state of New England, 1708.—*Magnalia*, iii. 66, 76 ; *Collect. hist. soc.* iv. 187 ; vi. 243, 244, 259—264, 271, 272 ; *Hutchinson*, i. 425 ; ii. 176 ; *Trumbull's Connect.* i. 292, 298, 310 ; *Noyes' elegy* ; *Holmes' annals*, ii. 74.

HILLIARD (TIMOTHY), minister of Cambridge, Massachusetts, was born in Kensington, New Hampshire, in 1746, and was graduated at Harvard college in 1764. When he entered the pulpit as a preacher of the gospel, his labors were very acceptable, and he was thought not only to have just views of the Christian doctrines, but to have experienced their efficacy on his own heart. In 1768 he was appointed chaplain of castle William, and after officiating a few months was elected a tutor of the college, in which he was educated. He was ordained the minister of Barnstable April 10, 1771, as the successor of the reverend Mr. Green ; but after continuing his benevolent exertions in this place for twelve years, respected and beloved by his people, he was induced in consequence of his impaired health, occasioned by the dampness of the sea air, to request a dismissal, which was given him April 30, 1783. He was succeeded by the reverend John Mellen. On the twenty seventh of October following he was installed at Cambridge, as colleague with the venerable Dr. Appleton. He was peculiarly well qualified for the conspicuous station, in which by divine providence he was now placed ; for he possessed an easy and pleasing elocution and a devotional manner, and his discourses were pure in language, replete with judicious sentiments, well arranged, instructive, and truly evangelical. But the power of doing good was continued to him but a few years. In the midst of his usefulness and with an increasing reputation he died suddenly May 9, 1790, in the forty fourth year of his age. A short time before he expired, he expressed his full confidence in God, and said, that he enjoyed those consolations, which he had endeavored to impart to others.

While he was respected for his talents and acquisitions, and made himself pleasing in social intercourse, he also possessed an amiable temper, kind and sympathetic feelings, and the genuine benevolence of the gospel. Though firm in the maintenance of his religious sentiments, he was yet conspicuous for his candor. He published a fast sermon, preached at Barnstable ; a sermon at the execution of three persons, 1785 ; at the ordination of the reverend Bezaleel Howard, Springfield ; of the reverend John Andrews, 1789 ; and a Dudleian lecture.—*Willard's fun. sermon* ; *Holmes' hist. of Cambridge* ; *Collect. hist. soc.* iii. 16 ; vii. 63—67.

HITCHCOCK (ENOS, D.D.), minister of Providence, Rhode Island, was a native of Springfield, Massachusetts, and was graduated at Harvard college in 1767. He was ordained in 1771 a colleague of the aged Mr. Chipman, pastor of the second church in Beverly. At the commencement of the war his zeal for his country's rights induced him to become a chaplain in the American army. Believing, that his duty to the public and to his family required, that his connexion with the church in Beverly should be dissolved, he was dismissed in 1780. In intervals of leisure from duty in the camp he preached at Providence, and was installed October 1, 1783. He died February 27, 1803, in the fifty ninth year of his age. Distinguished by active, habitual benevolence through life, at his death he bequeathed twenty five hundred dollars for the establishment of a fund for the support of the ministry in his society. He paid great attention to the education of youth, and while he wrote upon the subject he projected and promoted the establishment of free schools. He was an excellent preacher and died in peace. He published a book of catechetical instructions and forms of devotion for children and youth; memoirs of the Blooms Grove family, a work on education, 2 vol. 12mo, 1790; a sermon at the dedication of his meeting house, 1795.—*Taftan's sermon on his death.*

HOAR (LEONARD, M. D.), president of Harvard college, was graduated in that seminary in 1650, and in 1653 went to England, and took the degree of doctor in medicine at the university in Cambridge. He was afterwards settled as the minister of Wensted in Sussex, from which parish he was ejected for his nonconformity in 1662. He returned to this country in 1672 and preached a short time as an assistant to the reverend Thomas Thacher at the south church in Boston. In July he was chosen president, to supply the loss of the reverend Mr. Chauncy, and was inducted into this office on the tenth of September. As a scholar and a Christian he was very respectable; but falling under the displeasure of a few men of influence in the neighborhood, the students were thus encouraged to array themselves against him, and his situation was rendered so unpleasant, that he was under the necessity of resigning his office March 15, 1675. He was succeeded by Mr. Oakes. The injuries, which he had suffered, visibly affected his health, and induced a consumption, of which he died November 28, 1675. While he was president, there was a contribution through the colony for erecting a new building for the college, and eighteen hundred and ninety five pounds were collected. A valuable letter of Dr. Hoar to Josiah Flynt, giving him direction in his studies, is published in the collections of the Massachusetts historical society.—*Magnalia*, iv. 129; *Collect. hist. soc.* vi. 100—108; *Neal's N. E.* i. 390; *Hutchinson*, i. 174; *Nonconform. memorial*, ii. 222.

HOBART (PETER), first minister of Hingham, Massachusetts, was born in the town of the same name in England in 1604, and

was educated at the university of Cambridge. After he began to preach, the impositions of the prelatical party induced him to come to this country. He arrived June 8, 1635, and in September following he began, with a number of his friends, a new plantation at Hingham. Here he continued till his death, January 20, 1679. Four of his sons were respectable ministers, of whom Joshua was settled at Southold on Long Island, Jeremiah at Haddam, and Gershom at Groton, Connecticut.—*Magnalia*, iii. 153—155; *Brainard's life*, 1; *Holmes' annals*, i. 281.

HOBART (NEHEMIAH), minister of Newton, was the son of the preceding, and was born November 21, 1648. He was graduated at Harvard college in 1667. After preaching two years at Newton, he was ordained December 23, 1674, as successor of Mr. Eliot, and died August 12, 1712, in the sixty fourth year of his age. Mr. Cotton succeeded him. He was humble, pious, and learned. He published a sermon entitled, the absence of the Comforter described and lamented.—*Collect. hist. soc.* v. 267—269; ix. 196.

HOBART (NOAH), minister of Fairfield, Connecticut, was graduated at Harvard college in 1724, and about the year 1734 was ordained as the successor of the reverend Joseph Webb. In a few years a number of persons in Fairfield county adopted the episcopalian worship, separating themselves from the congregational churches, and some of the episcopal missionaries represented the ministers of the country as not the true ministers of Christ. In consequence of this Mr. Hobart was induced to write upon the subject of presbyterian ordination and to vindicate its validity in a sermon, which he preached at the close of the year 1746. In answer to him Mr. Wetmore wrote his vindication of the professors of the church of England in Connecticut. A controversy now commenced, in which Mr. Hobart had for his opponents Dr. Johnson, Mr. Wetmore, Mr. Beach, and Mr. Caner. He contended, that the inhabitants of the American plantations were not obliged by any laws of God or man to conform to the prelatic church, as established in the south part of Great Britain, that it was not prudent to embrace the episcopal communion, and that it was not lawful for members of the New England churches to separate from them and produce a schism. He also animadverted upon the conduct of the society for propagating the gospel in foreign parts, and upon the misrepresentations of its missionaries. This controversy lasted a number of years. Mr. Hobart died December 6, 1773, in the sixty eighth year of his age, and the forty first of his ministry. In his life he exhibited the virtues, and in his death the resignation and peace of the Christian. Not long before his departure from the world, as some one remarked to him, that he was going to receive his reward, he replied, "I am going, I trust, to receive the mercy of God through Jesus Christ."

Mr. Hobart had few equals in this country for acuteness of ge-

nious and learning. A sound judgment, a retentive memory, and an uncommonly social and communicative temper, joined to a knowledge of books, and an extensive acquaintance with most branches of science, especially with history and divinity, which were his favorite studies, rendered his conversation very interesting and useful. In the public offices of religion he acquitted himself with graceful dignity, and with a solemnity, which indicated a deep impression of the majesty of that Being, in whose presence he appeared. In his preaching he addressed himself to the understanding rather than to the imagination and passions, inculcating the great doctrines of regeneration, of repentance towards God, and faith in Jesus Christ, and pressing with earnestness upon his hearers the necessity of that holiness, without which no man will be admitted to heaven. He published a sermon at the ordination of the reverend Noah Welles, 1747; a serious address to the members of the episcopal separation in New England, 1748; election sermon, 1750; a second address to the members of the episcopal separation in New England, 1751; a vindication of the piece, entitled, the principles of congregational churches &c. applied to the case of the late ordination at Wallingford, occasioned by remarks made thereon by Mr. Hart, 1761.—*Welles' fun. sermon*; *Holmes' annals*, ii. 307.

HOBART (JOHN SLOSS), judge of the district court of New York, was the son of the preceding, and died February 4, 1805, in the sixty seventh year of his age, having sustained through life a blameless character. During the late war he was placed in some of the most important and confidential stations in New York. Mr. Jay, Mr. Hobart, and Mr. Yates were appointed the three judges of the supreme court first appointed after the revolution. This place he held for a number of years. In 1798 he was chosen a senator of the United States.—*N. York spectator*, February 5, 1805; *Monthly anthology*, ii. 111.

HOLDEN (SAMUEL), a benefactor of the province of Massachusetts, died in London in 1740. A sermon on his death was preached in Boston by Dr. Colman before the general court. Mr. Holden was at the head of the dissenters in England, and at the head of the bank of England. Such was his benevolence and regard to religion, that he sent to Dr. Colman thirty nine sets of Baxter's practical works in four massy folios, to be distributed among our churches. The amount of his charities for promoting the gospel and other useful purposes was four thousand eight hundred and forty seven pounds, New England currency. After his death his widow and daughters gave in the same liberal and benevolent spirit five thousand five hundred and eighty five pounds. Holden chapel for the college at Cambridge was built by their donation. Mr. Holden was a man of unfeigned piety. He says in a letter, "I hope my treasure is in heaven, and would to God my heart were more there."

Abstract from God and futurity, I would not accept of an eternity here in any given circumstances whatever."—*Colman's sermon on his death; Colman's life*, 113, 114.

HOLLIS (THOMAS), a most liberal benefactor of Harvard college, was born in England in 1659 of pious parents, and being impressed by religious truth and having embraced the principles of the baptists, he was baptized in 1679. About the year 1700 he was chosen a deacon of the reverend Mr. Palmer's church in London, and he died in February 1731, aged about seventy two years. He was for many years an eminent merchant, and while success attended his exertions, it pleased God to incline him also to charitable and benevolent deeds in proportion to his wealth. He founded two professorships in Harvard college, the professorship of divinity and of mathematics. He also presented a valuable apparatus for mathematical and philosophical experiments, and at different times augmented the library with many valuable books. In 1727 the net produce of his donations, exclusive of gifts not vendible, amounted to four thousand and nine hundred pounds, New England currency, the interest of which he directed to be appropriated to the support of the two professors, to the treasurer of the college, and to ten poor students in divinity. The liberality of Mr. Hollis seemed to proceed from a pious heart. He says in a letter, after speaking of some of his efforts to do good; "I think not hereby to be justified. My rejoicing is in Jesus Christ, my God and Savior." He also ascribes all, that he was, "to rich, free, and sovereign, electing love." Being a Calvinist in his sentiments, he required his professor of divinity to be "of sound or orthodox principles." Still he was not governed by a sectarian spirit; he did not require the preference of his own baptist denomination; but the professorship was open to every one, who, in his view, embraced the important and fundamental doctrines of the gospel. His first professor was the reverend Dr. Wigglesworth. His nephew, Thomas Hollis, who died in 1774, had a most ardent attachment to liberty, and endeavored to promote it by the publication and distribution of books, which vindicate the rights of man. His benefactions to the library of Harvard college amounted to about fourteen hundred pounds sterling.—*Colman's and Wigglesworth's sermons*, *Greenwood's discourse*, and *Rudd's poem on his death*; *Memoirs of Thomas Hollis*, i. 1; ii. 598—601; *Morse's true reasons*, &c.; *Holmes' journals*, ii. 180.

HOLYOKE (EDWARD), president of Harvard college, was graduated in that seminary in 1703, and after being a tutor for a few years was ordained the minister of a new society in Marblehead April 25, 1716. He continued in this place until 1737, when he was elected president of the college, in which he was educated. He was inducted into this office as the successor of president Wadsworth on the twenty eighth of September. He died June 1, 1769,

in the eightieth year of his age, retaining the vigor of his mind and considerable strength of body, and discharging the duties of his station until a few months before. He was succeeded by the reverend Mr. Locke. As a minister of the gospel, while Mr. Holyoke contended for the free and sovereign grace of God in our salvation, he was also zealous for good works, and by his benevolence, uprightness, and the uniform integrity of his conduct he exemplified the lessons, which he inculcated upon others. His excellence as a preacher was such, as gained him a high reputation. At the head of the university he possessed a dignity peculiar to himself. His majestic appearance, his speech, and demeanor were calculated to impress with awe; but notwithstanding his air of dignity and authority he was humble in heart. He sought not praise from men, but endeavored to secure the approbation of God. Having a vigorous constitution, and knowing the value of time, his hours were appropriated to particular duties, and he was remarkable for his punctuality, exactness, and order. He was eminent in the various walks of literature, but he principally excelled in his acquaintance with mathematics and natural philosophy. He published an election sermon, 1736; a sermon at the ordination of James Diman, 1737; at a convention of ministers, 1741.—*Appleton's sermons on his death*; *Sewall's oratio funebris*; *Collect. hist. soc.* viii. 70—75; x. 158; *Holmes' annals*, ii. 294.

HOOKER (THOMAS), the first minister of Cambridge, Massachusetts, and one of the founders of the colony of Connecticut, was born in Leicestershire, England, in 1586, and was educated at Emanuel college, Cambridge. In his youth he had such a deep sense of his guilt, as filled his mind with anguish; but at length he found peace through the blood of the Redeemer, and an exemplary life of piety and goodness proved, that his hope would not make him ashamed. After preaching for some time in London he was chosen lecturer and assistant to Mr. Mitchel at Chelmsford in 1626. He was remarkably successful in his labors; but being silenced in about four years for his nonconformity, he established a grammar school, and continued to exert his whole influence for the Christian cause. Forty seven conforming clergymen in his neighborhood petitioned the bishop of London on his behalf; but Laud was of too imperious and determined a spirit to suffer any circumstance to shake him from his purpose, when he had an opportunity to lay his hands upon a puritan. Mr. Hooker was obliged to flee to Holland about the year 1630, and he preached sometimes at Delft, and sometimes at Rotterdam, being an assistant to the celebrated Dr. Ames.

In 1633 he came to New England in company with Mr. Cotton and Mr. Stone, and was settled with the latter at Newtown or Cambridge on the eleventh of October, being ordained by the imposition of the hands of the brethren of the church. In June 1636 he

removed with a hundred others to a fertile spot on the banks of the Connecticut river, which they called Hartford, having travelled through the wilderness with no other guide than a compass. In this new colony he had great influence in establishing the order of the churches. He died of an epidemical fever July 7, 1647, in the sixty second year of his age. As he was dying, he said, "I am going to receive mercy;" and then closed his own eyes, and expired with a smile on his countenance. He was a remarkably animated and interesting preacher. With a loud voice, an expressive countenance, and a most commanding presence he delivered the truths of God with a zeal and energy seldom equalled. He appeared with such majesty in the pulpit, that it was pleasantly said of him, that "he could put a king into his pocket." He has been called the Luther, and Mr. Cotton the Melancthon of New England. It was his custom, it seems, to preach without his notes. On a visit to Massachusetts in May 1639, he preached on the Sabbath at Cambridge, and governor Winthrop went from Boston to hear him. Having named his text in the afternoon, he proceeded about a quarter of an hour with great loudness of voice and vehemence of manner, when suddenly he found himself entirely at a loss what to say. After several ineffectual attempts to proceed, he observed to the assembly, that what he intended to have spoken was taken from him, and requesting them to sing a psalm withdrew for half an hour. He then returned and preached about two hours with wonderful pertinency and vivacity. After the sermon, he said to some of his friends, "we daily confess, that we can do nothing without Christ, and what if Christ should prove this to be the fact before the whole congregation?" Dr. Ames declared, that he never met with Mr. Hooker's equal either in preaching or disputation.

While he lived in his native country he was invited to preach in the great church of Leicester, and one of the chief burgesses set a fiddler in the church yard to disturb the worship. Mr. Hooker elevated his voice to such a pitch and spoke with such animation, as to rouse the curiosity of the man and attract him to the church door. There he listened, and such solemn truths reached his ears, as by the blessing of God were the means of his salvation. Though his own preaching was generally very practical and experimental, he advised young ministers to preach the whole system of divinity both for their own benefit and that of their people. In the government of the church he would propound nothing for decision till it had been previously considered by some of the principal brethren, and would say, "the elders must have a church in a church, if they would preserve the peace of the church." Though naturally irascible in his temper, he acquired a remarkable command of his passions. He was condescending, benevolent, and charitable. It was no uncommon act of beneficence with him to give five or ten pounds to the necessitous. At a time, when there was a great

scarcity at Southampton upon Long Island, he with some friends sent the inhabitants a small vessel, freighted with corn. His benevolence was united with piety. One day in every month he devoted to private prayer and fasting, and he used to say, that prayer was the principal part of a minister's work. In his family he exhibited a lively devotion, and all, who resided under his roof, were instructed and edified by him.

His most celebrated work, entitled, a survey of the sum of church discipline, was published in England in 4to, 1648, under the inspection of the famous Dr. Thomas Goodwin, who says, "as touching this treatise and the worthy author of it, to preface any thing by commendation of either were to lay paint upon burnished marble, or add light unto the sun." In this work Mr. Hooker contends, that each church has in itself full power to exercise all church discipline, but that there is a necessity for consociations, which may proceed against a church, pertinaciously offending, with a sentence of non communion. Mr. John Higginson transcribed from his manuscripts about two hundred sermons and sent them to England; and near one half of them were published. The titles of some of his discourses and treatises are the following; the soul's preparation for Christ; the soul's humiliation; exaltation; vocation; implantation; the unbeliever preparing; of self denial; duty and dignity of saints; on the Lord's prayer; on church discipline; four treatises on the carnal hypocrite, the church's deliverance, the deceitfulness of sin, the benefits of afflictions, 1638; the soul's possession; pattern to perfection; saint's guide; the application of redemption; and the poor, doubting Christian drawn to Christ. The seventh edition of this last and excellent work was published at Boston in 1743.—*Mather's magnalia*, iii. 58—68; *Collect. hist. soc.* vii. 38—41; *Trumbull's Connect.* i. 10, 48, 55, 306; *Neal's N. E.* i. 289—290; *Morton*, 135—140; *Winthrop*, 181; *Hutchinson*, i. 34, 43, 45; *his collection*, 54; *Morse and Parish's N. E.* 142—149; *Holmes' annals*, i. 344.

HOOKER (JOHN), minister of Northampton, Massachusetts, was a descendant of the preceding, being his great grandson, and was a native of Farmington, Connecticut. He was graduated at Yale college in 1751, and was ordained at Northampton in 1754. After a ministry of about twenty three years he died February 6, 1777, in the forty ninth year of his age, deeply regretted by the people of his charge, who in testimony of their affection and his virtues erected a handsome monument to his memory. Having early imbibed the genuine spirit of Christianity, he uniformly exhibited the evidence of it in his life. He was an able and faithful minister, of distinguished learning, penetration, and prudence, of uncommon suavity of temper and the most engaging manners. He published a sermon at the ordination of the reverend Thomas Allen of Pittsfield, 1764, and a sermon on the death of the reverend John Hunt of Boston, 1776, both of which sermons furnish honorable testimony of his piety and talents.

HOPKINS (EDWARD), governor of Connecticut, and a benefactor of Harvard college, was an eminent merchant in London, and arrived at Boston with the reverend Mr. Davenport in the summer of 1637. He soon removed to Connecticut, choosing rather to establish himself at Hartford, than to join Mr. Davenport and Mr. Eaton, whose daughter in law he married, at New Haven. He was chosen a magistrate in 1639, and governor of Connecticut repeatedly between the years 1640 and 1654. He afterwards went to England, where he was chosen warden of the English fleet, commissioner of the admiralty and navy, and a member of parliament. He died in London in March 1657, in the fifty eighth year of his age. He was a wise and upright magistrate, and a man of exemplary piety and extensive charity. He bequeathed most of his estate in New England, estimated at about a thousand pounds sterling, to trustees in Connecticut for the support of grammar schools in New Haven and Hartford; and five hundred pounds out of his estate in England for promoting the kingdom of the Lord Jesus, which donation was considered as made to Harvard college and the grammar school in Cambridge, and by virtue of a decree in chancery was paid in 1710. With this money real estate was purchased in a township of Massachusetts, named Hopkinton, in honor of the donor, and the legislature of the state has made such addition to the fund, that six bachelors may now reside at Harvard college, and seven boys at the grammar school.—*Magnalia*, ii. 22—25; *Hutchinson*, i. 82, 101; *Trumbull's Connect.* i. 241; *Holmes' annals*, i. 371; *Douglass*, ii. 160.

HOPKINS (SAMUEL), minister of West Springfield, Massachusetts, was graduated at Yale college in 1718, and was ordained in 1720. He died in 1755, much beloved and esteemed. He published historical memoirs relating to the Housatunnuk Indians, or an account of the methods used for the propagation of the gospel among that heathenish tribe under the ministry of the reverend John Sergeant, with the character of that worthy missionary, and an address to the people of this country &c. 4to, 1753.—*Breck's century sermon*.

HOPKINS (SAMUEL, D.D.), an eminent divine, from whom the Christians, called Hopkinsians, derive their name, was born in Waterbury, Connecticut, September 17, 1721. He lived with his parents, employed in the labors of agriculture, until he entered his fifteenth year; and such was the purity of manners among the youth of this place, that he never heard from any of them a profane expression. After having been placed for a short time under the tuition of the reverend John Graham of Woodbury, he entered Yale college in September 1737, and was graduated in 1741. While a member of this institution he made a public profession of religion. He diligently studied the scriptures and was constant in his secret devotions; but he was afterwards convinced, that he did all this without any true

love to the character of God, and that as yet he was ignorant of that religion, which has its seat in the heart. It was during the remarkable attention to the things of a better world, excited in the college and town of New Haven by the preaching of Mr. Whitefield and Gilbert Tennent in the year 1741, that his security was shaken. Such was the extraordinary zeal for religion, which was at that time called into action, that a number of the members of the college were impelled to visit their fellow students without regard to the distinction of classes, and to speak to them of the important concerns of eternity. At this period David Brainerd, then a student, entered the room of Mr. Hopkins, and though he could draw nothing from him and found him completely reserved, yet he made a remark, which sunk into his heart. He observed, that it was impossible for any man to be a real Christian, who was not sometimes deeply affected in contemplating the character of Christ. Mr. Hopkins could not but admit, that a warm affection for the Redeemer would exist in those, who had been saved by him from their sins, and as he was conscious of no such love to the Son of God, he became convinced, that he was destitute of the spirit of the gospel. The sense of his ignorance and of his sin impelled him to seek instruction and supplicate mercy. At length he was enlightened with the knowledge of the way of salvation. The character of Jesus Christ, as mediator between God and man, filled him with joy, to which he had before been a stranger. Still he did not indulge the hope, that he was a Christian. His mind was for some time principally occupied by the consideration of his unworthiness, helplessness, and guilt. Many whole days he spent in fasting and prayer.

After he was graduated in September 1741, he retired to his father's house, and lived a recluse for a number of months, except when he could hold intercourse with persons zealous in religion. In December he went to Northampton, Massachusetts, to pursue the study of divinity with Mr. Edwards, and while with him was led to consider the proper effects and evidences of that renovation of soul, which he believed to be necessary in order to receive the blessings of the gospel, and for the first time became satisfied that he was a Christian. After he was licensed to preach in May 1742, he still continued at Northampton, engaged in his theological studies, preaching occasionally, without any pecuniary compensation, in the neighboring towns. From December of this year till May 1743 he preached to a new society in Symsbury, Connecticut. In July he went to Houssatonnoc, now Great Barrington, Massachusetts, where he was ordained December 28, 1743. At this time there were only thirty families in the place. Here he continued till January 18, 1769, when he was dismissed by an ecclesiastical council. This event was occasioned by the diminution of his society and the want of support. An episcopal church had been established in the

town in order to escape the tax for the maintenance of a minister of the gospel. Mr. Hopkins was again settled in the ministry at Newport, Rhode Island, April 11, 1770. There were some circumstances attending his establishment in this place, which were remarkable, and which prove, that the hearts of all men are in the hands of God, and may be turned as the rivers of water are turned. After he had been with this people some time, a meeting was called, and it was voted not to give him an invitation to settle among them. Many were dissatisfied with his sentiments. He accordingly made his preparations to leave them, and on the sabbath preached a farewell discourse. This sermon was so interesting and impressive, that a different vote was immediately and almost unanimously passed, and he consented to remain. For about four years he was unwearied in the discharge of his pastoral duties, preaching a lecture every week in addition to the services of the sabbath, and seizing every opportunity to impart religious instruction. The war of the revolution interrupted his benevolent labors. In December 1776, when the British took possession of Newport, he left the town, and retired to his family, which he had before sent to Great Barrington. During the summer of 1777 he preached at Newburyport in a congregation, which was thought to be the largest in America. Its pastor, the reverend Mr. Parsons, died a short time before. He afterwards labored in the gospel of Jesus Christ in Canterbury and Stamford, Connecticut. In the spring of 1780 he returned to Newport, which had been evacuated by the British in the fall of the preceding year. He found his church and congregation much diminished. The town had been so long in the hands of the enemy, that many, who had removed, had become established in other places, and were thus prevented from returning. The meeting house had been made a barrack for soldiers, and had been much injured, and the bell had been carried away. That portion of his former society, which had remained in the town, had become so impoverished, that he had no prospect of a maintenance. Yet such was his benevolence, that he preached to them a year supported entirely by a few generous friends, and when he received a pressing invitation to settle at Middleborough, the request of his people induced him to decline it. From this time till his death his maintenance was derived entirely from a weekly contribution and the donations of his friends. But he was contented with his humble circumstances, and in a situation, which would have filled most minds with the greatest anxiety, he cast himself upon the providence of God, and experienced through a course of years many remarkable interpositions in his favor. His wants were always supplied. On the tenth of January 1799 a paralytic affection deprived him of the use of his limbs, although his mental powers were uninjured. But he after-

wards recovered from this attack, so as to be able to preach. He died December 20, 1803, in the eighty third year of his age.

Dr. Hopkins was a very humble, pious, and benevolent man. His views of his own character were always very abasing. He cherished no proud conceptions of his own excellence, but ever considered himself as a very guilty sinner, meriting everlasting punishment, and subsisting entirely upon mercy. He therefore walked humbly with God. Knowing his own helplessness and sin, and thus being impressed by a just view of the state of a depraved world, he admired the plan of redemption, which brought pardon to the guilty, and salvation to the lost. His only hope was in the infinite merit and worthiness of Jesus Christ. It was his constant prayer, "God be merciful to me, a sinner!" This humility pervaded his whole conduct. It preserved him from that overbearing zeal, which is the offspring of self confidence and pride. In his intercourse with persons of sentiments different from his own, he exhibited the greatest mildness and candor. As truth was his object, and he never disputed for victory, he sometimes carried conviction to an opponent by the force of his arguments. While he made it his constant care to watch against the intrusion of sinful thoughts, and while he found his highest pleasures in the moments of retirement from the world, when he could meditate upon the sublime and cheering truths of heaven and could express the desires of his soul to God, he also was careful to bring forth in his life the fruits of righteousness. He sympathised in the distresses of others. He took delight in relieving the wants of the poor. Though he had but little to bestow, yet many were gladdened by his liberality. On one occasion he contributed a hundred dollars for promoting the gospel among the Africans. After a useful and holy life, at the approach of death he enjoyed the peace of the upright.

Dr. Hopkins was a distinguished divine. His mind was discerning, and his application was almost unequalled. He sometimes devoted to his studies eighteen hours in a day. With respect to his views of divine truth, he embraced the Calvinistic doctrines; and it is principally by the consequences, which he drew from these doctrines, that his name has been rendered famous. He fully admitted the Calvinistic doctrine of the entire depravity of the human heart and the sinfulness of all the doings of the unregenerate; but his discerning mind perceived the discordance between this doctrine and the preaching of some of the Calvinistic divines, who exhorted the unregenerate as such to perform certain acts as the appointed way to obtain that grace, which should renew their hearts and make them holy. If men before conversion could do nothing, that was pleasing to God, he concluded they could do nothing to procure the influences of the Holy Spirit. Instead therefore of exhorting sinners to use the means of grace in order to obtain the divine assistance to enable them to repent, when it was acknowledged

that in the use of the means of grace they would be entirely sinful, he thought it a sacred duty, incumbent on the ministers of the gospel, to imitate the preaching of the Lord Jesus, their Master, and to call upon men immediately to repent and yield themselves to the love of God. He thought that religious advantages, if in the use of them the unregenerate were not converted, would but increase guilt, as in this case there would be a greater resistance to the truth. Another sentiment, which is considered as one of the peculiar sentiments of Dr. Hopkins, is that the inability of sinners is moral and not natural; but this is only saying, that their inability consists in disinclination of heart or opposition of will to what is good. Combining the Calvinistic doctrine, that God has foreordained whatsoever comes to pass, with his views of the nature of sin as consisting entirely in the intention or disposition of the mind, he inferred, that it was no impeachment upon the character of the most righteous Disposer of all events to say, not merely that he decreed the existence of sin, but that he exerted his own power to produce it. The design being benevolent, he contended that no more iniquity could be attached to this act, than to the bare permission of sin. This is another of his peculiarities. From his views of the nature of holiness, as consisting in disinterested benevolence, he also inferred, that a Christian should be willing to perish forever, to be forever miserable, if it should be necessary for the glory of God and the good of the universe, that he should encounter this destruction. Instead of the Calvinistic doctrine of the strict imputation of Adam's sin and of the righteousness of Christ, he chose rather to adopt the language of scripture in saying, that on account of the first transgression men were made or constituted sinners, and that men are justified on account of the righteousness of Christ, or through the redemption, which there is in him.

Dr. Hopkins published three sermons, entitled, sin through divine interposition an advantage to the universe, and yet this no excuse for sin or encouragement to it, 1759, the second edition of which was published in Boston in 1773, and another edition about the same time in Edinburgh; an inquiry concerning the promises of the gospel, whether any of them are made to the exercises and doings of persons in an unregenerate state, containing remarks on two sermons by Dr. Mayhew, 1765; a sermon on the divinity of Christ, preached in Boston, 1768; two sermons on Romans vii. 7, and John i. 13, 1768, republished, 1793; the true state and character of the unregenerate, stripped of all misrepresentation and disguise, being an answer to the reverend Mr. Mills, 1769; animadversions on Mr. Hart's late dialogue, 1770; an inquiry into the nature of true holiness, with an appendix in answer to Drs. Hemmenway and Mather, 1773; of this inquiry a second edition was published in 1791; a dialogue, shewing it to be the duty and interest of the American states to emancipate all their African slaves, 1776;

an inquiry concerning the future state of those, who die in their sins, 1783; a system of doctrines, contained in divine revelation, explained and defended, to which is added a treatise on the millennium, 2 vols. 8vo, 1793; it is on this system of divinity, that the reputation of the author principally rests; the life of Miss Susannah Anthony, 1796; the life of Mrs. Osborn, 1798; and a volume of sermons either a short time before or soon after his death. He left behind him sketches of his life written by himself, a dialogue on the nature and extent of true Christian submission, and an address to professing Christians, all of which were published by the reverend Dr. West of Stockbridge in 1805.—*Hopkins' life.*

HOPKINS (LEMUEL), a poet, was born in Waterbury, Connecticut, about the year 1755. After a good education at school he engaged in the study of physic under the direction of Dr. Potter of Wallingford. He commenced the practice of his profession at Litchfield about the year 1776. Here he acquired celebrity as a physician, and the singularity of his appearance, manners, and opinions attracted general notice. About the year 1784 he removed to Hartford, where he lived till his death in April 1801, aged fifty one years. Three small productions of his pen, of singular humor, are inserted in the American poems, and he is the reputed projector of the Anarchiad, a work, which he assisted in executing.—*Monthly mag. and Amer. review*, l. 468.

HOPKINSON (FRANCIS), district judge of the United States for Pennsylvania, was born in that state in 1738. He was a member of congress from New Jersey in 1776, in which year he signed the declaration of independence. He held an appointment in the loan office for several years, and afterwards succeeded George Ross, esquire, as judge of the admiralty for the state of Pennsylvania. In this station he continued till the year 1790, when he was appointed by Washington a judge of the district court. He died May 9, 1791. He was a person, whose stature was a little below the common size, whose features were small, but uncommonly animated, and whose speech and motions indicated the activity of his mind. He was distinguished for his wit in conversation, but it was mild and elegant. He contributed not a little towards promoting the independence of America, not however by labored discussions, but by his inimitable humor and satire. He began in 1775 with a small tract, entitled, a pretty story, in which in an allegorical manner he exposed the tyranny of Great Britain towards America, and he concluded his contributions to his country in this way with the history of the new roof, which ought to be read with interest, while the citizens of the United States are sheltered under their present form of national government. His battle of the kegs has been much admired for its wit. A few years before his death in consequence of an act of the assembly for cutting down the trees of Philadelphia in order to guard against fire and the evils of stagnant air, he wrote a hu-

morous speech of a *standing* member of the assembly against the act, and rescued the devoted trees from the impending destruction. His satires on newspaper scandal had the effect to restrain for a number of months the licentiousness of the press. His specimen of modern learning in an examination of the properties of a salt box is a piece of exquisite humor. His opinions on education were somewhat peculiar. He often ridiculed in conversation the practice of teaching children the English language by means of grammar. He considered most of the years, which were spent in learning Greek and Latin, as lost, and he held several of the arts and sciences, which are taught in colleges, in great contempt. To his poetical talents he united uncommon excellence in music, and some knowledge of painting. Besides the above works, he published science, a poem, 1762. After his death his miscellaneous essays and occasional writings were published in three vols. 8vo, 1792.—*Massa. magazine*, iii. 750—753; *American museum*, iii. 165; ix. 39; *Har-die's biog. dict.*

HOVEY (IVORY), minister of Plymouth, Massachusetts, was born at Topsfield July 14, 1714. In the sixteenth year of his age he became a member of the church of Christ. He was graduated at Harvard college in 1735, and was ordained minister of Metapois-et, the second parish of Rochester, October 29, 1740. Having devoted much attention to the study of physic in consequence of his impaired health, he in 1744 commenced the practice, and was the principal physician of Metapois-et till his dismissal in 1765. He was afterwards installed, April 18, 1770, at Monumet ponds in Plymouth, where he passed the remainder of his life. He died November 4, 1803, in the ninetieth year of his age, having been able to continue his public labors till a few days before his death. He had preached about sixty five years, and during that time kept a journal, designed to promote his improvement in Christian excellence, which he left behind him in about seven thousand octavo pages of short hand. Extracts from it are preserved in the *Piscataqua magazine*. He was one of the best of men, being distinguished for meekness, humility, and piety. A great part of his time was spent in his study, and few men ever wrote so many sermons, though in the latter periods of his life he usually preached without notes. He published a valedictory sermon on leaving Metapois-et, and one or two sermons on the subject of mortality.—*Piscataqua evang. mag.* i. 88, 89; iii. 144, 185, 229; *Massa. miss. mag.* iii. 20; iv. 302; *Prince's Chr. hist.* i. 190.

HOWARD (SIMEON, D.D.), minister in Boston, was born at Bridgewater, Massachusetts, May 10, 1733, and was graduated at Harvard college in 1758. He was afterwards an instructor of youth for several years, during which time he was preparing himself for the ministry. Soon after he began to preach, he was invited to the province of Nova Scotia, where he officiated about a year. In 1766

he was elected a tutor of Harvard college ; and on the sixth of May 1767 was ordained pastor of the west church in Boston, as successor to Dr. Mayhew. He continued in this station till his death, August 13, 1804, in the seventy second year of his age and thirty eighth of his ministry. He was succeeded by the reverend Mr. Lowell.

Dr. Howard took an early part in vindicating the liberties of his country. When our rights were invaded, he was strenuously opposed to yielding them. He heartily engaged in promoting the American revolution, and participated in the joy, experienced on the acknowledgment of our independence. In the various relations of life he was faithful and exemplary. He steadily exerted himself to advance the interests of humanity and literature, and was for many years one of the governors of the university. As a preacher, though he was not eloquent and popular, he yet was free from those faults, which adhere to many public speakers. There was nothing offensive in his delivery, nothing artificial or disgusting in his tones. In his theological sentiments he differed from the first fathers of the New England churches, for he rejected the system of Calvin. The creed, which he early embraced, he retained till his death. Towards those who differed from him, he was indulgent in his thoughts, and tolerant in his conduct. He never could approve of a sarcastic and irreverent way of speaking of objects, which any sincere believer might deem sacred. He was indeed so mild and gentle, that he could not express severity, which he never felt. There was a serenity upon his countenance, which indicated the peace, that constantly dwelt in his heart. He was remarkable for humility. While he never mentioned either his virtues or his faults, it was evident to all, who were intimately acquainted with him, that he had a humble sense of his own talents and moral attainments. One cause of that taciturnity, which was regretted by his friends, was an unwillingness to engage in the usual topics of conversation. He did not choose to speak of himself ; he had no ambition to wound the feelings of his neighbor by a smart reply or a witty sarcasm ; his sincerity disqualified him for flattery and compliments ; he was too candid to be disposed to rail against the opinions of others, because they differed from his own ; he was unwilling needlessly to offend by contradicting those, who were present, and he could not slander the absent. Such a man must often find it necessary to be silent. He was endeared to his people, for he interested himself in their welfare, and endeavored to render them virtuous and good. All, who knew him, were delighted with the modesty, mildness, and benevolence, which he exhibited. He published an artillery election sermon, 1773 ; a sermon on the death of his wife, 1777 ; a sermon to freemasons, 1778 ; a sermon on not being ashamed of the gospel, occasioned by the death of Dr. Winthrop, 1779 ; election sermon, 1780. — *Monthly anthology*, i. 476 ; iii. 115—119 ; *Literary miscellany*, ii. 335—339.

HOWELL (RICHARD), governor of New Jersey, was a native of Delaware, and having been admitted to the bar a short time before the late struggle between Great Britain and America commenced, he devoted his talents to the service of his country. His abilities as a soldier procured him the appointment of the second Jersey regiment in 1776, which station he occupied till the spring of 1779, when in consequence of a new arrangement of the army he resumed the profession of the law. In 1788 he was appointed clerk of the supreme court, which office he held till June 1793, when he was chosen governor of the state. To this place he was eight years successively elected. He died April 28, 1802, aged forty seven years. He possessed a cultivated mind, and was benevolent in his life.—*The balance*, i. 156.

HUBBARD (WILLIAM), minister of Ipswich, Massachusetts, and a historian, was born in the year 1621, and was graduated at Harvard college in the first class in 1642. The time of his ordination is not known, but it is supposed to have been about the year 1657, as colleague with Mr. Cobbet. In his old age Mr. John Rogers was settled with him in 1692. Mr. Hubbard died September 14, 1704, aged eighty three years. He was a man of learning, and of a candid, benevolent mind. Such was his attachment to the ecclesiastical order, established by the fathers of New England, that when the church in Brattle Street, Boston, was founded on new and less strict principles, he expressed his indignant feelings at the innovation. His son, Nathaniel Hubbard, esquire, was a member of the council, and one of the justices of the superior court.

Mr. Hubbard wrote a valuable history of New England, which is still in manuscript. It is a manuscript in folio of more than three hundred pages, after the plan of Winthrop's journal. It was used by Mather in writing his *magnalia*, by Hutchinson, and of late by the reverend Dr. Holmes. He published an election sermon, entitled, the happiness of a people in the wisdom of their rulers directing and in the obedience of their brethren attending unto what Israel ought to do, 1676; the present state of New England, being a narrative of the troubles with the Indians from the first planting thereof in 1607 to 1677, but chiefly of the two last years 1675 and 1676, to which is added a discourse about the war with the Pequots, 4to, 1677; a fast sermon, 1682; a funeral discourse on major general Denison, 1684; a testimony to the order of the gospel in the churches of New England, with Mr. Higginson, 1701.—*Hutchinson*, ii. 147; *Holmes' annals*, ii. 64; *Collect. hist. soc.* vii. 253; x. 32—35.

HUDSON (HENRY), an eminent navigator, was an Englishman, who explored a part of the coast of Greenland in the years 1607 and 1608, while seeking a passage to Japan and China. After his return to England from his second voyage, he went over to Holland, and the Dutch East India company gave him the command of a

ship for discovery. He sailed March 25, 1609, and after passing along the coast of Lapland, he crossed the Atlantic, and discovered cape Cod, at which place he landed. He then pursued his course to the Chesapeake, and on his return along the coast entered the river in the state of New York, which bears his name, and ascended in September as far as where the city of Albany now stands. A settlement was soon after made upon this river by the Dutch. In 1610 he was again fitted out by some gentleman to discover a passage to the south sea, and in this voyage he discovered the extensive bay to the north, which bears his name. He drew his ship into a small creek on the third of November, and it was frozen up during the winter. Uncommon flights of wild fowl furnished provision, without which supply the crew must have perished. In the spring of 1611 he made several efforts to complete his discoveries, but was obliged to abandon his enterprize and make the best of his way home. He distributed to his men with tears in his eyes all the bread, he had left, which was only a pound to each; though it is said, that other provisions were afterward found in the ship. In his uneasiness and despair, he let fall threatening words of setting some of his men on shore; upon which a few of the sturdiest, who had been very mutinous, entered his cabin in the night, tied his arms behind him, and set him adrift in the shallop at the west end of the straits with his son and seven of the most sick and infirm of his men. He never was heard of again. The crew proceeded with the ship for England. Four of them were killed by the savages, as they went on shore near the strait's mouth, and the rest, ready to die for want, arrived at Plymouth in September 1611. He published divers voyages and northern discoveries, 1607; a second voyage for finding a passage to the East Indies by the north east, 1608. Accounts of his other voyages were published; but they were not written by himself. Some of them are preserved in the third volume of Purchas' pilgrims.—*Belknap's American biography*, i. 394—407; *New and gen. biog. dict.*; *Hardie*; *Holmes' annals*, i. 167; *Forster's voyages*, 332, 421.

HUNTINGTON (JOSEPH, D. D.), minister of Coventry, Connecticut, was graduated at Yale college in 1762, and died in the year 1795. He is well known as the author of a work, entitled, *Calvinism improved, or the gospel illustrated as a system of real grace, issuing in the salvation of all men*, which was published after his death, in 1796. In it the author contends, that our sins are transferred to Christ, and his righteousness to us, that he was a true and proper substitute for all mankind, and has procured unconditional salvation for every individual. It was answered in the same year by the reverend Dr. Strong in a work, which bears the title of the doctrine of eternal misery reconcileable with the infinite benevolence of God. Dr. Huntington published a sermon on the vanity and mischief of presuming on things beyond our measure, 1774;

a plea before the ecclesiastical council at Stockbridge in the cause of Mrs. Fisk, who was excommunicated for marrying a profane and immoral man, delivered October 1779; an address to his anabaptist brethren, 1783.

HUNTINGTON (SAMUEL), governor of Connecticut, was born in Windham and descended from an ancient family. In his youth he gave indications of an excellent understanding. Without the advantages of a collegial education he acquired a competent knowledge of the law, and was early admitted to the bar; soon after which he settled in Norwich, and in a few years became eminent in his profession. In 1764 he was a representative in the general assembly, and the following year was appointed king's attorney, which office he filled with reputation, until more important services induced him to relinquish it. In 1774 he was made an assistant judge of the superior court. In 1775 he was elected into the council, and in the same year chosen a delegate to congress. In 1779 he was president of that honorable body, and was rechosen the following year. After this year he resumed his seat in the council of Connecticut and on the bench. In 1783 he was again a member of congress. In 1784 he was chosen lieutenant governor and appointed chief justice. He was placed in the chair of the chief magistrate in 1786, and was annually reelected till his death. He died at Norwich January 8, 1796 in the sixty fourth year of his age.—*Columbian centinel*, Jan. 20, 1796; *Strong's funeral sermon*.

HUTCHINS (THOMAS), geographer general of the United States, was born in Monmouth county, New Jersey. His parents died when he was young, and possessing an unconquerable diffidence and modesty, he neglected to seek the assistance of some friends, which he had in New York. Before he was sixteen years of age he went to the western country, and was soon appointed ensign in the army and then paymaster. He distinguished himself at fort Pitt, the plan of which he laid out, and which was executed by him under general Bouquet. He afterwards lived several years in Louisiana, and was engaged in a variety of battles with the Indians while with the army in West Florida. He here obtained a captain's commission in the British army; but being much attached to America, he found it necessary to relinquish it. He was in London at the commencement of the war in 1775 and his zeal in the cause of his country induced him to refuse some excellent offers, which were made him in England. Being suspected in 1779 of holding a correspondence with Franklin, then in France, he was thrown into a dungeon, and lost twelve thousand pounds in one day. In this dark and loathsome place he was kept six weeks. He was then examined and liberated. After this he went to France and sailed thence to Charleston, where he joined the army under general Greene. It was not long before he was appointed geographer general of the United States. He died at Pittsburgh April 28,

1789. He was esteemed and beloved, being remarkable for piety, charity, and benevolence. Under the vicissitudes of life he was patient and resigned to the divine will. The reverend Dr. Morse was much indebted to him in the compilation of his American gazetteer.

He published an historical account of Bouquet's expedition against the Ohio Indians in 1764, with military papers, a map and plates, 1765 ; a topographical description of Virginia, Pennsylvania, Maryland, North Carolina, &c. with maps, London 1778 ; and an historical narrative and topographical description of Louisiana and West Florida, Philadelphia 1784.—*Amer. museum*, vii. 212, 213 ; *Gazette of U. S. May 23, 1789* ; *Hardie's biog. dict.* ; *Massa. mag.* iii. 422.

HUTCHINSON (ANN), an artful woman, who occasioned much difficulty in New England soon after its first settlement, came from Lincolnshire to Boston in 1636. She was an admirer of Mr. Cotton. The members of his church used to meet every week to repeat his sermons, and discourse on doctrines. Mrs. Hutchinson set up meetings for women, and she soon had a numerous audience. After repeating the sermons of Mr. Cotton, she added reflections of her own ; she advocated erroneous sentiments, and warped the discourses of her minister to coincide with her own opinions. She asserted that believers are personally united with the Spirit of God ; that commands to work out salvation belong only to such as are under a covenant of works ; that sanctification is not a sufficient evidence of a good state ; and she pretended to immediate revelation respecting future events. She soon threw the whole colony into a flame. Those, who opposed her, were said to be in favor of a covenant of works, and those, who supported her, were said to be vindicating a covenant of grace. The progress of her sentiments occasioned the synod of 1637, the first synod in America. This convention of ministers condemned eighty two erroneous opinions, then propagated in the country. Mrs. Hutchinson, after this sentence of her opinions, was herself called before the court in November of the same year, and being convicted of traducing the ministers, and advancing errors, was banished the colony. Her trial is published in the appendix of the second volume of Hutchinson. She discovers art, spirit, and talents. The church in Boston excommunicated her for many evils in her conversation as well as for corrupt opinions. She went with her husband to Rhode Island. In the year 1642 after her husband's death she removed into the Dutch country beyond New Haven, and the next year she and all her family, consisting of sixteen persons, were killed by the Indians, excepting one daughter, whom they carried into captivity.—*Collect. hist. soc.* vii. 16, 17 ; ix. 28, 29 ; *Morton*, 115 ; *Hutchinson*, i. 55—57, 66, 70—73 ; *Neal*, i. 183, 192—194 ; *Magnalia*, vii. 17—20 ; *Winthrop*, 137—140 ; *Holmes' annals*, i. 298 ; *T. Weld's short story* of the first settlement of the colony.

HUTCHINSON (THOMAS), governor of Massachusetts, was a native of Boston, and was graduated at Harvard college in 1727. His abilities were not great, yet by exact temperance and indefatigable industry, united with that discretion, which can accommodate itself to circumstances, he rose to the highest offices. Though bred a merchant, he acquired a knowledge of the common law of England, and studied the principles of the British constitution. He succeeded Mr. Sewall as chief justice of Massachusetts in 1761, and was lieutenant governor from 1758 to 1770. He held at the same time these two offices, and that of counsellor and judge of probate for the county of Suffolk. Paying a profound respect to the religious institutions of his country, and preserving a gravity of deportment, while he condescended to all classes of citizens, he acquired a high degree of public confidence. He was the slave of ambition, and his discernment pointed out to him the way of preferment among a religious and sober people. Still however there were some, who knew his character, and he had lost some of his popularity by promoting the writs of assistance, which Mr. Otis opposed with such force of argument, and by advocating rather the prerogatives of the crown, than the rights of the people. He was also suspected of having forwarded the stamp act by letters written upon the occasion. After the arrival of the stamps, a mob in Boston assaulted his house August 26, 1765, and having forced him to retire, out of regard to his personal safety, either destroyed or carried off his plate, his family pictures, most of the furniture, the wearing apparel, about nine hundred pounds sterling in money, and the manuscripts and books, which he had been thirty years collecting. This outrage was discountenanced the next day by the town of Boston; but the suspicions against the lieutenant governor were never eradicated. When Bernard returned to England in August 1769, Hutchinson became commander in chief, and at the close of the year was appointed governor. He now began to unmask, explicitly avowed his independence of the people, and informed the legislature, that his majesty had made ample provision for his support without their aid. They immediately called upon him to relinquish the unconstitutional stipend, and to accept such a salary, as should be given him by the general assembly. He replied, that this would be a breach of his instructions from the king. The command of his sovereign was his constant apology for every arbitrary step. He had been the means of bringing the regular troops to Boston in 1768 to overawe the people and to enforce the tyrannical laws of parliament, and he was inflexible in his determination to retain them, notwithstanding every argument, which was used for their removal. He said in one of his letters to England, "five or six men of war, and three or four regiments disturb nobody, but some of our grave people, who do not love assemblies and concerts, and cannot bear the noise of drums upon a Sunday." He also de-

clared, that he slept in more tranquillity after the arrival of the troops. In the year 1772 a number of his letters, written to the members of the British cabinet, were obtained by Dr. Franklin and sent to Massachusetts. They disclosed his whole character at once, and proved him the secret enemy of his country, who stimulated the ministry to enforce their plans, and who even declared to them, that "there must be an abridgment of English liberties in colonial administration." Immediately after this detection of his treachery, the general court passed some severe resolves, voted an impeachment, and requested, that his majesty would remove him from office forever. But as soon as he was informed of the determined measures, which they were adopting, he dissolved the assembly. He became at length so very obnoxious to the province, that he was superseded by governor Gage in May 1774. He sailed for England on the first of June, and before his departure a few partizans sent him an address, thanking him for his services. These men were long distinguished by the appellation of Hutchinson's addressers. His impeachment was without effect; and the lords of the privy council made a report highly in his favor. But he soon experienced the neglect of those, to the promotion of whose plans he had sacrificed his reputation for integrity, and to whom he had been ready to yield the rights of his country. Becoming an object of disgust with all parties he lived many months in a state of chagrin and despondence, and died at Brampton in the beginning of June 1780, aged sixty nine years.

Governor Hutchinson published a brief state of the claim of the colonies, &c. 1764; the history of the colony of Massachusetts Bay from the first settlement thereof in 1628 until the year 1750, in 2 vol. 8vo, the first in 1760, and the second in 1767; and a collection of original papers relative to the history of the colony of Massachusetts Bay, 8vo, 1769. These works are held in high estimation by those, who are searching into the history of our country. The late judge Minot has brought down the history of Massachusetts to the year 1765.—*Warren*, i. 79—83, 111—126; *Gordon*, i. 181; ii. 28—31; *Minot* ii. 70, 104, 132, 166, 187, 198—216; *Holmes' annals*, ii. 272, 440.

IRVINE (WILLIAM), a brave officer in the American war, was a native of Ireland, and was educated for the medical profession, which he relinquished at the commencement of the revolution. He had an early command in the army, and in the expedition to Canada in 1775 was conspicuous for his talents and bravery. In the operations in the middle states during the remainder of the war he was consulted by the commander in chief, and was particularly obnoxious to the enemy. After the war he was a member of congress from Pennsylvania. He died at Philadelphia July 30, 1804, aged sixty three years. Major general Irvine held for some time before his death the office of military intendant. He was also president

of the Cincinnati of Pennsylvania. Frank and sincere, he paid respect to none but to those, whom he deemed worthy, and those, for whom he had no regard, he shunned in silence.—*New York spectator*, August 1, 1804; *Freeman's journal*.

JOHNSON (EDWARD), an inhabitant of Woburn, Massachusetts, was one of the military officers, who were sent to seize Gorton in 1643. He published the wonder working providence of Sion's Savior in New England, containing a history of New England from 1628 to 1652, London, 4to, 1654. In this work he gives a description of the country, an account of the civil and ecclesiastical affairs, with the names of the magistrates and ministers.—*Prince's annals*, ii; *Backus' abr.* 55; *Winthrop*, 309.

JOHNSON (SAMUEL, D. D.), first president of king's college, New York, was born in Guilford, Connecticut, October 14, 1696. He early felt an unconquerable desire for the acquisition of knowledge, and was graduated at Yale college in 1714. In the succeeding year the ignorance and incapacity of the instructors of the seminary at Saybrook induced the students to abandon it. Some of them went to Wethersfield, where a school was established under the care of Messrs. Williams and Smith; and some of them put themselves under the tuition of Mr. Johnson at Guilford. In October 1716 the trustees and general court directed the college to be removed to New Haven, and Mr. Johnson was chosen one of the tutors. The first commencement in New Haven was held in September 1717, and Mr. Andrew of Milford officiated as rector, and on the same day degrees were conferred at Wethersfield. There was a party, who wished to have the college established in this last place; but the general assembly required all the scholars to repair to New Haven. They complied at first, but soon returned. The affair was settled by an agreement on the part of the assembly to confirm the degrees, which had been conferred at Wethersfield, and to build a state house in the neighboring town of Hartford at the public expense. Mr. Johnson continued as tutor at the college till March 20, 1720, when he was ordained the minister of West Haven. Having an aversion to extemporary performances, it was his practice to use forms of prayer, and to write only one sermon in a month. He usually preached the discourses of others, minuting down only the heads, and expressing himself, when his remembrance of the words of the author failed him, in language of his own. Having embraced the Arminian doctrines, and by close examination having become a convert to the episcopalian worship and church government, he resigned his charge at West Haven, and embarked at Boston with president Cutler for England November 5, 1722. Having received ordination as a missionary for Stratford, Connecticut, he arrived at that place in November 1723. His predecessor and friend, Mr. Pigot, was immediately removed to Providence. Mr. Johnson was now the only episcopalian minister in Connecticut,

and there were but a few families of the English church in the colony. They were not increased in Stratford by means of his labors, but in the neighboring towns, where he sometimes officiated, many families conformed. The desire of escaping the congregational tax by joining a church, whose minister received a salary from a foreign society, and the petty quarrels, which exist in most congregations, were causes, according to Mr. Hobart, of no inconsiderable influence in multiplying the episcopalians in Connecticut. Between the years 1725 and 1736 Mr. Johnson was engaged in a controversy on the subject of episcopacy with Mr. Dickinson, Mr. Foxcroft, and Mr. Graham. Entering on a new course of studies, he procured the works of Mr. John Hutchinson, and embraced many of his sentiments. He regarded him as a person of a stupendous genius, little inferior even to that of sir Isaac Newton, whose principles he opposed; and he thought, that in his writings he had discovered many important, ancient truths, had effectually confuted the Jews, infidels, Arians, and heretics of other denominations, and proved, that the method of redemption by Jesus Christ was better understood in the patriarchal and Mosaic ages, than was generally imagined. In 1754 he was elected president of the college, which had been lately instituted at New York. He went to that place in April and soon commenced his labors. The charter was procured October 31, 1754. In March 1763 he resigned, and was succeeded by the reverend Myles Cooper. He passed the remainder of his days in the peaceful retreat of Stratford, resuming his former charge, and continuing in the ministry till his death January 6, 1772, in the seventy sixth year of his age.

Dr. Johnson was in his person rather tall, and in the latter part of his life considerably corpulent. While his countenance was majestic, there was also something in it, which was pleasing and familiar. He was happy in a calmness of temper, which was seldom discomposed. Those, who knew him, generally loved and revered him. The same good disposition, which rendered him amiable in private life, marked all his proceedings of a public nature, and may be discovered in his controversial writings. Benevolence was a conspicuous trait in his character. He seldom suffered a day to pass without doing to others some good offices relating to their temporal or spiritual affairs. His conversation was enlivened by the natural cheerfulness of his disposition, yet in his freest discourse he retained a respect to his character as a clergyman. He possessed a quick perception, and sound judgment, and by incessant study through a long life he became one of the best scholars and most accomplished divines, of which Connecticut can boast. By his acquaintance with dean Berkeley, he became a convert to the peculiar metaphysical opinions of that great man. His piety was unmingled with gloom or melancholy, and he contemplated with admiration and gratitude the wonderful plan of redemption by the

incarnation and sufferings of the eternal Son of God. An account of his life, written by the reverend Dr. Chandler, was given to the public in 1805.

He published plain reasons for conforming to the church, 1733; two tracts in the controversy with Mr. Graham; a letter from Aristocles to Anthades; a defence of it in a letter to Mr. Dickinson; a system of morality, 1746, designed to check the progress of enthusiasm; a compendium of logic, 1752; a demonstration of the reasonableness, usefulness, and great duty of prayer, 1761; a sermon on the beauties of holiness in the worship of the church of England; a short vindication of the society for propagating the gospel; an English grammar and a catechism, 1765; a Hebrew grammar, 1767; this evinced an accurate acquaintance with that language, and it was reprinted with improvements in 1771.—*Chandler's life of Johnson*; *Miller*, ii. 356; *Literary miscellany*, ii. 295—304; *Beach's fun. sermon*; *Holmes' annals*, ii. 302; *Monthly anthology*, iii. 92.

JOHNSON (SIR WILLIAM), a major general of the militia of New York, and remarkable for the ascendancy, which he gained over the Indians, was born in Ireland about the year 1714, and was a nephew of sir Peter Warren, the naval hero, who distinguished himself especially at the siege of Louisbourg in 1745. Sir Peter, having married a lady in New York, was induced to purchase large tracts of land upon the Mohawk river and the more interior parts of the country, and he sent for his nephew about the year 1734 to come to America and take the charge of his affairs. Young Johnson accordingly took up his residence upon a certain tract on the Mohawk, and cultivated an acquaintance with the Indians. He learned their language; he studied their manners, that he might be able to conciliate their regard; his situation upon the river between Albany and Oswego presented a fine opportunity for trade, and he carried on a large traffic with them, supplying them with such goods, as they needed, and receiving in return beaver and other skins; at length he acquired an influence over them, which no other man ever possessed. In 1755 he was entrusted with the command of the provincial troops of New York, and marched to invest Crown Point, while Shirley proceeded towards Ontario agreeably to the plan of the campaign. General Johnson, after the defeat of a detachment under colonel Williams, which he had sent out, was attacked himself in his camp on lake George on the eighth of September. But as soon as his artillery began to play, the Canadian militia and the Indians fled with precipitation to the swamps. The French troops were repulsed, and baron Dieskau, their general, was taken prisoner. The advantage, however, which was thus gained, was not pursued, and his conduct in not proceeding against Crown Point has been the subject of reprehension. Even the success of the battle has been attributed to the exertions of the brave general

Lyman. But Johnson, who was wounded in the engagement, reaped the benefits of the repulse of Dieskau, which was magnified into a splendid victory. The house of commons bestowed on him five thousand pounds sterling, and the king conferred on him the title of baronet. About this time also he was appointed superintendant of Indian affairs in New York. In the year 1759 he commanded the provincial troops under brigadier general Prideaux, in the expedition against Niagara. While directing the operations of the siege, Prideaux was killed by the bursting of a cohorn on the twentieth of July; but Johnson prosecuted the plan, which had been formed, with judgment and vigor. On the twenty fourth the enemy made an attempt to raise the siege, but were defeated through the excellent dispositions and the courage of Johnson, and the next day the fort was taken, and about six hundred men made prisoners of war. This event broke off the communication, which the French intended to establish between Canada and Louisiana. When Amherst embarked at Oswego in June 1760 to proceed on the expedition to Canada, sir William brought to him at that place a thousand Indians of the Iroquois or five nations, which was the largest number, that had ever been seen in arms at one time in the cause of England. He died at his seat at Johnson hall, about twenty four miles from Schenectady, on the Mohawk river, July 11, 1774, aged sixty years. He left a large sum of money to be employed in presents to the Indians of the Mohawk castles, all of whom, men, women, and children had mourning presented them on the death of their patron.

Sir William Johnson possessed very considerable talents as an orator, and his influence over the Indians was not a little owing to the impression made upon them by means of his elocution. His discernment and address were such, as enabled him to accommodate himself to men of very different dispositions. It has been represented, that he was envious towards Shirley, and endeavored to thwart him in his plans by discouraging the Indians from joining him; and that in his private conduct he paid little respect to those laws, the observation of which only can insure domestic peace and virtue. He had wives and concubines, sons and daughters of different colors. He was zealous in supporting the claims of Great Britain, which excited such agitation in the colonies a few years before his death, and he exerted himself to promote the interest of the church of England. The following anecdote seems to evince, that in his dealings with the Indians, who have a good reputation for cunning, he was not outwitted by them. Having sent to England for clothes finely laced, on their arrival Hendrick, the chief of the Mohawks, was dazzled with their splendor, and he began to think how finely he should look, dressed in a similar manner. His vanity could not be resisted, and to gratify it he hit upon the following expedient. He went to sir William one morning, and told him very demurely, that in the preceding night he had dreamed, that

the baronet had generously presented him with a suit of his laced clothes. The solemn hint could not be mistaken or avoided; and the Indian monarch went away, pleased with his successful ingenuity. In a few days, however, sir William accosted his majesty and made known his dream, which was, that Hendrick had given him a tract of land, containing several thousand acres. "The land is yours," said Hendrick, "but now, sir William, I never dream with you again; you dream too hard for me."

Sir John Johnson succeeded his father in his title, and was appointed major general in his place in November 1774. At the commencement of the war he joined the British, and about the year 1776 persuaded the Mohawks to retire into Canada, from whence he repeatedly ravaged different parts of New York, and in one expedition, in which he destroyed the very settlement, where he formerly lived, he proved himself not very dissimilar in character to his savage companions. In 1796 he was appointed governor of Upper Canada.—*Account from the reverend Dr. Eliot; Annual register for 1758, 54; for 1759, 30—34, 122; for 1760, 58; for 1766, 91; for 1774, 195; American museum, vi. 482; Marshall, i. 385, 395, 446; Wynne, ii. 44—52, 99—101; Collect. hist. soc. ii. 197; iv. 58; vii. 90—99, 106—115, 150—153; Minot, i. 253, 237; Holmes' annals, ii. 212, 234; Smith, 154; Morse's gazetteer, article Johnstown.*

JONES (JOHN, M. D.), one of the most eminent physicians and surgeons, of whom our country can boast, was chosen in 1767 first professor of surgery in King's college, New York. He published about the year 1775 a work entitled, plain remarks on wounds and fractures, addressed to the students and young practitioners in America. This was particularly designed for the benefit of the surgeons in the army and navy of the United States, and is a monument of the professional skill and patriotism of its worthy author. He died at Philadelphia June 23, 1791. After his death, his pupil, James Mease, published his surgical works, with an account of his life, 8vo, 1795.—*Ramsay's review of medicine, 36; Miller's retrospect, i. 319.*

JOSSELYN (JOHN), author of New England's rarities, arrived in Boston in 1663, and resided in New England a number of years. He was brother to Henry Josselyn, a counsellor under the government of Gorges. He does not deserve much credit as a historian. The following is the title of his principal work; New England's rarities discovered in birds, fishes, serpents, and plants of that country; together with the physical and chyrurgical remedies, wherewith the natives constantly use to cure their distempers, wounds, and sores; also a perfect description of an Indian squaw in all her bravery, with a poem not improperly conferred upon her; lastly a chronological table of the most remarkable passages in that country amongst the English; illustrated with cuts, 1672. He published also an account of two voyages to New England, wherein you have

the setting out of a ship with the charges, a description of the country, &c. 1674.—*Sullivan's dist. Maine*, 382; *Hutchinson*, i. 267, 268; *Douglass*, ii. 71.

KALB (BARON DE), a major general in the army of the United States, was a German by birth, and had long been in the French service. In the battle near Camden, August 16, 1780, he fell after receiving eleven wounds in his vigorous exertions to prevent the defeat of the Americans. He died on the nineteenth in the forty eighth year of his age, having served three years with high reputation. His last moments were spent in dictating a letter, which expressed his warm affection for the men and officers of his division, and his admiration of their firmness and courage in withstanding a superior force. An ornamental tree was planted at the head of his grave in the neighborhood of Camden, and congress resolved, that a monument should be erected to his memory at Annapolis with a very honorable inscription.—*Gordon*, iii. 391, 443; *Ramsay*, ii. 168; *Warren*, ii. 243; *Marshall*, iv. 184; *Holmes' annals*, ii. 433; *American museum*, vi. 319, 320.

KEITH (SIR WILLIAM), governor of Pennsylvania, sustained this office from 1717 to 1726. He had been before surveyor general of the customs in America. He died in England November 17, 1749, aged near eighty years. He published the history of the British plantations in America, part i, containing the history of Virginia, 4to, 1738. No other part was ever published, and this is very concise. The author concludes with saying, in allusion to the college, which had been established, "they will probably be mistaken, who imagine, that the advancement of literature, and improvement of arts and sciences in our American colonies can ever be of any service to the British state."—*London mag.* xviii. 529.

KENTUCKY, one of the United States of America, was formerly a part of Virginia, and was well known to the Indian traders many years before its settlement. A map of this country was published by Lewis Evans in 1749. It was not till 1773, that the first family settled in this territory. In that year colonel Daniel Boone, with five other families, who were joined by forty men from Powell's valley took up their abode in the forest. During the war of the American revolution the infant settlement of Kentucky was repeatedly ravaged and almost annihilated by the attack of the Indians, stimulated to rapine and murder by emissaries from the government of Canada. But reinforcements of emigrants, attracted by the fertility of the soil, enabled the inhabitants to undertake even offensive measures. In the latter end of 1778 the brave general Clarke in several expeditions defeated a number of tribes of Indians, laid waste their villages, and was the means of saving the country from destruction. In 1777 this newly settled country was erected into a county, and in 1782 the legislature of Virginia made it a separate district, and established in it a supreme court. This meas-

ure conduced much to the convenience of the inhabitants and the interests of justice. Still as the seat of government was at the distance of six hundred miles the necessity of a separation occasioned a convention of deputies from the different counties in 1785, who determined that an application should be made to Virginia to procure her consent to the independence of Kentucky. This was generously granted. But delays arising from the change of the government of the United States and other causes prevented the erection of this district into a separate state till December 6, 1790, and its admission into the Union till June 1, 1792. A form of government was adopted in this year, and the first general assembly met at Lexington on the fourth of June. The constitution was amended and established, as it now exists, by a convention at Frankfort August 17, 1799. The general assembly consists of a house of representatives and of a senate, the members of the former to be chosen for one year, and of the latter for four years. The governor also is elected for four years, and is ineligible for the seven succeeding years. The judges are liable to removal on an address to the governor, for a reasonable cause, of two thirds of each house of the assembly. In 1800 the number of the inhabitants in Kentucky amounted to more than two hundred and twenty thousand.—*Encyclopedia, Phil. edit.*; *Morse's geog. third edition*, 126; *Holmes' annals*, ii. 306, 483, 486.

KILLEN (WILLIAM), chancellor of the state of Delaware, was a native of Ireland. Early in life, before he had attained the age of manhood, he arrived in America possessed of a decent property, and having an excellent education in the English language. After passing through a variety of scenes, incidental to strangers, he settled himself in the family of Samuel Dickinson, esquire, the father of John Dickinson, esquire, of Wilmington. There he devoted himself most assiduously to the acquisition of a competent knowledge of the Greek and Latin languages under the direction of Jacob Orr, who was engaged in teaching the sons of Mr. Dickinson, and some other young gentlemen. The diligence and modesty of Mr. Killen made him a favorite of the whole family, and particularly of his instructor. His unwearied attention was rewarded by a rapid proficiency in his studies. Having thus become acquainted with the learned languages, and being qualified to be useful to his adopted country, his talents were soon called into action. After holding the office of county surveyor for some years, he commenced the study of the law. In the courts of Delaware his knowledge, and especially his skill in surveying, and in various branches of the mathematics rendered him an able assistant in suits for land, and in such trials the most eminent men of his day were always pleased to associate with him as their colleague. His practice soon became extensive. His moderation, his modesty, and his punctuality in business, aided by his abilities, led him to wealth and to all the hon-

ors of his country. For many years before the revolution he was selected by his fellow citizens to represent them in the assembly of Delaware. At the commencement of the contest with Great Britain he took a decided and active part in favor of American liberty. Soon after the declaration of independence he was appointed chief justice of the supreme court of the state of Delaware, which office he held till he was promoted to that of chancellor in 1793. He resigned his seat in the court of chancery in 1801, and died at Dover October 3, 1805, in the eighty fourth year of his age. In all the variety of public business, in which he was engaged, he exhibited the strictest integrity. As a legislator he was wise and attentive to the interests of his constituents, and as a judge he was learned, patient, and impartial. The same uprightness, which marked his public character, was also conspicuous in all the relations of private life.—*New York spectator*, October 22, 1805.

KINSEY (JAMES, LL. D.) chief justice of New Jersey, died at Burlington January 4, 1802, in the seventieth year of his age. He had been a member of congress before the adoption of the present constitution.

KIRBY (EPHRAIM), first judge of the district court of the United States at New Orleans, died at fort Stoddert October 20, 1804. He had sustained this office but a short time.

KIRKLAND (SAMUEL), a distinguished missionary among the Indians, was the son of the reverend Mr. Kirkland of Norwich, Connecticut. After enjoying for some time the advantages of Wheelock's school, he finished his education at the college in New Jersey, where he was graduated in 1765. He had before this, while at school, learned the language of the Mohawks, and he commenced a journey to the Seneka Indians in order to acquire their language, November 20, 1764, and did not return till May 1766. On the nineteenth of June following he was ordained at Lebanon as missionary to the Indians. For more than forty years his attention was directed to the Oneida tribe in New York, and he died at Paris in that state, the place of his residence in the neighborhood of Oneida, March 28, 1808, in the sixty seventh year of his age.—*Wheelock's narratives*; *Panoplist*, iii. 536.

KNOX (HENRY), a major general in the army of the United States, was born July 25, 1750. Before hostilities between this country and Great Britain in the revolutionary war commenced, he discovered an uncommon zeal in the cause of liberty. Being placed at the head of an independent company in Boston he exhibited in this station a skill in discipline, which presaged his future eminence. It was at the unanimous request of all the officers of artillery, that he was entrusted with the command in that department. When the corps of artillery in 1776 was increased to three regiments, the command was given to Knox, who was promoted to the rank of a brigadier general. He was actively engaged during the whole con-

test. After the capture of Cornwallis in 1781, he received the commission of major general, having distinguished himself in the siege at the head of the artillery. Previously to the adoption of the present constitution general Knox succeeded general Lincoln as secretary at war in March 1785; and after our present government was organized in 1789 president Washington nominated him for the same office. He continued to fill this department till the close of the year 1794, when he resigned it, being driven from the service of the public by the scantiness of the compensation allowed him. In his letter to the president he says, "after having served my country near twenty years, the greater portion of the time under your immediate auspices, it is with extreme reluctance I find myself constrained to withdraw from so honorable a situation. But the natural and powerful claims of a numerous family will no longer permit me to neglect their essential interests. In whatever situation I shall be, I shall recollect your confidence and kindness with all the fervor and purity of affection, of which a grateful heart is susceptible." General Washington in reply assured him of his sincerest friendship, and declared him to have "deserved well of his country." During the last years of his life general Knox lived at Thomastown in the district of Maine. It was in that place, that he died after a short illness October 25, 1806, aged fifty six years. His death was occasioned by his swallowing the bone of a chicken.

General Knox was distinguished for his military talents, his bravery, perseverance, and integrity. He possessed in an uncommon degree the esteem and confidence of Washington. Though a soldier and a statesman, he did not dismiss the amiable virtues of the man. There was a frankness in his manners, which was pleasing, and his heart was susceptible of the kindly affections.—*Bradford's sermon on his death; Marshall's life of Washington*, iii. 62; iv. 495; v. 25, 213, 614; *American register*, i. 211; *Thatcher's eulogy; Columb. centinel*, November 5 and 17, and *Boston Gazette*, November 10, 1806.

LAIDLIE (ARCHIBALD, D. D.), the first minister of the Dutch church in America, who officiated in the English language, was a native of Scotland, and had been four years a minister of the Dutch church of Flushing in Zealand, when he received a call from New York. He arrived in America in the year 1764, and died at Red Hook in the year 1778, during his exile from the city, occasioned by the revolutionary war. His ministry was eminently useful. He was a man of a vigorous mind and of singular piety; a sound divine; an evangelical, commanding, and powerful preacher, and indefatigably faithful in his pastoral labors. His ministry was much blessed and attended with an uncommon revival of religion.—*Christian's magazine*, ii. 13.

LANGDON (SAMUEL, D. D.), minister of Portsmouth, New Hampshire, and president of Harvard college, was a native of Boston, and was graduated at the university of Cambridge in 1740.

He was ordained as the successor of the reverend Mr. Fitch of Portsmouth February 4, 1747, and he continued in this place till he was invited to the presidency of Harvard college. He was inducted into this office as the successor of the reverend Mr. Locke October 14, 1774, but resigned it, in consequence of the disaffection of his pupils, occasioned by his want of dignity and authority, August 30, 1780. The late president Willard succeeded him. He now entered again on the milder task of presiding over an assembly of Christians. He was installed at Hampton Falls, New Hampshire, January 18, 1781. His extensive knowledge, hospitality, patriotism, and piety secured to him, in this calm retreat, the affection and respect of the people of his charge, and of his numerous acquaintance. He died November 29, 1797, in the seventy fifth year of his age. He published a sermon at the ordination of Samuel Macclintock, 1756; a thanksgiving sermon on the conquest of Quebec, 1759; an impartial examination of Robert Sandeman's letters on Theron and Aspasio, 1765; a summary of Christian faith and practice, 1768; Dudleian lecture sermon at Cambridge, 1775; a sermon before the provincial congress, 1775; a sermon at the ordination of the reverend Edward Sprague, Dublin, 1777; a sermon on the death of professor Winthrop, 1779; New Hampshire election sermon, 1788; observations on the revelations of Jesus Christ to saint John, 1791; the efficacy of the gospel above all earthly wisdom, the business of life and hope in death, two sermons in American preacher, iv; a discourse before the Piscataqua association 1792; corrections of some great mistakes committed by the reverend John Cosens Ogden; remarks on the leading sentiments of Dr. Hopkins' system of doctrines, 1794.—*Alden's account of the religious societies of Portsmouth; Collections hist. soc. x. 51.*

LAURENS (HENRY), president of congress, was a native of South Carolina, and took an early part in opposing the arbitrary claims of Great Britain at the commencement of the American revolution. When the provincial congress of Carolina met in June 1775, he was appointed its president, in which capacity he drew up a form of association, to be signed by all the friends of liberty, which indicated a most determined spirit. After the establishment of the temporary constitution in 1776, he was elected vice president. Being appointed a member of the general congress, after the resignation of Hancock, he was appointed president of that illustrious assembly in November 1777. In 1780 he was deputed to solicit a loan from Holland and to negotiate a treaty with the United Netherlands. But on his passage he was captured by a British vessel on the banks of Newfoundland. He threw his papers overboard, but they were recovered by a sailor. Being sent to England, he was committed to the tower on the sixth of October as a state prisoner upon a charge of high treason. Here he was confined more than a year and was treated with great severity, being de-

nied for the most part all intercourse with his friends, and forbidden the use of pen, ink, and paper. His capture occasioned no small embarrassment to the ministry. They dared not to condemn him as a rebel through fear of retaliation, and they were unwilling to release him, lest he should accomplish the object of his mission. The discoveries found in his papers led to a war with Great Britain and Holland, and Mr. Adams was appointed in his place to carry on the negotiation with the united provinces. During his imprisonment, it was intimated to Mr. Laurens, that it might be of advantage to him, if he could induce his son, then on a mission to France, to withdraw from that country. He replied, that "such was the filial regard of his son, that he knew he would not hesitate to forfeit his life for his father; but that no consideration would induce colonel Laurens to relinquish his honor, even were it possible for any circumstance to prevail on his father to make the improper request." At length, in December 1781, enfeebled in health, and apparently sinking into the grave if continued in confinement, he sent a petition to the house of commons for release, stating that he had labored to preserve the friendship between Great Britain and the colonies, and had extended acts of kindness to British prisoners of war. At the close of the year he was accordingly released. He returned to this country, and he died in South Carolina December 8, 1792, in the seventieth year of his age. He directed his son to burn his body on the third day as the sole condition of inheriting an estate of sixty thousand pounds sterling.—*Gordon*, iii. 21, 22, 203, 283, 322; iv. 5, 219, 220; *Ramsay's Amer. rev.* ii. 213; *his S. Carolina*, i. 33, 38, 93; *Warren*, i. 204; ii. 277—279, 294—300; *Marshall*, iii. 339; iv. 5, 572; *Annual register for 1781*, 322.

LAURENS (JOHN), a brave officer in the American war, was the son of the preceding, and was sent to England for his education. He joined the army in the beginning of 1777, from which time he was foremost in danger. He was present and distinguished himself in every action of the army under general Washington, and was among the first, who entered the British lines at York Town. Early in 1781, while he held the rank of lieutenant colonel, he was selected as the most suitable person to depute on a special mission to France to solicit a loan of money and to procure military stores. He arrived in March and returned in August, having been so successful in the execution of his commission, that congress passed a vote of thanks for his services. Such was his dispatch, that in three days after he repaired to Philadelphia he finished his business with congress, and immediately afterward rejoined the American army. On the twenty seventh of August 1782, in opposing a foraging party of the British, near Combahee river in South Carolina, he was mortally wounded, and he died at the age of twenty six years. His father, just released from imprisonment, and happy in a son of such distinction and virtues, now witnessed the desolation of all his

hopes. Colonel Laurens, uniting the talents of a great officer with the knowledge of the scholar and the engaging manners of the gentleman, was the glory of the army and the idol of his country. Washington, who selected him as his aid, and reposed in him the highest confidence, declared that he could discover no fault in him unless it was intrepidity, bordering upon rashness. His abilities were exhibited in the legislature and in the cabinet, as well as in the field. He was zealous for the rights of humanity, and, living in a country of slaves, contended that personal liberty was the birth right of every human being, however diversified by country, color, or powers of mind. His insinuating address won the hearts of all his acquaintance, while his sincerity and virtue secured their lasting esteem.—*Ramsay's S. Carolina*, ii. 21, 305, 306, 306, 374; *Gordon*, iv. 23, 147, 163, 363; *Warren*, ii. 465; iii. 54, 55; *Holmes' annals*, ii. 465; *Marshall*, iii. 486, 508; iv. 407, 485, 575; *Boston gazette*, December 9, 1782.

LAWSON (JOHN), surveyor general of North Carolina at the beginning of the last century, published a valuable work on that colony, entitled, a voyage to Carolina, containing the description and natural history of that country, and a journal of a thousand miles travel among several nations of Indians, &c. London, 4to, 1709. A second edition was published in 1714.—*Miller's retrospect*, ii. 364.

LAY (BENJAMIN), a benevolent quaker of great singularities, was a native of England and brought up to the sea. About the year 1710 he settled in Barbadoes. Bearing his open testimony in all companies against the conduct of the owners of slaves, he became so obnoxious to the inhabitants, that he left the island in disgust, and settled in Pennsylvania. He fixed his residence at Abington, ten miles from Philadelphia. On his arrival he found many quakers, who kept slaves. He remonstrated against the practice with indiscreet zeal both in public and private. To express his indignation at the practice of slave keeping, he once carried a bladder filled with blood into a public meeting, and in the presence of the whole congregation thrust a sword into it, which he had concealed under his coat, exclaiming, "thus shall God shed the blood of those persons, who enslave their fellow creatures." Calling upon a friend in Philadelphia, he was asked to sit down to breakfast. He first inquired, "dost thou keep slaves in thy house?" On being answered in the affirmative, he said, "then I will not partake with thee of the fruits of thy unrighteousness." After an ineffectual attempt to convince a farmer and his wife in Chester county of the iniquity of keeping slaves, he seized their only child, a little girl of three years of age, under the pretence of carrying her away, and when the cries of the child, and his singular expedient alarmed them, he said, "you see and feel now a little of the distress, which you occasion by the inhuman practice of slave keeping." In

1737 he wrote a treatise, entitled, all slave keepers, that keep the innocent in bondage, apostates. It was printed by Dr. Franklin, who told the author, when the manuscript was brought to him, that it was deficient in arrangement. "It is no matter," said Mr. Lay, "print any part thou pleasest first." This worthy quaker died at his house in Abington in 1760, in the eightieth year of his age. He was temperate in his diet, living chiefly upon vegetables, and his drink was pure water. He was opposed to every species of extravagance. When tea was introduced into Pennsylvania, his wife brought home a small quantity with a set of cups and saucers. In his zeal he seized them, and carrying them back to the city, he scattered the tea from the balcony of the court house, in the presence of a multitude of spectators, and broke to pieces the instruments of luxury, delivering at the same time a striking lecture upon the folly of introducing a pernicious herb in the place of the wholesome diet of the country. He often visited schools, carrying a basket of religious books with him, and distributing them as prizes among the scholars, imparting also frequently some advice and instruction. So much was he the enemy of idleness, that when the inclemency of the weather confined him to his house, or his mind was wearied with reading, he used to spend his time in spinning. All his clothes were manufactured by himself. Though kind to the poor, he had no pity on common beggars, who, he said, if able to go abroad to beg, were able to earn four pence a day, and this sum was sufficient to keep any person above want or dependence in this country. So fond was he of retirement for reading and meditation, that in a print of him he is represented as reading in the mouth of a cave. He once attempted to imitate our Savior by fasting forty days; but he was obliged to desist from the attempt. Such was Benjamin Lay. His weaknesses and eccentricities disappear before the splendor of his humanity and benevolence. His bold, determined, and uniform reprehension of the practice of slavery, in defiance of public opinion, does him the highest honor. The turbulence and severity of his temper were necessary at the time, in which he lived; and the work, which he began, was completed by the meek and gentle Anthony Benezet.—*Hardie's biographical dict.*; *Massa. mag.* iv. 28—30.

LEAMING (JEREMIAH, D.D.), an episcopal minister, was born in Middletown, Connecticut, in 1719, and was graduated at Yale college in 1745. He preached in Newport, Rhode Island, eight years; at Norwalk, Connecticut, twenty one years; and at Stratford eight or nine years. His death took place at New Haven in September 1804, in the eighty seventh year of his age. In the episcopal controversy, which for many years agitated New England, and in which he took a part, he wrote with great ability upon the subject. He published a defence of the episcopal government of the church, containing remarks on some noted sermons on presbyterian ordination, 1766; a second defence of the episcopal govern-

ment of the church in answer to Noah Welles, 1770; evidences of the truth of Christianity, 1785; dissertations on various subjects, which may be well worth the attention of every Christian, 1789.

LEDYARD (JOHN), a distinguished traveller, was a native of Groton in Connecticut. His father died, while he was yet a child, and he was left under the care of a relative in Hartford. Here he enjoyed the advantages of a grammar school. After the death of his patron, when he was eighteen years of age, he was left to follow his own inclinations. With a view to the study of divinity he now passed a short time in Dartmouth college in New Hampshire, where he had an opportunity of learning the manners of the Indians, as there was a number of Indian pupils in the seminary. His acquaintance with the savage character, gained in this place, was of no little advantage to him in the future periods of his life. His poverty obliging him to withdraw from the college before he had completed his education, and not having a shilling in his pocket to defray the expense of a journey to Hartford, he built him a canoe, fifty feet in length and three in breadth, and being generously supplied with some dried venison for his sea stores he embarked upon the Connecticut, and going down that river, which is in many places rapid, and with which he was totally unacquainted, he arrived safely at Hartford at the distance of one hundred and forty miles. He soon went to New York, and sailed for London in 1771 as a common sailor. When captain Cook sailed on his third voyage of discovery, Ledyard, who felt an irresistible desire to explore those regions of the globe, which were yet undiscovered, or imperfectly known, accepted the humble station of corporal of marines, rather than forego an opportunity so inviting to his inquisitive and adventurous spirit. He was a favorite of the illustrious navigator, and was one of the witnesses of his tragical end in 1778. He surprised his friends in America, who had heard nothing of him for ten years, by a visit in 1781. Having offered his services to several merchants to conduct a trading voyage to the north west coast, and meeting with no encouragement, he again embarked for England in 1782. He now resolved to traverse the continent of America from the north west coast, which Cook had partly explored, to the eastern coast, with which he was already perfectly familiar. Disappointed in his intention of sailing on a voyage of commercial adventure to Nootka sound, he crossed the British channel to Ostend with only ten guineas in his purse; determined to travel over land to Kamschatka, whence the passage is short to the western coast of America. When he came to the gulf of Bothnia, he attempted to cross the ice, that he might reach Kamschatka by the shortest way; but finding that the water was not frozen in the middle, he returned to Stockholm. He then travelled northward into the arctic circle, and passing round the head of the gulf, descended on its east-

ern side to Petersburg. There his extraordinary appearance attracted general notice. Without stockings or shoes, and too poor to provide himself with either, he was invited to dine with the Portuguese ambassador, who supplied him with twenty guineas on the credit of sir Joseph Banks. Through his interest he also obtained permission to accompany a detachment of stores, which was to be sent to Yakutz for the use of Mr. Billings, an Englishman, who was entrusted with the schemes of northern discovery, in which the empress was then engaged. From Yakutz, which is situated in Siberia, six thousand miles east of Petersburg, he proceeded to Oczakow, or Ochotsk, on the Kamschatkan sea; but as the navigation was completely obstructed by the ice, he returned to Yakutz, intending to wait for the conclusion of the winter. Here in consequence of some unaccountable suspicion he was seized in the name of the empress by two Russian soldiers, who conveyed him, in the depth of winter, through the north of Tartary to the frontier of the Polish dominions; assuring him at their departure, that if he returned to Russia, he should certainly be hanged, but if he chose to return to England, they wished him a pleasant journey. Poor, forlorn, and friendless, covered with rags, and exhausted by fatigue, disease, and misery, he proceeded to Koningsberg, where the interest of sir Joseph Banks enabled him to procure the sum of five guineas, by means of which he arrived in England.

He immediately waited on sir Joseph, who recommended him to an adventure as perilous as that, from which he had just returned. He now was informed of the views of the association, which had been lately formed for promoting the discovery of the interior parts of Africa, which were then little known. Sparrman, Pater-son, and Vaillant had travelled into Caffraria, and Norden and Bruce had enlarged the acquaintance of Europeans with Egypt, Nubia, and Abyssinia. In regard to other parts of this quarter of the globe, its geography, excepting in relation to its coasts, was involved in darkness. Ledyard engaged with enthusiasm in an enterprise, which he had already projected for himself; and receiving from sir Joseph a letter of introduction to one of the members of the committee appointed to direct the business and promote the object of the association, he went to him without delay. The description, which that gentleman has given of his first interview, strongly marks the character of this hardy traveller. "Before I had learned," says he, "from the note the name and business of my visitor, I was struck with the manliness of his person, the breadth of his chest, the openness of his countenance, and the inquietude of his eye. I spread the map of Africa before him, and tracing a line from Cairo to Sennaar, and from thence westward in the latitude and supposed direction of the Niger, I told him that was the route, by which I was anxious, that Africa might, if possible, be explored. He said, he should think himself singularly fortunate to be entrusted

with the adventure. I asked him when he would set out? To-morrow morning was his answer."

From such zeal, decision, and intrepidity the society naturally formed the most sanguine expectations. He sailed from London June 30, 1788, and in thirty six days, seven of which were spent in Paris, and two at Marseilles, arrived in the city of Alexandria; and having there assumed the dress of an Egyptian traveller proceeded to Cairo, which he reached on the nineteenth of August. He travelled with peculiar advantages. Endowed with an original and comprehensive genius he beheld with interest, and described with energy the scenes and objects around him; and by comparing them with what he had seen in other regions of the globe he was enabled to give his narrative all the varied effect of contrast and resemblance. His remarks on Lower Egypt, had that country been less generally known, might have ranked with the most valuable of geographical records. They greatly heightened the opinion, which his employers already entertained of his singular qualifications for the task, which he had undertaken. Nor was his residence at Cairo altogether useless to the association. By visiting the slave markets, and by conversing with the Jelabs, or travelling merchants of the caravans, he obtained without any expense a better idea of the people of Africa, of its trade, of the position of places, the nature of the country, and the manner of travelling, than he could by any other means have acquired; and the communications on these subjects, which he transmitted to England, interesting and instructive as they were, afforded the society the most gratifying proofs of the ardent spirit of inquiry, the unwearied attention, the persevering research, and the laborious, indefatigable, anxious zeal, with which their author pursued the object of his mission.

He had announced to his employers, that he had received letters of earnest recommendation from the Aga; that the day of his departure was appointed; that his next despatch would be dated from Sennaar; and the committee expected with impatience the result of his journey. But that journey was never to be performed. The vexation, occasioned by repeated delays in the departure of the caravan, brought on a bilious complaint, which, being increased at first by incautious treatment, baffled the skill of the most approved physicians of Cairo, and terminated his earthly existence January 17, 1789.

The society heard with deep concern of the death of a man, whose high sense of honor, magnanimous contempt of danger, and earnest zeal for the extension of knowledge had been so conspicuously displayed in their service; whose ardor, tempered by calm deliberation, whose daring spirit, seconded by the most prudent caution, and whose impatience of control, united with the power of supporting any fatigue, seemed to have qualified him above all other men for the very arduous task of traversing the widest and most

dangerous part of the continent of Africa. Despising the accidental distinctions of society, he seemed to regard no man as his superior ; but his manners, though unpolished, were not disagreeable. His uncultivated genius was peculiar and capacious. The hardships, to which he submitted in the prosecution of his enterprises and in the indulgence of his curiosity, are almost incredible. He was sometimes glad to receive food as in charity to a madman, for that character he had been obliged to assume in order to avoid a heavier calamity. His judgment of the female character is very honorable to the sex. " I have always remarked," said he, " that women in all countries are civil and obliging, tender and humane ; that they are ever inclined to be gay and cheerful, timorous and modest ; and that they do not hesitate, like men, to perform a generous action. Not haughty, not arrogant, not supercilious, they are full of courtesy, and fond of society ; more liable in general to err than man, but in general also more virtuous, and performing more good actions, than he. To a woman, whether civilized or savage, I never addressed myself in the language of decency and friendship, without receiving a decent and friendly answer. With man it has often been otherwise. In wandering over the barren plains of inhospitable Denmark, through honest Sweden and frozen Lapland, rude and churlish Finland, unprincipled Russia, and the wide spread regions of the wandering Tartar ; if hungry, dry, cold, wet, or sick, the women have ever been friendly to me, and uniformly so. And to add to this virtue, so worthy the appellation of benevolence, their actions have been performed in so free and kind a manner, that if I was dry, I drank the sweetest draught, and if hungry, I eat the coarsest morsel with a double relish."

Besides his communications to the African association, Mr. Ledyard published an account of Cook's voyage in 1781. A number of his manuscripts were a few years ago in the hands of his brother, Dr. Isaac Ledyard, health officer of the city of New York.—*Edinburgh encyclop. edit.* 1808, 196, 197 ; *Proceed. of African assoc. for* 1790, 40 ; *Brissot, nouv. voy.* ii. 405—410 ; *Hardie's biog. dictionary* ; *Encyclop. supplement, Phil. edit.* ; *Universal asylum*, i. 393—395 ; *Massa. mag.* iv. 94, 95 ; *Gazette U. S.* October 9, 1790.

LEE (SAMUEL), first minister of Bristol, Rhode Island, was born in London in 1625, and receiving his education at Oxford was admitted to the degree of master of arts in 1648. He was soon settled in a fellowship, and in 1651 was appointed a proctor of the university. He was afterwards preferred by Cromwell to a church near Bishopsgate in London, but was ejected by the rump parliament, and an anabaptist was placed in his room. He was then a lecturer of great St. Helen's church in London. After the restoration he was not silenced for nonconformity, for he had no preference to lose ; but he lived for some time in Oxfordshire, occasionally preaching. In 1678 he removed to Newington green near

London, where he was for several years minister of an independent church. His learned tutor, bishop Wilkins, advised him to enter the established church; but his views of truth and duty would not suffer him to do it. Being apprehensive, that the rights of conscience would soon be further invaded by the return of popery, he in June 1686 removed to New England, and preached in the town of Bristol. When a church was formed May 8, 1687, he was chosen minister. After the revolution in his native country, he was eagerly desirous of returning. Just before he sailed in 1691, he told his wife that he had viewed a star, which, according to the rules of astrology, presaged captivity. He was accordingly captured by a French privateer, and carried into St. Maloe, in France, where he died about the time of Christmas in 1691 in the sixty fourth year of his age, and was buried without the city as a heretic. He was a very learned man, who spoke Latin with elegance, was a master of physic and chemistry, and well versed in all the liberal arts and sciences. He had studied the astrological art, but disapproving of it, he burned a hundred books, which related to the subject. Though a conscientious nonconformist, he possessed a catholic, liberal spirit. His learning was united with charity, and the poor were often relieved by his bounty. He published *chronicon Cestrense*, an exact chronology of all the rulers of Cheshire and Chester in church and state from the foundation of the city, 1656; *orbis miraculum*, or the temple of Solomon portrayed by scripture light, folio, 1659; this was printed at the charge of the university; *de excidio anti-christi*, folio, 1659; a sermon on the means to be used for the conversion of carnal relations, 1661; *contemplations on mortality*, 8vo, 1669; a sermon on secret prayer, 1674; the visibility of the true church, 1675; the triumph of mercy in the chariot of praise; a discourse of secret and preventing mercies, 1677; two discourses on the mournful state of the church with a prospect of her dawning glory, 1679; a dissertation on the ancient and successive state of the Jews, with scripture evidence of their future conversion and establishment in their own land, 1679; this is printed with Fletcher's *Israel redux*; the joy of faith, 1689; answer to many queries relative to America, to its natural productions, diseases, &c. 1690; the great day of judgment, preached before a court at Bristol, 1695. He also wrote a number of Latin prefaces to books for Henry Hall, printer at Oxford, and a preface to John Rowe's *Immanuel*, with his life and character.—*Wood's Athenæ Oxonienses*, ii. 882, 883; *Calamy's account*, ii. 36; *his continuat.* i. 53—56; *Nonconform. memorial*, i. 104; *Mather's magnalia*, iii. 223; *Account of origin of Bristol*.

LEE (CHARLES), a major general in the army of the United States, was born in Wales and was the son of John Lee, a colonel in the British service. He entered the army at a very early age; but though he possessed a military spirit, he was ardent in the pur-

suit of knowledge. He acquired a competent skill in Greek and Latin, while his fondness for travelling made him acquainted with the Italian, Spanish, German, and French languages. In 1756 he came to America, and was engaged in the attack upon Ticonderoga in July 1758, when Abercrombie was defeated. In 1762 he bore a colonel's commission, and served under Burgoyne in Portugal, where he much distinguished himself. Not long afterwards he entered into the Polish service. Though he was absent when the stamp act passed, he yet by his letters zealously supported the cause of America. In the years 1771, 1772, and 1773 he rambled over all Europe, for he could never stay long in one place. During this excursion he was engaged with an officer in Italy in an affair of honor, and he murdered his antagonist, escaping himself with the loss of two fingers. Having lost the favor of the ministry and the hopes of promotion in consequence of his political sentiments, he came to America in November 1773. He travelled through the country, animating the colonies to resistance. In 1774 he was induced by the persuasion of his friend, general Gates, to purchase a valuable tract of land of two or three thousand acres in Berkley county, Virginia. Here he resided till the following year, when he resigned a commission, which he held in the British service, and accepted a commission from congress, appointing him major general. He accompanied Washington to the camp at Cambridge, where he arrived July 2, 1775, and was received with every mark of respect. In the beginning of the following year he was despatched to New York to prevent the British from obtaining possession of the city and the Hudson. This trust he executed with great wisdom and energy. He disarmed all suspicious persons on Long Island, and drew up a test to be offered to every one, whose attachment to the American cause was doubted. His bold measures carried terror wherever he appeared. He seems to have been very fond of this application of a test; for in a letter to the president of congress he informs him, that he had taken the liberty at Newport to administer to a number of the tories a very strong oath, one article of which was, that they should take arms in defence of their country, if called upon by congress, and he recommends, that this measure should be adopted in reference to all the tories in America. Those fanatics, who might refuse to take it, he thought should be carried into the interior. Being sent into the southern colonies, as commander of all the forces, which should there be raised, he diffused an ardor among the soldiers, which was attended with the most salutary consequences. He was very active in giving directions and making preparations previously to the unsuccessful attack of the British on Sullivan's island June 28, 1776. In October by the direction of congress he repaired to the northern army. As he was marching from the Hudson through New Jersey to form a junction with Washington in Pennsylvania, he quitted his camp in Morris county

to reconnoitre. In this employment he went to the distance of three miles from the camp and entered a house for breakfast. A British colonel became acquainted with his situation by intercepting a countryman, charged with a letter from him, and was enabled to take him prisoner. He was instantly mounted on a horse without his cloak and hat, and carried safely to New York. He was detained till April or May 1778, when he was exchanged for general Prescott, taken at Newport. He was very soon engaged in the battle of Monmouth. Being detached by the commander in chief to make an attack upon the rear of the enemy, general Washington was pressing forward to support him on the twenty eighth of June, when to his astonishment he found him retreating without having made a single effort to maintain his ground. Meeting him in these circumstances, without any previous notice of his plans, Washington addressed him in terms of some warmth. Lee, being ordered to check the enemy, conducted himself with his usual bravery, and when forced from the ground, on which he had been placed, brought off his troops in good order. But his haughty temper could not brook the indignity, which he believed to have been offered him on the field of battle, and he addressed a letter to Washington, requiring reparation for the injury. He was on the thirtieth arrested for disobedience of orders, for misbehavior before the enemy, and for disrespect to the commander in chief. Of these charges he was found guilty by a court martial, at which lord Stirling presided, and he was sentenced to be suspended for one year. He defended himself with his accustomed ability, and his retreat seems to be justified from the circumstance of his having advanced upon an enemy, whose strength was much greater, than was apprehended, and from his being in a situation, with a morass in his rear, which would preclude him from a retreat, if the British should have proved victorious. But his disrespectful letters to the commander in chief it is not easy to justify. His suspension gave general satisfaction to the army, for he was suspected of aiming himself at the supreme command. After the result of his trial was confirmed by congress in January 1780 he retired to his estate in Berkley county, Virginia, where he lived in a style peculiar to himself. Glass windows and plaster would have been extravagances in his house. Though he had for his companions a few select authors and his dogs, yet as he found his situation too solitary and irksome, he sold his farm in the fall of 1782, that in a different abode he might enjoy the conversation of mankind. He went to Philadelphia and took lodgings in an inn. After being three or four days in the city he was seized by a fever, which terminated his life October 2, 1782. The last words, which he uttered, were, "stand by me, my brave grenadiers."

In his person general Lee was rather above the middle size, and his remarkable aquiline nose rendered his face somewhat disagree-

able. He was master of a most genteel address, but was rude in his manners and excessively negligent in his appearance and behavior. His appetite was so whimsical, that he was every where a most troublesome guest. Two or three dogs usually followed him wherever he went. As an officer he was brave and able, and did much towards disciplining the American army. With vigorous powers of mind and a brilliant fancy he was a correct and elegant classical scholar, and he both wrote and spoke his native language with propriety, force, and beauty. His temper was severe. The history of his life is little else than the history of disputes, quarrels, and duels in every part of the world. He was vindictive, avaricious, immoral, impious, and profane. His principles, as would be expected from his character, were most abandoned, and he ridiculed every tenet of religion. In his last will he directed, that he should not be buried in any church or church yard, or within a mile of any presbyterian or anabaptist meeting house. He had kept so much bad company in this country, when living, that he was unwilling, as he says, to continue it, when dead. He published about the year 1760 a pamphlet on the importance of retaining Canada, which Dr. Franklin spoke of with respect. After his death memoirs of his life, with his essays and letters, were published, 12mo, 1792.—*Lee's memoirs*; *Hardie's biog. dict.*; *American Notices*; *Marshall*, ii. 286—291; *append.* 64; iii. 27, 457, 469—482; *Stedman*, i. 226, 227; ii. 22; *Gordon*, ii. 173, 175, 205, 344, 409; iii. 136—154; iv. 305—308; *Warren*, i. 235, 291, 336; ii. 93—96; *Collect. hist. soc.* ii 150; *Holmes' annals*, ii. 466.

LEE (RICHARD HENRY), president of congress, was a native of Virginia, and from his earliest youth devoted his talents to the service of his country. His public life was distinguished by some remarkable circumstances. He had the honor of originating the first resistance to British oppression in the time of the stamp act in 1765. He proposed in the Virginia house of burgesses in 1773 the formation of a committee of correspondence, whose object was to disseminate information, and to kindle the flame of liberty throughout the continent. He was a member of the first congress, and it was he, who made and ably supported the declaration of independence June 7, 1776. After the adoption of the articles of the confederation he was under the necessity of withdrawing from congress, as no representative was allowed to continue in congress more than three years in any term of six years; but he was reelected in 1784 and continued till 1787. It was in November 1784, that he was chosen president of congress. When the constitution of the United States was submitted to the consideration of the public he contended for the necessity of amendments previously to its adoption. After the government was organized, he and Mr. Grayson were chosen the first senators from Virginia in 1789. This station he held till his resignation in 1792, when John Taylor was

appointed in his place. Mr. Lee died at his seat at Chantilly in Westmoreland county, Virginia, June 22, 1794, in the sixty third year of his age. He supported through life the character of a philosopher, a patriot, and a sage; and he died, as he had lived, blessing his country. The petition to the king, which was adopted by the congress in 1774, and was admirably well drawn up, has been generally attributed to his pen. A letter, which he wrote against Deane, is published in the Virginia gazette of January 1, and the independent chronicle of February 11, 1779, and a letter to governor Randolph respecting the constitution in the American museum. He is supposed to have been the author of observations leading to a fair examination of the system of government, proposed by the late convention, in letters from the federal farmer to the republican, 1787.—*Gazette of U. S.* July 8, 1794; *Marshall*, ii. 180—183, 209, 402, 409; *Gordon*, ii. 274; *Warren*, i. 306; *Holmes' annals*, ii. 492; *American museum*, ii. 553—558.

LEE (ARTHUR, M.D.), minister of the United States to the court of Versailles, was a native of Virginia and the brother of Richard Henry Lee. He was educated at the university of Edinburgh, where he also pursued for some time the study of medicine. On his return to this country he practised physic four or five years in Williamsburgh. He then went to London and commenced the study of the law in the Temple. During his residence in England he kept his eye upon the measures of government, and rendered the most important services to his country by sending to America the earliest intelligence of the plans of the ministry. When the instructions to governor Bernard were sent over, he at the same time communicated information to the town of Boston respecting the nature of them. He returned, it is believed, before 1769, for in that year he published the monitor's letters in vindication of the colonial rights. In 1775 he was in London as the agent of Virginia, and he presented in August the second petition of congress to the king. All his exertions were now directed to the good of his country. When Mr. Jefferson declined the appointment of a minister to France, Dr. Lee was appointed in his place, and he joined his colleagues, Dr. Franklin and Mr. Deane, at Paris in December 1776. He assisted in negotiating the treaty with France. In 1779 he and Mr. Adams, who had taken the place of Deane, were recalled, and Dr. Franklin was appointed sole minister to France. His return had been rendered necessary by the malicious accusations, with which Deane had assailed his public conduct. In the preceding year Deane had left Paris agreeably to an order of congress, and came to this country in the same ship with the French minister, Gerard. On his arrival, as many suspicions hovered around him, he thought it necessary to repel them by attacking the character of his colleague, Dr. Lee. In an inflammatory address to the public he vilified him in the grossest terms, charging him

with obstructing the alliance with France, and disclosing the secrets of congress to British noblemen. He at the same time impeached the conduct of his brother, William Lee, esquire, agent for congress at the courts of Vienna and Berlin. Dr. Lee also was not on very good terms with Dr. Franklin, whom he believed to be too much under the influence of the French court. Firm in his attachment to the interests of his country, honest, zealous; he was inclined to question the correctness of all the commercial transactions, in which the philosopher had been engaged. These dissensions among the ministers produced corresponding divisions in congress, and Monsieur Gerard had so little respect to the dignity of an ambassador, as to become a zealous partizan of Deane. Dr. Lee had many friends in congress, but Dr. Franklin had more. When the former returned to America in 1780; such was his integrity, that he did not find it difficult to reinstate himself fully in the good opinion of the public. In 1784 he was appointed one of the commissioners for holding a treaty with the Indians of the six nations. He accordingly went to fort Schuyler and executed this trust in a manner, which did him much honor. In February 1790 he was admitted a counsellor of the supreme court of the United States by a special order. After a short illness he died December 14, 1792, at Urbanna in Middlesex county, Virginia. He was a man of uniform patriotism, of a sound understanding, of great probity, of plain manners, and strong passions. During his residence for a number of years in England he was indefatigable in his exertions to promote the interests of his country. To the abilities of a statesman he united the acquisitions of a scholar. He was a member of the American philosophical society. Besides the monitor's letters, written in 1769, which have been mentioned, he published extracts from a letter to the president of congress in answer to a libel by Silas Deane, 1780; and observations on certain commercial transactions in France, laid before congress, 1780.—*Warren*, ii. 132—139; *Gordon*, ii. 447; *Marshall*, iii. 414; *Holmes' annals*, ii. 488; *Transact. Amer. philos. soc.* iii. 414.

LEESE (ANNA), founder of the sect of shakers, was born in England of low parentage, and procured subsistence at the expense of her character. She first divulged her extraordinary pretensions in the year 1770, assuming the name of the elect lady, but being more generally denominated the mother. Having collected about thirty followers in Manchester, she established her religious exercises in the same manner, as she afterwards did in America. But her performances were so clamorous, and her rites so subversive of the peace of families, that the sect was deemed a public nuisance and their assemblies suppressed by civil authority. The elect lady with five of her followers came to New York in 1774. Being joined by six others in 1776 they purchased land in Nissequenia, about ten miles north west from Albany. Here they lived unnoticed

and industrious three or four years. But in the beginning of 1780, when there was an unusual religious commotion in New Lebanon and some adjacent towns, in the midst of the wildness and extravagance of fanaticism, some account of the elect lady reached the bewildered enthusiasts. Immediately the road to Nisqueunia was crowded with deluded beings in quest of greater delusions. The mother received them with many smiles and told them she knew of their coming before, declared herself to be the woman clothed with the sun, mentioned in the twelfth chapter of the Revelation, claimed the power of ministering the Holy Spirit to whom she pleased, asserted that she was daily judging the dead of all nations, who came to her for that purpose, and that no favor could be shown to any person but through the confession of their sins unto her. These impious pretensions, enforced upon persons, some of whom were already bereft of reason, by the magical charms of wry looks, odd postures, whimsical gestures, unintelligible mutterings, alternate groans and laughter, and the solemn ceremony of hopping, dancing, and whirling, completed the work of converting rational beings into ideots, and brought her in a fine harvest of deluded followers. One of these was Mr. Valentine Rathbun, a baptist minister, who however in about three months recovered his senses, and published a pamphlet against the imposture. He says, that there attended this infatuation an inexplicable agency upon the body, to which he himself was subjected, that affected the nerves suddenly and forcibly like the electric fluid, and was followed by tremblings and the complete deprivation of strength. When the good mother had somewhat established her authority with her new disciples, she warned them of the great sin of following the vain customs of the world, and having fleeced them of their ear rings, necklaces, buckles, and every thing, which might nourish pride, and having cut off their hair close by their ears, she admitted them into her church. Thus metamorphosed, they were ashamed to be seen by their old acquaintance, and would be induced to continue shakers to save themselves from further humiliation. The impostor asserted, that she was not liable to the assaults of death, and that when she left this world, she should ascend in the twinkling of an eye to heaven. But unhappily for her claims, she was not exempted from the same event, which befalls beasts, and her bones are mouldering in the vile ground. She died in 1784. The sect, which she established, has experienced a number of revolutions. At present they are distinguished for uprightness and industry, but they persist in rejecting the ordinances, which Jesus Christ most expressly enjoined, and substituting revelations and impressions upon their minds in the place of the consistent and plain instructions of scripture, they are to be classed with those, who choose rather to be guided by their own reason or imagination, than by the wisdom of God.—*New York theolog. magazine*, i. 82; *V. Rathbun*.

bun's brief hints; D. Rathbun's account of the shakers; Taylor's account; West's account; Adams's view of religions, art. shakers; Backus, iii. 194, 195.

LE MERCIER (ANDREW), minister in Boston, had for many years the care of the protestant French church, which was founded by persecuted protestants, driven from France by the revocation of the edict of Nantes in 1686. The society being very much diminished, Mr. Le Mercier at length desisted from his public labors, and the house was in 1748 occupied by Mr. Crosswell's church. He died in 1762, having sustained a reputable character. He published a church history of Geneva, 12mo, 1732; and a treatise on detraction.—*Collect. hist. soc. iii. 264, 301.*

LEVERETT (JOHN), governor of Massachusetts, signalized himself by his bravery in the early periods of his life. He was long employed in public affairs and places of great trust. He was in England at the restoration, and appeared an advocate for the colony. Upon his return to this country he was chosen a member of the general court for Boston. In 1664 he was chosen major general, and in 1665 an assistant. He was elected governor in 1673 as successor to Bellingham, and was continued in that office till his death, March 16, 1678. His administration is spoken of with respect. He was succeeded by governor Bradstreet.—*Magnalia, ii. 19; Neal, ii. 32; Hutchinson, i. 169, 270, 323.*

LEVERETT (JOHN), president of Harvard college, was grandson of governor Leverett, and was graduated at the college, which was afterwards entrusted to his care, in 1680. He was first appointed a tutor in this seminary. He next was chosen a member of the house of representatives, and then speaker. He was successively a member of his majesty's council, a justice of the superior court, and a judge of the probate of wills. After the death of the vice president Willard, he was chosen president of Harvard college, and was inducted into this office January 14, 1708. In this station he continued till his death, which took place suddenly May 3, 1724. He was succeeded by Wadsworth. President Leverett received from the gift of God great powers of mind, which he diligently cultivated. He was conspicuous for his learning; and he was an eminent divine as well as statesman. In an early period of his life he occasionally preached. So extensive was his knowledge and so correct was his judgment, that in almost every difficult case the people resorted to him for information and advice. He was a man of courage, and resolution, and firmness, as well as learning. No difficulties discouraged him, when he once engaged in any affair of importance; he encountered them with cheerfulness; and by his perseverance and diligence frequently effected what would have been impossible to a mind of feebler texture. When his object could not be accomplished, he yielded it without disquietude. At the head of the university he was respected, for he possessed

personal dignity and a talent of government. There was a majesty in his speech, behavior, and countenance, which secured the reverence of all, who conversed with him, and impressed the youth, who were subject to his authority, with awe. Yet he did not lose their affections, for his dignity was not the offspring of pride. He was a good man, of unaffected piety and of a holy life, a cordial friend to the congregational churches, but placing religion not so much in particular forms, as in the weightier matters of righteousness, faith, and love. In his care of the college he was indefatigable, and it flourished much during his presidency. He was its glory, and he was also the ornament of his country.—*Funeral sermons by Appleton, Colman, and Wadsworth; Flynt's oration on Wadsworth; Hutchinson, i. 323.*

LINING (JOHN, M. D.), an eminent physician and philosopher of South Carolina, was a native of Scotland, and received an excellent education. He came to America about the year 1725. He corresponded with Dr. Franklin on the subject of electricity, and was the first person, who introduced an electrical apparatus into Charleston. He made and published a series of judicious statical experiments, which were conducted through the whole of the year 1740. In 1753 he published a history of the yellow fever, which was the first account of that disease, that was given to the world from the American continent.—*Miller, ii. 364; Ramsay's review of medicine, 42, 44.*

LINN (WILLIAM, D. D.), minister in New York, was born in 1752 and was graduated at the college of New Jersey in 1772. He was at first connected with the presbyterian church in Pennsylvania. During the war of the revolution he was chaplain in the army. A few years after the peace he attached himself to the reformed Dutch church, and settled in the city of New York. He was finally constrained to resign his pastoral charge by indisposition, though his friends regarded his complaints as imaginary; and he died at Albany in January 1808, in the fifty sixth year of his age. Before disease broke down his strength, he was distinguished and useful. His eloquence was for the most part natural, impressive, and commanding, though at times he had too much vehemence in his manner. He married a daughter of the reverend John Blair. The following are his publications; a military discourse, delivered in Carlisle, 1776; the spiritual death and life of the believer, and the character and misery of the wicked, two sermons in American preacher, i; a sermon on the anniversary of American independence, 1791; sermons historical and characteristical, 12mo, 1791; a funeral eulogy on Washington, 1800.—*Panoplist, iii. 431, 432; Life of J. B. Linn, 130.*

LINN (JOHN BLAIR, D. D.), a poet, and minister in Philadelphia, was the son of the preceding, and was born in Shippensburg, Pennsylvania, March 14, 1777. He early evinced a strong attachment

to books. When he was nine years old his father removed to New York, and here he enjoyed new opportunities of improvement under respectable teachers. At the age of thirteen he returned home from a seminary in Flatbush on Long Island, where he had passed two or three years in the full enjoyment of health, and delighted with the beauties of nature. He now entered Columbia college, and engaged in a new scene, being subject to new discipline and interested by new associates. During the four years, which he passed in the college, his taste, like the taste of others at that period, became fixed, and a permanent direction was given to his inclinations. He evinced a powerful tendency to poetry and criticism. The fine writers of the age, particularly the poets, became his darling study, and the glow of admiration was followed by a zeal to imitate. Admiring the great works of the dramatic writers, it was natural for him, when unrestrained by deep seriousness, and in a city, where there is an established theatre, to hasten where he might behold these works invested with the charms of life and action on the stage. But though the theatre became his chief passion, he was not seduced into vicious pleasures. When his academical career was ended, he was eighteen years of age, and his choice of a profession fell upon the law. He was placed under the direction of Alexander Hamilton, who was the friend of his father; but he did not apply himself with much assiduity to his new pursuit. The splendid visions of Shakespeare and Tasso were more attractive, than the naked abstractions and tormenting subtleties of Blackstone and Coke. He regarded the legal science every day with new indifference, and at the close of the first year relinquished the profession altogether. Before this event he had ventured to produce a dramatic composition, called Bourville castle, on the stage. Its success was encouraging; but other objects now claimed his attention, and his dramatic career was entirely renounced. His passion for theatrical amusements yielded to affections of a more serious and beneficial nature, and those religious impressions, which from his earliest infancy he had occasionally felt, now sunk permanently into his heart. After much deliberation, he determined to devote his future life to the service of the church. Such a decision, in his circumstances and with his prospects, could flow only from deep convictions of duty.

Perceiving the necessity of relinquishing with his former habits and pursuits many of his former companions, and of abandoning the scenes, to which he had been accustomed to resort, he retired to Schenectady, and put himself under the care of Dr. Romeyn, a professor of theology in the reformed Dutch church. Experience daily presented new difficulties, but his zeal was not diminished. A license to preach was obtained from the classis of Albany in the year 1798, when he had just entered his twenty-second year. Amidst some exuberances of style and sentiment the excellence of his per-

formances excited lively expectations of his future distinction. He received calls from the presbyterian church at Elizabethtown, New Jersey, and from the first presbyterian church at Philadelphia. He finally decided, though not without much hesitation, in favor of the latter situation. In this decision he was influenced by a diffidence of his own powers, which he believed would have to encounter less arduous trials as an assistant minister, than where the whole charge should devolve upon himself. He was ordained June 13, 1799, as colleague with the reverend Dr. Ewing. The two succeeding years of his life were passed in diligent and successful application to the duties of the pastoral office, which were rendered more arduous by the increasing infirmities of his venerable colleague. But during this interval, amidst the faithful labors of his office, he found time to write two poems, the first on the death of Washington, and the second the powers of genius, a poem of considerable length, which was very acceptable to the public, and has been published in a splendid manner in England.

Mr. Linn's temperament was sanguine and his health at all times extremely variable. From his earliest infancy he was liable to fits of severe indisposition. As there was a powerful sympathy between his body and mind, all disorders in the former produced confusion and despondency in the latter. He was always prone to portend an unfavorable issue to his disease. In the summer of 1802 his constitution suffered irreparable mischief from a fever, induced by exposure to the rays of a burning sun. His brain afterwards was frequently seized with a dizziness, which was followed by a heavy depression of mind. He struggled manfully with his infirmity, but his strength was wasting, and he was sinking into the earth. That his powers of reasoning and reflection, however, were not impaired by his disease he very soon furnished an incontestable proof in the spirit, with which he carried on a short controversy, during this year, with Dr. Priestley. That pertinacious Socinian had published a short treatise, in which he drew a comparison between Jesus Christ and Socrates. Mr. Linn stepped forward against the veteran controversialist, subjected the character of Socrates to a rigid scrutiny, and while he endeavored to reduce it to its proper point in the scale, the transcendent merits of Christ were urged with unusual eloquence. A second reply to a second publication of Mr. Linn was the dying effort of Priestley in favor of the Socinian doctrines. Mr. Linn was zealous and impetuous; some of his friends thought the importance of the subject in controversy justified the asperity, with which the youth treated his adversary, venerable for age and science; but he did not justify himself, and he was known to speak of his vehemence with tears of regret. He even wrote a letter of apology to Dr. Priestley, but the death of the latter prevented his receiving it. During this period he put together the materials of a poem, to which he intended to entrust his future fame

as a poet. This fragment of a plan, copious and comprehensive, was left in a state thought to be sufficiently perfected for the press, and it was published after his death under the title of *Valerian*. To the proofs of literary excellence, which he had exhibited, was he indebted for a degree of doctor in divinity from the university of Pennsylvania, conferred without the previous knowledge of himself or his familiar friends. This honor probably was never before conferred on so young a man.

He was now approaching the hour of his dissolution. The gloom, which hovered over his mind, became deeper and more settled. He could look beyond the grave without fear, but the terrors of death were almost insupportable. In the summer of 1804 he was induced to take a journey to the eastern states. The images of melancholy, the gloom, the despondence, the terror, which he had before felt, still however attended him. He returned to Philadelphia in July. On the thirtieth of August he arose with less indisposition, than usual. He contemplated resigning his sacred office, and engaging in some employment, corresponding more to his strength, in which he could be useful. On the evening of that day he had scarcely laid his head upon the pillow, when he said to his wife, "I feel something burst within me. Call the family together; I am dying." A stream of blood now choaked his utterance. But after a short interval he recovered strength to exclaim with fervency, clasping his hands and lifting his eyes, "Lord Jesus, pardon my transgressions, and receive my soul!" Such was the termination of his life August 30, 1804, in the twenty eighth year of his age.

As a preacher, few persons ever attained so great a popularity as he acquired before his twenty third year. Time pruned away his juvenile luxuriances and gave greater solidity to his discourses, without rendering them less engaging. As a poet he possesses considerable merit. His talents were of the first order. He was capable of deep research, but the indulgence of his imagination and his taste had more charms for him. His temper was quick; his sensibility exquisite. Though sometimes rash, yet he was generous. He was accustomed to dwell more on the dark, than on the bright side of the picture of life. He was often a prey to melancholy, sitting for days silent, sad, and gloomy. He felt even to madness the slightest disrespect, and as sensibly enjoyed attention paid to him. With years however his sensibility was corrected. The frame of his mind in relation to spiritual things was a perfect contrast to what it was in the common concerns of life. He uniformly trusted in the Savior of sinners, and the apprehensions of future life, however humble were the views he entertained of himself, did not interrupt the composure of his mind.

He prepared for the press and published soon after he left college without his name two volumes of miscellanies in prose and verse, 12mo. His poem on the death of Washington, which has

been mentioned, was written in imitation of the manner of Ossian, and published in 1800, and his powers of genius in 1801; a funeral sermon on Dr. Ewing, 1802; his two tracts in the controversy with Dr. Priestley, 1802. After his death there was published from his manuscripts Valerian, a narrative poem, intended in part to describe the early persecutions of Christians, and rapidly to illustrate the influence of Christianity on the manners of nations, 4to, 1805. Prefixed to this is a sketch of Dr. Linn's life by Mr. Brown, written in a style of uncommon excellence.—*His life in Valerian; Port folio, new series, i, 21—29, 129—134, 195—203; Blair's fun. sermon; New York spectator, Sept. 8, 1804; Hardie's biog. dict. append. 1—7.*

LIVINGSTON, (WILLIAM, LL. D.), governor of New Jersey, descended from a family in New York, which emigrated from North Britain, and which was distinguished for its numbers, opulence, talents, Christian virtue, and attachment to liberty. He was born about the year 1723, and was graduated at Yale college in 1741. He afterwards pursued the study of the law. Possessing from the gift of God a strong and comprehensive mind, a brilliant imagination, and a retentive memory, and improving with unwearied diligence the literary advantages, which he enjoyed, he soon rose to eminence in his profession. He early embraced the cause of civil and religious liberty. When Great Britain advanced her arbitrary claims, he employed his pen in opposing them and in vindicating the rights of his countrymen. After sustaining some important offices in New York he removed to New Jersey, and as a representative of this state was one of the principal members of the first congress in 1774. After the inhabitants of New Jersey had sent their governor, Mr. William Franklin, under a strong guard to Connecticut, and had formed a new constitution in July 1776, Mr. Livingston was elected the first chief magistrate, and such was his integrity and republican virtue, that he was annually reelected till his death. During the war he bent his exertions to support the independence of his country. By the keenness and severity of his political writings he exasperated the British, who distinguished him as an object of their peculiar hatred. His pen had no inconsiderable influence in exciting that indignation and zeal, which rendered the militia of New Jersey so remarkable for the alacrity, with which on any alarm they arrayed themselves against the common enemy. He was in 1787 a delegate to the grand convention, which formed the constitution of the United States. After having sustained the office of governor for fourteen years with great honor to himself and usefulness to the state, he died at his seat near Elizabethtown July 25, 1790, aged sixty seven years. He was succeeded by William Patterson.

Governor Livingston was from his youth remarkably plain and simple in his dress and manners. Always the enemy of parade,

he never exhibited himself in splendor. He was convivial, easy, mild, witty, and fond of anecdote. Fixed and unshaken in Christian principles, his life presented an example of incorruptible integrity, strict honor, and warm benevolence. He obeyed the precepts of the gospel, and in the opinion of his Christian friends was sincerely pious. He relied for salvation solely upon the merits of Christ. In his political principles he was purely republican, having an abhorrence of the monarchical form of government. He was an excellent classical scholar. His writings evince a vigorous mind and a refined taste. Intimately acquainted with the celebrated writers of his day and of the preceding age, he acquired an elegance of style, which placed him among the first of modern writers. He was unequalled in satire. He published a poem, called philosophical solitude; a funeral eulogium on the reverend president Burr, 1758, which is considered as a fine specimen of eloquence; a letter to the bishop of Landaff, occasioned by some passages in his sermon on the twentieth of February, 1767; and a number of miscellaneous tracts, which were published in various periodical works. A valuable review of the military operations in North America from 1753 to 1756 in a letter to a nobleman was written by him in conjunction with his friends, Messrs. W. Smith and Scott, lawyers, New York. It is preserved in the collections of the Massachusetts historical society. His son, William Livingston, esquire, issued proposals a few years ago for publishing memoirs of his life, with his miscellaneous writings in prose and verse; but the work has not yet been given to the public.—*Macwhorter's fun. serm.*; *Miller's retrospect*, ii. 369; *Hardie's biog. dict.*; *Gazette U. S.* July 28, 1790; *Columb. mag.* i. 7, 8; *Amer. muse.* iv. 235; viii. 254—256; ix. 17; x. 17, 68, 113, 162, 209; *Collect. hist. soc.* vii. 67—163.

LOCKWOOD (SAMUEL, D. D.), minister of Andover, Connecticut, was a native of Norwalk, and was graduated at Yale college in 1745. He was ordained February 15, 1749, and died June 18, 1791. He contributed in the year 1787 one hundred pounds towards completing the philosophical apparatus in Yale college. He published a sermon on the death of colonel Williams, 1755.—*Holmes' life of Stiles*, 390, 397.

LOGAN (JAMES,) distinguished for his learning, was descended from a family formerly of Scotland, and was born at Lurgan in Ireland in 1674. Possessing a good genius and being favored with a suitable education, he made considerable proficiency in the sciences and in various branches of polite literature. As he was educated in the sentiments of the quakers, and was acquainted with William Penn, he was induced to accompany that gentleman to Pennsylvania in 1699 in his last voyage. Under his patronage he was much employed in public affairs. By his commission he was in 1701 appointed secretary of the province and clerk of the council. He afterwards held the offices of commissioner of property, chief

justice, and president of the council. He attached himself rather to the interest of the proprietary and his governor than to that of the assembly, and was in consequence in the earlier periods of his life very unpopular; but he soon gave general satisfaction in the discharge of the duties of his several offices. Upon the death of governor Gordon in October 1736 the government of course devolved upon him, as he was president of the council; and during his administration of two years the utmost harmony prevailed throughout the province. Several years previously to his death he retired from public affairs and spent the latter part of his life principally at Stanton, his country seat, near Germantown, where he enjoyed among his books that leisure, which he much relished, and was much employed in corresponding with learned men in different parts of Europe. He died October 31, 1754, aged about seventy seven years. He was well versed in both ancient and modern learning; he had made considerable proficiency in oriental literature; he was master of the Greek, Latin, French, and German languages; and he was well acquainted with mathematics, natural and moral philosophy, and natural history. In his religious sentiments he was a quaker. He had collected with great care a library of more than three thousand volumes, which at that time was by far the largest in Pennsylvania, and particularly rich in works in the Latin and Greek languages, and in the most curious, rare, and excellent scientific publications. This valuable collection of books, usually called the Loganian library, was bequeathed by its possessor to the citizens of Philadelphia, and has since been deposited in one of the apartments belonging to the library company of that city. The two libraries in connexion contain near twenty thousand volumes, the largest collection of books in the United States.

Mr. Logan published in the philosophical transactions for 1735 an account of his experiments on maize with a particular view to the investigation of the sexual system of plants. The experiments were considered as decisive. The work was afterwards published in Latin, entitled, *experimenta et meletemata de plantarum generatione, &c.* Leyden, 1739; and in London by Dr. Fothergill with an English version on the opposite page, 1747. He also published *canonum pro inveniendis refractionum, tum simplicium, tum in lentibus duplicium focus, demonstrationes geometricæ, &c.* Leyden, 1739; and a translation of Cicero's treatise de senectute with explanatory notes, and with a commendatory preface by Dr. Franklin, 1744. This was the first translation of a classical author, made in America.—*Proud's hist. Pennsylvania*, i. 478, 479; *Hardie's biog. dict.*; *Miller's retrospect*, i. 134; ii. 340.

LOGAN, an eloquent Indian chief, was the second son of Shikellimus, a celebrated chief of the Cayuga nation, whose residence was at Shamokin. Logan was the friend of the white people, he admired their ingenuity, and wished to be a neighbor to them. Mr.

Heckewelder, a Moravian missionary, saw Logan in 1772, and by a conversation with him was impressed with the belief, that his talents were of a higher grade, than those usually possessed by Indians. In April or May 1774, when Logan's residence was on the Ohio, his family was murdered by a party of whites under the command of captain Michael Cresap. The occasion of this outrage was a report, that the Indians had killed a number of white persons, who were looking out for new settlements. A war immediately commenced, and during the summer great numbers of innocent men, women, and children fell victims to the tomahawk and scalping knife of the Indians. In the autumn of the same year a decisive battle was fought at the mouth of the great Kanaway between the collected forces of the Shawanese, Mingoes, and Delawares, and a detachment of the Virginia militia. The Indians were defeated and sued for peace. Logan however disdained to be seen among the suppliants. But lest the sincerity of a treaty, from which so distinguished a chief absented himself, should be mistrusted, he sent by a messenger the following speech to be delivered to lord Dunmore, governor of Virginia. "I appeal to any white man to say, if ever he entered Logan's cabin hungry, and he gave him not meat; if ever he came cold and naked, and he clothed him not. During the course of the last long and bloody war Logan remained idle in his cabin, an advocate for peace. Such was my love for the whites, that my countrymen pointed, as they passed, and said, Logan is the friend of white men. I had even thought to have lived with you, but for the injuries of one man. Colonel Cresap, the last spring, in cold blood and unprovoked, murdered all the relations of Logan, not even sparing my women and children. There runs not a drop of my blood in the veins of any living creature. This called on me for revenge. I have sought it; I have killed many; I have fully glutted my vengeance. For my country I rejoice at the beams of peace. But do not harbor a thought that mine is the joy of fear. Logan never felt fear. He will not turn on his heel to save his life. Who is there to mourn for Logan? Not one."

After this peace Logan sunk into a deep melancholy, and declared that life was a torment to him. He became in some measure delirious. He went to Detroit, where he yielded himself to the habit of intoxication. On his return, between that place and Miami, he was murdered. In October 1781 Mr. Heckewelder was shown the spot by some Indians, where this event was said to have taken place.—*Jefferson's notes on Virginia, query vi, and appendix.*

LORD (JOSEPH), first minister of Dorchester, South Carolina, was a native of Charlestown, Massachusetts, and was graduated at Harvard college in 1691. In the fall of 1695 he was ordained pastor of the church, which was gathered in Dorchester, Massachusetts, with the design of removing to South Carolina. They arrived on the twentieth of December, and began a settlement on

Ashley river about eighteen miles from Charleston. The sacrament of the Lord's supper was first administered in Carolina February 2, 1696. Mr. Hugh Fisher succeeded Mr. Lord and died October 6, 1734.—*Holmes' annals*, ii. 34 ; *Collect. hist. soc.* ix. 156, 157 ; *Danforth's serm. on depart. Mr. Lord* ; *Guildersteeve's cent. sermon*.

LORD (BENJAMIN, D. D.), minister of Norwich, Connecticut, was graduated at Yale college in 1714, and was afterwards a tutor in that seminary two years. He was ordained in October 1717 as successor of Mr. Woodward, who was the next minister after Mr. Fitch, and continuing his public labors about sixty years, he lived to see eight religious societies, which had grown out of the one, of which he had taken the charge. Two other parishes were formed at the time of his settlement. During the half century of his ministry, ending in 1767, about a thousand persons had died, of whom the proportion in respect to their ages was as follows ; 112 above the age of 70 ; 140 between 50 and 70 ; 154 between 30 and 50 ; 140 between 20 and 30 ; 70 between 14 and 20 ; and 390 from infancy to 14. Of persons admitted to the church there were 330. The covenant was owned by 410, of whom 90 joined the church ; and 2050 were baptized. He died in April 1784, aged ninety years, having been a man of distinction and a faithful, evangelical preacher. He published a discourse on the parable of the merchant man seeking goodly pearls, 1722 ; true Christianity explained, and enforced, 1727 ; on the character, birth, and privileges of God's children, 1742 ; an account of the extraordinary recovery of Mercy Wheeler, 1743 ; election sermon, 1752 ; a funeral sermon on the reverend Henry Willes, 1759 ; at the instalment of the reverend Samuel Whitaker, 1761 ; at the ordination of the reverend Levi Hart, 1762 ; on the death of the reverend Hezekiah Lord, 1763 ; a half century discourse, preached November 29, 1767, being fifty years, reckoning by the Sundays, from his ordination ; a sermon on the death of H. Huntington, esquire, 1773 ; on the death of Mrs. Willes, 1774.

LORING (ISRAEL), minister of Sudbury, Massachusetts, was born at Hull April 6, 1682, and was graduated at Harvard college in 1701. He was ordained at Sudbury November 20, 1706. A new church was formed in 1723, and William Cooke was settled as its pastor on the twentieth of March. Mr. Loring died March 9, 1772, in the ninetieth year of his age, having preached on the first day of the month. He was a venerable man, of primitive piety and manners, and faithful and useful in his ministerial work. He had preached for near seventy years, and he was zealously attached to the doctrines of the gospel. He published the nature and necessity of the new birth, preached at the Boston lecture 1728, with a preface by Mr. Prince ; a sermon on the death of the reverend Robert Breck, 1731 ; on the torments of hell, 1732 ; election sermon, 1737 ;

justification not by works, but by faith in Jesus Christ, 1749.—*Boston gazette*, March 23, 1772.

LOWELL (JOHN, LL. D.), a judge of the circuit court of the United States, was the son of the reverend John Lowell, the first minister of the third church in Newbury, who died May 15, 1767 in the sixty fourth year of his age. He was graduated at Harvard college in the year 1760. When a new organization of the courts of the United States took place in February 1801, he was appointed chief judge of the first circuit. He died at Roxbury May 6, 1802, in the fifty ninth year of his age. Uniting to a vigorous mind, which was enriched with literary acquisitions, a refined taste and conciliatory manners, and being sincere in the profession and practice of the Christian religion, his decease was deeply felt and lamented. He pronounced before the American academy of arts and sciences in January 1791 an elegant eulogy on their late president, the honorable James Bowdoin, esquire, which is prefixed to the second volume of the memoirs of that society.—*Columb. cent.* May 8, 1802.

MACCLINTOCK (SAMUEL, D. D.), minister of Greenland, New Hampshire, was born in Medford, Massachusetts, May 1, 1732. His father was a native of Ireland. He was graduated at the college in New Jersey in 1751. Being invited to become an assistant to the aged reverend William Allen of Greenland, he was ordained about the year 1757, and after a ministry of forty seven years he died April 27, 1804, in the seventy second year of his age. He was an eminent divine. Though he had no predilection for the field of controversy; yet, when forced into it, he evinced himself a master of argument. An enemy to all civil and religious impositions, during the late war he was repeatedly in the army in the character of a chaplain. His exhortations animated the soldiers to the conflict. Under afflictions he was submissive to the divine will. As he was averse to parade, he directed his funeral to be attended in a simple manner. He published a sermon on the justice of God in the mortality of man, 1759; a sermon against the baptists, entitled, the artifices of deceivers detected, and Christians warned against them, 1770; Herodias, or cruelty and revenge the effects of unlawful pleasure, 1772; a sermon at the commencement of the new constitution of New Hampshire, 1784; an epistolary correspondence between himself and the reverend John Cosens Ogden, 1791; a sermon, entitled, the choice, occasioned by the drought, the fever, and the prospect of war, 1798; an oration commemorative of Washington, 1800.—*Piscataqua evang. mag.* i. 9—12.

MACGREGORE (JAMES), first minister of Londonderry, New Hampshire, formerly had the care of a Scot's presbyterian society in the North of Ireland. The sufferings of the protestants in that country and the inextinguishable desire of religious liberty impelled him with a number of other ministers and a part of their

congregations to seek an asylum in America. He arrived at Boston with about one hundred families October 14, 1718. In the following year sixteen families settled on a tract of good land near Haverhill, which was called Nutfield, and which they named Londonderry. Mr. Macgregore, who since his arrival had preached at Dracut, was called to be their minister. He died March 5, 1729, aged fifty two years. His memory is still precious in Londonderry. He was a wise, affectionate, and faithful guide to his people both in civil and religious concerns. They brought with them every thing necessary for the manufacture of linen. They also introduced the culture of potatoes, which were first planted in the garden of Nathaniel Walker of Andover. Mr. Macgregore's son, David Macgregore, was minister of the second presbyterian church in Londonderry, and died May 30, 1777, in the sixty seventh year of his age and the forty second of his ministry.—*Belknap's New Hampshire*, ii. 35—37, 41.

MACKLIN (ROBERT,) remarkable for longevity, was a native of Scotland, and died in Wakefield, New Hampshire, in 1787 at the age of one hundred and fifteen. He lived several years in Portsmouth and followed the occupation of a baker. He frequently walked from Portsmouth to Boston, sixty six miles, in one day, and returned in another. This journey he performed the last time at the age of eighty.—*Belknap's New Hampshire*, iii. 252.

MACWHORTER (ALEXANDER, D. D.), minister of Newark, New Jersey, was of Scotch extraction, and was born in the county of Newcastle, Delaware, July 26, 1734. His pious parents often addressed him in private on religious subjects, and with tears of anxiety and affection entreated him to be reconciled unto God. In 1748 his mother removed to North Carolina, and here the labors of a faithful minister were the means of impressing him with the concerns of religion. Overwhelmed with a sense of his guilt and with the terrors of eternal judgment, he suffered indescribable distress for near three years; but while a member of the school at West Nottingham, Maryland, under the care of the reverend Mr. Finley, he found that consolation, which is imparted by the gospel to the penitent. He was graduated in the college at Princeton, New Jersey, in 1757. Having pursued the study of divinity under the instruction of the reverend William Tennent, he was ordained July 4, 1759 with a view of being employed upon a mission in North Carolina; but he was installed in a few weeks at Newark, as the successor of Mr. Burr. In 1764 a mission, which he undertook to Carolina, gave him an opportunity to revisit his friends, but being seized with a fever incident to that climate, his health was very much impaired for two years. A journey to Boston however in 1766 was the means of its restoration. Being an active friend of his country in the time of the revolution, he was induced in the summer of 1778 by the persuasion of his friend, general Knox, to become the chap-

lain of his brigade, which was then at White Plains. As the sufferings of Newark by the war had so much reduced his salary, that it was inadequate for his support, he obtained a dismissal from the church in that town in October 1779, and was settled in Charlotte, North Carolina. Here in a short time he again experienced the calamities of war. By the army of Cornwallis he lost his library and almost every thing, that he possessed. In April 1781 he was reinstated in his church at Newark, where he continued during the remainder of his life. At two seasons, in the years 1765 and 1773, he had seen with pleasure the deep interest in religious truth, which had been excited among his people; but in 1784 his exertions were attended with a more remarkable revival of religion, and one hundred persons were added to his church. At this time, so much was he occupied in his sacred work, that a part of every day was employed in imparting instruction, or enforcing Christian duty. In 1788 he assisted in settling the confession of faith and framing the constitution of the presbyterian church in the United States. In the years 1796 and 1802 he was permitted again to rejoice in the efficacy of his benevolent labors, in the progress of holiness and virtue, and the increase of his church. After the destruction of the college of New Jersey by fire, he was requested to solicit benefactions in New England, and he procured more than seven thousand dollars. He died July 20, 1807, aged seventy three years, having been for near half a century a faithful servant of God in the gospel of his Son. His colleague, the reverend Mr. Griffin, survived him. His last hours were brightened with the hope of immortality. When reminded, that the God, whom he had faithfully served, would not forsake him in his old age, he replied with apparent uneasiness, that "he had no faithfulness of his own to rely on; that a review of his life afforded him little satisfaction; that it had been miserably polluted; and that his only hope rested on the atonement of Christ." His prospect of futurity was never clouded. At length, when the moment of his departure arrived, as one of his friends was praying by his bed side, he extended both his arms towards heaven at full length in the transports of faith and desire. His hands fell, and moved no more; the difficulty of his respiration ceased, and in five minutes he breathed no more.

Dr. Macwhorter was more remarkable for the penetration and vigor of his mind and the soundness of his judgment, than for a lively imagination. He was cool, deliberate, and cautious to a degree, that approached even to timidity. In nothing was he an enthusiast, and he was incapable of being rash. His learning was very considerable, for while he was critically acquainted with the Greek and Latin, he had made considerable progress in the Hebrew, and had acquired some knowledge of the Syriac. He published a funeral sermon on governor Livingston, 1790; a sermon on the opening of a new presbyterian church in Newark, 1791; three

sermons in the American preacher, i. entitled, the salvation of sinners only by the blood of Jesus ; the influences of God as a sun the great consolation of his people ; the evil and dangers of security in sin ; sermons on true religion, on the barren fig tree, and on honesty in American preacher, iii ; and a volume of sermons, 8vo. — *Griffin's funeral sermon ; Panoplist* iii. 481—489.

MAKIN (THOMAS), a poet, was one of the most early settlers of Pennsylvania. In the year 1689 he was usher to George Keith in the friend's public grammar school in Pennsylvania, and in the following year succeeded him as master. He was for some time clerk of the provincial assembly, which was held in the friend's meeting house. He published two Latin poems in 1728 and 1729 inscribed to James Logan, and entitled, *encomium Pennsylvaniae*, and in *laudes Pennsylvaniae poema, seu descriptio Pennsylvaniae* ; extracts from which are preserved in Proud's history of that province. — *Proud*, i. 345, 469 ; ii. 360—373.

MALBONE (EDWARD G.), an eminent portrait painter, was a native of Newport, Rhode Island. At an early period of life he discovered a propensity for painting, which became at length so predominant, that he neglected every other amusement for its indulgence. When a school boy he delighted in drawing rude sketches of the objects of nature. As he obtained the necessary assistances to improvement, his talents were developed. He frequented the theatre to contemplate the illusions of scenery ; and by the regularity of his attentions behind the scenes in the forenoon, he attracted the notice of the painter, who discovered unusual genius in his young acquaintance and accepted his assistance with the brush. He was at length permitted to paint an entire, new scene, and as a reward received a general ticket of admission. His intervals of leisure at home were now employed in drawing heads, and afterwards in attempting portraits. His rapid progress in the latter occupation convinced him, that he had talents for it, and gave alacrity to his exertions ; and he was soon induced to devote to it his whole attention. As he now began to be known and patronized as a miniature painter, his natural propensity was nourished by the prospect of reputation and wealth. He visited the principal cities, and resided successively in New York, Philadelphia, and Boston. In the winter of 1800 he went to Charleston, where his talents and the peculiar amenity of his manners enhanced the attentions, which he received from the hospitality of its inhabitants. In May 1801 he sailed from Charleston to London, where he resided some months, absorbed in admiration of the paintings of celebrated masters. With a mind improved by study and observation, and animated by the enthusiasm of genius, he visited the different galleries of living painters, enlarging his ideas and profiting by the contemplation of their works. He was introduced to the acquaintance of the president of the royal academy, who gave him free access to his study,

and showed him those marked and friendly attentions, which were more flattering than empty praises to the mind of his young countryman. He even encouraged him to remain in England, assuring him, that he had nothing to fear from professional competition. But he preferred his own country, and returned to Charleston in the winter of 1801. He afterwards continued his pursuits in different parts of the continent, always finding employment. By his sedentary habits and intense application to his professional labors his health was so much impaired, that in the summer of 1806 he was compelled to relinquish his pencil, and indulge in exercise; but his frame had become too weak to be again invigorated. As he felt the symptoms of an approaching consumption, his physicians advised him to try the effect of a change of climate. In the beginning of winter he therefore took a passage in a vessel for Jamaica; but the change not producing much benefit, he returned to Savannah, where he languished till his death, May 7, 1807.

Mr. Malbone was permitted for but a few years to copy the features of life; but though he had not reached all the perfection, which maturer years would have given, yet his pencil will rescue his name from oblivion. His style of painting was chaste and correct, his coloring clear and judiciously wrought, and his taste altogether derived from a just contemplation of nature. In his female heads particularly there was, when his subjects permitted, enchanting delicacy and beauty. To his professional excellence he added the virtues, which endeared him to his friends. His heart was warm and generous. The profits of his skill, which were very considerable, contributed to the happiness of his relations; and as their welfare was an object, which seemed always to animate his exertions, his mother and sisters deeply deplored his death. Though unable to devote much time to reading, he by no means neglected the improvement of his intellect. He had perused with taste and attention many of the most approved English authors, and with a mind naturally acute and discriminating selected and retained what he read.—*New York herald*, June 3, 1807; *Boston mirror*, January 7, 1809.

MANLY (JOHN), a captain in the navy of the United States, received a naval commission from Washington, commander in chief of the American forces, October 24, 1775. Invested with the command of the schooner *Lee*, he kept the hazardous station of Massachusetts bay during a most tempestuous season, and the captures, which he made, were of immense value at the moment. An ordnance brig, which fell into his hands, supplied the continental army with heavy pieces, mortars, and working tools, of which it was very destitute, and in the event led to the evacuation of Boston. His services were the theme of universal eulogy. Being raised to the command of the frigate *Hancock* of thirty two guns, his capture of the *Fox* increased his high reputation for bravery and skill.

But he was taken prisoner with his prize by the *Rainbow* of forty guns July 8, 1777, and suffered a long and rigorous confinement on board that ship at Halifax, and in Mill prison, precluded from further actual service till near the close of the war. In September 1782 the *Hague* frigate was entrusted to his care. The cruise was peculiarly unhappy. A few days after leaving Martinique he was driven by a British seventy four on a sand bank at the back of Gaudaloupe. Three ships of the line having joined this ship, came too within point blank shot, and with springs on their cables opened a most tremendous fire. Having supported the heavy cannonade for three days, on the fourth day the frigate was got off, and hoisting the continental standard at the main top gallant mast, thirteen guns were fired in farewell defiance. On his return to Boston a few months afterwards, he was arrested to answer a variety of charges exhibited against him by one of his officers. The proceedings of the court were not altogether in approbation of his conduct. *Memoirs* of his life, which should vindicate his character, were promised, but they have never appeared. He died in Boston February 12, 1793, in the sixtieth year of his age, and was buried with distinction.—*Columbian centinel*, February 16, and 20, 1793; *Holmes' annals*, ii. 488; *Boston gazette*, August 11, 1777; *Independ. chronicle*, September 26, 1777; *Marshall*, ii. 258; *Gordon*, ii. 144; iii. 153.

MANNING (JAMES, D. D.), first president of the college in Rhode Island, was born in New Jersey October 22, 1738, and was graduated at Nassau hall in 1762. When he began to preach a number of his baptist brethren in New Jersey and Pennsylvania contemplated the establishment of a college in Rhode Island on account of the religious freedom, which was there enjoyed, and directed their attention towards him as its president. The charter was obtained in February 1764, and in 1765 he removed to Warren to make preparations for carrying the design into execution. In September the seminary was opened, and it was soon replenished with students. In 1770 the institution was removed to Providence, where a spacious building had been erected. He was soon chosen pastor of the baptist church in that town, and he continued in the discharge of the duties of these two offices, except in an interval of about six months in 1786, when he was a member of congress, till his death July 29, 1791, in the fifty third year of his age. Dr. Manning was of a kind and benevolent disposition, social and communicative, and fitted rather for active life than for retirement. Though he possessed good abilities, he was prevented from intense study by the peculiarity of his constitution. His life was a scene of labor for the benefit of others. His piety and his fervent zeal in preaching the gospel evinced his love to God and man. With a dignified and majestic appearance, his address was manly, familiar, and engaging. In the government of the college he was

mild yet energetic.—*Maxcy's fun. sermon*; *Hardie's biog. dict.*; *Backus*, iii. 47—49, 219—222; *Miller*, ii. 375.

MARION (FRANCIS), a brave officer in the revolutionary war, was an inhabitant of South Carolina, and after commanding a regiment was promoted by governor Rutledge to the rank of brigadier general in 1780. On the advance of Gates, he placed himself at the head of sixteen men, and captured a small British guard, rescuing a hundred and fifty continental prisoners. As the militia was in no subordination, sometimes he had not more than a dozen men with him. On the fourth of September he marched with fifty three men to attack a body of two hundred tories. He first surprised a party of forty five, killing and wounding all but fifteen, and then put the main body of two hundred to flight. His conduct was most generous as well as brave. Not one house was burned by his orders, for he detested making war upon poor women and children. At one time he was obliged to convert the saws of sawmills into horsemen's swords for his defence. For months he and his party slept in the open air, and sheltered themselves in the thick recesses of swamps, whence they sallied out and harrassed the enemy. After having rendered important services to his country, he died in South Carolina in 1795.—*Ramsay's S. C.* ii. 176, 229; *Gordon*, iii. 454—457; iv. 46, 81; *Holmes' annals*, ii. 494.

MARSH (EBENEZER GRANT), professor of languages and ecclesiastical history in Yale college, was the son of the reverend John Marsh of Wethersfield, and was graduated at New Haven in 1795. Residing at the college in that town to prosecute his studies, he was in 1798 elected an instructor in the Hebrew language, and in 1799 one of the tutors. In 1802 he was elected a professor; but the hopes, which had been excited by his talents and unequalled industry, were blasted, and his increasing usefulness was terminated by his death November 16, 1803, in the twenty seventh year of his age. He was a man of amiable manners, pure morals, and unquestioned piety. As a preacher of the gospel he was uncommonly acceptable. His literary acquisitions were great. Besides an accurate acquaintance with the Latin and Greek he was familiar with the Hebrew. Theology, history, and oriental literature had occupied much of his attention. It was his practice to make copious extracts from the books, which he read. He had made considerable progress in collecting materials for an American biography. He published a catalogue of the historical writers of this country, entitled, a series of American historians from the first discovery of this country to the present time, 1801; and an elaborate oration, delivered before the American academy of arts and sciences in 1802, designed to confirm the truth of scripture history by the testimony of eastern writers. This, it is believed, with improvements, was a posthumous publication.—*Dwight's and Dana's sermons*, and *Fowler's oration on his death*; *Collect. hist. soc.* ix. 108—111; *Massa. miss. mag.* ii. 209—211.

MARYLAND, one of the United States of America, was granted by king Charles I to Cecilius Calvert, lord Baltimore, June 20, 1632. It received its name in honor of the queen Henrietta Maria, daughter of Henry the great, king of France. It was the first colony, which was erected into a province of the British empire, and governed by laws enacted in a provincial legislature. The proprietor arrived in February 1634, and in March at the head of about two hundred Roman catholics he took possession of the territory, which had been granted him. Lord Baltimore, himself a Roman catholic, established his province on the basis of perfect freedom in religion and security to property. The land was purchased of the Indians for a consideration, which seemed to be satisfactory. Fifty acres of land were given to every emigrant in absolute fee.

A collection of regulations was prepared by the assembly in 1638. The province was divided into baronies and manors, and bills were passed for settling the glebe, and for securing the liberties of the people. A house of assembly, composed of representatives, was established in 1639, and a code of laws was passed. All the inhabitants were required to take the oath of allegiance to the king, and the rights of the proprietary were acknowledged. At this period the colony was very inconsiderable in numbers and wealth, for a general contribution was thought necessary to erect a water mill for the use of the colony. Slavery seems to have existed at the time of its original settlement. The encroachments of the English awakened the apprehensions of the natives, that they should be annihilated as a people, and an Indian war commenced in 1642, which lasted several years, and which brought with it the usual sufferings. After a peace was made, salutary regulations were adopted, securing to the Indians their rights. A rebellion in Maryland in 1645, produced by a few restless men, obliged the governor to flee into Virginia; but it was suppressed in the following year. The constitution was established in 1646, and it continued with little interruption till 1776. The parliament of England assumed the government of Maryland in 1652, and within a few years after this event an act was passed, declaring, that none, who professed the popish religion, should be protected in the province. The contrast between this act and the previous one of the Roman catholics reflects the highest honor on the liberality of the latter. The authority of the proprietary was reestablished at the restoration, and he appointed a governor. In 1662 the prosperity of the province was considerably checked by the incursions of the Janadoa Indians; but by the aid of the Susquehannahs they were repelled. The government experienced a variety of changes, being sometimes in the possession of the crown, and sometimes in the hands of the proprietary. In 1716 it was restored to the proprietary, and it was not again taken away until the late revolution. Maryland was not behind her sister states in her efforts to support the violated rights of

this country in the struggle, which terminated in the separation of the colonies from Great Britain. A convention, which met at Annapolis in July 1775, drew up a form of association to be signed by all the freemen of the province. This state did not adopt the articles of the confederation till March 1, 1781. The present constitution of Maryland was formed in August 1776. It establishes a general assembly, consisting of a house of delegates, who are chosen annually, and of a senate, the members of which are elected every five years by electors, appointed by the people for that purpose. The governor is elected annually by a joint vote of both houses, and is incapable of continuing in office more than three years successively, and not eligible again until the expiration of four years after he has left the office.—*Morse's geog.* ; *Wynne's Brit. empire*, i. 236—241 ; *Holmes' annals*, i. 265, 274, 351, 358 ; *Chalmers*.

MASASSOIT, sachem of the Wompaneags, lived at Pokanoket on Narraganset bay, when the first settlers of New England arrived at Plymouth in 1620. He was their early and their constant friend. In the spring of 1621 he made a treaty with governor Carver, the articles of which he always regarded. He died about the year 1655, and was succeeded by his son Alexander. A short time before his death, while the English were treating with him respecting some of his lands at Swansey, he at first insisted upon the condition, that no attempts should ever be made to convert his people to Christianity.—*Belknap's Amer. biog.* ii. 212, 229, 290 ; *Hutchinson*, i. 276 ; *Prince*, 101, 102 ; *Holmes' annals*, i. 208—211 ; *Morton*, 26.

MASON (JOHN), a brave soldier, and author of the history of the Pequot war, was born in England about the year 1600. He was bred to arms in the Netherlands under sir Thomas Fairfax, whose good opinion he so much conciliated, that after his arrival in this country, when the struggle arose in England between king Charles I and the parliament, sir Thomas addressed a letter to Mason, requesting him to join his standard and give his assistance to those, who were contending for the liberties of the people. The invitation however was declined. Captain Mason was one of the first settlers of Dorchester, Massachusetts, being one of the company of Mr. Warham in 1630. From this place he removed to Windsor in Connecticut about the year 1635, and assisted in laying the foundation of a new colony. The Pequot war, in which he was so distinguished, was in the year 1637. The Pequot Indians were a spirited and warlike nation, who lived near New London. In 1634 a tribe, which was in confederacy with them, murdered a captain Stone and a captain Norton with their crew of eight men, and then sunk the vessel. A part of the plunder was received by Sassacus, the Pequot sachem. In 1636 the Pequots killed a number of men at Saybrook, where there was a garrison of about twenty men ; in consequence of which captain Mason was sent down the river by Connecticut colony in March 1637 for the relief of the fort. He re-

mained there a month, but not an Indian was to be seen. In April the Pequots killed nine of the English at Wethersfield, and destroyed much property. The colony was now reduced to a most lamentable condition. The inhabitants were in number but about two hundred and fifty, and most of the men were needed for the labor of the plantations. Many of the cattle had been lost from the want of hay or corn; there were perhaps not five ploughs in the colony; and the people were suffering for want of provisions. They were at the same time so harrassed by a powerful enemy, that they could neither hunt, fish, nor cultivate their fields, but at the peril of their lives. They were obliged to keep a constant watch. At this crisis a court was summoned at Hartford on the first of May. Besides the six magistrates, there were also committees from the few towns in the colony to compose the court. As the Pequots had killed about thirty and were endeavoring to effect a union of all the Indians in a plan for the extirpation of the English, it was determined, that an offensive war should be carried on against them, and that ninety men should immediately be raised, forty two from Hartford, thirty from Windsor, and eighteen from Wethersfield. The little army under the command of captain Mason, with the reverend Mr. Stone for their chaplain, fell down the river on the tenth, and arrived at Saybrook on the seventeenth. They had united with them about seventy Indians under the command of Uncas, sachem of the Moheagans, who had lately revolted from Sassacus. At Saybrook captain Mason and his officers were entirely divided in opinion respecting the manner of prosecuting their enterprise. The court had directed the landing of the men at Pequot harbor, from whence they were to advance upon the enemy; but captain Mason was of opinion, that they should sail past the Pequot country to Narraganset, and then return and take the enemy by surprise. This opinion was a proof of his discernment and military skill. The Pequots were expecting them at the harbor, where they kept a watch day and night; and the place was encompassed by rocks and thickets, affording the Indians, who were the more numerous, every advantage. It would be difficult to land, and if a landing was effected it would be difficult to approach the enemy's forts without being much harrassed, and giving an opportunity for all of them to escape if they were unwilling to fight. Besides by going first to Narraganset the hope was indulged, that some accession to their force might be procured. These reasons weighed much with captain Mason, but not with the other officers, who were afraid to exceed their commission. In this perplexity the reverend Mr. Stone was desired to seek wisdom from above. Having spent most of Thursday night in prayer on board the pink, in the morning he went on shore and told captain Mason he was entirely satisfied with his plan. The council was again called, and the plan was adopted. On Saturday the twentieth they arrived at Narraganset; but the wind was so

unfavorable, that they could not land until Tuesday at sun set. He immediately marched to the residence of the sachem, Miantonimoh, and disclosed to him the object, which he had in view. Two hundred of the Narragansets joined him, and on Wednesday they marched about eighteen or twenty miles to the eastern Nihantick, which was a frontier to the Pequots. Here was the seat of one of the Narraganset sachems, who was so unfriendly, that he would not suffer any of the English to enter the fort. A strong guard was in consequence placed round it, that none of the Indians should come out, and alarm the Pequots. The little army continued its march on Thursday, having in its train about five hundred Indians. In the evening they reached the neighborhood of the Pequot fort at Mystic. The army encamped, being exceedingly fatigued in consequence of the heat and the want of necessaries. The guards, who were advanced considerably in front, heard the enemy singing until midnight. It was a time of rejoicing with them, as they had seen the vessels pass a few days before and concluded that the English had not courage to attack them. About two hours before day on the morning of Friday, the twenty sixth of May, the captain assembled his men, and prepared himself for determining the fate of Connecticut. The blessing of God was briefly and devoutly implored. With less than eighty brave men he marched forward, the Indians, who were much afraid, having fallen in the rear. He told them to stay behind at what distance they pleased, and to see whether Englishmen would not fight. As captain Mason approached within a rod of the fort, a dog barked, and an Indian roared out, Owanux ! Owanux ! [Englishmen ! Englishmen !] The troops pressed on, and having fired upon the Indians through the pallisadoes, entered the fort at the principal entrance, sword in hand. After a severe conflict, in which a number of the enemy were killed, victory was still doubtful, for the Indians concealed themselves in and about their wigwams, and from their retreats made good use of their arrows. At this crisis the captain cried out to his men, "we must burn them"; and seizing a fire brand in one of the wigwams set fire to the mats, with which they were covered. In a short time all the wigwams were wrapped in flames. Captain Mason drew his men without the fort, encompassing it completely; and the sachem, Uncas, with his Indians and such of the Narragansets as remained, took courage and formed another circle in the rear. The enemy were now thrown into the utmost terror. Some climbed the pallisadoes and were brought down by the fire of the muskets; others were so bewildered, that they rushed into the very flames. A number collected to the windward and endeavored to defend themselves with their arrows, and about forty of the boldest issued forth and were cut down by the swords of the English. In a little more than an hour the whole work of destruction was completed. Seventy wigwams were burned and six hundred Indians perished. Seven escaped, and seven

were taken prisoners. Two only of the English were killed, and sixteen wounded. The victory was complete, but the army was in great danger and distress. So many were wounded and worn down by fatigue, that only about forty could be spared to contend with the remaining enemy. In about an hour three hundred Indians came on from the other fort; but captain Mason led out a chosen party and checked their onset. It was determined to march immediately for Pequot harbor, into which a few minutes before, to their unutterable joy, they had seen their vessels enter, guided by the hand of providence. When the march commenced the Indians advanced to the hill, on which the fort had stood. The desolation, which here presented itself to their view, filled them with rage; they stamped and tore their hair in the transports of passion; and rushing down the hill with great fury seemed determined to avenge themselves on the destroyers of their brethren. But the superiority of fire arms to their bows and arrows kept them at a distance. Captain Mason reached the harbor in safety; and putting his wounded aboard, the next day marched by land to Saybrook with about twenty men. His safe return, and the success, which attended the expedition, filled the whole colony with joy and thanksgiving. Several providential events were particularly noticed. It was thought remarkable, that the vessels should come into the harbor at the very moment, when they were so much needed. As captain Mason entered a wigwam for fire to burn the fort, an Indian was drawing an arrow to the very head, and would have killed him instantly, had not one Davis at this critical moment cut the bowstring with his sword. So completely was the object of the expedition effected, that the remaining Pequots were filled with such terror, that they burned their wigwams and fled from their abode. The greatest part of them went towards New York. Captain Mason was sent out to pursue them, and he took one hundred prisoners of the old men, women, and children. The rest, about two hundred in number, soon submitted themselves, engaging never to live in their country again, and becoming subject to the sachem of Moheagans and Narragansets with the disgraceful necessity of never again being called Pequots.

Soon after this war captain Mason was appointed by the government of Connecticut major general of all their forces, and continued in this office till his death. He remained a magistrate, to which station he was first chosen in 1642, till May 1660, when he was elected deputy governor. In this office he continued ten years, till May 1670, when his infirmities induced him to retire from public life. After the Pequot war, at the request of the inhabitants of Saybrook and for the defence of the colony he removed from Windsor to that place in 1647. Thence in 1659 he removed to Norwich, where he died in 1672 or 1673 in the seventy third year of his age. Major Mason held the same reputation for military talents in Con-

necticut, which captain Standish held in Plymouth colony. Both rendered the most important services to their country. Both were bred to arms in the Dutch Netherlands. Captain Standish was of short stature, but major Mason was tall and portly, and equally distinguished for his courage and vigor. He was also a gentleman of prudence and correct morals. At the request of the general court he drew up and published a brief history of the Pequot war. It is reprinted in Dr. Increase Mather's relation of troubles by the Indians, 1677. It was also republished more correctly, with an introduction and some explanatory notes, by the reverend Thomas Prince in 1736.—*Introduction to Mason's history*; *Trumbull's hist. of Connecticut*, i. 68—87, 337; *Holmes' annals*, i. 292—294.

MASON (GEORGE), an eminent statesman of Virginia, was a member of the general convention, which in 1787 framed the constitution of the United States, but refused to sign his name, as one of that body, to the instrument, which they had produced. In the following year he was a member of the Virginia convention, which considered the proposed plan of federal government. He united with Henry, and opposed its adoption with great energy. He thought, that the confederation was about to be converted into a consolidated government, for which, he said, many of the members of the general convention avowed an attachment; and he was desirous of introducing amendments. He contended for the necessity of an article, reserving to the states, all powers not delegated. This article is now among the amendments of the constitution. He wished also, that there should be a limitation to the continuance of the president in office. So averse was he to that section, which allowed the slave trade for twenty years, that, attached as he was to the union of all the States, he declared that he would not admit the southern states into the union unless they would agree to discontinue the traffic. He died at his seat at Gunston Hall, Virginia in the autumn of 1792, aged sixty seven years.—*Virginia debates*, sec. edit. 13, 32, 302, 306, 313, 343, 350, 361, 370, 372.

MASSACHUSETTS, one of the United States of America, was formerly divided into the two colonies of Plymouth and of Massachusetts bay, which were distinct for many years. Plymouth was first settled in December 1620 by persons, who intended to commence a plantation in the territory of the south Virginia company, but who on account of the advanced season of the year were induced to establish themselves, where they first landed. They formed a government for themselves, and chose Mr. Carver for their governor. In 1620 all the land from sea to sea between the fortieth and forty eighth degrees of north latitude was granted to the council at Plymouth in England. From this company a patent was obtained in 1621. For several years the whole property of the colony was in common. The governor, who was chosen annually, had at first but one assistant; in 1624 he had five; and in 1633

the number was increased to seven. The last patent was obtained in 1630, by which the colonists were allowed to establish their own government. The first house of representatives was formed in 1639, being rendered necessary by the increase of the inhabitants and the extension of the settlements. The patent of Massachusetts bay was obtained in 1628. This colony was bounded on the south by a line three miles distant from Charles' river, which passes between Cambridge and Boston. In the same year a few people under the government of John Endicot began a settlement at Naumkeak, now Salem. In 1629 a form of government was settled, and thirteen persons, resident on the plantation, were entrusted with the sole management of the affairs of the colony. Of these persons one was the governor and twelve were counsellors. All these were but deputy officers, as they were appointed by the governor and company in England. This state of things however lasted but a short time. It was soon determined to transfer the government entirely to New England. Governor Winthrop accordingly came over in 1630 with about fifteen hundred persons, bringing the charter with him. This instrument vested the whole executive power in the governor, deputy governor, and eighteen assistants, and the legislative power in a general court, composed of the above and of the freemen of the colony. This assembly was authorized to elect their governor and all necessary officers. But the provisions of the charter were not very carefully observed. The emigrants, considering themselves as subject to no laws excepting those of reason, and equity, and scripture, modelled their government according to their own pleasure. Early in 1631 the general court ordained, that the governor, deputy governor, and assistants should be chosen by the freemen alone; they directed that there should be two courts instead of four in a year; in May 1634 they created a representative body; they established judicatories of various kinds; and in 1644 the general court was divided into the two houses of deputies and of magistrates, each of which was to send its acts to the other for approbation. The assistants and the general court for four years often judged and punished in a summary way without a jury, and within three years after it was enacted, that there should be no trial, which should affect life or residence in the country, without a jury of freemen, the general court violated this law in passing sentence of banishment in 1637. Massachusetts continued to increase till the Indian war of 1675 and 1676, which occasioned great distress. About six hundred of the inhabitants of New England were killed, and twelve or thirteen towns were entirely destroyed; and this colony was the greatest sufferer. In 1684 the charter of Massachusetts was declared to be forfeited by the high court of chancery in England in consequence of well founded charges of disrespect to the laws of England, and of tendencies towards exercising the rights of a free state. In 1686 Jo-

seph Dudley received his commission of president of New England though Plymouth was not included; but at the close of the year Andros arrived with a commission, which included that colony. In 1689 this tyrannical governor was deposed and imprisoned by an indignant people, and Massachusetts and Plymouth reestablished their old government. In 1692 a charter was obtained, which constituted Massachusetts a province, and added to it the colony of Plymouth, the province of Maine, the province of Nova Scotia, and the Elisabeth islands, and Nantucket and Martha's Vineyard. From this period Massachusetts and Plymouth were blended, and under one government. This new charter greatly abridged the liberties of the people. Formerly they had chosen their governor; but now the appointment of the governor, lieutenant governor, secretary, and all the officers of admiralty was vested in the crown. Other important changes were made. This charter continued till the late revolution. During the attempts of Shute, Burnet, and other governors to procure a fixed salary, which should make them independent of the people, the general court showed a determination to prevent the removal of any barrier against tyranny. While the claims of British taxation were discussed from the year 1765 till the commencement of the war, Massachusetts was conspicuous for the unshaken and persevering spirit, with which the cause of liberty was supported. In October 1774 a provincial congress assumed the government, and in July 1775 elected counsellors, as as under the old charter. The present constitution was formed by a convention in March 1780. By this instrument the legislative powers are vested in a general court, consisting of a senate and a house of representatives, annually chosen, which have a negative upon each other; and no act can be passed without the approbation of the governor, unless after a revisal two thirds of both branches are in favor of it. The governor is chosen every year by the people, and he has a council composed of the lieutenant governor, and nine others, chosen by the general court, without whose advice he can exercise none of his powers, except such as are incident to his office of commander in chief. In 1786 there was an insurrection in Massachusetts, occasioned by the scarcity of money and the pressure of taxes and of debts to individuals. A convention from fifty towns in Hampshire county met at Hatfield in August and drew up a catalogue of grievances. In the same month a body of insurgents took possession of the court house in Northampton; and in a short time the flame of open opposition to government was enkindled in other counties. But the rebellion was suppressed in 1787 with the loss of but few lives. Since then internal peace has existed.—*Morton; Prince; Winthrop; Hutchinson; Minot; Gordon; Neal's, Adams', and Morse and Parish's N. E.; Holmes' annals.*

MATHER (RICHARD), minister of Dorchester, Massachusetts, was born in Lancashire, England, in 1596. At the age of fifteen he was invited to take the instruction of a school at Toxteth, near Liverpool. After suffering for some time that anxiety and distress, which the knowledge of his own character as a sinner produced, he in his eighteenth year found peace and joy in the gospel of the Redeemer. In May 1618 he was admitted a student of Oxford; but in a few months afterwards he became the minister of Toxteth, being ordained by the bishop of Chester. Here he continued about fifteen years without any interruption of his benevolent labors. He preached every Tuesday at Prescott, and he always seized the opportunity, which his attendance upon funerals afforded, for imparting instruction to the living. He was silenced for nonconformity to the established church in 1633, but through the influence of his friends was soon restored. He was again suspended in 1634, as he had never worn the surplice, and could not adopt the ceremonies, which were enjoined. Having resolved to seek the peaceable enjoyment of the rights of conscience and the purity of Christian ordinances in New England, he escaped the pursuivants, who were endeavoring to apprehend him, and embarked at Bristol in May 1635. On the seventeenth of August he arrived in Boston harbor. He was in a few months invited to Dorchester; and, as the first church had removed with Mr. Warham to Windsor, a new church was formed, of which he was constituted the teacher August 23, 1636. He assisted Mr. Eliot and Mr. Welde in 1640 in making the New England version of the psalms. The model of church discipline, which he presented to the synod of 1648, was the one, which was chiefly adopted in preference to those, prepared by Mr. Cotton and Mr. Partridge. He died in the peace of the Christian, April 22, 1669, aged seventy three years. Though in his old age he experienced many infirmities, yet such had been his health, that for half a century he was not detained by sickness so much as one Sunday from his public labors. He was a pious Christian, a good scholar, and a plain, and useful preacher. He was careful to avoid foreign and obscure words, and unnecessary citation of Latin sentences, that all might understand him. While his voice was loud and distinct, there was also a vehemency and dignity in his manner. By his first wife he had a number of sons, who were distinguished ministers. His second wife was the widow of the famous John Cotton. He wrote the discourse about the church covenant, and the answer to thirty two questions, published in 1639, which pass under the name of the elders of New England. He wrote also a modest and brotherly answer to Mr. Charles Herle's book against the independency of churches, 1644; a reply to Mr. Rutherford, or a defence of the answer to Mr. Herle's book, 1646; an heart melting exhortation, &c. in a letter to his countrymen of Lancashire, 1650; a catechism; a treatise of justification, 1652; a

letter to Mr. Hooker to prove, that it was lawful for a minister to administer the sacrament to a congregation, not particularly under his care; election sermon about 1660; an answer to Mr. Davenport's work against the propositions of the synod of 1662. He also prepared for the press sermons on the second epistle of Peter, and an elaborate defence of the churches of New England.—*Wood's Athenæ Oxonienses*, ii. 427, 428; *Magnalia*, iii. 122—130; *Collect. hist. soc.* viii. 10; ix. 170—172; *Neal's N. E.* i. 385; *Hutchinson*, i. 259; *Clarke's Works*; *I. Mather's account of his life and death*.

MATHER (SAMUEL), minister of Dublin, Ireland, was the son of the preceding, and was born in Lancashire May 13, 1626. Accompanying his father to this country, he was graduated at Harvard college in 1643. He was appointed the first fellow of the college and he was held in such estimation by the students, whom he instructed, that when he left them they put on badges of mourning. When he began to preach, he spent some time in Rowley as an assistant to Mr. Rogers. A church having been gathered in the north part of Boston, he was invited to take the charge of it; but after preaching there one winter, several circumstances induced him to go to England in 1650. The church, which he left, was afterwards under the pastoral care of his brother, Dr. Increase Mather. In England he was appointed chaplain of Magdalen college, Oxford. He then preached two years at Leith in Scotland. Thence he went to Ireland in 1655 and was made a senior fellow of Trinity college, Dublin. Here also he was settled the minister of the church of St. Nicholas, as colleague with Dr. Winter. Though he was a most liberal nonconformist, and refused several benefices, that were offered by the lord deputy, because he did not wish to have the episcopalian ministers displaced; yet soon after the restoration he was suspended on a charge of sedition. Returning to England, he was minister at Burton wood till he was ejected by the Bartholomew act in 1662. He afterwards gathered a church at his own house in Dublin, where he died in peace October 29, 1671, in the forty sixth year of his age. He was succeeded by his brother, Mr. Nathaniel Mather. As a preacher he held the first rank, and his name was known throughout the kingdom. His discourses were remarkable for clearness of method. It was his constant desire to exalt the Lord Jesus Christ, and to promote the objects, for which he died. He published a wholesome caveat for a time of liberty, 1652; a defence of the protestant religion against popery, 1671; an irenicum, or an essay for union among the presbyterians, independents, and anabaptists; a treatise against stinted liturgies; a piece against Valentine Greatarick, who pretended to cure diseases by stroking; a course of sermons on the types of the old testament, with some discourses against popish superstitions.—*Wood's Athenæ Oxonienses*, ii. 489, 490; *Mather's magnalia*, iv. 143—153; *Nonconform. memorial*, ii. 355—357; *Neal's N. E.* i. 385; *Collect. hist. soc.* ix. 178, 179; *Colamy's account*, ii. 415—417.

MATHER (NATHANIEL), minister in London, was the son of the reverend Richard Mather, and was born in Lancaster March 20, 1630. After his arrival in this country with his father, he was educated at Harvard college, where he was graduated in 1647. He afterwards went to England, and was presented to the living at Barnstable by Oliver Cromwell in 1656. Upon his ejection in 1662 he went into Holland and was a minister at Rotterdam. About the year 1671 or 1672 he succeeded his brother, Samuel Mather, at Dublin. Thence he removed to London, where he was pastor of a congregational church, and one of the lecturers at Pinner's hall. He died July 26, 1697, aged sixty seven years. He was buried in the burying ground near Bunhill fields, and there is upon his tombstone a long Latin inscription, written by Dr. Watts, which ascribes to him a high character for genius, learning, piety, and ministerial fidelity. He published the righteousness of God by faith upon all, who believe, 1694; a discussion of the lawfulness of a pastor's officiating in another's church; twenty three sermons, preached at Pinner's hall, and Lime street, taken in short hand as they were delivered, but most of them corrected by himself, 1701; a fast sermon.—*Calamy's continuation*, i. 257—259; *Watts' lyric poems*, book iii; *Nonconform. memorial*, ii. 4; *Holmes' annals*, ii. 39.

MATHER (ELEAZER), first minister of Northampton, Massachusetts, was the son of the reverend Richard Mather, and was born May 13, 1637. He was graduated at Harvard college in 1656. Having preached about two years at Northampton, when a church was gathered there in 1661 he was ordained its minister on the twenty third of June. He died July 24, 1669, aged thirty two years, having been admired as a man of talents and exalted piety, and as a zealous and eminently useful preacher. After his death there was published from his manuscripts a serious exhortation to the succeeding and present generation in New England, being the substance of his last sermons, 1671.—*Magnalia*, iii. 130; *Collect. hist. soc.* ix. 181, 192; *Edwards' narrative; life of I. Mather*, 66.

MATHER (INCREASE, D. D.) president of Harvard college, was the son of the reverend Richard Mather, and was born at Dorchester June 21, 1639. He was graduated at the college, which was afterwards entrusted to his care, in 1656. Beginning to preach in the next year, and being invited by his brother to Dublin, he embarked for England July 3, 1657, and after an absence of four years returned in August 1661. In the next month he was invited to preach at the north church in Boston, though he was not ordained there till May 27, 1664. Two years before this, when the controversy respecting the subjects of baptism was agitated, he opposed the results of the synod, but being convinced by the arguments of Mr. Mitchel, he afterwards defended the synodical propositions. He was a member of the synod of 1679, and drew up the result and the preface to it, which were then agreed on. When king

Charles II expressed his wish that the charter of Massachusetts might be resigned into his hands in 1683, Dr. Mather zealously opposed a compliance with his majesty's pleasure. In 1688 he sailed for England as agent of the province to procure redress of grievances. After several years of important services he returned with a new charter, and arrived at Boston May 14, 1692. He had the sole nomination of the first governor. After his arrival the general court appointed a day of public thanksgiving for his safe return, and for the settlement of the government. During the witchcraft delusion he opposed the violent measures, which were adopted. He wrote a book to prove, that the devil might appear in the shape of an innocent man, by means of which a number of persons, convicted of witchcraft, escaped the execution of the sentence. After the death of Mr. Oakes in 1681 the care of Harvard college devolved upon him. But as his church refused to relinquish him, he only made weekly visits to Cambridge until the appointment of president Rogers in the following year. After his death he was again called to the presidency of the college June 11, 1685, and he continued in this station till September 6, 1701, when he resigned in consequence of an act of the general court, requiring the president to reside at Cambridge. He was unwilling to leave his church, though his son, Dr. Cotton Mather, had been settled as his colleague for a number of years. Mr. Willard succeeded him. After a long life of benevolent exertion, he died in Boston August 23, 1723, in the eighty fifth year of his age, having been a preacher sixty six years, sixty two of which were passed in the ministry in Boston.

He was a man of great learning and of extensive influence and usefulness. Soon after his return from England he procured an act, authorizing the college to create bachelors and doctors of theology, which power was not given by its former charter. As president he was careful not only to give the students direction in their literary pursuits, but also to impart to them religious instruction. He frequently called them one by one into the library, and there with the affection of a parent and the fidelity of a minister of the gospel he would confer with them respecting the salvation of their souls, and solemnly charge them to renounce their sins, to embrace the gospel, and to devote themselves to the service of God. He usually preached to them every week, and his sermons, both at Cambridge and in Boston, were designed to impress the conscience as well as to enlighten the mind. He considered him as the best preacher, who taught with the greatest simplicity. His delivery was somewhat peculiar. He usually spoke with deliberation, but at times, when uttering an impressive sentence, his voice became the voice of thunder. Always committing his sermons to memory, he never used his notes in the pulpit. Sixteen hours in every day were commonly spent in his study, and in his retirement he repeatedly addressed himself to the Lord his Maker. He always kept a diary,

designed for his improvement in religion. Such was his benevolence, that he devoted a tenth part of all his income to charitable purposes. He married the youngest daughter of Mr. Cotton. His portrait is in the library of the Massachusetts historical society. The following is a list of his publications. The mystery of Israel's salvation, 1669; the life and death of Mr. Richard Mather, 1670; wo to drunkards, 1673; the day of trouble near; important truths about conversion, 1674; the first principles of New England; a discourse concerning the subject of baptism, and consociation of churches; the wicked man's portion; the times of men in the hands of God, 1675; history of the war with the Indians from June 24, 1675, to August 12, 1676, with an exhortation to the inhabitants, 1676; a relation of troubles of New England from the Indians from the beginning; an historical discourse on the prevalency of prayer; renewal of covenant the duty of decaying and distressed churches, 1677; pray for the rising generation, 1678; a call to the rising generation, 1679; the divine right of infant baptism; the great concernment of a covenant people; heaven's alarm to the world, 1680; animadversions upon a narrative of the baptists, 1681; *diatriba de signo filii hominis*; practical truths; the church a subject of persecution, 1682; cometogrophia, or a discourse concerning comets, 1683; remarkable providences; the doctrine of divine providence, 1684; an arrow against profane and promiscuous dances, 1685; the mystery of Christ; the greatest of sinners exhorted; a sermon on the execution of a poor man for murder, 1686; a testimony against superstitions, 1687; *de successu evangelii apud Indos* epistola, 1688; the unlawfulness of using common prayer, and of swearing on the book, 1689; several papers relating to the state of New England; the revolution justified, 1690; the blessing of primitive counsellors; cases of conscience concerning witchcraft; an essay on the power of a pastor for the administration of sacraments, 1693; whether a man may marry his wife's own sister; solemn advice to young men, 1695; angelographia, a treatise of angels, 1696; a discourse on man's not knowing his time; the case of conscience concerning the eating of blood, 1697; David serving his generation, a funeral sermon, 1698; the surest way to the highest honor; on hardness of heart; the folly of sinning, 1699; the order of the gospel vindicated, 1700; the blessed hope, 1701; remarks on a sermon of George Keith; Ichabod, or the glory departing, an election sermon; the Christian religion the only true religion; the excellency of public spirit, 1702; the duty of parents to pray for their children; soul saving gospel truths, 1703; the voice of God in stormy winds; practical truths to promote holiness, 1704; meditations on the glory of Christ, 1705; a discourse concerning earthquakes; a testimony against sacrilege; a dissertation concerning right to sacraments, 1706; meditations on death; a disquisition concerning right to sacraments, 1707; a dissertation wherein the

strange doctrine of Mr. Stoddard is refuted, 1708 ; on the future conversion of the Jews, confuting Dr. Lightfoot and Mr. Baxter, 1709 ; concerning faith and prayer for the kingdom of Christ ; artillery election sermon on being very courageous ; awakening truths tending to conversion, 1710 ; meditations on the glory of the heavenly world ; a discourse concerning the death of the righteous ; the duty of the children of godly parents, 1711 ; burnings bewailed ; remarks upon an answer to a book against the common prayer ; meditations on the sanctification of the Lord's day, 1712 ; a plain discourse showing who shall and who shall not enter into heaven ; a funeral sermon for his daughter in law, 1713 ; resignation to the will of God, on the death of his consort, 1714 ; Jesus Christ a mighty Savior, and other subjects, 1715 ; a disquisition concerning ecclesiastical councils ; there is a God in heaven ; the duty and dignity of aged servants of God, 1716 ; a sermon at the ordination of his grand son ; sermons on the beatitudes ; practical truths plainly delivered with an ordination sermon, 1718 ; five sermons on several subjects, one of them on the author's birth day, 1719 ; a testimony to the order of the churches, 1720 ; advice to children of godly ancestors, a sermon concluding the Boston lectures on early piety ; several sheets in favor of inoculation for the small pox, 1721 ; a dying pastor's legacy ; Elijah's mantle, 1722.—*Remarkables of Dr. I. Mather* ; *Nonconform. memorial*, ii. 245—249 ; *Magnalia*, iv. 130, 131 ; v. 77—84 ; vi. 2 ; *Collect. hist. soc.* iii. 126 ; ix. 181 ; x. 156, 167 ; *Wood's Athenæ Oxonienses*, ii. 428, 429 ; *Calamy's continuat.* i. 494—500 ; *Neal's N. E.* ii. 114, 115 ; *Hutchinson*, i. 366 ; ii. 305 ; *C. Mather's sermon on his death* ; *Trumbull*, i. 325 ; *Holmes's annals*, ii. 111.

MATHER (COTTON, D. D. F. R. S.), minister in Boston, was the son of the preceding, and grandson of Mr. John Cotton. He was born in Boston February 12, 1663. Distinguished for early piety, when he was a school boy he endeavored to persuade his youthful companions frequently to lift up their hearts to their Maker and heavenly Friend, and he even wrote for them some forms of devotion. He had also the courage to reprove their vices. At the age of fourteen he began to observe days of secret fasting and prayer, reading commonly fifteen chapters in the bible every day. He was graduated at Harvard college in 1678, having made uncommon proficiency in his studies. At this early period of his life he drew up systems of the sciences, and wrote remarks upon the books, which he read, and thus matured his understanding. At the age of seventeen he approached the Lord's table with affectionate reliance upon Jesus Christ for salvation. Having been occupied for some time in the study of theology, he was ordained minister of the north church in Boston as colleague with his father May 13, 1684. Here he passed his days unwearied and unceasing in his exertions to promote the glory of his Maker, and the highest welfare of his breth-

ren. He died in the assurance of Christian faith February 13, 1728, aged sixty five years. He was a man of unequalled industry, of vast learning, of unfeigned piety, and of most disinterested and expansive benevolence. He was also distinguished for his credulity, for his pedantry, and for his want of judgment and taste. No person in America had so large a library, or had read so many books, or retained so much of what he read. So precious did he consider time, that to prevent visits of unnecessary length he wrote over his study door in capital letters, "be short." Still his manners were never morose, but easy and obliging. His social talents and his various knowledge rendered his conversation interesting and instructive. Every morning he usually read a chapter of the Old Testament in Hebrew and another in the French, and a chapter of the New Testament in Greek. Besides the French he understood also the Spanish and Iroquois, and in these languages he published treatises. There were two books, in which he every day wrote something. In the one, which he called his *quotidiana*, he transcribed passages from the authors, which he read. In the other, which was his diary, he noted the events of the day, his imperfections and sins, and every thing, which might subserve his religious improvement. By this diary it appears, that in one year he kept sixty fasts, and twenty vigils, and published fourteen books, besides discharging the duties of his pastoral office. As a minister of the gospel he was most exemplary. Always proposing in his sermons to make some particular impression upon the minds of his hearers, the whole discourse had relation to this object, and he endeavored to make his sentences short, that those, who took notes, might do it with the more ease. His discourses without doubt were equal in length to those of his brethren, which he himself informs us usually went a good way into the second hour. He kept a list of the members of his church, and frequently prayed for each separately. Those especially, whose cases had been mentioned on the Sabbath in the house of public worship, were remembered by him in his secret addresses to the throne of grace. He usually allotted one or two afternoons in a week to visiting the families of his congregation, and in these visits he addressed both the parents and the children, exhorting the former to faithfulness, and endeavoring to instruct the latter by asking them questions, and recommending to them secret prayer and the reading of the scriptures. When he left them he recommended to their consideration a particular text of scripture. As he published many pious books, he was continually putting them into the hands of persons, to whom he thought they would be useful. His success seemed to correspond with his fidelity. In the first year of his ministry about thirty were added to his church; and he received the benedictions of many dying believers, who spoke of his labors as the means of their salvation. He promoted the establishment of several useful societies, particu-

larly a society for suppressing disorders and for the reformation of manners, and a society of peace makers, whose object was to prevent lawsuits and to compose differences. He arranged the business of every day in the morning, always inquiring by what means he could be useful to his fellow men, and endeavoring to devise new methods of doing good. He did not content himself with contriving plans, but vigorously executed them. When he travelled, he commonly had for a companion some young gentleman, to whom he might impart instruction, and he used to pray with him in private, when they lodged together. Notwithstanding his benevolent labors and unwearied industry, he expressed the greatest humility, and spoke of his days as passed in sloth and sin. Dr. Mather took some interest in the political concerns of his country, and on this account as well as on account of his faithful reproof of iniquity he had many enemies. Many abusive letters were sent him, all of which he tied up in a packet and wrote upon the cover, "libels; Father, forgive them." Though he derived much satisfaction from his theological and literary pursuits; yet he declared, that in performing an act of benevolence to some poor and suffering Christian he found much higher pleasure. In his diary he says, "as for the delights of the world, I know of none comparable to those, which I take in communion with my Savior. As for the riches of this world, I use no labor for them. In my Savior I have unsearchable riches; and in my fruition of him I have a full supply of all my wants. As for the honors of this world, I do nothing to gain honors for myself. To be employed in the Lord's work, for the advancement of his kingdom, is all the honor, that I wish for."

Dr. Mather's publications amounted to three hundred and eighty two. Many of them indeed were small, such as single sermons, but others were of considerable magnitude. His essays to do good, 12mo, 1710, is a volume peculiarly excellent. It has lately been reprinted in England. Dr. Franklin ascribed all his usefulness in the world to his reading it in early life. His Christian philosopher, 8vo, 1721, was admired in England. His directions for a candidate of the ministry, 12mo, 1725, gained him a vast number of letters thanks. Others of his larger works are the life of his father, and *ratio disciplinæ fratrum Nov-Anglorum*, or an account of the discipline professed and practised in the churches of New England. But his largest and most celebrated work is his *magnalia Christi Americana*, or the ecclesiastical history of New England from its first planting in 1625 to the year 1698, in seven books, folio, 1702. His style abounds with puerilities, puns, and strange conceits, and he makes a great display of learning; but no man was so thoroughly acquainted with the history of New England, and he has saved numerous and important facts from oblivion. In the work are contained biographical accounts of many of the first settlers, both governors and ministers. It appears, that he gave full credit to the

stories of witchcraft; but he was not singular in his credulity. Even Dr. Watts wrote to him, "I am persuaded, that there was much immediate agency of the devil in those affairs, and perhaps there were some real witches too." The catalogue of his publications in his life, written by his son, occupies eighteen pages; and the whole therefore could not with convenience be here inserted. He published funeral sermons on John Baily, 1697; Mary Brown, 1703; Sarah Leverett, 1704; Michael Wigglesworth, 1705; J. Winthrop, 1707; Ezekial Cheever and John Higginson, 1708; Jerusha Oliver, 1709; Eliz. Hutchinson, 1712; Mary Rock, and Elizabeth Mather, 1713; Sarah Ting, and Maria Mather, 1714; Thomas Bridge, and Mehitabel Gerrish, 1715; Katharine Mather, 1716; Robert Kitchen, Hannah Sewall, and Wait Winthrop, 1717; Thomas Barnard, 1718; James Keith, and Joseph Gerrish, 1719; Abigail Sewall, 1720; Frances Webb, and Abigail Willard, 1721; Joseph Belcher, and Increase Mather, 1723; governor Saltonstall, and Thomas Walter, 1724; Abigail Browne, 1725; Elizabeth Cotton, and Elizabeth Cooper, 1726; William Waldron, and Peter Thacher, 1727. Among his other works, which are principally occasional sermons or pious tracts, is the wonders of the invisible world, 4to, 1692; and Psalterium Americanum, or the book of Psalms in blank verse, with illustrations, 1718. Besides his numerous publications, he left behind him in manuscript the angel of Bethesda, in which he placed under every disease not only suitable religious instructions, but the most simple and easy medicines; a large treatise, designed to promote union among protestants; Goliathus detruncatus, against Mr. Whiston, to prove that most of the Antenicene fathers were orthodox and not Arian; and Biblia Americana, or the sacred scriptures of the Old and New Testament illustrated. This learned work, which it was once proposed to publish in three folio volumes, is now in the library of the Massachusetts historical society.—*Life by S. Mather; Middleton's biographia evang.* iv. 233—240; *Preface to Burder's edition of essays to do good; Collect. hist. soc.* x. 156, 168; *Hardie.*

MATHER (SAMUEL, D. D.), minister in Boston, was the son of the preceding, and was graduated at Harvard college in 1723. He was ordained in the same church, in which his father was settled, as colleague with the reverend Mr. Gee June 21, 1732. In about ten years a separation took place by mutual agreement in consequence, it is believed, of a difference of views in regard to the revival of religion, which took place at that period. A church was built for him in Bennet street by persons, who withdrew with him from the old north church. He was their pastor till his death June 27, 1785, at the age of seventy nine years. He was buried, by his own direction, without any ceremony. A society of universalists purchased his church and still occupy it. Dr. Mather published a sermon on the death of William Waldron, 1727; of his father, 1728; life of

his father, 8vo, 1729; essay on gratitude, 1732; on the death of queen Caroline, 1738; an apology for the liberties of the churches in New England, 8vo, 1738; artillery election sermon, 1739; on the death of T. Hutchinson, esquire, 1740; of the prince of Wales, 1751; of William Welsteed and Ellis Gray, 1753; dissertation on the name of Jehovah, 1760; convention sermon, 1762; essay on the Lord's prayer, 1766; all men will not be saved forever, 1781.—*Collect. hist. soc.* iii. 258, 263; *Holmes' annals*, ii. 471.

MAYHEW (THOMAS), governor of Martha's Vineyard and the neighboring islands, resided at Watertown, Massachusetts, in October 1641, when he obtained of the agent of lord Stirling a grant of the above lands. In the following year he began a settlement at Edgarton. In about thirty years these islands were attached to New York, and in 1692 they were annexed to Massachusetts. He gave his son much assistance in the benevolent work of converting the heathen. The Indian sachems were afraid that the reception of the Christian religion would deprive them of their power; but governor Mayhew convinced them, that religion and government were distinct, and by his prudent conduct removed their prejudices against the truth. Having persuaded them to adopt the English administration of justice, and having proved himself their father and friend, they became exceedingly attached to him and at length submitted themselves to the crown of England. After the death of his son, as he was acquainted with the language of the Indians, and as he saw no prospect of procuring a stated minister for them, he began himself, at the age of seventy, to preach to the natives as well as to the English. Notwithstanding his advanced years and his office of governor, he sometimes travelled on foot near twenty miles through the woods in order to impart the knowledge of the gospel to those, that sat in darkness. He persuaded the natives at Gayhead to receive the gospel, which they had before opposed. Between the years 1664 and 1667 he was much assisted by the reverend John Cotton. When an Indian church was formed August 22, 1670, the members of it desired him, though above fourscore, to become their pastor; but as he declined, they chose Hiacoomes. When Philip's war commenced in 1675, the Indians of Martha's Vineyard could count twenty times the number of the English, and the latter would probably have been extirpated, had not the Christian religion been introduced; but now all was peace, and Mr. Mayhew employed some of his converts as a guard. While his zeal to promote the gospel was yet unabated, he died in 1681 in the ninety third year of his age, and the twenty third of his ministry. In his last moments his heart was filled with Christian joy.—*Prince's account, annexed to Mather's Indian converts*, 280, 292—302; *Connecticut evang. mag.* ii. 367; *Holmes' annals*, ii. 322; *Neal's N. E.* i. 219, 267; *Hutchinson*, i. 161; *Collect. hist. soc.* iii. 155.

MAYHEW (THOMAS), the first minister of Martha's Vineyard, was the only son of the preceding, and in 1642 accompanied him to that island, where he became the minister of the English. He beheld with Christian compassion the miserable Indians, who were ignorant of the true God; he studied their language; he conciliated their affection; and he taught them the truths of the gospel. The first convert was Hiacoomes, who embraced the Christian religion in 1643. Mr. Mayhew commenced his public instructions to the Indians in 1646, the same year, in which Mr. Eliot began his missionary exertions in a different part of the country. Many obstacles were thrown in his way; but he persevered in his benevolent labors, visiting the natives in their different abodes, lodging in their smoky wigwams, and usually spending part of the night in relating to them portions of the scripture history. Before the close of the year 1650 a hundred Indians entered into a solemn covenant to obey the Most High God, imploring his mercy through the blood of Christ. In 1652 there were two hundred and eighty two of the heathens, who had embraced Christianity, and among these were eight pawaws, or priests, who were so much interested to support the credit of their craft. He sailed for England in November 1657 to communicate intelligence respecting these Indians to the society for propagating the gospel, and to procure the means of more extensive usefulness; but the vessel was lost at sea, and he perished in the thirty seventh year of his age. He had received a liberal education, and was a man of considerable learning. His talents might have procured him a settlement in places, where his maintenance would have been generous; but he chose to preach the gospel to the heathen, and cheerfully consented to live in poverty and to labor with his own hands to procure the means of subsistence for his family. Four of his letters respecting the progress of the gospel were published in London.—*Indian converts, appendix*, 280—292; *Connect. evang. mag.* ii. 285—287, 364, 444—451; *Neal's N. E.* i. 262—267; *Magnalia*, iii. 200.

MAYHEW (JOHN), minister of Martha's vineyard, was the son of the preceding, and was born in 1652. At the age of twenty one he was called to the ministry among the English at Tisbury in the middle of the island. About the same time also he began to preach to the Indians. He taught them alternately in all their assemblies every week, and assisted them in the management of their ecclesiastical concerns. For a number of years he received but five pounds annually for his services, but he was content, being more desirous of saving souls from death than of accumulating wealth. He sought not glory of men, and willingly remained unknown, though he possessed talents, which might have attracted applause. He died February 3, 1689, in the thirty seventh year of his age, and the sixteenth of his ministry, leaving an Indian church of one hundred communicants, and several well instructed Indian teachers in differ-

ent congregations. In his last sickness he expressed his hope of salvation through the merits of Christ.—*Indian converts, appendix.*

MAYHEW (EXPERIENCE), minister on Martha's Vineyard, was the eldest son of the preceding, and was born January 27, 1673. In March 1694, about five years after the death of his father, he began to preach to the Indians, taking the oversight of five or six of their assemblies. The Indian language had been familiar to him from infancy, and he was employed by the commissioners of the society for propagating the gospel in New England to make a new version of the Psalms and of John, which work he executed with great accuracy in 1709. He died November 29, 1758, in the eighty sixth year of his age. He published a sermon, entitled, all mankind by nature equally under sin, 1724; *Indian converts*, 8vo, 1727, in which he gives an account of the lives of thirty Indian ministers, and about eighty Indian men, women, and youth, worthy of remembrance on account of their piety; a letter on the Lord's supper, 1741; *grace defended*, 8vo, 1744, in which he contends, that the offer of salvation, made to sinners in the gospel, contains in it a conditional promise of the grace given in regeneration. In this, he says, he differs from most in the Calvinistic scheme; yet he supports the doctrines of original sin, of eternal decrees, and of the sovereignty of God in the salvation of man.—*Indian converts, appendix.* 306, 307; *Chauncy's remarks on Landaff's sermon*, 23.

MAYHEW (JONATHAN, D. D.), minister in Boston, was the son of the preceding, and was born at Martha's Vineyard October 8, 1720. He was graduated at Harvard college in 1744, having made uncommon proficiency in literary pursuits. After being occupied for some time in the study of theology he was ordained the minister of the west church in Boston June 17, 1747, as successor of the first minister, Mr. Hooper, who had embraced the episcopalian worship. Here he continued till his death, which took place suddenly July 9, 1766, in the forty sixth year of his age. He was succeeded by the late Dr. Howard.

Dr. Mayhew possessed superior powers of mind, and he was distinguished for his literary attainments. In classical learning he held an eminent rank. His writings evince a mind, capable of making the nicest moral distinctions, and of grasping the most abstruse metaphysical truths. Among the correspondents, which his literary character or his attachment to liberty gained him abroad, were Lardner, Benson, Kippis, Blackburne, and Hollis. From the latter he procured many rich donations for the university of Cambridge. Being a determined enemy to religious establishments, to test acts, and to ecclesiastical usurpation, he in 1763 engaged in a controversy with the reverend Mr. Apthorp respecting the proceedings of the society for the propagation of the gospel in foreign parts, of which Mr. Apthorp was a missionary. He contended, that the society was either deceived by the representations of the persons

employed, or was governed more by a regard to episcopacy than to charity. He was an unshaken friend of civil and religious liberty, and the spirit, which breathed in his writings, transfused itself into the minds of many of his fellow citizens, and had no little influence in producing those great events, which took place after his death. He was the associate of Otis, and other patriots in resisting the arbitrary claims of Great Britain. He believed it to be his duty to promote the happiness of his brethren in every possible way, and he therefore took a deep interest in political concerns. He possessed singular fortitude and elevation of mind. Unshackled by education he thought for himself, and what he believed he was not afraid to avow. In his natural temper he was warm, and he had not always a full command of himself. He was however amiable in the several relations of life, endeared to his friends, ready to perform the offices of kindness, liberal and charitable. Some of his contemporaries considered him as not perfectly evangelical in his sentiments. Whether he was correct or not in the result of his inquiries, he was independent in making them. But although he thus thought for himself, and wished others to enjoy the same liberty; yet he did not degrade his intellectual dignity by confounding the difference between truth and falsehood, right and wrong, and saying, that it is of little consequence what a man believes. Though he was called liberal in his sentiments, his charity would not admit of attenuation and expansion to such a degree, as to embrace every one. His discourses were practical and persuasive, calculated to inform the mind, and to reach the heart. He depended less on the manner of delivery to captivate his audience, than on the truth of his instructions and the motives, by which he enforced them. In his extemporary performances he was not remarkable for fluency or ease. As a preacher he was most interesting to the judicious and enlightened. He published seven sermons, 8vo, 1749, which for perspicuous and forcible reasoning have seldom been equalled; a discourse concerning unlimited submission, and nonresistance to the higher powers, preached on the thirtieth of January, 1750, in which he did not speak of the royal martyr in the strain of the episcopalians; on the death of the prince of Wales, 1751; election sermon, 1754; on the earthquakes; sermons on justification, 1755; two thanksgiving sermons for the success of his majesty's arms, 1758, and two on the reduction of Quebec, 1759; a thanksgiving sermon on the entire reduction of Canada; on the death of Stephen Sewall; on the great fire in Boston, 1760; on the death of George II; striving to enter in at the strait gate explained and inculcated, 1761; Christian sobriety in eight sermons to young men, with two thanksgiving sermons; observations on the charter and conduct of the society for propagating the gospel in foreign parts, 1763; defence of the preceding, 1764; second defence, 1765; Dudleian lecture, 1765; thanksgiving sermon for the repeal of the stamp

act, 1766.—*Sermons on his death by Chauncy and Gay; Literary miscellany*, i. 62—70; 157—164; *Memoirs of T. Hollis*, 108; *Minot's contin.* ii. 135, 136; *Collect. hist. soc.* x. 169; *Warren*, i. 415; *Gordon*, i. 178.

MELLEN (JOHN), minister of Lancaster, Massachusetts, was born at Hopkinton March 25, 1722, and was graduated at Harvard college in 1741. He was ordained pastor of the church in Lancaster, now Sterling, December 19, 1774. After remaining in this town about thirty five years, his connexion with his society was dissolved in consequence of disputes, occasioned principally by his endeavors to maintain what he considered the order of the churches. In 1784 he became the minister of Hanover, where he continued to discharge the duties of the sacred office until February 1805, when his increasing infirmities induced him to relinquish it. He soon removed to Reading, and closed a long and useful life in the house of his daughter, the relict of the reverend Caleb Prentiss, July 4, 1807, in the eighty sixth year of his age. By the diligent and successful cultivation of talents, with which he was liberally endowed, he became respectable in his profession. Many have an affectionate remembrance of his faithful labors as a minister of the gospel. He was amiable and happy in the relations of domestic life, and he lived to see a large family holding a reputable rank in the world. He published a sermon at the ordination of the reverend Joseph Palmer at Norton, 1753; on occasion of a general muster and inspection of arms, 1756; on the mortal sickness among his people, 1756; a thanksgiving sermon on the conquest of Canada, 1760; religion productive of music, a sermon preached at Marlborough; a sermon at the ordination of reverend Levi Whitman, Wellfleet, 1785; on the national thanksgiving, 1795; a sermon before the old colony lodge of free masons at Hanover, 1793; on the duty of making a profession of Christianity, preached at Scituate; fifteen discourses on doctrinal subjects with practical improvements, 8vo, 1765.—*Columbian centinel*, July 11, 1807.

MERCER (HUGH), a brigadier general in the late war, was a native of Scotland, and after his arrival in America he served with Washington in the war against the French and Indians, which terminated in 1763, and was greatly esteemed by him. He engaged zealously in support of the liberties of his adopted country. In the battle near Princeton January 3, 1777 he commanded the van of the Americans, composed principally of southern militia, and while gallantly exerting himself to rally them received three wounds from a bayonet, of which he died January nineteenth. It is said, that he was stabbed after he had surrendered. He was a valuable officer and his character in private life was amiable. Provision was made by congress in 1793 for the education of his youngest son, Hugh Mercer.—*Marshall*, ii. 552, 553; *Holmes' annals*, ii. 372; *Gordon*, ii. 404; *Ramsay*, i. 325; *Collect. hist. soc.* ii. 90; *War-*

ren, i. 350 ; *Independent chronicle*, Feb. 13, 1777 ; *Journal of senate U. S. March*, 1793.

MEYER (HERMANNUS, D. D.), a minister of the reformed Dutch church, was invited to come from Holland and take the charge of the church at Kingston or Esopus in the state of New York. Upon his arrival in 1762, he was received with that respect and affection, which were due to his character. But his preaching soon excited opposition. He was too evangelical, practical, and pointed to suit the taste of many of his principal hearers. He searched the conscience so closely, and applied the doctrines of the gospel so powerfully to the heart, that while they professed to revere the man, they openly declared, that it was impossible for them patiently to sit under his ministry. No plausible ground of opposition however could be found until the marriage of Dr. Meyer. The Dutch churches in this country were at this time divided into two parties, called the *cœtus* and the *conferentie* parties, of which the former wished to establish judicatories with full powers in America, and the latter was desirous of retaining the churches in subjection to the *classis* of Amsterdam. The marriage of Dr. Meyer into a leading family of the *cœtus* party and an intimate friendship, which soon succeeded, with other families and distinguished characters of the same party furnished his enemies with an occasion of standing forth against him. A number of the neighboring ministers were invited to attend and decide in the dispute, and they proceeded, without any competent authority, to suspend him from his ministry in that place, and discharge the congregation from their relation to him. He was afterwards called to the church at Pompton in New-Jersey, where he continued to labor with much diligence, faithfulness, and success till his death. He died in 1791, without ever being able to effect a reconciliation with the church at Kingston, but greatly beloved and respected in all the other Dutch churches. He was a man of great erudition, of a mild and humble temper, polite and unaffected in his manners, and eminently pious. A number of years before his death he was appointed by the general synod of the Dutch church a professor of the oriental languages and a lector or assistant to the professor of theology ; and as such he rendered very important services in preparing candidates for the ministry. — *Mason's christian's magazine*, ii. 10—12.

MIFFLIN (THOMAS), a major general in the American army, and governor of Pennsylvania, was born about the year 1744 of parents who were quakers, and his education was entrusted to the care of the reverend Dr. Smith, with whom he was connected in habits of cordial intimacy and friendship for more than forty years. Active and zealous, he engaged early in opposition to the measures of the British parliament. He was a member of the first congress in 1774. He took arms, and was among the first officers commissioned on the organization of the continental army, being appointed

quarter master general in August 1765. For this offence he was read out of the society of quakers. In 1777 he was very useful in animating the militia, and enkindling the spirit, which seemed to have been damped; but he was also suspected in this year of being unfriendly to the commander in chief, and of wishing to have some other person appointed in his place. His sanguine disposition and his activity might have rendered him insensible to the value of that coolness and caution, which were essential to the preservation of such an army, as was then under the command of Washington. In 1787 he was a member of the convention, which framed the constitution of the United States, and his name is affixed to that instrument. In October 1788 he succeeded Franklin as president of the supreme executive council of Pennsylvania, in which station he continued till October 1790. In September a constitution for this state was formed by a convention, in which he presided, and he was chosen the first governor. In 1794, during the insurrection in Pennsylvania he employed to the advantage of his country the extraordinary powers of elocution, with which he was endowed. The imperfection of the militia laws was compensated by his eloquence. He made a circuit through the lower counties, and at different places publicly addressed the militia on the crisis in the affairs of their country, and through his animating exhortations the state furnished the quota required. He was succeeded in the office of governor by Mr. McKean at the close of the year 1799, and he died at Lancaster January 20, 1800, in the fifty seventh year of his age. He was an active and zealous patriot, who had devoted much of his life to the public service.—*Smith's sermon on his death*; *Marshall*, ii. 557; iii. *apphen.* 15; v. 587; *Claypoole's advertiser*, Jan. 24, 1800; *Brissot*, *nouv. voy.* i. 354; *Chastellux's travels* i. 181; *Warren*, i. 339, 394.

MILES (JOHN), minister of the first baptist church in Massachusetts, was settled at Ilston near Swansea in South Wales from 1649 till his ejection in 1662. He soon came to this country and formed a church at Rehoboth in Bristol county in 1663. The legislature of Plymouth colony granted to these baptists in 1667 the town of Swansey, to which place they removed. Mr. Miles died February 3, 1683.—*Backus' abridgment*, 95, 130; *Nonconform. memorial*, edit. 1802, iii. 500; *Magnalia*, iii. 7; *Massa. baptist miss. mag.* i. 193.

MINOT (GEORGE RICHARDS), a historian, was born in Boston December 28, 1758. Distinguished in early life by the love of learning, graceful modesty, and amiable manners, he was peculiarly endeared, while at school, to his excellent instructor, Mr. Lovell, and in college he secured the esteem of the governors of the institution and the warmest attachment of his companions. He was graduated in 1778. Having pursued the study of the law under the care of the honorable William Tudor, he began its practice with a high reputation and with fixed principles and habits. But his attention was immediately diverted somewhat from his profession by his appointment

as clerk of the house of representatives of Massachusetts in 1781, soon after the new constitution had commenced its operation. While in this station, the duties of which he discharged with the greatest fidelity and impartiality, the causes, which produced the insurrection, were operating, and he had an opportunity of being well acquainted with the proceedings of the house. Of these transactions he wrote a sketch, which was published in the Boston magazine for 1784 and 1785. After the insurrection was suppressed, he wrote a history of it, which was praised equally for its truth, moderation, perspicuity, and elegance. Of the convention in Massachusetts, which considered the constitution of the United States, he was chosen the secretary. In January 1792 he was appointed judge of probate for the county of Suffolk, and several years afterwards judge of the municipal court in Boston. He died January 2, 1802, in the forty fourth year of his age. Amidst the violence of parties his mildness, candor, and moderation gained him the respect of all. His conversation was interesting, for his mind was enriched with various knowledge, and there was a modesty and benignity in his character, which attracted and delighted. Humble and devout, he complied with the ordinances of Christianity, and trusted entirely to the mercy of God for salvation. He published an oration on the Boston massacre of the fifth of March, 1782; history of the insurrection in Massachusetts, 8vo, 1788; an address to the charitable fire society, 1795; eulogy on Washington, 1800; a continuation of the history of Massachusetts bay from 1748 to 1765, with an introductory sketch of events from its original settlement. The first volume of this work, which is a continuation of Hutchinson, was published in 8vo, 1798; the second volume was almost completed at the time of his death, and it has since been published. The narrative is perspicuous, and the style simple and pure, and a model of historical eloquence.—*Collect. hist. soc.* viii. 89—109; *Adams' address to the charitable fire society*; *Boston newspapers*, Jan. 1802.

MINTO (WALTER, LL. D.), professor of mathematical and natural philosophy in the college of New Jersey, was born in Scotland December 3, 1753. After being educated at the college of Edinburgh, he was requested to superintend the education of the sons of governor Johnstone, and accompanied them in their travels abroad. At Pisa he pursued with great diligence his mathematical and astronomical studies, and established a correspondence with men eminent for their science. It was while he was residing at Edinburgh in 1782, after his return from his travels, that he became acquainted with the earl of Buchan, who on visiting him found him in a room not much larger than the tub of Diogenes, smoking a cigar, and reading the principia of Newton. By the persuasion and the assistance of the earl he wrote a book to prove, that the original discovery of logarithms was to be attributed to Napier, the laird of Merchiston, which was published under the superintendence of Dr. Playfair

and the reverend Mr. Scott. The earl sent him to America in 1786, being desirous of laying a foundation of mathematical science and of virtuous sentiment in the land of Columbus and of Washington. Soon after his arrival he was chosen mathematical professor in Princeton college. In this situation he was respected and useful. He married at Princeton a worthy woman of the name of Christie, but he had no children. He died October 21, 1796, in the forty third year of his age. He left behind him the reputation of a sincere Christian and a truly learned man. He was too sensible of the little comparative value and short duration of fame to be at much trouble in acquiring it. Besides the book on Napier he published a demonstration of the path of the new planet; researches into some parts of the theory of the planets, &c. 8vo, 1783; and an oration on the progress and importance of the mathematical sciences, &c. 1788.—*Sketch of his life by the earl of Buchan in Edinburgh magazine, April, 1801; New York spectator, May 15, 1802; Miller.*

MITCHEL (JONATHAN), minister of Cambridge, Massachusetts, was born in England in 1624. He was brought to this country in 1635 by his parents, who sought a refuge from ecclesiastical tyranny in the wilderness. They first settled at Concord; afterwards they lived at Saybrook, Wethersfield, and Stamford, Connecticut. Mr. Mitchel was graduated at Harvard college in 1647, having made great acquisitions in knowledge and improvements in virtue. Under the ministry of the reverend Mr. Shepard his mind was impressed by the truths of religion. While at college he kept a diary in Latin. When he began to preach he was invited to settle at Hartford, but he was ordained at Cambridge, as the successor of Mr. Shepard, August 21, 1650. Soon after his settlement president Dunster embraced the principles of antipedobaptism. This was a peculiar trial to him; but though he felt it to be his duty to combat the principles of his former tutor, yet he did it with such meekness of wisdom, as not to lose his friendship, though the controversy occasioned his removal from the college. In 1662 he was a member of the synod, which met in Boston to discuss and settle a question concerning church membership and church discipline, and the result was chiefly written by him. The determination of the question relating to the baptism of the children of those, who did not approach the Lord's table, and the support thus given to what is called the half way covenant, was more owing to him than to any other man. Considering baptized persons as members of the church and liable to its discipline, he thought, that their children should be admitted to baptism; but as this covenant is now practised in some places, the persons, who take it, may neglect through life to receive the Lord's supper without any admonition from the church. Mr. Mitchel died in the hope of glory July 9, 1668, in the forty third year of his age. He was eminent for piety, wisdom, hu-

mility, and love. His vigorous powers of mind were diligently cultivated; his memory was very retentive; and he had acquired much learning. He wrote his sermons with care, and yet preached without notes, speaking with great majesty, and attaining towards the close of his discourses a fervency, which was most energetic and impressive. His delivery was inimitable. He was frequently called to ecclesiastical councils, and possessing singular acuteness, prudence, and moderation, he was well qualified to heal differences. Attached to the institutions of the founders of New England, he frequently said, that if it should become a general opinion, that all persons, orthodox in judgment as to matters of faith, and not scandalous in life, should be admitted to partake of the Lord's supper without any examination concerning the work of saving grace in their hearts, it would be a real apostasy from former principles, and a degeneracy from the reformation already attained. He was faithful and zealous in the discharge of the duties of the sacred office. Besides his stated labors on the sabbath, he preached a monthly lecture upon man's misery by sin, salvation by Christ, and holy obedience, which was much attended by persons from the neighboring towns. He published a letter of counsel to his brother, written while he resided at the university, 1664; an election sermon, entitled, Nehemiah upon the wall in troublesome times, 1667; a letter concerning the subject of baptism, 1675; a discourse of the glory, to which God hath called believers by Jesus Christ, printed London, reprinted Boston, 12mo, 1721.—*His life by C. Mather; magnalia*, iv. 158—185; *Collect. his. soc.* vii. 23, 27, 47—51; *Morton*, 200—204; *Hutchinson*, i. 260; *Neal's N. E.* i. 370, 371; *Holmes' annals*, i. 402; *Trumbull's Connecticut*, i. 482.

MITCHELL (JOHN, M.D. F.R.S.), a botanist and physician, came from England to Virginia in the former part of the last century. His residence was chiefly at Urbanna, a small town on the Rappahannock, about seventy three miles from Richmond. He appears to have been a man of observation, acuteness, and enterprise, as well as learning. He was a great botanist, and seems to have paid particular attention to the Hybrid productions. He wrote in 1743 an essay on the causes of the different colors of people in different climates, which was published in the philosophical transactions, vol. xliii. He attributes the difference of the human complexion to the same causes, which have been assigned by the reverend Dr. Smith, to the influence of climate and modes of life; and he thinks that the whites have degenerated more from the original complexion in Noah and his family, than the Indians or even negroes. The color of the descendants of Ham he considers a blessing rather than a curse, as without it they could not well inhabit Africa. He published also an essay on the preparations and uses of the various kinds of potash in philosophical transactions vol. xlv; a letter concerning the force of electrical cohesion in vol. li; and a useful work on

the general principles of botany, containing descriptions of a number of new genera of plants, 4to, 1769. It is believed, that he was also the author of the map of North America published in 1755, which was accompanied by a large pamphlet, entitled, the contest in America, and followed by another, entitled the present state of Great Britain and North America, 1767. His manuscripts on the yellow fever, as it appeared in Virginia in 1742, fell into the hands of Dr. Franklin, by whom they were communicated to Dr. Rush.—*Miller's retrospect*, i. 318 ; ii. 367.

M'KEEN (JOSEPH, D.D.), first president of Bowdoin college, was born at Londonderry, New Hampshire, October 15, 1757. His immediate ancestors were from the north of Ireland, though of Scotch descent. He was graduated at Dartmouth college in 1774, having evinced while in that seminary a decided predilection for mathematical pursuits. After eight years' employment in a school in his native town, and after being some time an assistant in the academy at Andover, he directed his attention to theology, and was ordained successor of the reverend Dr. Willard as pastor of the church in Beverly, Massachusetts, in May 1785. Here he continued with reputation and usefulness seventeen years. Being chosen president of Bowdoin college, which had been incorporated eight years, but had not yet been carried into operation, he was inducted into that important office September 2, 1802. He died July 15, 1807, in the fiftieth year of his age, leaving the seminary, over which he had presided, in a very flourishing condition. He possessed a strong and discriminating mind, his manners were conciliating though dignified, and his spirit mild though firm and decided. He was indefatigable in his exertions to promote the interests of science and religion. He was respectable for his learning and exemplary for his Christian virtues, being pious without ostentation and adhering to evangelical truth without bigotry or superstition. He published some pieces in the transactions of the American academy of arts and sciences ; an election sermon, 1800 ; sermons at the ordination of the reverend Rufus Anderson at North Yarmouth, and of the reverend Mr. Moore at Newbury old town ; three sermons on occasions of public fasting and prayer ; and the address, which he delivered at his inauguration.—*Jenks' eulogy* ; *Columbian centinel*, July 27, 1807.

MONIS (JUDAH), the first Hebrew instructor in Harvard college, was a native of Italy, and after his arrival in this country began his instructions about the year 1720. Though a Jew he embraced the Christian religion, and was publicly baptized at Cambridge in 1722. After the death of his wife in 1761 he resigned his office, which he had sustained for about forty years, and retired to Northborough. In that town he passed the remainder of his life in the family of the reverend John Martyn, who married a sister of his wife. He died April 25, 1764, in the eighty second year of his age, bequeathing forty six pounds to be divided among seven of the

neighboring ministers, and one hundred and twenty six pounds as a fund, the interest of which was to be given to the indigent widows of ministers. He published truth, whole truth, nothing but the truth, 1722 ; and a Hebrew grammar, 4to, 1735.—*Whitney's hist. of Worcester*, 272—274 ; *Massachusetts mag.* December, 1789.

MONTCALM (LOUIS JOSEPH DE, marquis of St. Veran), a distinguished French general, was born of a noble family at Candiac in 1712, and entered early in the army. He commanded with reputation in Italy, Bohemia, and Germany. In 1756 he became a field marshal, and was sent to Canada, where he succeeded Dieskau. He soon took Oswego ; and in 1757 fort William Henry ; and in 1758 he repulsed Abercrombie with much slaughter from the walls of Ticonderoga. When Wolfe in his attack upon Quebec had gained the plains of Abraham on the thirteenth of September 1759, Montcalm resolved upon a battle, and accordingly marched out. The commanders of the two armies both fell, equally illustrious for bravery, and both occupied by the event of the battle at the moment they were about to exchange time for eternity. The former rejoiced, that he should die in the arms of victory, and the latter that he should not survive the surrender of Quebec.—*Wynne*, ii. 125, 141 ; *Marshall*, i. 407, 414, 450, 456—464 ; *Nouv. dict. hist.* ; *Holmes' annals*, ii. 220, 241.

MONTGOMERY (RICHARD), a major general in the army of the United States, was born in the north of Ireland in the year 1737. He possessed an excellent genius, which was matured by a fine education. Entering the army of Great Britain he successfully fought her battles with Wolfe at Quebec in 1759, and on the very spot, where he was doomed to fall, when fighting against her under the banners of freedom. After his return to England he quitted his regiment in 1772, though in a fair way to preferment. He had imbibed an attachment to America, viewing it as the rising seat of arts and freedom. After his arrival in this country he purchased an estate in New York about a hundred miles from the city, and married a daughter of judge Livingston. He now considered himself as an American. When the struggle with Great Britain commenced, as he was known to have an ardent attachment to liberty, and had expressed his readiness to draw his sword on the side of the colonies, the command of the continental forces in the northern department was entrusted to him and general Schuyler in the fall of 1775. By the indisposition of Schuyler the chief command devolved upon him in October. He reduced fort Chamblé and on the third of November captured St. Johns. On the twelfth he took Montreal. In December he joined colonel Arnold and marched to Quebec. The city was besieged and on the last day of the year it was determined to make an assault. The several divisions were accordingly put in motion in the midst of a heavy fall of snow, which concealed them from the enemy. Montgomery advanced at the

head of the New York troops along the St. Lawrence, and having assisted with his own hands in pulling up the pickets, which obstructed his approach to one of the barriers, that he was determined to force, he was pushing forwards, when one of the guns of the battery was discharged, and he was killed with his two aids. This was the only gun, that was fired, for the enemy had been struck with consternation, and all but one or two had fled. But this event probably prevented the capture of Quebec. When he fell, Montgomery was in a narrow passage, and his body rolled upon the ice, which formed by the side of the river. After it was found the next morning among the slain, it was buried by a few soldiers without any marks of distinction. He was thirty eight years of age. He was a man of great military talents, whose measures were taken with judgment and executed with vigor. With undisciplined troops, who were jealous of him in the extreme, he yet inspired them with his own enthusiasm. He shared with them in all their hardships, and thus prevented their complaints. His industry could not be wearied, nor his vigilance imposed upon, nor his courage intimidated. Above the pride of opinion, when a measure was adopted by the majority, though contrary to his own judgment, he gave it his full support. By the direction of congress a monument of white marble of the most beautiful simplicity, with emblematical devices, was executed by Mr. Cassiers at Paris, and it is erected to his memory in front of St. Paul's church, New York.—*Smith's oration on his death*; *Marshall*, ii. 302—211; 324—344; *Warren*, i. 259—268, 431; *Collect. hist. soc.* i. 111; ii. 60; *Monthly anthology*, i. 544—546; 591; *Stedman*, i. 142; *Holmes' annals*, ii. 344.

MOODY (JOSHUA), minister of Portsmouth, New Hampshire, was born in England, and his father was one of the early settlers of Newbury. He was graduated at Harvard college in 1653. He began to preach at Portsmouth about the year 1658, but was not ordained till 1671. In the year 1683, when Cranfield was governor, one of the members of Mr. Moody's church was guilty of perjury in relation to a vessel sent out of the harbor; but he found means to settle the affair with the governor and collector. The faithful minister of the gospel however believed, that a regard to the purity and reputation of the church rendered it necessary, that a notorious offence should be the subject of ecclesiastical discipline. The governor, when called upon, refused to furnish the evidence of the man's perjury, and even threatened Mr. Moody, if he proceeded. But the servant of Jesus Christ was not to be intimidated. He preached against false swearing, he called the offender to an account, and even obliged him to make a public confession. Cranfield in revenge issued an order, requiring the ministers to admit all persons of suitable years and not vicious to the Lord's supper from the first of January 1684, under the penalty of the statutes of uniformity. He at the same time signified to Mr. Moody his intention of partak-

ing the supper on the next Sunday, and requiring him to administer it according to the liturgy. As Mr. Moody refused to administer the ordinance to an unworthy applicant, a prosecution was immediately commenced against him, and he was sentenced to six months imprisonment without bail or mainprize. Two of the judges, who dissented from this sentence, were removed from their offices. At length by the interposition of friends he obtained a release, though under a strict charge to preach no more within the province. He then accepted of an invitation from the first church in Boston to be an assistant minister, and was so highly esteemed, that upon the death of president Rogers he was invited to take the oversight of the college; but he declined. In the days of the witchcraft delusion in 1692 the opposition, which he made to the violent measures adopted, occasioned his dismissal from the church, where he was preaching. In the following year he returned to Portsmouth, where he spent the rest of his life in usefulness and peace. On the approach of his last sickness he went for advice to Boston, where he died July 4, 1697, in the sixty fifth year of his age. He was succeeded by the reverend Mr. Rogers. Though he was deeply impressed with his unworthiness of the divine mercy, yet he indulged the hope of glory, and was desirous of entering into the presence of the dear Redeemer, whom he had served in his gospel. He wrote upwards of four thousand sermons. He published a practical discourse concerning the choice benefit of communion with God in his house, being the sum of several sermons, 12mo, 1685, reprinted 1746; and election sermon, 1692.—*C. Mather's fun. ser.*; *Magnalia*, iv. 192—199; *Collect. hist. soc.* vi. 270; x. 40—46; *Belknap's N. H.* i. 204—210; iii. 305; *Holmes' annals*, ii. 39.

MOODY (SAMUEL), minister of York in the district of Maine, was graduated at Harvard college in 1697. He was ordained in 1700 as successor of Mr. Shubael Dummer, who was killed by the Indians, and died November 13, 1747, in the seventy second year of his age. He was succeeded by the reverend Mr. Lyman. His son, the excellent Mr. Joseph Moody, was the first minister of the north church in York, and died in about five years after the death of his father.

Mr. Moody had many eccentricities in his conduct; but he was eminent for piety and was a remarkably useful minister of the gospel. In his younger years he often preached beyond the limits of his own parish, and wherever he went, the people hung upon his lips. In one of his excursions he went as far as Providence, where his exertions were the means of laying the foundation of a church. Though a zealous friend to the revival of religion, which took place throughout this country a short time before his death; yet he gave no countenance to separations. His spirit was pacific. He was bold and resolute in the cause of Christ. Such was the sanctity of his character, that it impressed the irreligious with awe. To piety

he united uncommon benevolence. While with importunate earnestness he pleaded the cause of the poor, he was very charitable himself. It was by his own choice, that he derived his support from a free contribution, rather than a fixed salary in the usual way. In one of his sermons he mentions, that he had been supported twenty years in a way most pleasing to him, and had been under no necessity of spending one hour in a week in care for the world. Yet he was sometimes reduced almost to want, though his confidence in the kind providence of God never failed him. Some remarkable instances of answers to his prayers, and of correspondences between the event and his faith are not yet forgotten in York. The hour for dinner once came, and his table was unsupplied with provisions; but he insisted upon having the cloth laid, saying to his wife, he was confident that they should be furnished by the bounty of God. At this moment some one rapped at the door, and presented a ready cooked dinner. It was sent by persons, who on that day had made an entertainment, and who knew the poverty of Mr. Moody. He was an irritable man, though he was constantly watchful against this infirmity. He once went into a tavern and among a number of gamblers found a member of his church. In his indignation he seized hold of him, and cast him out at the door. In one of his sermons the doctrine, which he drew from his text, and which was the foundation of his discourse, was this, "when you know not what to do, you must not do you know not what." He preached so much, and he was so convinced of the duty of being familiar, that he could spare but little time for selecting words of a suitable length for elegance, or for giving them the arrangement, which should please the ear. He published the doleful state of the damned, especially of such, as go to hell from under the gospel, 1710; election sermon, 1721; a summary account of the life and death of Joseph Quasson, an Indian.—*Sullivan's district of Maine*, 238; *a funeral sermon on Moody*.

MOORHEAD (JOHN), minister in Boston, was born near Belfast in Ireland about the year 1703, and completed his education at one of the universities of Scotland. He arrived at Boston in 1729 or 1730, being invited to become the minister of some emigrants from the north of Ireland, who had sought in that town the peaceable enjoyment of civil and religious liberty. The first meeting for the election of elders was held July 14, 1730, and the church was formed according to the model of the presbyterian church of Scotland. The first place of worship was a barn, in which these persecuted Christians worshipped him, who for the salvation of mankind condescended to be born in a stable. Mr. Moorhead devoted himself entirely to his benevolent work, and such was the success of his labors, and the accession of foreign protestants, that the communicants in 1736 were about two hundred and fifty. He died December 2, 1773, at the age of seventy years. His successor was the reverend

Dr. Belknap. He visited once or twice in the year all the families of his congregation for the purpose of imparting religious instruction, and he concluded his visit with prayer, which he always performed upon his knees. Keeping the great object of the ministry continually in view, he was unwearied in his endeavors to promote the edification and salvation of his people. There were some, who could not bear the severity of his reproofs; but he was universally respected by the good, for while he faithfully rebuked the offender, he did it also with meekness and affection. The ornaments of style claimed but little of his attention. Relying upon the efficacy of truth plainly addressed to the conscience, he preached with earnestness what he believed to be the peculiar doctrines of the gospel; the deep depravity of human nature, the divinity of Jesus Christ and the efficacy of the atonement, the special agency of the Holy Spirit in regeneration, the necessity of repentance, of faith in Christ, and of good works. His mind was not destitute of strength, his imagination was lively, and his manner was solemn, affectionate, and pathetic.—*Panoplist*, ii. 393—396; *M'Gregore's sermon on his death*.

MORGAN (JOHN, M. D. F. R. S.), a learned physician, was born in Philadelphia in 1735, and after passing some time in Dr. Finley's academy in Nottingham, finished his education in the college of Philadelphia under Dr. Allison. In 1757 he was admitted to the first literary honors. When he had completed the study of physic under the care of Dr. Redman, he entered into the service of his country as a surgeon and lieutenant with the provincial troops in the last war, which was carried on against the French in America. Indefatigable in his attentions to the sick and wounded, he acquired both skill and reputation as a surgeon in the army. In the year 1760 he went to Europe to prosecute his studies in medicine. After attending the lectures of William Hunter, he spent two years at Edinburgh, where he received the instructions of Munroe, Cullen, Rutherford, Whyt, and Hope. He then published an elaborate thesis upon the formation of pus, and was admitted to the degree of doctor of medicine. From Edinburgh he went to Paris and passed a winter in attendance upon the anatomical lectures of Mr. Sue. He also visited Holland and Italy. On his return to London he was elected a fellow of the royal society. During his absence he concerted with Dr. Shippen the plan of a medical school in Philadelphia, and on his arrival in 1765 was immediately elected professor of the theory and practice of medicine in the college of that city. He soon delivered his plan for connecting a medical school with the college. In 1769 he saw the fruits of his labors, for in that year five young gentlemen received the first honors in medicine, that were conferred in America. He was active in establishing the American philosophical society in 1769. In 1773 he went to Jamaica to solicit benefactions for the advancement of general literature in the college. In October 1775 he was appointed by congress

director general and physician in chief to the general hospitals of the American army in the place of Dr. Church, who was imprisoned on suspicion of having a predilection for the cause of the enemy. He immediately repaired to Cambridge; but in 1777 he was removed from his office without an opportunity to vindicate himself. The dissensions between the surgeons of the general hospital and of the regiments and other circumstances gave rise to calumnies against him. After his removal he presented himself before a committee of congress, appointed by his request, and was honorably acquitted. He died October 15, 1789, in the fifty fourth year of his age. He was intimately acquainted with the Latin and Greek classics, and had read much in medicine. In all his pursuits he was persevering and indefatigable. He discovered in his intercourse with his patients the most amiable tenderness. His successor in the professor's chair was Dr. Rush. He published *tentamen medicum de puris confectione*, Edinburgh, 1763; a discourse upon the institution of medical schools in America, 1765; four dissertations on the reciprocal advantages of a perpetual union between Great Britain and her American colonies, 1766; a recommendation of inoculation according to baron Dimsdale's method, 1776; a vindication of his public character in the station of director general.—*Rush's address &c.*; *American museum*, vi. 353—355; *Massa. mag.* iii. 689, 690; *Miller*, i. 320; *Independ. chronicle*, Sept. 9, 1779, and January 14, 1790.

MORRIS (LEWIS), governor of New Jersey, was left an orphan, when a child, and was adopted by his uncle. Once through fear of his resentment he strolled into Virginia, and thence to the West Indies. On his return however he was received with joy. He was for several years chief justice of New York. He was the second counsellor of New Jersey, named in Cornbury's commission in 1702, and continued with several suspensions till 1738, when he was appointed the first governor of New Jersey as a separate province from New York. He died May 14, 1746. He directed his body to be buried at Morrisania in a plain coffin without covering or lining with cloth; he prohibited rings and scarfs from being given at his funeral; he wished no man to be paid for preaching a funeral sermon upon him, though if any man, churchman or dissenter, minister or not, was inclined to say any thing on the occasion, he should not object. He prohibited any mourning dress to be worn on his account, as he should die when divine providence should call him away, and was unwilling, that his friends should be at the expense, which was owing only to the common folly of mankind. He was a man of letters, and though a little whimsical in his temper was grave in his manners and of a most penetrating mind. No man equalled him in the knowledge of the law and in the arts of intrigue. Acute in controversy, when he had advanced an argument, he would not yield it, unless it was disproved by demonstration almost mathematical.—*Smith's N. Jersey*, 428—435; *Smith's N. York*, 125, 126.

MORRIS (ROBERT HUNTER), chief justice of New Jersey, was for near twenty six years one of the council of this colony, and was also lieutenant governor of Pennsylvania from October 1754 to August 1756. He was the son of governor Morris. The office of chief justice he resigned in the fall of 1757 and he died February 20, 1764. His vigorous powers of mind were improved by a liberal education. While he disdained in his opinions and conduct to resemble the floating log, he sometimes was not sufficiently careful to remember, that the tide might not always carry a man out of his proper course. As a judge he was impartial and upright. Insisting upon strict adherence to the forms of the courts, he reduced the pleadings to precision and method. Had he been attracted by no other office, his character would have exhibited more of light, than of shade. His address was easy, and there was a commanding influence in his manners. He was free from avarice; generous and manly, though sometimes inconsiderate in the relations of life; often singular, sometimes whimsical, always opinionated, and mostly inflexible. Inheriting his father's disposition he was ready at starting difficulties, which neither himself nor others could easily solve.—*Smith's N. Jersey*, 438, 439.

MORRIS (ROBERT), superintendant of the finances of the United States, was a native of Manchester in England, and after his establishment in this country became a very eminent merchant in Philadelphia. His enterprise and credit have seldom been equalled. In 1776 he was a member of congress from Pennsylvania, and his name is affixed to the declaration of independence. In the beginning of 1781 he was entrusted with the management of the finances, and the services, which in this station he rendered to his country were of incalculable value, being assisted by his brother, Gouverneur Morris. He pledged himself personally and extensively for articles of the most absolute necessity to the army. It was owing in a great degree to him, that the decisive operations of the campaign of 1781 were not impeded, or completely defeated from the want of supplies. He proposed the plan of a national bank, the capital to be formed by individual subscription, and it was incorporated on the last day of 1781. The army depended principally upon Pennsylvania for flour, and he himself raised the whole supplies of this state on the engagement of being reimbursed by the taxes, which had been imposed by law. In 1782 he had to struggle with the greatest difficulties, for with the most judicious and rigid economy, the public resources failed, and against him were the complaints of unsatisfied claimants directed. He resigned his office after holding it about three years. He died at Philadelphia May 8, 1806, in the seventy second year of his age.—*Marshall*, iv. 457—460, 557, 565; *Ramsay's S. C.* ii. 99; *Chastellux's travels*, i. 199—203; *Political register*, May 10, 1806.

MORTON (THOMAS), one of the first settlers of Braintree, Massachusetts, began the plantation about the year 1625. He taught the Indians the use of fire arms, that they might hunt for him, and in this way as well as by his injustice he endangered the existence of Plymouth colony. The magistrates, after ineffectual remonstrances, sent captain Standish in 1628 to take him prisoner. He was accordingly seized and transported to England. In the following year he returned, and he was afterwards imprisoned for writing a scurrilous book against many godly men in the country. His age saved him from corporal punishment. He died at Agamenticus in 1644 or 1645. He published *New English Canaan*, containing an account of the natives, a description of the country, and the tenets and practice of the church, 4to, 1632.—*Prince*, 76—80; *Hutchinson*, i. 8, 31, 32; *Morton*, 76—80; *Josselyn*, 251; *Belknap's N. Hampshire*, i. 9; *Hazard*, i. 342.

MORTON (CHARLES), minister of Charlestown, Massachusetts, was born in England about the year 1626, and educated at Oxford, of which college he was a fellow. He was at first a royalist and zealous for the church of England; but observing in the civil wars, that the most debauched generally attached themselves to the king in opposition to the more virtuous part of the nation, he was led to attend more to the controversy between the prelatist and the puritan. At length he became a puritan himself. He began his ministry at Blisland. After his ejection by the act of uniformity in 1662 he preached privately to a few people till the fire of London in 1666, after which event he removed to that city and established an academy at Newington green. He had many pupils, who were useful in church and state, and among them was De Foe, the author of *Robinson Crusoe*. Many young ministers were educated by him. After about twenty years' continuance in an employment, for which he was eminently qualified, he was so infested by processes from the bishop's court, that he was obliged to desist from it. He came to New England in 1685, and was installed pastor of the church in Charlestown November 5, 1686. Here he continued till his death April 11, 1698, in the seventy second year of his age. He was succeeded by Mr. Bradstreet. Mr. Morton was eminent in every kind of learning, and so highly was he esteemed in this country, that he was appointed vice president of Harvard college. Having a gentle and benignant temper, he was endeared to all his acquaintance. He wrote a number of treatises, but they are chiefly compendious, for he was an enemy to large volumes, often quoting the adage, *μεγά βιβλίον μέγα κακόν*, a great book is a great evil. In Calamy's continuation there is a copy of his advice to those of his pupils, who were designed for the ministry. Two of his manuscripts are still preserved in this country; the one in the library of the Massachusetts historical society, entitled, *compendium physicæ ex authoribus extractum*; and the other in the library of Bowdoin college,

entitled a complete system of natural philosophy in general and special. He published the little peace maker; foolish pride the makebate, 1674; debts discharged, 1684; the gaming humor considered, and improved; the way of good men for wise men to walk in; season birds, an inquiry into the sense of Jeremiah viii. 7; meditations on the history of the first fourteen chapters of Exodus, &c.; the spirit of man, meditations on 1 Thess. v. 23; of common places or memorial books; *ivražica*, a discourse on improving the country of Cornwall, a part of which on sea sand for manure is printed in the philosophical transactions April 1675; considerations on the new river; letter to a friend to prove money not so necessary as is imagined; the ark, its loss and recovery; and some other treatises.—*Calamy's account*, ii. 144, 145; *his continuation*, i. 177—210; *Nonconform. memorial* i. 347—349; *Collect. hist. soc.* viii. 76.

MORTON (NATHANIEL), secretary of Plymouth colony, was one of its early planters, and for many years employed in the public service. He wrote in 1680 a brief ecclesiastical history of the church at Plymouth in the records of the church, which is preserved by Hazard; and New England's memorial, or a brief relation of the most memorable and remarkable passages of the providence of God, manifested to the planters of New England, 4to, 1669. This work, which is confined very much to Plymouth colony, was compiled principally from manuscripts of his uncle, William Bradford, extending from 1620 to 1646, and he had access also to the journals of Edward Winslow. This work has been of great service to succeeding historians.—*Collect. hist. soc.* iv. 136; *N. England's memorial*; *Hazard's collect.* i. 349—373.

MOULTRIE (JOHN), an eminent physician of South Carolina, was a native of Europe, and came to Charleston about the year 1733. For forty years he was at the head of his profession. He died about the year 1773, universally lamented. He was the idol of his patients. So great was the confidence reposed in his judgment, that those, who were usually attended by him, preferred his advice and assistance, even on the festive evening of St. Andrew's day, to the advice of any other professional man in his most collected moments. He possessed excellent talents for observation, and was very sagacious in finding out the hidden causes of diseases and in adapting remedies for their removal. On account of his death a number of the ladies of Charleston went into mourning.—*Ramsay's review of medicine*, 41.

MOULTRIE (JOHN, M.D.), son of the preceding, and eminent for literature and medical science, was the first Carolinian, who obtained a medical degree from the university of Edinburgh, where in 1749 he defended a thesis de febre flava. He was afterward lieutenant governor of East Florida.—*Ramsay's review of medicine*, 43; *Miller's retrospect*, ii. 364.

MOULTRIE (WILLIAM), governor of South Carolina, and a major general in the American war, was devoted to the service of his country from an early period of his life. In the Cherokee war in 1760 he was a volunteer with many of his respectable countrymen under the command of governor Lyttleton. He was afterwards in another expedition under colonel Montgomery. He then commanded a company in a third expedition in 1761, which humbled the Cherokees, and brought them to terms of peace. He was among the foremost at the commencement of the late revolution to assert the liberties of his country, and braved every danger to redress her wrongs. His manly firmness, intrepid zeal, and cheerful exposure of every thing, which he possessed, added weight to his counsels, and induced others to join him. In the beginning of the war he was colonel of the second regiment of South Carolina. His defence of Sullivan's island with three hundred and forty four regulars and a few militia, and his repulse of the British in their attack upon the fort June 28, 1776 covered him with honor. In consequence of his good conduct he received the unanimous thanks of congress, and in compliment to him the fort was from that time called fort Moultrie. In 1779 he gained a victory over the British in the battle near Beaufort. In 1780 he was second in command in Charleston during the siege. After the city surrendered he was sent to Philadelphia. In 1782 he returned with his countrymen and was repeatedly chosen governor of the state till the infirmities of age induced him to withdraw to the peaceful retreat of domestic life. He died at Charleston September 27, 1805, in the seventy sixth year of his age. The glory of his honorable services was surpassed by his disinterestedness and integrity. An attempt was once made on the part of the British to bribe him, and he was thought to be more open to corruption, as he had suffered much in his private fortune. But resolving to share the fate of his country, he spurned the offers of indemnification and preferment, which were made him. He was an unassuming, easy, affable companion, cheerful and sincere in his friendships. He published memoirs of the American revolution, so far as it related to North and South Carolina, and Georgia, 2 vols. 8vo, 1802. This work is principally a collection of letters, written by civil and military officers in the time of the war.—*Hollingshead's discourse*; *U. S. gazette*, October 14, 1805; *Ramsay's S. C.* i. 146; *Holmes' annals*, ii, 352; *Marshall*, ii. 389.

MURRAY (JOSEPH), a friend of literature, was a native it is believed of Great Britain, and educated in that country. He was one of his majesty's council and attorney general for the province of New York. He left the whole of his estate, consisting of books, lands, and other property, in value to the amount of about twenty five thousand dollars, to king's college.—*Miller*, ii. 357.

MURRAY (WILLIAM VANS), minister of the United States to the Batavian republic, was born in Maryland in the year 1761 or

1762. Having received an education preparatory to the practice of the law, immediately after the peace of 1783 he went to London and resided three years as a student in the temple. At an age when the passions are generally unrestrained; with a constitution of exquisite sensibility; and in the midst of a splendid and luxurious metropolis, he retained the resolution and the firmness to devote his time and attention to those objects, which were to mark the usefulness of his future life. The observations of Dr. Price, of Mr. Turgot, and of the abbe de Mably on the constitutions and laws of the United States being published during his residence in England he studied them with persevering and honest research, and gave the public the result of his reflections in a pamphlet, which was favorably received. In the summer of 1784, during a vacation, he made an excursion of about six weeks to Holland; and during this short time, in which he travelled over that country, he was most assiduous in the use of his pen. The minutes, which he then took, he afterwards digested and methodized into a regular work. The intelligence of the death of his father, to whom he was most affectionately attached, reaching him at a time, when his health was precarious, he sunk under the affliction, and he did not rise from his sick bed for six weeks. After a tedious convalescence of several months he returned to his native country. He immediately engaged in the practice of the law; but the voice of his country soon called him to her councils. He was first elected a member of the legislature of Maryland, and at three successive elections from 1791 to 1797 to a seat in the house of representatives of the United States. This station he filled with distinguished honor. His eloquence in debate placed him in the same rank with Madison and Ames, Giles and Dexter. A regard to his fortune, which was not affluent, and which was suffering from his devotion to the public service, at length induced him in 1797 to decline being a candidate for reelection to congress. But his merit and talents had not escaped the discerning eye of Washington, who in one of the last acts of his administration appointed Mr. Murray as minister of the United States to the Batavian republic. This station had been occupied about three years by the honorable John Quincy Adams, who now received a commission as minister plenipotentiary at Lisbon. Mr. Murray arrived at the Hague at a very critical period of affairs, for the misunderstanding between the United States and France was approaching to a rupture, and the influence of the latter over the Batavian councils was uncontrolled. But by a judicious mixture of firmness, of address, and of conciliation he succeeded in preserving uninterrupted harmony between the American and Batavian nations; and the first advances towards a restoration of the harmony between this country and France were made between Mr. Murray and Mr. Pichon, then chargé des affaires at the Hague. These led to certain propositions from the French government for a renewal of direct negotiation,

which the American minister transmitted to his government. When the despatches were received by Mr. Adams, then president of the United States, he thought that a regard to the honor and interest of his country obliged him to improve this opportunity for making an attempt to divert from the American people the calamities of war. Such was his confidence in Mr. Murray, that he nominated him as sole envoy extraordinary to the French republic to prosecute the negotiation. In compliance with the wish of the senate, Mr. Ellsworth and Mr. Davie were afterwards associated with him as colleagues. He assisted in making the treaty, which was signed at Paris September 30, 1800, and which has contributed in a great degree to the prosperity of America. Immediately after signing that instrument he returned to his station as minister resident at the Hague, where he remained till his return to the United States in December 1801, it having been judged unnecessary to continue the expense of supporting that mission. From this period he lived in retirement at his seat in Cambridge on the eastern shore of Maryland. His health, which had always been infirm, soon began to decline, and he died December 11, 1803, in the forty second year of his age. In private life he was remarkably pleasing in his manners and at once amusing and instructive in his conversation. With a mind of incessant activity he united the fancy of a poet. He had a strong and genuine relish for the fine arts, a refined and delicate taste for literature, and a persevering fondness for the pursuits of science. The keenness of his sensibility and the rapidity of his conceptions gave him a sense of decorum, which seemed almost intuitive. He perceived instantaneously and felt deeply every departure from it; but his wit and temper always led him to consider with good humor the improprieties of conduct, which presented themselves to his observation. Though both from principle and disposition he kept his powerful talent at ridicule under a well disciplined control, yet it could not always avoid those resentments, which are the only defence of dulness and folly against it. His facility in writing was proportioned to the vivacity of his mind. His letters by their elegance, their simplicity, their poignant wit, and unbounded variety of style, might serve as models of epistolary correspondence.—*Gazette of the U. S. January 17, 1804; N. Y. herald, December 21, 1803; Mr. Adams' letter of April 26, 1809, in the Boston patriot.*

NELSON (THOMAS), governor of Virginia, was a distinguished patriot in the revolution, and uniformly ardent in his attachment to liberty. When Virginia was threatened to be made the theatre of war, he was appointed general by the legislature, and he took the field at the head of his countrymen. He was chosen governor in 1781. The officers at the siege of York witnessed his merit, and his attachment to civil and religious liberty. He died in February 1789.—*American museum, vii. 212.*

NEW HAMPSHIRE, one of the United States of America, was first settled in 1623 by persons sent out by Gorges and Mason under authority of a grant from the council of Plymouth. This council had been established in 1620 by king James and he gave to it the territory extending from the fortieth to the forty eighth degree of north latitude. The settlements went on but slowly for several years. In 1638 three associations for government were formed at Portsmouth, Dover, and Exeter. In 1641 and 1642 the inhabitants of these towns voluntarily submitted themselves to the jurisdiction of Massachusetts, securing to themselves the same privileges with the rest of the colony, and being exempted from all public charges, except such as arose among themselves. New Hampshire was separated from Massachusetts and a royal government established in 1680, consisting of a president and council appointed by the king, and representatives chosen by the people. A change took place in 1686 and all New England was entrusted to a president and council. After the imprisonment of Andros the union with Massachusetts was revived in 1689, but in 1692 the old, separate government was reestablished. From 1699 to 1702 it was united with New York and Massachusetts, and from 1702 to 1741 with Massachusetts. A separate government subsisted from this period till the revolution in 1775, when a provincial convention was formed. A temporary constitution was formed in 1776; a new constitution was established in 1784, and this, being altered and amended in 1792, is the permanent constitution of the state. New Hampshire suffered much in the Indian wars, and in all military enterprises it took an active part. During the war in opposition to the encroachments of the British parliament its troops were distinguished. The constitution of this state establishes a general court, consisting of a house of representatives, and a senate, the members of which are annually chosen. The governor also is annually elected by the people, and has a council to advise him.—*Belknap's N. Hampshire*; *Hutchinson*; *Holmes' annals*; *Douglass*, ii. 22—51; *Wynne*, i. 202—218.

NEW JERSEY, one of the United States of America, was first settled by the Swedes, and was formerly a part of New Netherlands, which was divided into Nova Cæsarea, or New Jersey and New York, in 1664, when it was conquered by the English. It has its name from the island of Jersey, the residence of the family of sir George Carteret, to whom this territory was granted. Philip Carteret was appointed governor in 1665, and took possession of Elizabethtown, the capital, then consisting of four families, just settled in the wilderness. In 1672 he was driven from his government by insurgents, who refused the payment of quit rents under pretence, that they held their possessions by Indian grants and not from the proprietors. In 1673 the Dutch retook New Netherlands, but in the following year it was restored by treaty to the English. In

1676 New Jersey was divided into East and West Jersey. The government of the latter was retained as a dependency of New York, and a confusion of jurisdiction commenced, which long distracted the people, and which at length terminated in the annihilation of the authority of the proprietors. West Jersey was reinstated in its former privileges in 1680. Sir George Carteret in 1682 transferred his rights in East Jersey to William Penn. At this time there were supposed to be in the province about seven hundred families. In 1688 the Jersies were added to the jurisdiction of New England. They were united under one government in 1702, and received the single name of New Jersey. Cornbury, governor of New York, was appointed also to the chief command of New Jersey, and the union continued till 1738, when this colony received a separate governor. During the late war with Great Britain this state suffered much. Her losses in proportion to population and wealth were greater than those of any other of the thirteen states. Her soldiers gained great distinction, and she can boast of places rendered famous by exploits; places, which cannot be mentioned without bringing to the recollection the name of Washington, who earned in them the laurels, with which his head has been encircled by American historians. The present constitution of New Jersey was adopted by a provincial congress July 2, 1776. By this instrument the power of enacting laws is vested in a legislative council and a general assembly, the members of which are annually chosen. The governor is appointed by a joint vote of these two bodies every year. He has a casting vote in the council, and with them is a court of appeals in the last resort. The judges of the supreme court continue in office for seven years, and other justices for five years, and all are appointed by the council and assembly.—*Smith's N. Jersey*; *Douglass*, ii, 266—296; *Wynne*, i, 202—218; *Mod. universal hist.* xxxix. 361—368; *Holmes' annals*.

NEWMAN (SAMUEL), first minister of Rehoboth, Massachusetts, was born at Banbury, England, in 1600, and was educated at Oxford. He came to this country in 1636. After his arrival he spent a year and a half at Dorchester, and then becoming pastor of the church at Weymouth continued there about five years. In 1644 he removed with a part of his church and settled Rehoboth. He died July 5, 1663, aged sixty three years. While he was indefatigable in his study of the scriptures, and animated and zealous in his preaching, he was also hospitable, charitable, and pious. In his last illness he sent for one of his deacons, and after requesting him to make a prayer, said, "and now, ye angels of the Lord, come and do your duty." He then immediately expired. He compiled a concordance of the scriptures, which was published in London in a thick folio, 1643. While he was at Rehoboth he revised it, using pine knots in the night instead of candles. It passes under the name of the Cambridge concordance.—*Wood's Athenæ Oxonienses*,

ii. 330; *Magnalia*, iii. 113—116; *Holmes' annals*, i. 332, 333; *Neal's N. E.* i. 359; *Morton*, 176; *Collect. hist. soc.* ix. 191.

NEW YORK, one of the United States of America, was discovered in 1608 by Henry Hudson, who passed up the river, which bears his name. His right to the country, which he had discovered under a commission from king James I, he sold to the Dutch. In 1614 the states general granted a patent for an exclusive trade on Hudson's river to a number of merchants, who built a fort near Albany. In the same year the Dutch were visited by captain Argal from Virginia, and being unable to resist him they submitted for the time to the king of England. The country was granted by the states general to the West India company in 1621. In June 1629 Wouter Van Twiller arrived at fort Amsterdam, now New York, and took upon himself the government. The extension of the English settlements naturally occasioned some disputes respecting the boundaries of the Dutch possessions. The last Dutch governor was Peter Stuyvesant, who began his administration in 1647. The inroads upon his territory kept him constantly employed. In 1655 he subdued the few Swedes on the west side of Delaware bay, and placed the country under the command of a lieutenant governor. But he was himself obliged at last to submit to the English. The country in the possession of the Dutch was given by the king of England to the duke of York and Albany. An expedition was fitted out, and on the twenty seventh of August 1664 governor Stuyvesant was reduced to the necessity of capitulating to colonel Nicolls, and the whole of the New Netherlands soon became subject to the English crown. The country was retaken by the Dutch in 1673, but it was restored in the following year. In 1683 the inhabitants of New York first participated in the legislative power. Previously to this period they had been completely subjected to the governor; but in this year they were summoned to choose representatives to meet in an assembly. In 1688 New York was annexed to the jurisdiction of New England. In 1691 a governor arrived from England and the first assembly after the revolution was held.

From the influence of the French over the Indians and from its proximity to Canada New York suffered many inconveniences; but the war against the French was frequently carried on with vigor, and the friendship of the Indians was generally secured. While this colony was subject to England the government was vested in a governor and council, appointed by the king, and twenty seven representatives elected by the people. Vacancies in the council were filled up by the governor. The present constitution of New York was established by the convention, appointed for the purpose, April 20, 1777. The members of the assembly are chosen annually, and those of the senate every four years. The governor is elected for three years. The legislature every year chooses four senators, who with the governor form their president form the council of ap-

pointment. This council appoints all officers civil and military, excepting the chancellor, the judges of the supreme court, and the first judges of the county courts, who hold their offices during good behavior, or till they have reached the age of sixty years. The governors since the revolution have been Clinton, Jay, Lewis, and Tompkins.—*Smith's hist. N. York*; *Mod. univers. hist.* xxxix. 346—361; *Wynne*, i. 170—196; *Douglass*, ii. 220—266; *Holmes' annals*; *Brit. empire in America*, i. 236—280.

NICOLL (JOHN, M. D.), an eminent physician in New York, was a native of Scotland and was educated at Edinburgh, receiving in the college of that city the highest honors, that belong to his profession. Retaining the highest attachment to the doctrine, constitution, and discipline of the church of Scotland, after his arrival in this country he was one of the principal founders and benefactors of the first presbyterian church in New York, which was established in 1719. He spent a considerable part of his estate in erecting a house of worship. As a physician he was unwearied in his attention to his patients. The poor he cheerfully visited without the prospect of reward. After a life distinguished for benevolence and piety he died October 2, 1743, aged sixty three years.—*Pemberton's funeral sermon*; *Smith's N. York*, 191.

NILES (SAMUEL), minister of Braintree, Massachusetts, was born May 1, 1674 and was graduated at Harvard college in 1699. He afterwards preached for some time in Rhode Island in a district called ministerial lands. In 1710 he removed from Kingston to Braintree, where he was ordained minister of the second church May 23, 1711. In 1759, sixty years after he received the first honors of college, he took the degree of master of arts. He died May 1, 1762, aged eighty eight years. He published a brief and sorrowful account of the present state of the churches in New England, 1745; vindication of divers important doctrines, 8vo, 1752; scripture doctrine of original sin, in answer to Taylor, 8vo, 1757.

NISBET (CHARLES, D. D.), first president of Dickinson college, Pennsylvania, was born in Scotland in 1737, and was for many years minister of Montrose. During the struggle between Great Britain and her colonies, such was his attachment to liberty, that he dared to lift up his voice in favor of America. When Dickinson college was founded at Carlisle in 1783 he was chosen its principal, though he did not arrive in this country and enter upon the duties of this office till 1785. He died January 17, 1804, in the sixty seventh year of his age. His imagination was lively and fertile, and his understanding equally acute and vigorous. He possessed a memory tenacious almost beyond belief, a solid judgment, and a correct taste. By unwearied study his mind was stored with general erudition and miscellaneous knowledge in a very uncommon degree. He could repeat with great facility all the beautiful and striking passages of the classic authors. He was acquainted both

with the ancient learned languages, and with the modern languages of Europe. His attention was directed to almost every subject. While he embraced the circle of the sciences, he also descended to every topic relative to public and private affairs, and thus he was qualified for leading the conversation in every company. His lectures in the college, which were designed to communicate the elements of knowledge, were plain and simple, but rich in solid learning. In private life he was a most entertaining companion, for his humor was excellent and exhaustless. His penetrating mind perceived relations and connexions among things, which escaped almost every other, and he was constantly enlivening conversation with flashes of wit. He was master of the lively anecdote, the smart repartee, the keen irony, and the delicate rebuke. His remarks on men were often severe and cutting, for being himself upright, he had a rooted abhorrence of deceit and chicanery in others. His independent mind scorned the idea of procuring favor or ensuring popularity by any means inconsistent with the most dignified and virtuous sentiments, and he had no respect for the man, who to obtain the one or the other would cringe to the multitude. His manners were gentle, unassuming, simple, and in the common affairs and traffic of this world he was a very child. His temper was cheerful, his morals unimpeached, and his piety unquestioned. As the principal of a college, as a minister of the gospel, as a true patriot, as a good man he has not often been surpassed.—*Assembly's miss. magazine*, iii. 286—288; *Carlisle herald*; *Gazette U. S.* February 7, 1804.

NORRIS (JOHN), one of the founders of the theological seminary in Andover, was for many years a respectable merchant in Salem, Massachusetts. On the twenty first of March 1808 he gave ten thousand dollars towards establishing the institution at Andover. This was a day of unequalled munificence, for on the same day Messrs. Brown and Bartlet, merchants of Newburyport, gave towards the same object the former ten thousand and the latter twenty thousand dollars. Mr. Norris lived to see the seminary opened on the twenty eighth of September. He died December 22, 1808, in the fifty eighth year of his age. In such esteem was he held by his fellow citizens, that he was for several years elected a member of the senate of Massachusetts. Obtaining, through the divine blessing upon his industry, an ample fortune, he considered himself as the steward of God, and his abundant liberality flowed in various channels. Though his extreme self diffidence, and perhaps erroneous views of the qualifications for approaching the Lord's table prevented him from making a public profession of religion; yet when conversing on the subject he was often known to tremble. His house was a house of prayer, in which the morning and evening sacrifice ascended to the mercy seat, and he was constant in his attendance on public worship. Being asked by a friend whether he did not entertain a

hope, that he was a Christian, he replied in a solemn manner, "I would not relinquish my hope, that I am a child of God, for thousands of worlds."—*Panoplist and miss. mag. united*, i. 487, 488.

NORTH CAROLINA, one of the United States of America, was originally included in the territory, called South Virginia, and it was in North Carolina that the first English settlements were made in America. They were however broken up, and the first permanent colony was established on the Chesapeak. This state was afterwards included in the grant of Carolina in 1663. It began to be settled about the year 1710 by a few Palatines from Germany, who had been so much harrassed by a calamitous war, as to be very desirous of a secure retreat, even though it should be in the wilderness. They had scarcely taken possession of their fancied asylum in Albermarle and Bath precincts, when they fell a prey to the savages. The colony was almost destroyed, one hundred and thirty seven settlers being massacred. Assistance however having been obtained from South Carolina, the Indians were entirely defeated and driven back. This was in the year 1712. After this the infant colony remained in peace and continued to flourish under the general government of South Carolina till the year 1729, when seven of the proprietors, for a valuable consideration, vested their property and jurisdiction in the crown, and the colony was erected into a separate province by the name of North Carolina, and its present limits were established by an order of king George II. It was made a regal government, the governor and council being appointed by his majesty. In 1771 there was an insurrection of a body of the inhabitants, who complained of oppressions practised in the law; they called themselves regulators, and it was their object to prostrate the government. Governor Tryon marched against them, and totally defeated them, leaving three hundred dead on the field. At the commencement of the late war, the regulators espoused the cause of the British, and were defeated by colonel Caswell in February 1776. On the eighteenth of December following the present constitution of this state was adopted by a congress, appointed for the purpose. It establishes a general assembly, consisting of a senate and a house of commons, the members of which are annually chosen. The judges of the courts are appointed by the general assembly, and hold their offices during good behavior. The assembly also annually elects the governor, who is not eligible longer than three years in six successive years. He has a council of seven.—*Wynne*, ii. 250—269; *Holmes' annals*; *Morse's geography*.

NORTON (JOHN), minister in Boston, was born at Starford in Hertfordshire, England, May 6, 1606, and was educated at the university of Cambridge. After he had taken his first degree, he became usher of the school and curate of the church in his native town. A lecture was at this time supported at Starford by a number of pious ministers, and through their labors Mr. Norton, who

was himself a preacher, though like many others ignorant of his own character and unacquainted with the truth as it is in Jesus, was impressed with a sense of his sin, and by the agency of the Holy Spirit was brought to repentance. The view of his own heart and life, compared with the holy law of God, almost overwhelmed him with despair; but at length the promises of the gospel administered to him inexpressible joy. His attention had been hitherto occupied in literary and scientific pursuits, but he now devoted himself exclusively to the study of theology, and being by his own experience acquainted with repentance, and faith, and holiness, he preached upon these subjects with zeal and effect. He soon became eminent. His talents and learning would have insured to him preferments in the church, if his regard to the purity of Christian worship could have allowed him to submit to the impositions of the establishment. He embarked for New England in 1634, but a violent storm obliged him to return. In the following year he sailed again for this country, and arrived at Plymouth in company with Mr. Winslow in October. He preached in this town during most of the winter, and was earnestly invited to take the charge of the church; but the state of things in the colony did not please him. Early in 1636 he removed to Boston, where he was highly respected, being consulted by the magistrates in some of their most difficult affairs. Before the close of the year he accepted an invitation to settle in Ipswich, where a church had been gathered in 1634. In 1639 Mr. Rogers was established as his colleague. While Mr. Norton was minister of Ipswich he wrote a number of books, which procured him a high reputation. He assisted in forming the Cambridge platform, which was adopted in 1648. After the death of Mr. Cotton at the close of 1652, the church in Boston applied to Mr. Norton to become their minister. He accordingly preached in that town for some time with the consent of his people; but after the death of Mr. Rogers in 1655 they reclaimed him. Though a number of councils, called upon the occasion, advised his removal to Boston, the inhabitants of Ipswich declined giving him a dismission. At length the governor and magistrates were under the necessity of summoning a council, whose advice or result was followed, as it was considered as partaking more of the nature of authority. From this period he was the minister of Boston, and was eminently useful. After the restoration of Charles II it was thought necessary to address him. Mr. Norton and Simon Bradstreet were accordingly appointed the agents of Massachusetts for the purpose. They sailed for England in February 1662 and returned in September, bringing with them a letter from the king, in which he promised to confirm the charter, but required that the administration of justice should be in his name, and that all persons of good and honest lives should be admitted to the sacrament of the Lord's supper, and their children to baptism. The agents, who had faithfully endeavored to

serve the colony, on their return met with a cold reception, and the smothered grief of Mr. Norton on account of the ill treatment, which he received, it is thought hastened his end. He died suddenly April 5, 1663, aged near fifty seven years. He left no children. Mr. Davenport succeeded him in the ministry.

Mr. Norton was an eminent scholar and divine. In controversy he was very acute, for his powerful talents had been cultivated by an excellent education, and he was familiar with the subtleties of the schoolmen. In his religious sentiments he accorded with the first fathers of New England. The doctrines, for which he contended, were the following; that there is one God subsisting in three persons; that the will of God is the cause of all causes, and second causes the effects of the first cause; that the will of man is an instrument disposed and determined unto its action according unto the decree of God, being as much subordinate to it as the axe is to the hand of the hewer; that man even in violating God's command fulfils God's decree; that the infallible ordering of the existence of sin for a better end, and the forbidding of sin are not at all inconsistent, but fall under the compass of the same one volition of God, which cannot be resisted or defeated; that God is not the author of sin, and yet that he does not merely permit it, since he has decreed it; that the reprobates freely commit such a measure of sin as fits them for the intended measure of wrath; that man is a free agent, having a real efficiency, though subordinate to the first cause, which determines the second in its operation; that all mankind participated in Adam's sin and also have it imputed to them; that original sin is the hereditary and habitual contrariety and enmity of the nature of man against the whole will of God; that God has elected whom in his wisdom and mercy he pleased to eternal life; that the conversion of these is the effect of God's Spirit; that good works are necessary as the way to salvation, but not as the cause; that the only meritorious cause of salvation is the active and passive obedience of Jesus Christ, which is imputed unto those, who believe, and is received by faith alone; that only the elect believe in the Redeemer; that their belief or faith is the effect of special, absolute, irresistible grace; and that the will is passive, not having the nature of a free agent, in the first reception of grace. His sermons were written with great care, and in his extemporary devotional performances there was a variety and fulness and fervor seldom equalled. A good man of Ipswich used frequently to walk to Boston, a distance of about thirty miles, to attend the Thursday lecture, and would say, that it was worth a great journey to unite in one of Mr. Norton's prayers. His example, according to Dr. Mather, was so much followed, that some young ministers were able to continue their addresses to God for more than an hour with great propriety; and without wearying those, who joined with them. In his natural temper Mr. Norton was somewhat irascible, but being taught by

the grace of God to govern his passions, his renewed heart rendered him meek, courteous, and amiable. Still a mistaken zeal for the truth made him, as it made his contemporaries, friendly to persecution. He was convinced, that some difference of sentiment must be permitted, and wished that an erroneous conscience should be treated with tenderness; but when the fundamental doctrines of Christianity were denied, or errors were supported by a contumacious will, especially if they produced disturbance in the state, then he thought it indispensably necessary to be acquainted, to use his own words, "with the holy tactics of the civil sword." The disuse of this instrument, in his opinion, gave opportunity for the rise of the man of sin; the abuse of it maintained him; but the good use of it would tend to destroy him. With these sentiments he probably encouraged the magistrates in their persecution of the quakers, who in return represented to the king and parliament, that "John Norton, chief priest in Boston, by the immediate power of the Lord was smitten, and died."

Mr. Norton wrote in Latin a letter to the famous John Dury, which was signed by forty three other ministers. A translation of it may be found in S. Mather's apology. In 1645 he drew up at the request of the ministers of New England an answer to a number of questions relating to church government, which were sent over by William Apollonius under the direction of the divines of Zealand. This was the first Latin book ever written in this country. It was published with the title of *reponsio ad totum quæstionum syllogen à clariss. viro dom. Gul. Apollonio propositam, ad componendas controversias in Anglia, Lond. 8vo, 1648.* He published also a discussion of the sufferings of Christ, and the questions about his righteousness active and passive, and the imputation thereof in answer to a dialogue of Mr. Pinchin, 12mo, 1653; this was written by the direction of the general court; the orthodox evangelist, or a treatise wherein many great evangelical truths are briefly discussed, 4to, 1654; election sermon, 1657; the life of Mr. Cotton, 1658; the heart of New England rent by the blasphemies of the present generation, a treatise concerning the doctrine of the quakers, by the desire of the general court, 8vo, 1660; election sermon, 1661; a catechism; three choice and profitable sermons on several texts, being the last sermons, which he preached at the election, at the Thursday lecture, and on the sabbath, 1664.—*Mather's life of Norton*; *magnalia*, iii. 32—41; *Morton*, 177; *Neal's N. E.* i. 357, 358; *Hutchinson*, i. 41, 188, 219—224; *Winthrop*, 91; *Besse's suff. quakers*, ii. 270; *Holmes' annals*, i. 278, 388; *Hubbard's MS. N. E. ch.* lxxiv; *Collect. hist. soc.* iv. 110.

NOYES (JAMES), one of the first ministers of Newbury, Massachusetts, was born in Wiltshire, England, in 1608, and was for some time a student in the university of Oxford. His mind was first impressed by the truths of religion through the preaching of

Dr. Twiss. After he began to preach, as he could not conscientiously comply with the ceremonies of the established church, he accompanied his friend, the reverend Mr. Parker, to New England in 1634. They arrived in the month of May. Mr. Noyes preached about a year at Mystic, now Medford, when he was invited to become the minister of Watertown; but as he preferred a settlement with Mr. Parker, who had removed from Aggawam to Newbury, he was established as his colleague in 1635, having the title of teacher. He continued to discharge with faithfulness the duties of his office more than twenty years. After a long sickness, which he bore with patience and cheerfulness, he died October 22, 1656, in the forty eighth year of his age. Mr. Noyes and Mr. Parker were the most cordial and intimate friends. In England they instructed in the same school; they came to this country in the same ship; they were ministers in the same church; and as Mr. Parker had no family, they lived in the same house. Mr. Noyes was very much beloved by his people, for he was humble, gentle, and constantly desirous of doing them good. He was the implacable enemy of heresy and schism. Though he could never submit to the ceremonies of the English church, he was not so averse to episcopacy itself. He did not approve of a governing vote in the fraternity, and he thought that ecclesiastical councils should have the power of inflicting censures upon particular churches. He was eminently skilled in Greek, and he had read the fathers and the schoolmen. His memory was tenacious, his invention rich, and his judgment profound. While his manners were so amiable and his disposition so truly benevolent and affectionate, that no one was ever acquainted with him, who did not desire his friendship and society, he yet was resolute and determined in his defence of the truth. He was considered as one of the most eminent men in his day. He published the temple measured, or a brief survey of the temple mystical, which is the instituted church of Christ, 4to, 1647; a catechism, which was reprinted in 1797; Moses and Aaron, or the rights of church and state, contained in two disputations, the former concerning the church, the latter asserting the sacredness of the persons of kings against king killing. This was published by Mr. Woodbridge of England in 1661.—*Mather's magnalia*, iii. 145—148; *Morse and Parish's N. E.* 92, 93; *Collect. hist. soc.* vii. 242; *Popkins' dedicat. sermon*.

NOYES (JAMES), the first minister of Stonington, Connecticut, was the second son of the preceding, and was graduated at Harvard college in 1659, being educated at the expense of his uncle, the reverend Mr. Parker. In the year 1664 he began to preach at Stonington, where he was ordained September 10, 1674. After imparting religious instruction to this people fifty five years and a half he died December 30, 1719, aged near eighty one years. His brother, Moses Noyes, was the first minister of Lyme, and died

November 10, 1729, at the age of eighty five years, sixty of which he spent with his people. Mr. Noyes of Stonington was a distinguished preacher, carrying an uncommon fervor and heavenly zeal into all his public performances. His ordinary conversation breathed the spirit of the world, to which he was endeavoring to guide his fellow men. In ecclesiastical controversies he was eminently useful. Being a friend of literature he was one of the first trustees of Yale college. He was also a counsellor in civil affairs at some critical periods. As a physician he was much consulted, and he gave away annually the amount of his salary in medicines. But he most delighted in his ministerial work, for his tenderness and faithfulness in which he was highly esteemed and beloved.—*Boston newsletter*, January 4, 1720 ; *Trumbull's Connecticut*, i. 522.

NOYES (NICHOLAS), minister of Salem, Massachusetts, was the nephew of the reverend Mr. Noyes of Newbury, and was born in that town December 22, 1647. He was educated at the expense of his uncle, the reverend Mr. Parker, receiving the first honors of Harvard college in 1667. After having preached thirteen years in Haddam, Connecticut, he removed to Salem, where he was ordained as colleague with the reverend Mr. Higginson November 14, 1683. Mr. George Curwin was settled with him in 1714, but he died in 1717. Mr. Noyes himself, after a ministry of thirty four years, died December 13, 1717, being almost seventy years of age. He was never married. Acquainted with all the literature of the times, and having uncommon talents for his sacred work, his death was deeply and generally lamented. He was entertaining and useful in conversation, of eminent sanctity and virtue, and always solicitous for the welfare of his people. But with all his good qualities he unhappily believed the reality of witchcraft and had some influence in promoting those legal inquiries in 1692, which reflect so much disgrace upon the age. He afterwards however publicly confessed his error without offering any excuse for himself, or concealing any circumstance ; and he visited and blessed the survivors, whom he had injured, asking always their forgiveness. Such conduct reflects the highest honor upon his character. A letter of his containing an account of Mr. James Noyes is preserved in Mather's *magnalia*. He published the election sermon, 1698 ; and a poem on the death of the reverend Joseph Green of Salem village, 1715.—*Collect. hist. soc.* vi. 264, 267, 273, 286 ; *Trumbull's Connecticut*, i. 520 ; *Magnalia*, iii. 145—148.

OAKES (URIAN), president of Harvard college, was born in England about the year 1631, and was brought to America in his childhood. A sweetness of disposition exhibited itself early and remained with him through life. He was graduated at Harvard college in 1649. While very young and small he published at Cambridge a set of astronomical calculations with this apposite motto ;

Parvum parva decent, sed inest sua gratia parvis.

He soon went to England, and was settled in the ministry at Titchfield in Hampshire. Being silenced in 1662 with the other nonconforming ministers, he found an asylum in a respectable family, and afterwards preached in another congregation. Such was his celebrity for learning and piety, that the church and society of Cambridge on the decease of Mr. Mitchel in 1678 sent a messenger to England to invite him to become their minister. He accepted the invitation, but through various circumstances did not commence his labors in Cambridge till November 8, 1671. Being placed at the head of Harvard college after the death of Dr. Hoar, he commenced the duties of this office April 7, 1675, still however retaining the charge of his flock. But on the second of February 1680 the corporation appointed him president, and persuaded him to be inaugurated, and to devote himself exclusively to this object. He died July 25, 1681, in the fiftieth year of his age, and was succeeded by Mr. Rogers in the college, and by Mr. Gookin in the church of Cambridge. He was a man of extensive erudition and distinguished usefulness. He excelled equally as a scholar, as a divine, and as a Christian. By his contemporaries he was considered as one of the most resplendent lights, that ever shone in this part of the world. He was very humble with all his greatness, like the full ear of corn, which hangs near the ground. In the opinion of Dr. Mather America never had a greater master of the true, pure, Ciceronian Latin, of his skill in which language an extract from one of his commencement orations is preserved as a specimen in the *magnalia*. He published an artillery election sermon, entitled, the unconquerable, all conquering, and more than conquering Christian soldier, 1672; election sermon 1673; a sermon at Cambridge on the choice of their military officers; a fast sermon; and an elegy in poetry on the death of the reverend Mr. Shepard of Charlestown, 1678. This is pathetic and replete with imagery.—*Holmes' hist. Cambridge; and annals*, ii. 452; *Collect. hist. soc.* vii. 31, 51—54; *Mather's magnalia*, iv. 129, 186—188, 190; *Neal's N. E.* ii. 41, 42; *Nonconform. memorial*, ii. 280—282.

OCCUM (SAMPSON), an Indian minister of the Moheagan tribe, was a heathen till the age of eighteen, when he embraced Christianity. He was for three years the pupil of the reverend Dr. Wheelock. He was for eleven years a schoolmaster on long Island, officiating at the same time as the public teacher of the Indian tribe at Montauk till his ordination by the Suffolk presbytery August 29, 1759. He was afterwards employed on several missions to various tribes of Indians, particularly to the six nations. In 1765 or 1766 he accompanied the reverend Mr. Whitaker to London to solicit benefactions for Dr. Wheelock's school. About the year 1786 he with the scanty remnant of the Muhheakaneok Indians, who lived on the sea coast in Connecticut, removed to the neighbor-

hood of Oneida in the state of New York. He was at first the minister of Brotherton; but for the last years of his life he resided with the Indians at New Stockbridge. He died in July 1792, aged sixty nine years. Upwards of three hundred Indians attended his funeral. At his first entrance on the ministry and for a considerable time after he was respected in his Christian and ministerial character. He preached with acceptance to the polished inhabitants of Boston and New York. An account of the Montauk Indians, written by him, is preserved in the historical collections. He says, that they had a multitude of gods.—*Buell's ordinat. serm. and letter to Bostwick; Collect. hist. soc.* iv. 68; v. 13; ix. 89, 90; x. 105—111.

OGDEN (JACOB), a physician of New York, published about the year 1764 observations on a species of the sore throat, then prevalent and mortal.—*Ramsay's review of medicine*, 36; *Miller*, i 319.

OGDEN (MATTHIAS), brigadier general in the army of the United States, took an early and a decided part in the late contest with Great Britain. He joined the army at Cambridge, and such was his zeal and resolution, that he accompanied Arnold in penetrating through the wilderness to Canada. He was engaged in the attack upon Quebec and was carried wounded from the place of engagement. On his return from this expedition he was appointed to the command of a regiment, in which station he continued until the conclusion of the war. When peace took place he was honored by congress with a commission of brigadier general. He died at Elizabethtown, New Jersey, March 31, 1791. He was distinguished for his liberality and philanthropy. He was generous, amiable, and endeared to his friends.—*Gazette of the U. S.* April 13, 1791.

OGLETHORPE (JAMES), the founder of Georgia, was born in England about the year 1688. Entering the army at an early age, he served under prince Eugene, to whom he became secretary and aid de camp. On the restoration of peace he was returned a member of parliament, and distinguished himself as a useful senator by proposing several regulations for the benefit of trade, and a reform in the prisons. His philanthropy is commemorated in Thompson's seasons. His benevolence led him in 1732 to become one of the trustees of Georgia, a colony, the design of whose settlement was principally to rescue many of the inhabitants of Great Britain from the miseries of poverty, to open an asylum for the persecuted protestants of Europe, and to carry to the natives the blessings of Christianity. In the prosecution of this design Mr. Oglethorpe embarked in November with a number of emigrants, and arriving at Carolina in the middle of January 1733, he proceeded immediately to Savannah river, and laid the foundation of the town of Savannah. He made treaties with the Indians, and crossed the Atlantic several times to promote the interests of the colony. Being appointed general and commander in chief of his majesty's forces

in South and Carolina Georgia, he brought from England in 1738 a regiment of six hundred men to protect the southern frontiers from the Spaniards. A mutiny was soon excited in his camp, and a daring attempt was made to assassinate him; but his life was wonderfully preserved through the care of that providence, which controls all earthly agents, and superintends every event. After the commencement of the war between Great Britain and Spain in 1739 he visited the Indians to secure their friendship, and in 1740 he went into Florida on an unsuccessful expedition against St. Augustine. As the Spaniards laid claim to Georgia, three thousand men, a part of whom were from Havanna, were sent in 1742 to drive Oglethorpe from the frontiers. When this force proceeded up the Alatomaha, passing fort St. Simon's without injury, he was obliged to retreat to Frederica. He had but about seven hundred men, besides Indians. Yet with a part of these he approached within two miles of the enemy's camp, with the design of attacking them by surprise, when a French soldier of his party fired his musket and ran into the Spanish lines. His situation was now very critical, for he knew, that the deserter would make known his weakness. Returning however to Frederica, he had recourse to the following expedient. He wrote a letter to the deserter, desiring him to acquaint the Spaniards with the defenceless state of Frederica, and to urge them to the attack; if he could not effect this object, he directed him to use all his art to persuade them to stay three days at fort Simon's as within that time he should have a reinforcement of two thousand land forces, with six ships of war, cautioning him at the same time not to drop a hint of admiral Vernon's meditated attack upon St. Augustine. A Spanish prisoner was entrusted with this letter under promise of delivering it to the deserter. But he gave it as was expected and intended to the commander in chief, who instantly put the deserter in irons. In the perplexity, occasioned by this letter, while the enemy was deliberating what measures to adopt, three ships of force, which the governor of South Carolina had sent to Oglethorpe's aid, appeared off the coast. The Spanish commander was now convinced beyond all question, that the letter instead of being a stratagem contained serious instructions to a spy, and in this moment of consternation set fire to the fort, and embarked so precipitately as to leave behind him a number of cannon with a quantity of military stores. Thus by an event beyond human foresight or control, by the correspondence between the artful suggestions of a military genius and the blowing of the winds, was the infant colony providentially saved from destruction, and Oglethorpe retrieved his reputation and gained the character of an able general. He now returned to England, and never again revisited Georgia. In 1745 he was promoted to the rank of major general, and was sent against the rebels, but did not overtake them, for which he was tried by a

court martial and honorably acquitted. After the return of Gage to England in 1775 the command of the British army in America was offered to general Oglethorpe. He professed his readiness to accept the appointment if the ministry would authorize him to assure the colonies that justice would be done them; but the command was given to sir William Howe. He died in August 1785 at the age of ninety seven, being the oldest general in the service.—*European mag.* viii; *Watkin's biog. dict.*; *Brit. emp. in America*, i. 526; *Wynne*, ii. 302—314; *Holmes' annals*, ii. 131—158; *Hewatt*, ii. 15—22, 47, 57, 77—82, 111—119; *Marshall*, i. 318—344; *Universal hist.* xl. 440; *Thompson's seasons, winter*, 359—388.

OHIO, one of the United States of America, was not settled till the year 1788. It was formerly included in Virginia, the legislature of which state in 1781 ceded the territory northwest of the Ohio river to the United States, reserving however several portions of land, and among them one for the officers and soldiers, by which the British posts were reduced. The settlement in Ohio was commenced at Marietta April 7, 1788, under the superintendence of general Rufus Putnam. Before this time there were no inhabitants in the territory excepting the Indians, a few Moravians, and trespassers on public lands. The country was at first under the jurisdiction of a governor, appointed by congress for three years, a secretary, and a court consisting of three judges. There was also a legislative council and a house of representatives. It was to be admitted into the union whenever it contained sixty thousand free inhabitants. This event took place April 28, 1802. A constitution was immediately formed and adopted, and the government was organized March 3, 1803. The representatives are chosen annually and the senators and governor every two years.—*Harris' tour*.

OLIVER (DANIEL), a member of the council of Massachusetts, was born in 1664, and died in Boston in 1732. He was distinguished for piety, humility, and charity from his youth. He always rose early to read the sacred volume and pour out his heart unto God. Though his mercantile business claimed much of his attention, yet he devoted Saturday afternoon to visiting the sick in his neighborhood. He was an overseer of the poor, and he sometimes maintained, at his own expense a school, which received thirty of their children. He built for this purpose a house, which cost six hundred pounds, and in his will he directed it to be devoted to the instruction of the poor forever. He contributed largely to the promotion of the gospel among the ignorant and vicious.—*Prince's fun. sermon*.

OLIVER (ANDREW), lieutenant governor of Massachusetts, was graduated at Harvard college in 1724. After being secretary, he sustained the office of lieutenant governor from 1770 till 1774, during the administration of his brother in law, Mr Hutchinson. No man was more disposed to promote the designs of the British ministry. His letters, which were sent over by Dr. Franklin in 1773,

disclosed his true character, and the disclosure embittered his remaining days. He died at Boston March 3, 1774, in the sixty eighth year of his age.—*Warren*, i. 69, 84, 112, 115; *Gordon*, i. 328.

OLIVER (PETER, LL. D), chief justice of Massachusetts, was the brother of the preceding, and was graduated at Harvard college in 1730. He was appointed a judge of the superior court September 15, 1756, in the place of Mr. Saltonstall, who had resigned. His place of residence was Middleborough, and he had not been educated to the law. In the year 1774, when the general court called upon him, as they called upon the other judges, to receive the grant for his services, as usual, from the treasury of the province, and to engage to receive no pay or emolument except from the assembly, he peremptorily refused. In consequence of this refusal the house of representatives immediately voted articles of impeachment in February; accusing him of high crimes and misdemeanors. He died at Birmingham, England, in October 1791, aged seventy nine years. He published a speech on the death of Isaac Lathrop, esquire, 1750.—*Warren*, i. 119; *Gordon*, i. 345; *Boston gaz.* March 7, 1774.

ORONO, chief of the Penobscot tribe of Indians, died at Old town, an island in Penobscot river, Massachusetts, February 5, 1801, aged one hundred and thirteen years. He cultivated among his subjects the principles of peace, temperance, and religion. In the time of the late war with Great Britain he formed a treaty with the American government, and faithfully adhered to it. His people profess the Roman catholic religion, and have a church. He retained his mental faculties to an unusual degree in his old age. His hair had long been of a milky white, and this venerable chief had lived to hunt in three different centuries. His wife, madam Orono, died in January 1809, aged one hundred and fifteen.—*Piscat. evang. mag.* i. 200; *N. Y. spectator* April 4, 1801.

OSBORN (JOHN), a poet, was born at Sandwich, Massachusetts, in 1713. His father was afterwards minister of Eastham on cape Cod. Young Osborn was graduated at Harvard college in 1735. Uncertain for a time what profession to pursue he directed his thoughts towards theology, and proceeded so far as to read before the association of ministers, with the design of being licensed to preach, a sermon, which was not perfectly orthodox. Having afterwards resolved upon the study of medicine, he removed to Middletown in Connecticut. But little is known concerning him after this period. In 1753 he wrote to a sister, that he had lingered almost two years a life not worth having. He died soon after at the age of forty years, leaving six children. Since his death one of his sons was a physician in Middletown. His manners were open, plain, and agreeable, and his temper cheerful and mild. His poetical productions, written about the year 1735, possess much merit, especially

in description, and previously to that period we find little American poetry equal to his. A beautiful elegy on the death of a young sister is preserved in the *Boston mirror*. His whaling song has been much celebrated.—*American museum*, v. 587—590; *Massa. mag.* v. 11—13, 55; *Boston mirror*, January 7, 1809; *Collect. hist. soc.* viii. 195.

OTIS (JAMES), a distinguished patriot and statesman, was the son of the honorable James Otis of Barnstable, Massachusetts, and was graduated at Harvard college in 1743. After pursuing the study of the law under Mr. Gridley, the first lawyer and civilian of his time, at the age of twenty one he began the practice at Plymouth. In about two years he removed from this town to Boston, where he soon gained so high a reputation for integrity and talents, that his services were required in the most important causes. In 1761 he distinguished himself by pleading against the writs of assistance, which the officers of the customs had applied for to the judges of the supreme court. His antagonist was Mr. Gridley. He was in this or the following year chosen a member of the legislature of Massachusetts, in which body the powers of his eloquence, the keenness of his wit, the force of his arguments, and the resources of his intellect gave him a most commanding influence. When the arbitrary claims of Great Britain were advanced, he warmly engaged in defence of the colonies, and was the first champion of American freedom, who had the courage to affix his name to a production, that stood forth against the pretensions of the parent state. He was a member of the congress, which was held at New York in 1765, in which year his rights of the colonies vindicated, a pamphlet, occasioned by the stamp act, and which was considered as a masterpiece both of good writing and of argument, was published in London. For the boldness of his opinions he was threatened with an arrest; yet he continued to support the rights of his fellow citizens. He resigned the office of judge advocate in 1767 and renounced all employment under an administration, which had encroached upon the liberties of his country. His warm passions sometimes betrayed him into unguarded epithets, that gave his enemies an advantage, without benefit to the cause, which lay nearest his heart. Being vilified in the public papers he in return published some severe strictures on the conduct of the commissioners of the customs, and others of the ministerial party. A short time afterwards, on the evening of the fifth of September 1769, he met Mr. John Robinson, one of the commissioners, in a public room, and an affray followed, in which he was assaulted by a number of ruffians, who left him and a young gentleman, who interposed in his defence, covered with wounds. The wounds were not mortal, but his usefulness was destroyed, for his reason was shaken from its throne, and the great man in ruins lived several years the grief of his friends. In an interval of reason he forgave the men, who had done him an irreparable in-

jury, and relinquished the sum of five thousand pounds sterling, which Mr. Robinson had been by a civil process adjudged to pay, on his signing a humble acknowledgment. He lived to see but not fully to enjoy the independence of America, an event, towards which his efforts had greatly contributed. At length on the twenty third of May 1783, as he was leaning on his cane at the door of Mr. Osgood's house in Andover, he was struck by a flash of lightning; his soul was instantly liberated from its shattered tenement, and sent into eternity. President Adams, then minister in France, wrote respecting him, "it was with very afflicting sentiments I learned the death of Mr. Otis, my worthy master. Extraordinary in death as in life, he has left a character, that will never die, while the memory of the American revolution remains; whose foundation he laid with an energy, and with those masterly abilities, which no other man possessed." He was highly distinguished by genius, eloquence, and learning, and no American perhaps had possessed more extensive information. Besides his legal and political knowledge, he was a complete master of classical literature. He published rudiments of Latin prosody, with a dissertation on letters, and the power of harmony in poetic and prosaic composition, 12mo, 1760, which has been considered the most clear and masterly treatise on the subject; vindication of the conduct of the house of representatives of Massachusetts, 1762; the rights of the British colonies asserted, 1764; considerations on behalf of the colonists, 1765.—*Warren*, i. 47, 85—89; *Monthly anthology*. v. 222—226; *Minot's continuat.* ii. 91—99, 105, 132, 143, 196; *Gordon*, i. 141, 228, 271.

OXENBRIDGE (JOHN), minister in Boston, was born in England January 30, 1609, and was educated at Oxford, where he was for some time a tutor. Becoming a preacher, soon after the year 1634 he went to Bermuda, and took the charge of a church. In 1641 or 1642, he returned to England, and was fellow of Eaton college. In 1662 he was induced in consequence of the act of uniformity to go to Surinam and thence to Barbadoes. He came to New England in 1669, and was settled pastor of the first church as colleague with Mr. Allen April 10, 1670. He died December 28, 1674, aged sixty five years. He was a celebrated divine and one of the most popular preachers of his time. He published a double watch word, or the duty of watching and watching in duty, 1661; a proposition of propagating the gospel by Christian colonies in the continent of Guiana; election sermon, 1671; seasonable seeking of God.—*Wood's Athenæ Oxonienses*, ii. 536, 537; *Mather's magnalia*, iii. 321; *Collect. hist. soc.* viii. 277; *Nonconform. memor.* i. 299, 300.

PAGE (JOHN), governor of Virginia, died at Richmond October 11, 1808, in the sixty fifth year of his age. From his youth he was a man of pure and unblemished life. He was a patriot, a statesman, a philosopher, and a Christian. From the first commencement of

the American revolution to the last hour of his life he exhibited a firm, inflexible, unremitting, and ardent attachment to his country, and he rendered her very important services. He was one of the first representatives from Virginia under the present constitution of the United States. In 1800 he was chosen one of the electors of president. In December 1802 he was chosen governor of Virginia in the place, it is believed, of Mr. Munroe. His residence was at Rosewell. His conduct was marked by uprightness in all the vicissitudes of life, in the prosperous and calamitous times, through which he had passed, in seasons of gladness and of affliction.—*National Intelligencer*, October 19 and 24, 1808; *Aurora*.

PARKER (THOMAS), first minister of Newbury, Massachusetts, was the only son of the reverend Robert Parker, who was driven out of England for puritanism in the reign of Queen Elizabeth. He was born in 1595. After having been for some time a student at Oxford, he pursued his studies in Ireland under Dr. Usher. Thence he went to Holland, where he enjoyed the assistance of Dr. Ames, and gained the particular esteem of Maccovius. After receiving the degree of master of arts at the age of twenty two, he returned to Newbury in England, where he preached and was the instructor of a school. He came to this country with a number of Christian friends in May 1634, and immediately went to Aggawam, or Ipswich, where he continued about a year as an assistant to Mr. Ward. In 1635 he commenced the settlement of Newbury, and was chosen pastor and Mr. Noyes teacher of the church. He died in April 1677 in the eighty second year of his age, leaving behind him the character of an eminent scholar, and of a most pious and benevolent Christian. His whole life was employed in prayer, study, preaching, and teaching school. Through his incessant application he became blind several years before his death. Under this heavy calamity he was patient and cheerful, and used to say in reference to his darkened eyes, "they will be restored shortly in the resurrection." Having never been married, he yet with parental affection gave a number of young gentlemen the advantages of a public education. In his views of church government he was inclined to presbyterianism. He devoted himself much in the latter part of his life to the study of the scripture prophecies, and wrote several volumes upon the subject in Latin. Some theses de traductione peccatoris ad vitam, written by him at an early age, were printed with some works of Dr. Ames. He also published a letter to a member of the Westminster assembly, declaring his judgment touching the government in the churches of England, 1644; the visions and prophecies of Daniel expounded, 4to, 1646; a letter to his sister, Mrs. Avery, touching sundry opinions by her maintained, 1649.—*Mather's magnalia*, iii. 143—145, 147; *Morse and Parish's N. E.* 87, 90—93; *Collect. hist. soc.* ix. 48; *Popkin's dedicat. serm.*

PARKER (SAMUEL, D.D.), bishop of the episcopal church in Massachusetts, was born at Portsmouth in New Hampshire in 1745 and was graduated at Harvard college in 1763. He was afterwards nine years an instructor of youth in Newbury Port and other towns. In 1773 he went to England for orders, and having been ordained by the bishop of London returned to Boston, and May 19, 1774 was established as assistant minister at trinity church, of which he became the rector in 1779. During the revolutionary war the other episcopal clergymen quitted the country, but he remained at his post, and his church was saved from dispersion. After the death of bishop Bass he was elected his successor, but he was at the head of the episcopal churches in Massachusetts but a few months. He died suddenly at Boston December 6, 1804, in the sixtieth year of his age. Distinguished for his benevolence he was in a peculiar manner the friend of the poor, who in his death mourned the loss of a father. He published the election sermon, 1793, and some other occasional discourses.—*Gardiner's serm. on his death; Monthly anthology*, i. 670.

PARKMAN (EBENEZER), first minister of Westborough, Massachusetts, was graduated at Harvard college in 1721, and was ordained October 28, 1724, the day, on which the church was gathered. After continuing his ministerial labors near sixty years, he died December 9, 1782, in the eightieth year of his age. He married a daughter of the reverend Mr. Breck of Marlborough. A short account of Westborough written by him is printed in the historical collections. He published reformers and intercessors sought for by God, 1752; a convention sermon, 1761.—*Whitney's hist. Worcester*, 120, 123; *Collect. hist. soc.* x. 84—86.

PARSONS (JONATHAN), minister in Newbury Port, Massachusetts, was graduated at Yale college in 1729, having given indications of an uncommon genius. Soon after he began to preach, he was ordained minister of Lyme in Connecticut, where he continued several years. The last thirty years of his life were spent at Newbury Port in one of the largest congregations in America. His labors were incessant and he sometimes sunk under his exertions. During his last sickness he enjoyed the peace of a Christian. He expressed his unwavering assurance of an interest in the favor of God through the Redeemer, and his desire of meeting death. He died July 19, 1776. Mr. Parsons was a presbyterian minister, and he maintained a correspondence with a number of learned ministers of the church of Scotland. As a preacher he was eminently useful. During some of the first years of his ministry his style was remarkably correct and elegant; but after a course of years, when his attention was occupied by things of greater importance, his manner of writing was less polished, though perhaps it lost nothing of its pathos and energy. In his preaching he dwelt much and with earnestness upon the doctrines of grace, knowing it to be the design of the

which was copied from Saurin

Christian religion to humble the pride of man and to exalt the grace of God. He labored to guard his people both against the giddy wildness of enthusiasm, and the licentious tenets of antinomian delusion. His invention was fruitful, his imagination rich, his voice clear and commanding, varying with every varying passion, now forcible, majestic, terrifying, and now soft, and persuasive, and melting. His zealous and indefatigable exertions were not in vain. During his ministry at Lyme, at a period of uncommon effusion of God's Spirit of grace, he indulged the belief, that near two hundred of his people were renewed in the dispositions of their minds, and enlightened by the truth as it is in Jesus; and his labors at Newbury Port were attended by a happy revival of religion. He was eminent as a scholar, for he was familiar with the classics, and he was skilled in the Latin, Greek, and Hebrew languages. He was accounted a dexterous and masterly reasoner. He published a sermon preached at Boston lecture, 1742; good news from a far country in seven discourses, 1756; manna gathered in the morning, 1761; infant baptism from heaven, in two discourses, 1765; a sermon on the death of the reverend George Whitefield, 1770; freedom from civil and ecclesiastical tyranny the purchase of Christ, 1774; sixty sermons on various subjects in two volumes, 8vo, 1780.—*Searl's sermon on his death.*

PARSONS (MOSES), minister of Byfield, Massachusetts, was born June 20, 1716, and was graduated at Harvard college in 1736. He devoted a number of years to the benevolent labors of a grammar school, and while the respect and the affection of his pupils were preserved by mingled dignity and mildness, he endeavored to impress them with religious truth, and to give them that instruction, which might save their souls from death. He was ordained pastor of the church in Byfield June 20, 1744, and died December 14, 1783, in the sixty eighth year of his age and the fortieth of his ministry. The Maker of the human frame gave him a most graceful and commanding presence, a quick conception, a fertile invention, an easy flow of thought and expression, a correct judgment, a resolute temper, and a large share of the kind and tender sensibilities. These, expanded by a liberal education, polished by a large acquaintance with mankind, and sanctified by divine grace, made him eminent as the gentleman and Christian, the divine and the preacher. When he had once deliberately fixed his opinion or his purpose, no opposition could shake him. He always carried the dignity and decorum of the Christian minister into his most cheerful hours, and though he often indulged his pleasant humor among his friends, yet he never degraded himself by the puerile jest, the boisterous laugh, or by vain, indelicate mirth. He usually mingled with his sprightly sallies some useful lesson of a moral nature. He knew how to be familiar without meanness, sociable without loquacity, cheerful without levity, grave without moroseness, pious without enthusiasm,

superstition, or ostentation, zealous against error and vice without ill natured bitterness; affable to all without the least sacrifice of his ministerial dignity. There was a generous openness in his language and behavior, and one could almost discern his heart in his frank, honest countenance. He was influenced by enlarged benevolence. He was a zealous advocate of the civil and religious interests of his beloved America. Eminent as a preacher he yet greatly excelled in the gift of prayer. His last hours were brightened with the hopes of the gospel. He anticipated the joy of dwelling in the presence of that divine Savior, whom he had served in his church below. He published the election sermon, 1772.—*Tappan's sermon on his death*; *Frisbie's oration at his interment*; *Panoplist*, iii. 289—292.

PARTRIDGE (RALPH), first minister of Duxborough, Massachusetts, was born in England and became a minister of the established church; but by the severity of the bishops he was hunted, like a partridge upon the mountains, till at last he resolved to get out of their reach by taking his flight into New England. He arrived at Boston November 14, 1636, and was soon settled at Duxborough. In such esteem was he held, that he was appointed with Mr. Mather and Mr. Cotton to prepare a model of church government for the consideration of the synod of Cambridge in 1648. He died in 1658, having been a preacher forty years. He was succeeded by Mr. Holmes. Such was his humility and self denial, that when most of the ministers of Plymouth colony left their places for want of a suitable maintenance, he was one of the few, who remained with their people.—*Mather's magnalia*, iii. 99; *Neal's N. E.* i. 320; *Morton*, iii. 99; *Winthrop*, 114; *Collect. hist. soc.* ii. 7; iv. 111.

PATTERSON (WILLIAM), governor of New Jersey, and one of the associate judges of the supreme court of the United States, was a native of New Jersey and was graduated at the college in that state in 1763. He was a member of the convention in 1787, which framed the constitution of the United States, and his name is affixed to that instrument. When the new government commenced its operations in 1789 he was a member of the senate from New Jersey. He was chosen governor in 1790 as successor of Mr. Livingston, the first governor after the revolution. While a judge of the supreme court of the United States he died at Albany September 9, 1806. In this office he was succeeded by Mr. Brockholst Livingston. He was an able statesman, an upright judge, and a disinterested friend of his country. He endured the sufferings of a lingering and distressing disease with exemplary patience. When he saw that death was at hand, he sent for a minister to receive from him the sacrament. The judge observed, that it had been for some time past his intention to receive that sacred rite, but that some casualty or other had always prevented him. He did not wish

however to leave the world before he had fulfilled his duty. When the minister mentioned the qualifications, which are required of those, who partake of that holy ordinance, he acquiesced in them all, and remarked at the same time, that he had always been a believer in the truths of Christianity; that the only point, on which he had ever entertained any doubt, was the divinity of our blessed Savior; but that he had long since examined that subject, and satisfied his mind upon it; that he had now no hesitation in professing his belief in all the doctrines of our religion. He then received the communion with the utmost devotion. When the minister, as he retired, expressed his apprehension, that they should not meet again, he replied "yes, I trust we shall; we shall meet again in heaven."—*Clarke's fun. sermon; N. York evening post, and N. Y. herald September 23, 1806; Albany centinel; Panoplist, ii. 191.*

PAYSON (PHILLIPS, D. D.), minister of Chelsea, Massachusetts, was the son of the reverend Phillips Payson of Walpole, and was born January 18, 1736. He was graduated at Harvard college in 1754. From the time of his ordination, October 26, 1757, he continued to discharge the duties of the sacred office with zeal and fidelity till his death January 11, 1801, in the sixty fifth year of his age. He was succeeded by the reverend Mr. Tuckerman. During the struggle, which terminated in the independence of America, Dr. Payson boldly advocated the cause of his country. As a classical scholar he rose to distinction, and many young men received the rudiments of their education under him. His acquaintance with astronomy and natural philosophy is evinced by a number of his tracts in the transactions of the American academy of arts and sciences. As a minister he was the friend and father of his people, and he preached with energy of diction and pathos of delivery. He published an election sermon, 1778; at the ordination of his brother, the reverend Seth Payson of Rindge, 1782; on the death of Washington, 1800.—*Barnard's fun. sermon; Columbian centinel, January 21, 1801; Thacher's serm. at ordinat. of Tuckerman.*

PEMBERTON (EBENEZER), minister in Boston, was graduated at Harvard college in 1691 and was afterwards tutor in that seminary. He was ordained colleague with the reverend Mr. Willard in the old south church August 28, 1700. After the death of Mr. Willard he received for his colleague Dr. Sewall. He died himself February 13, 1717, in the forty fifth year of his age. Mr. Pemberton was a very eminent preacher. He wrote in a style strong, argumentative, and eloquent. With great powers of mind and extensive learning he united a zeal, which flamed. His passions, when excited, were impetuous and violent; but when free from the excitement of any unpleasant circumstance, he was mild and soft, as one could wish. While he was diligent in acquiring the treasures of learning, he was not negligent in his observations upon man. He knew how to connect his thoughts; the talent of reasoning he possessed in a high degree, and he was a master of speech. He was a

faithful servant of Jesus Christ, preaching the truths of the gospel with zeal, and exhibiting in his life the Christian virtues. In prayer he was copious and fervent. His sermons were illuminating, practical, and pathetic, and delivered with very uncommon fervor. Towards the close of his life he was afflicted with much pain, but under his weakness and infirmity he was enabled to do much for the honor of his master and the good of his brethren. His election sermon, preached in 1710, entitled, the divine original and dignity of government asserted, and an advantageous prospect of the ruler's mortality recommended, is much and justly celebrated. It is reprinted in a volume of his sermons, which was published in 1727. Besides this volume, he published a discourse, previously to the ordination of Mr. Sewall, on the validity of presbyterian ordination, 1718; a sermon on the death of the reverend Mr. Willard; and a sermon at a public lecture, 1705.—*Sewall's fun. sermon*; *Colman's serm. on his death*; *Holmes' annals*, ii. 94; *Collect. hist. soc.* x. 169.

PEMBERTON (EBENEZER, D. D.), minister in Boston, was the son of the preceding, and was graduated at Harvard college in 1721. After he began to preach he was invited in April 1727 by the presbyterian church in New York to succeed Mr. Anderson, the first minister, with the request, that he would be ordained in Boston. This ceremony was accordingly performed on the ninth of August. Through his benevolent exertions the congregation was greatly increased, so as to be able to build an edifice of stone in 1748. In 1750 Mr. Alexander Cumming, afterwards minister in Boston, was settled as his colleague; but both were dismissed about the year 1753, the former on account of indisposition, and Mr. Pemberton through trifling contentions, kindled by ignorance and bigotry. He was succeeded by Mr. Bostwick. Being installed minister of the new brick church in Boston March 6, 1754, as successor of Mr. Welsted, he continued in that place till his death September 9, 1777, in the seventy third year of his age. The reverend Dr. Lathrop's society, whose meeting house had been destroyed by the British, united with Mr. Pemberton's in 1779.

He was a man of a devotional spirit, who was zealous, and respectable, and faithful in his ministerial work. He published a sermon before the synod, 1731; before the commissioners of the synod, 1735; sermons on several subjects, 8vo, 1738; practical discourses on various texts, 12mo, Boston, 1741; on the death of Dr. Nicoll, 1743; at the ordination of Mr. Brainerd, 1744; artillery election sermon, 1756; election sermon, 1757; on the death of Mr. Whitefield, 1770; at the ordination of Mr. Isaac Story, 1771; salvation by grace through faith illustrated and confirmed in eight sermons, 8vo, 1774.—*Smith's N. Y.* 192, 193; *Collect. hist. soc.* iii. 261.

PEMBERTON (THOMAS), eminent for his acquaintance with American history, was born in Boston in 1728 and for many years pursued the mercantile employment. He died July 5, 1807, aged

seventy nine years, having lived a bachelor, devoting regularly a part of each day to his studies and to visiting his friends. He contributed almost a ninth part to the collections of the historical society of Massachusetts. Of this institution he was a member, and he bequeathed to it all his manuscripts. He wrote a Massachusetts chronology of the eighteenth century, containing the remarkable events of every year, biographical notices of eminent men, &c. in five MS. volumes. This work was used by Dr. Holmes in compiling his annals. His MS. memoranda, historical and biographical, make about fifteen volumes.—*Collect. hist. soc.* x. 190, 191; *Amer. register*, ii. 76.

PENDLETON (EDMUND), a distinguished statesman of Virginia, was a member of the first congress in 1774, and was again appointed at the next choice, but in August 1775 he declined a third election on account of his ill health. He was for many years one of the judges of the court of appeals of Virginia with Blair and Wythe, and was its president at the time of his death. In 1787 he was appointed president of the convention of Virginia, which met to consider the constitution of the United States, and all the weight of his character and talents aided its adoption. After the government was organized he was in 1789 appointed by Washington district judge for Virginia, but as he declined this office Mr. Cyrus Griffin was appointed in his place. In 1798, when the difficulties between this country and France approached almost to a rupture, the venerable patriarch, as the late president Adams calls him, published a pamphlet protesting against a war with a sister republic. He died at Richmond October 26, 1803, in the eighty third year of his age.—*Virginia debates in convent.* 13, 17, 37, 312, 367, 388.

PENHALLOW (SAMUEL), a member of the council of New Hampshire and treasurer, died at Portsmouth November 27, 1726. He wrote a history of the wars of New England with the eastern Indians from 1703 to 1726, which was printed at Boston in 1726.

PENN (WILLIAM), the founder of Pennsylvania, was born in London, October 14, 1644, and in the fifteenth year of his age entered as a gentleman commoner of a college in Oxford. His genius was bright and his imagination lively. Being impressed by the preaching of an itinerant quaker, he, with a number of other students, withdrew from the established worship, and held meetings by themselves. He was fined for the sin of nonconformity, but this only confirmed him in his principles. He was then expelled in the sixteenth year of his age. Next followed the discipline of his father, which was also ineffectual to reclaim him. Being sent to France for the refinement of his manners, he passed two years in that country, learned its language, and acquired its politeness. He then studied law in Lincoln's Inn till the plague broke out in 1665. He was sent to Ireland in 1666 to manage an estate of his father, but he there associated himself with the quakers, and in conse-

quence he was recalled. He could not be persuaded to take off his hat in the presence of the king, or his father. For this inflexibility he was turned out of doors ; upon which he commenced an itinerant preacher, and gained many proselytes. Though sometimes imprisoned he was persevering, and such was his integrity and patience, that his father became reconciled to him. In 1668 he published a book entitled " the sandy foundation shaken," for which he was imprisoned seven months. In vindication of the principles of this book, he wrote during his confinement his " innocency with her open face," and also his famous work, " no cross no crown." In 1670 he was apprehended for preaching in the street, and was tried at the old Bailey, where he pleaded his own cause with the magnanimity of a hero. The jury returned their verdict " not guilty." On the death of his father he received a pientiful estate, but he continued to preach, to write, and to travel as before. He was shut up in the tower and in Newgate. On his release he preached in Holland and Germany. It was owing to his exertions, in conjunction with Barclay and Keith, that the fraternity was formed into order. His controversial writings are modest, candid, and persuasive. His book, entitled, " the Christian quaker," is a sensible vindication of the doctrine of universal saving light. Some debts being due to Penn's father, at the time of his death, from the crown, and as there was no prospect of payment very soon in any other mode, Penn solicited a grant of lands in America, and in 1681 obtained a charter of Pennsylvania. The colony was planted in the same year, though before this time some Dutch and Swedes had settled in the province. In 1682 Penn himself arrived, and established a government, allowing perfect liberty of conscience. He made honest purchases of the Indians, and treated them with great tenderness. He formed a plan of a capital city and called it Philadelphia. Two years after it was founded it contained two thousand inhabitants. In 1684 Mr. Penn returned to England. One great motive for his return was to exert his influence in favor of his suffering brethren in Great Britain. He exerted it with success, and one thousand three hundred quakers, who had been confined in prisons, were set at liberty. While he remained in England he was suspected of being a papist, and an enemy to his country, and was a number of times arrested. But he continued his preaching and increased his controversial writings. In 1699, after fifteen years' absence the American Lycurgus revisited his province. Having made some alteration in the government he sailed again for England in 1701. He resumed his favorite employment, and continued it for a number of years. In 1712 he was seized by a paralytic disorder and died July 30, 1718, in the seventy fourth year of his age. Notwithstanding his large paternal inheritance he was continually subject to the importunity of his creditors, and obliged to mortgage his estate. His death prevented his

surrendering his province to the crown. His posterity held it till the revolution, his last surviving son, Thomas Penn, dying in 1775. Mr. Penn was a man of great abilities, of quick thought and ready utterance, of mildness of disposition and extensive charity. He was learned without vanity, facetious in conversation, yet weighty and serious, of an extraordinary greatness of mind, yet void of the stain of ambition. He published a multitude of tracts large and small. The following is the title of his principal works ; no cross no crown, or several sober reasons against hat honor, titular respects, you to a single person, &c. 4to, 1669 ; serious apology for the people, called quakers, against Dr. Jeremy Taylor, 4to, 1669 ; the spirit of truth vindicated in answer to a Socinian, 4to, 1672 ; quakerism a new nickname for old Christianity, 8vo, 1672 ; reason against railing, and truth against fiction, 8vo, 1673 ; the Christian quaker and his divine testimony vindicated, folio, 1674. His select works have lately been published in 5 vols. 8vo.—*Belknap's Amer. biog.* ii. 381—450 ; *Biog. Britan.* ; *Wood's Ath. oxon.* ii. 1050—1054 ; *Proud*, ii. 105, 106 ; *Holmes' annals*, i. 455—463 ; ii. 24, 96 ; *Penn's life prefix. to his works* ; *Marshall*, i. 222—229.

PENNSYLVANIA, one of the United States of America, was granted by king Charles II to William Penn March 4, 1681, and in this year a colony commenced a settlement above the confluence of the Schuylkill with the Delaware. In the following year the proprietary published a frame of government and a body of laws. All legislative powers were vested in the governor and freemen of the province in the provincial council, and a general assembly. The governor had a treble vote in the council, which consisted of seventy two members, chosen by the people, and the assembly at first embraced all the freemen, but as the colony increased it was limited to five hundred. Liberty of conscience was extended to all. A treaty was immediately held with the natives, and the purchase of the soil was commenced. The friendly intercourse with the Indians, which was now begun, was not interrupted for more than seventy years. The first settlers of Pennsylvania were chiefly quakers, who had suffered persecution on account of their religion. In 1683 the first assembly was held at Philadelphia, and a new frame of government was adopted, by which the council was reduced, and the governor vested with a negative upon all bills, passed in the assembly. Mr. Penn being soon called to England, he entrusted the government to five commissioners. In 1788 he appointed a deputy, and in 1701 gave the people the last charter of privileges. From this period the government was chiefly administered by deputies, appointed by the proprietaries, who usually resided in England. Jealousies arose between the people and their governors, and disputes and dissensions existed till the revolution. At the commencement of the late struggle with Great Britain the proprietary government was abolished. The constitution then adopted recognized a legisla-

ture of but one branch. Parties were formed, those, who disapproved of it, being styled republicans, and its friends constitutionalists. The government of the state was alternately in the hands of these parties, till at length the republicans triumphed, and the present constitution was established by a convention on the second of September 1790. It vests the legislative power in a general assembly, consisting of a senate and a house of representatives, the members of the former to be chosen for four years, and of the latter annually. The governor is elected for three years, and no bill can pass without his assent, unless two thirds of both houses are in favor of it. The judges of the courts are liable to removal for any reasonable cause on an address of two thirds of each branch of the legislature to the governor. In 1794 an alarming insurrection took place in the western counties of this state; through discontent with an excise upon whiskey; but by the decisive measures of the general government it was quelled almost without bloodshed. In 1809 a part of the militia of Philadelphia was by the order of the governor arrayed against the United States by obstructing a process of the supreme court; but the federal authority in a short time quietly prevailed.—*Proud's hist. Pennsylvania*; *Franklin's review*; *Wynne*, i. 219—235; *Douglass*, ii. 297—345; *British emp. in America*, i. 296—322; *Morse's geog*; *Holmes' annals*; *Findley's insurrect.*

PEPPERELL (SIR WILLIAM), lieutenant general in his majesty's service, was born in the district of Maine, Massachusetts, and was bred a merchant. About the year 1727 he was chosen one of his majesty's council, and was annually reelected thirty two years till his death. Living in a country exposed to a ferocious enemy, he was well fitted for the situation, in which he was placed, for it pleased God to give him a vigorous frame, and a mind of a firm texture, and of great calmness in danger. He rose to the highest military honors, which his country could bestow upon him. When the expedition against Louisbourg was contemplated, he was commissioned by the governors of New England to command the troops. He invested the city in the beginning of May 1745. Articles of capitulation were soon afterwards signed. There was a remarkable series of providences in the whole affair, and Mr. Pepperell ascribed his unparalleled success to the God of armies. The king in reward of his services conferred upon him the dignity of a baronet of Great Britain, an honor never before nor since conferred on a native of New England. He died at his seat in Kittery in the district of Maine July 6, 1759, aged sixty three years. He had a high relish for the pleasures of society and was the life and spirit of every company. Though not without his faults, he yet respected the Christian character. During his last sickness he spoke with gratitude of the goodness of God, which he had experienced, and of his own imperfections and sins; he admired the plan of salvation, made known in the gospel; knowing his dependence upon the grace of God he

sought the influences of the Holy Spirit; and as he ever professed a belief of the transcendent dignity and glory of the great Savior of mankind, of the fulness of his merits, and the atoning virtue of his obedience and sufferings, when he was just entering the eternal world he commended his soul into the hands of this Redeemer.—*Stevens' fun. sermon*; *Belknap's N. H.* ii. 213, 223; *Gordon*, i. 112.

PERKINS (WILLIAM), remarkable for longevity, was born in the west of England, and died at New Market, New Hampshire, in 1732, aged one hundred and sixteen years.—*Belknap's N. H.* iii. 252.

PERREIN (JEAN), eminent for his acquaintance with natural history, was a native of France, and a member of the society of sciences and belles lettres of Bordeaux. Possessing an excellent genius, highly cultivated by a liberal education, he had for many years devoted the greatest part of his time to the study of nature. With a view to the acquisition and diffusion of knowledge in botany and other departments of natural history he travelled through Africa and most of the West India islands. To complete his collection of birds, plants, &c. he came to New York, where he spent several months; but he was cut down in the midst of his labors. He died at New York March 31, 1805, in the fifty fifth year of his age. In Sonninni's elegant edition of Buffon's natural history credit is given to Perrein as the author of many of the most valuable communications, contained in that work. By his acquaintance he was uniformly esteemed as a man of the most benevolent heart, refined taste, and cultivated understanding.—*New York spectator*, April 3, 1805.

PETERS (HUGH), minister of Salem, Massachusetts, was born at Fowey in Cornwall in 1599, and was educated at trinity college, Cambridge, where he took the degree of master of arts in 1622. He was licensed by the bishop of London, and preached in the city with great popularity and success. Meeting with some trouble on account of his nonconformity, he went into Holland, where he remained five or six years. He arrived in America with Richard Mather in August 1635. He took the charge of the church at Salem December 21, 1636, disclaiming the errors of Mr. Williams, who had been minister before him, and excommunicating his adherents. During his five years ministry, one hundred and sixty persons joined his communion. He did not confine his attention to religious concerns, but took an interest in mercantile and civil affairs. He assisted in reforming the police of the town; he suggested the plan of the fishery and of the coasting and foreign voyages; he procured carpenters, and engaged in trade with great success. His zeal in worldly concerns was probably the cause of his suppressing in Salem the weekly and occasional lectures, by which the good men of that day were nourished up unto eternal life. Being considered as a suitable person to send to England to procure an alteration in the laws of excise and trade, he was appointed for this purpose, with

Mr. Welde and Mr. Hibbins by the general court, and sailed August 3, 1641. He never returned to America. During the civil wars in England he supported the cause of the parliament, and contributed much aid to it by his preaching. Burnet says, that he pressed the king's condemnation with the rudeness of an inquisitor, but Mr. Peters in his legacy declares, that he opposed it. He was appointed by Cromwell one of the licensers of ministers, and also a commissioner for amending the laws, though utterly disqualified for the business. After the restoration he was tried for conspiring with Cromwell and compassing the king's death, and was executed October 16, 1660, aged sixty one years. He was charged by his enemies with great vices ; but it is not probable, that the charges were well founded. He was however weak, ignorant, and carried away by his zeal. If he had confined himself to the proper duties of a minister of the gospel, and had not engaged in parties, nor become the tool of the ambitious, nor exerted himself to stimulate the furious passions of men, he would have been useful and respected, and might have died in peace. Though he was ignorant, he possessed a native and peculiar vigor of mind. He had the power of associating his thoughts in such a manner, as to prevent them from being easily forgotten. His coarse and familiar images never failed to answer his purposes, and his vulgar yet striking eloquence gained him thousands of hearers of London. Specimens of his curious sermons are to be found in the trials of the regicides. In a life of him, written by W. Young soon after his death, he is said to have been expelled from college, though perhaps the representation cannot be credited, as he regularly took his degrees. He is said also to have been a stage player, and represented as a buffoon. In an engraving prefixed he is placed in the pulpit with a multitude before him ; his hour glass is turned, and he says, " come, my good fellows, I know you like another glass." The manuscripts of the three last books of Hooker's ecclesiastical polity fell into the hands, to use the words of Mr. Wood, of " that most notorious villain, Hugh Peters," and were altered so as to favor the popular cause against the divine right of the authority of kings. Mr. Baxter however, who did not think it an impeachment of good sense or learning to lean towards the side of the people, thought that Mr. Hooker's writings were not altered. Mr. Peters published a sermon, preached before both houses of parliament in 1646 ; last report of the English wars ; a word to the army, 1647 ; good work for a good magistrate, or a short way to great quiet, 1651 ; in this work he proposed the extirpation of the whole system of laws, and recommended that the old records in the tower should be burned as records of tyranny, and that they should begin anew ; *brief aen den Vader la Chaize* ; a dying father's legacy to his only child, 8vo, 1660 and 1717. This has been spoken of with respect. It is preserved in the New England library established by Mr. Prince of

Boston.—*Young's life of Peters*; *Anonym. account*, *pr.* 1751; *Collect. hist. soc.* vi. 249—254, 285; *Magnalia*, iii, 214; *Wood's Ath. Oxonienses*, i. 303, 304; *Belknap's N. H.* i. 48, 76; *Hutchinson*, i. 98, 165; ii. 490; *Annual register for 1769*, 55; *General hist. Connecticut*, 48.

PHILIP, sachem of Pokanoket, well known by the name of king Philip, was the youngest son of Masassoit, and succeeded his brother Alexander in 1657. In 1662 he renewed the friendship, which had subsisted with the English, and engaged not to dispose of any lands without their knowledge or appointment. In 1675 he commenced the war, which desolated New England. It is said, that he was pressed into the war by the importunity of his young warriors. As he foresaw the loss of his territory and the extinction of his tribe, if the English settlements were permitted to extend and increase without interruption, he was determined to make one mighty effort to prevent these calamities. He in consequence lighted up the flame of war in various parts of the country. After doing much mischief, as he was endeavoring to escape from captain Church, who had pursued him into a swamp, he was killed August 12, 1676. Thus, after deeds of heroism, fell king Philip of mount Hope in Rhode Island. Mr. Eliot once preached before him, when he took hold of a button of the good man's coat, and said to him, "I do not value the gospel any more than that."—*Collect. hist. soc.* iii. 159, 171; *Magnalia*, vi. 30; *Church's hist.*; *Hutchinson*, i. 279—307; *Adams' N. E.* 126, 127; *Neal's N. E.* i. 352, 387; ii. 1—23; *Holmes' annals*, i. 434, 435; *Callender*, 73—81; *Minot*, i. 67—69.

PHILLIPS (GEORGE), first minister of Watertown, Massachusetts, was born in the county of Norfolk, England, and was educated at the university of Cambridge, where he gained a high reputation for learning. Having, as he believed, been made a partaker of the divine nature through the renewing agency of the Holy Spirit, he devoted himself to the ministry of the gospel, and was settled at Boxford in Essex. But becoming a nonconformist to the ceremonies of the established church, he came to New England with governor Winthrop in the *Arabella*, and arrived at Salem in June 1630. He immediately with sir Richard Saltonstail and others commenced a plantation at Watertown. A church was formed on the thirtieth of July, when about forty members signed a covenant, binding themselves to cleave unto the word of God, and "the true sense and meaning thereof." A confession of faith was afterwards added. The salary, settled upon the minister, was thirty pounds a year. Mr. Phillips died July 1, 1664, and was succeeded by Mr. Sherman. He was much lamented by his church, who expressed their respect to his memory by educating his eldest son, Mr. Samuel Phillips, who was afterwards minister of Rowley, and eminently useful.

Mr. Phillips was well skilled in the original languages, in which the bible was written, and such was his attachment to the word of

God, that he used to read it through six times in every year, and he always found in it some thing new. As a preacher he was very faithful and many were converted by means of his labors. Though very humble and modest he was an able disputant. He published a judicious work, entitled, a reply to a confutation of some grounds for infants' baptism, as also concerning the form of a church put forth against me by one Thomas Lamb, to which is added a discourse of the verity and validity of infants' baptism, 1645.—*Mather's magnalia*, iii. 82—84, 162; *Prince*, 205, 208, 212, 244, 247; *Winthrop*, 31, 256, 337; *Collect. hist. soc.* ix. 46.

PHILLIPS (SAMUEL), minister of Andover, Massachusetts, was the grandson of the preceding. His father was an inhabitant of Salem. He was graduated at Harvard college in 1708, and began to preach in the south and new parish of Andover April 30, 1710. His ordination took place, it is believed, in the following year. He continued faithfully to discharge the duties of the sacred office for sixty years till his death June 5, 1771, in the eighty second year of his age. Being sincerely attached to those views of religious truth, which were embraced by the first fathers of New England, he could not quietly see the efforts, that were made, to pervert the faith, which he was persuaded was once delivered to the saints. He exerted himself both by his preaching and his writings to guard his people against the intrusion of error. He contended, that all mankind come into the world depraved in consequence of Adam's sin, and liable to punishment; that men could as easily create themselves anew, as believe in Christ by a power inherent in themselves; that God from eternity had elected those, whom he would save, and on whom he would bestow his efficacious grace to prepare them for salvation; that men were justified on account of the righteousness of Christ, received by faith, and immediately upon believing; and that none, who were once in a state of justification would finally be lost. He published a word in season, or the duty of a people to take the oath of allegiance to a glorious God, 1727; advice to a child, 1729; the history of the Savior; the orthodox Christian, or a child well instructed, 1738; artillery election sermon, 1741; living water to be had for asking; election sermon, 1750; the sinner's refusal to come unto Christ examined and reproved; the necessity of God's drawing in order to men's coming unto Christ; convention sermon, 1753; at ordination of N. Holt; at the instalment of S. Chandler, 1759; seasonable advice to a young neighbor relating to five important points, 1761; serious address to young people in a dialogue; a sermon to young people, 1763; on gospel justification, 1766.

PHILLIPS (JOHN, LL. D.), founder of the academy in Exeter, New Hampshire, was the son of the preceding, and was graduated at Harvard college in 1735. He was for several years a member of the council of New Hampshire. On the twenty first of April 1778 he with his brother, the honorable Samuel Phillips of Andover in

Massachusetts, founded and liberally endowed the academy in that town, which was incorporated in 1780. In 1789 he farther gave to this institution twenty thousand dollars. The academy, called Phillips Exeter academy, of which he was the sole founder, was incorporated in 1781 with a fund of fifteen thousand pounds. He died in April 1795, aged seventy six years, bequeathing to this academy two thirds of all his estate, and one third of the residue to the seminary at Andover, particularly for the benefit of pious youth. To this object his brother, the late honorable William Phillips of Boston, also bequeathed four thousand dollars.—*Morse's geog.*; *Holmes' annals*, ii. 462; *Constitut. of theolog. seminary*.

PHILLIPS (SAMUEL, LL. D.), lieutenant governor of Massachusetts, was the grandson of the reverend Mr. Phillips of Andover. His father, the honorable Samuel Phillips, one of the counsellors of Massachusetts, died at Andover August 21, 1790, aged seventy six years. Mr. Phillips was graduated at Harvard college in 1771. He was a member of the provincial congress in 1775, and of the house of representatives till the year 1780, when he assisted in framing the constitution of Massachusetts. On its adoption he was elected a member of the senate, and was its president from 1785 to 1801. Being appointed justice of the court of common pleas for Essex in 1781, he held this office till 1797, when his declining health induced his resignation. He was chosen lieutenant governor in 1801, and died February 10, 1802, aged fifty years. While he possessed a sound judgment and an ardent, persevering spirit, his integrity and patriotism gained him the confidence of his fellow citizens. Such was his superiority to the pride of wealth and of power, and such his benevolence and humility, that when honored with public applause and raised to eminence he would frequently spend the interval between the morning and evening services of the sabbath in the house of God for the purpose of reading some pious book to those, whose distant habitations prevented them from returning home. He was careful to impart religious instruction to his family, and he led its daily devotions with humility, fervor, and eloquence. He appeared to be continually governed by love to the Supreme Being, and by the desire of imitating his benevolence and doing good. His deep views of evangelical doctrine and duty, of human depravity and mediatorial mercy formed his heart to humility, condescension, and kindness, and led him continually to depend on the grace of God through the atonement of his Son. He projected the academy at Andover and was much concerned in establishing that as well as the academy at Exeter, which were founded by his father and uncle. To these institutions he was a distinguished benefactor. His exertions to effect their establishment bring him the highest honor, for he was the natural heir of the founders. He bequeathed one thousand dollars, one sixth part of the interest of which he directed annually to be added to the principal, and the remainder to

be expended in the purchase of pious books, to be annually distributed among the inhabitants of Andover. He also bequeathed four thousand dollars, to be made an increasing fund, like the above, and the interest to be applied in part for the benefit of schools in Andover, and in part for the purchase of bibles, and other books to be distributed among poor and pious Christians in other towns, and also among the inhabitants of places, where the means of religious knowledge are but sparingly enjoyed. Since the death of Mr. Phillips his widow, Phoebe Phillips, and his son, the honorable John Phillips of Andover, have evinced the same attachment to the interests of learning and religion by uniting with Samuel Abbot, esquire, and three others of a most liberal and benevolent spirit in founding the theological seminary in Andover, which was opened in September 1808. On their part they engaged to erect two separate buildings for the accommodation of fifty students, and for public rooms. By such acts of most honorable munificence have the family, which bears the name of Phillips, proved to the world, that the blessing of wealth may fall into hands, which shall employ it for the best of purposes.—*Tappan's fun. sermon*; *Pearson's lecture. on death pres. Willard*; *Constitut. of theolog. seminary*; *Massa. miss. mag.* v. 41—45.

PHIPS (SIR WILLIAM), governor of Massachusetts, was born at a small settlement on the river Kennebeck February 2, 1651. His father was a gunsmith in humble circumstances, and his mother had twenty six children, of whom twenty one were sons. After living in the wilderness till he was eighteen years of age he bound himself as an apprentice to a ship carpenter for four years, at the expiration of which time he went to Boston, where he learned to read and write. Determining to seek his fortune upon the sea, after a variety of adventures he discovered a Spanish wreck on the coast of Hispaniola, and fished up plate, and pearls, and jewels amounting in value to three hundred thousand pounds sterling, with which he sailed to England in 1687. Such was his honesty and so liberal was he to his seamen, that his own share amounted only to sixteen thousand pounds. He was at this time made a knight by king James. Returning to Boston, he was in 1690 admitted a member of the north church, being baptized and professing repentance of his sins. In the same year he commanded an expedition against Port Royal, which place he captured. When the new charter of Massachusetts was obtained he was nominated by Dr. Mather as the governor. In this capacity he arrived at Boston May 14, 1692. He soon put a stop to prosecutions for witchcraft. In August he sailed with about four hundred and fifty men to Pemaquid, where he built a fort. In 1694 in a dispute with the collector of the port sir William was so far carried away by the passion of the moment, as to have recourse to blows to settle the controversy. He was soon afterwards removed, and he sailed in November for England, where he received assur-

ances of being restored ; but being seized by a malignant fever he died February 18, 1695, aged forty four years. Lieutenant governor Stoughton possessed the chief authority in Massachusetts till the appointment of the earl of Bellamont. Sir William, though his origin was very humble, was not elated by the great change, which took place in his circumstances. He was a man of uncommon enterprise and industry, of an excellent disposition, though he did not always retain the command of himself, and of perfect honesty and integrity. He exerted himself to promote the interests of New England.—*Magnalia*, ii. 37—75 ; *Neal's N. E.* ii. 50, 57, 108, 173 ; *Adams' N. E.* 166 ; *Hutchinson*, i. 396—416 ; ii. 75—84 ; *Holmes' annals*, i. 478 ; ii. 3, 21, 27.

PIERSON (ABRAHAM), first minister of Southampton on Long Island, was a native of England, where he preached some time before he came to Boston. In 1640 a number of the inhabitants of Lynn formed the resolution to remove to Long Island, and invited Mr. Pierson to accompany them. Having first formed a church they went and settled Southampton. These planters constituted a government by themselves. When it was found necessary to divide the church Mr. Pierson passed over to the main land, and became the first minister of Branford in Connecticut in 1644. He continued here till 1665, when he removed to New Jersey. He was a man of piety and learning. Having studied the Indian language he preached to the natives on Long Island and in the several plantations of New Haven colony.—*Magnalia*, iii. 95 ; *Gookin in collect. hist. soc.* i. 207, 208 ; *Trumbull's Connect.* i. 289, 521 ; *Winthrop*, 204 ; *Neal's N. E.* i. 208 ; *Holmes' annals*, i. 315.

PIERSON (ABRAHAM), first president of Yale college, was graduated at Harvard university in 1668. He was installed the minister of Killingworth, Connecticut, in 1694. On the establishment of the college at Saybrook in 1701 he was chosen rector, and the students attended upon his instructions at Killingworth, although the commencements were held at Saybrook. He died May 5, 1707, to the unspeakable loss of the college and his people ; for he was an excellent scholar, a great divine, a faithful preacher, and wise and judicious in all his conduct. Mr. Andrew of Milford was chosen rector pro tempore after his death, but a new president was not appointed till 1719, when Mr. Cutler was placed at the head of the college. Mr. Pierson wrote a system of natural Philosophy, which was studied in the college for many years.—*Clap's hist. Yale college* ; *Holmes' life of Stiles*, 384 ; *Trumbull's Connect.* i. 500, 501, 522.

POCAHONTAS, daughter of Powhatan, emperor of the Indians of Virginia, was born about the year 1595. When captain Smith was taken prisoner in 1607, and it was determined, that he should be put to death, his head was placed upon two large stones at the feet of Powhatan, that a number of Indians, who stood ready with lifted clubs, might beat out his brains. At this moment Pocahontas

rushed to the spot and placed her own head upon his. From regard to his daughter the savage king spared his life. In 1609, when but fourteen years of age, she went to James Town in a dreary night and unfolded to captain Smith a plot, which the Indians had formed for the extermination of the English, and thus at the hazard of her life saved them from destruction. In 1612, after captain Smith left the colony, she was for a bribe of a copper kettle betrayed into the hands of captain Argal, and detained a prisoner, that better terms of peace might be made with her father. He offered five hundred bushels of corn for his daughter, but before this negotiation was completed, a different and more interesting one had commenced. A mutual attachment had sprung up between her and Mr. Thomas Rolfe, an Englishman of good character, and with the consent of Powhatan they were married. This event restored peace, and secured it for many years. Pocahontas soon made a profession of Christianity and was baptized. In 1616 she accompanied her husband to England, where she was received with distinction at court. It is said, that king James expressed great indignation, that one of his subjects should dare to marry into a royal family. As she was about to embark for Virginia in 1617, she died at Gravesend, aged about twenty two years. She is represented as a pious Christian. She left one son, Thomas Rolfe; and from his daughter descended some respectable families in Virginia.—*Keith*, 70, 98, 105, 125—129; *Stith*, 136, 146; *Smith's Virginia*, 46—49, 113, 122; *Holmes' annals*, i. 158, 165, 181, 191; *Marshall*, i. 36, 52.

PORTER (JOHN), minister of Bridgewater, Massachusetts, was graduated at Harvard college in 1736, and ordained October 1740. He died in the hope of the Christian March 12, 1802, in the eighty seventh year of his age, and the sixty second of his ministry, having been enabled to preach till near the close of his life. He was a man of respectable talents, of great prudence, and of a blameless life. As a preacher he was highly and generally respected, for being sensible of the ruined condition of fallen man, and having experienced the power of divine grace in his own heart, he dwelt with earnestness upon the great doctrines of the gospel. A crucified Redeemer was his frequent theme. Avoiding dry and barren speculations he aimed to impart instruction, and to render men holy. His faithful labors were not in vain, for at different periods it pleased God by the influences of his Spirit to render them the means of converting many, who were chosen in Jesus Christ. He published a sermon at the ordination of Silas Brett, Freetown; the absurdity and blasphemy of substituting the personal righteousness of men in the room of the surety righteousness of Christ in the article of justification before God, preached at Braintree, 1749; reply to Mr. Bryant's remarks on the above sermon, 1751.

POWHATAN, emperor of the Indians in Virginia, at the time of the settlement of that colony in 1607 was the most powerful of

the Indian kings. He was deeply versed in all the savage arts of government and policy, and was insidious, crafty, and cruel. After the marriage of his daughter to Mr. Rolfe he remained faithful to the English. He died in April 1618.—*Keith*, 69—110, 120—132; *Stith*, 154; *Smith's Virginia*, 125; *Marshall*, i. 53, 65; *Holmes' annals*, i. 194; *Belknap's biog.* ii. 63.

POWNALL (THOMAS), governor of Massachusetts, was appointed to this office in 1757 in the place of Mr. Shirley removed. His measures were accommodated with great address to the state of the people and he had the pleasure of seeing the British arms triumphant in Canada; but as he did not give his confidence to Mr. Hutchinson and his party, and as many slanders were propagated respecting him among the people, he solicited to be recalled. In 1760, when sir Francis Bernard was removed to Massachusetts, he succeeded him in New Jersey, as lieutenant governor. He was soon appointed governor of South Carolina, though from this station he was in about a year recalled at his own request. In 1768 he was chosen a member of parliament, and he strenuously opposed the measures of the administration against the colonies. He declared, that the people of America were universally, unitedly, and unalterably resolved never to submit to any internal tax, imposed by any legislature, in which they were not represented. He retired from parliament in 1780, and died at Bath February 25, 1805, in the eighty fourth year of his age, retaining his faculties in perfect vigor in his last days. His speeches in parliament were all published in Almon's parliamentary register, and he assisted Mr. Almon considerably in his American remembrancer in twenty volumes. He published principles of polity, 1752; administration of the colonies, 1764, of which there were afterwards several editions with improvements, and part ii. 1774; the interest and duty of the state in East India affairs, 1773; memoir on drainage, 1775; topographical description of North America, with Evans' map improved; letter to Adam Smith on his inquiry into the wealth of nations, 1776; a memorial addressed to the sovereigns of Europe on the state of affairs between the old and new world, 1780; two memorials, not originally intended for publication, 1782; a memorial addressed to the sovereigns of America; on the study of antiquities, 1783; notices and descriptions of antiquities of the provincia Romana of Gaul; intellectual physics; an essay concerning the nature of being; a treatise on old age.—*Monthly anthology*, ii. 612—614; vi. 205; *Monthly mag.*; *Minot*, ii. 18—20, 60—65, 78; *Medical repository*, hexade ii. vi. 78, 163; *Watkins*.

PRATT (BENJAMIN), chief justice of New York, was graduated at Harvard college in 1737, and was afterwards a representative of Boston. Having been a counsellor of New York, he was in 1761 appointed chief justice. He died January 5, 1763, aged fifty four years. He wrote some poetical and political essays.—*Collections hist. soc.* iii. 301.

PRATT (EPHRAIM), remarkable for longevity, was the grandson of John Pratt, who settled at Plymouth in 1620, and was born at East Sudbury in Massachusetts November 1, 1687. At the age of twenty one he was married to Martha Wheelock, and before his death he could number among his descendants about fifteen hundred persons. In the year 1801 four of his sons were living, the eldest of whom was ninety years of age and the youngest eighty two. He died at Shutesbury, Massachusetts, at the close of May 1804, aged one hundred and sixteen years. He was always remarkable for temperance. For the last sixty years he had tasted no wine, nor any distilled spirits, and he was never intoxicated in his life. His drink was water, small beer, and cider. Living mostly on bread and milk, for forty years before his death he did not eat any animal food. Such was his uniform health, that before 1801 he had never consulted a physician, and it is not known, that he did afterwards.—*N. Y. spectator*, July 29, 1801; *Windsor gazette*, August, 1801.

PREBLE (EDWARD), commodore in the American navy, was born in Falmouth, now Portland, Massachusetts, in August 1761. His father was a brigadier general. In his youth he became a mariner on board a merchant vessel. About the year 1779 he entered as a midshipman on board a vessel commanded by captain Williams, and in a short time was promoted to a lieutenancy on board the sloop of war commanded by captain Little, with whom he continued till the peace in 1783. In this station he performed a brilliant action. He boarded and captured with a few men a vessel of more than equal force lying in the harbor of Penobscot, under a furious cannonade from the battery and an incessant fire of the troops. In 1801 he had the command of the frigate Essex, in which he performed a voyage to the east Indies for the protection of our trade. In 1803 he was appointed commodore with a squadron of seven sail, and he soon made his passage to the Mediterranean with the design of humbling the Tripolitan barbarians. He first took such measures with regard to the emperor of Morocco, as led to a peace. He next, after the loss of the frigate Philadelphia, procured a number of gun boats of the king of Naples and proceeded to the attack of Tripoli. The Philadelphia was burned through the valor of lieutenant Decatur, but the place was not taken. The bravery exhibited had however its effect, for a peace was afterwards obtained on honorable terms. Such was the good conduct of commodore Preble, that it extorted praise from the bashaw of Tripoli, and even the pope of Rome declared, that he had done more towards humbling the antichristian barbarians on that coast, than all the Christian states of Europe had ever done. He died August 25, 1807, in the forty sixth year of his age.—*Literary magazine*, viii. 92; *Polyanthos*, i. 145—149; *American register*, ii. 89, 90; *Columbian centinel*, August 29, 1807.

PRIESTLEY (JOSEPH, D.D.), an eminent philosopher, and voluminous writer, was born at Fieldhead, in Yorkshire, England, March 24, 1733. His father was a cloth dresser. At the age of nineteen he had acquired in the schools, to which he had been sent, and by the aid of private instruction a good knowledge of Greek, Latin, and Hebrew, French, Italian, and German; he had also begun to read Arabic, and learned Chaldee and Syriac. With these attainments and others in mathematics, natural philosophy, and morals, he entered the academy of Daventry under Dr. Ashworth in 1752 with a view to the Christian ministry. Here he spent three years. The students were referred to books on both sides of every question, and required to abridge the most important works. The tutors, Mr. Ashworth and Mr. Clark, being of different opinions, and the students being divided, subjects of dispute were continually discussed. He had been educated in Calvinism, and in early life he suffered great distress from not finding satisfactory evidence of the renovation of his mind by the Spirit of God. He had great aversion to plays and romances. He attended a weekly meeting of young men for conversation and prayer. But before he went to the academy he became an Arminian, though he retained the doctrine of the trinity and of the atonement. At the academy he embraced Arianism. Perusing Hartley's observations on man, he was fixed in the belief of the doctrine of necessity. In 1755 he became assistant minister to the independent congregation of Needham Market in Suffolk upon a salary of forty pounds a year. Falling under a suspicion of Arianism, he became pastor of a congregation at Nantwich in Cheshire in 1758, where he remained three years, being not only minister but schoolmaster. In 1761 he removed to Warrington as tutor in the belles lettres in the academy there. In 1767 he accepted the pastoral office at Leeds. Here by reading Lardner's letter on the Logos he became a Socinian. In 1773 he went to live with the marquis of Lansdowne as librarian, or literary companion, with a salary of two hundred and fifty pounds a year. During a connexion of seven years with his lordship he visited in his company France, Holland, and some parts of Germany. He then became minister of Birmingham. At length, when several of his friends celebrated the French revolution July 14, 1791, a mob collected and set fire to the dissenting meeting houses, and several dwelling houses of dissenters, and among others to that of Dr. Priestley. He lost his library, apparatus, and papers, and was forced to take refuge in the metropolis. He was chosen to succeed Dr. Price at Hackney, and was a lecturer in the dissenting college of that place. But the public aversion to him being strong, and his sons emigrating to the United States, he followed them in April 1794. He settled at Northumberland, a town of Pennsylvania about one hundred and thirty miles north west of Philadelphia. In this city for two or three winters after his arrival he delivered lectures on the evidences of Christianity. In his

last sickness he expressed his coincidence with Simpson on the duration of future punishment. He died in calmness, and in the full vigor of his mind February 6, 1804, in the seventy first year of his age. He dictated some alterations in his manuscripts half an hour before his death.

Dr. Priestley was amiable and affectionate in the intercourse of private and domestic life. Few men in modern times have written so much, or with such facility. His readiness with the pen he attributed in a great degree to the habit of writing down in early life the sermons, which he heard at public worship. To superior abilities he joined industry, activity, despatch, and method; yet his application to study was not so great, as from the multitude of his works one would imagine, for he seldom spent more than six or eight hours in a day in any labor, which required much mental exertion. A habit of regularity extended itself to all his studies. He never read a book without determining in his own mind when he would finish it; and at the beginning of every year he arranged the plan of his literary pursuits and scientific researches. He labored under a great defect, which however was not a very considerable impediment to his progress. He sometimes lost all ideas both of persons and things, with which he had been conversant. Once he had occasion to write a piece respecting the Jewish passover, in doing which he was obliged to consult and compare several writers. Having finished it, he threw it aside. In about a fortnight he performed this same labor again, having forgotten that he had a few days before done it. Apprized of this defect, he used to write down what he did not wish to forget, and by a variety of mechanical expedients he secured and arranged his thoughts, and derived the greatest assistance in writing large and complex works. By simple and mechanical methods he did that in a month, which men of equal ability could hardly execute in a year. He always did immediately what he had to perform. Though he rose early and despatched his more serious pursuits in the morning, yet he was as well qualified for mental exertion at one time of the day as at another. All seasons were equal to him, early or late, before dinner or after. He could also write without inconvenience by the parlour fire with his wife and children about him, and occasionally talking to them. In his diary he recorded the progress of his studies, the occurrences of the day, &c. As a preacher Dr. Priestley was not distinguished. He had no powers of oratory. He was however laborious and attentive as a minister. He bestowed great pains upon the young by lectures and catechetical instructions. In his family he ever maintained the worship of God. As a schoolmaster and professor he was indefatigable. With respect to his religious sentiments his mind underwent a number of revolutions, but he died in the Socinian faith, which he had many years supported. He possesses a high reputation as a philosopher, particularly as a chemist. Commencing his chemical career in 1772 he

did more for chemistry in two years, than had been done by any of his predecessors. He discovered the existence of vital or dephlogisticated air, the oxygen gas of the French nomenclature, and other kinds of aeriform fluids, and many methods of procuring them. He always adhered to the old doctrine of Stahl respecting phlogiston, though the whole scientific world had rejected it, and embraced the theory of Lavoisier. But his versatile mind could not be confined to one subject. He was not only a chemist, but an eminent metaphysician. He was a materialist and necessarian. He maintained, that all volitions are the necessary result of previous circumstances, the will being always governed by motives, and yet he opposed the Calvinistic doctrine of predestination. The basis of his necessarian theory was Hartley's observations on man. In order to escape the difficulty, which he supposed would arise from ascribing the existence of sin to the will of God, he embraced the system of optimism; he considered all evil as resulting in the good of the whole and of each part; he thought, that all intelligent beings would be conducted through various degrees of discipline to happiness. He wrote also upon politics, and it was in consequence of his advocating republican sentiments as well as of his religious opinions, that his situation was rendered so unpleasant in England. He found it a convenient way of learning a science to undertake to teach it, or to make a book or treatise upon the particular subject of his studies. The chart of history used in France was much improved by him, and he invented the chart of biography, which is very useful. Of his numerous publications the following are the principal; a treatise on English grammar, 1761; on the doctrine of remission; history of electricity, 1767; history of vision, light, and colors; introduction to perspective, 1770; harmony of the evangelists; catechisms; address to masters of families on prayer; experiments on air, 4 vols; observations on education; lectures on oratory and criticism; institutes of natural and revealed religion; a reply to the Scotch metaphysicians, Reid, Oswald, and Beattie; disquisitions on matter and spirit, 1777; history of the corruptions of Christianity; letters to bishop Newcome on the duration of Christ's ministry; correspondence with Dr. Horseley; history of early opinions concerning Jesus Christ, 4 vols, 1786; lectures on history and general policy; answers to Paine and Volney; several pieces on the doctrine of philosophical necessity in a controversy with Dr. Price; discourses on the evidences of revealed religion, 3 vols.; letters to a philosophical unbeliever; discourses on various subjects. He also wrote many defences of unitarianism and contributed largely to the theological repository, which was published many years ago in England. After his arrival in this country he published a comparison of the institutions of the Mosaic religion with those of the Hindoos; Jesus and Socrates compared; several tracts against Dr. Linn, who wrote

against the preceding pamphlet; notes on the scriptures, 4 vols.; history of the Christian church, 6 vols.; several pamphlets on philosophical subjects, and in defence of the doctrine of phlogiston. Dr. Priestley's life was published in 1806 in two volumes. The memoirs were written by himself to the year 1787, and a short continuation by his own hand brings them to 1795.—*Memoirs of Dr. Priestley*; *Monthly magazine*, May, 1804; *Monthly anthology*, iv. 259, 330, 389, 506.

PRINCE (THOMAS), governor of Plymouth colony, was a native of England, and arrived at Plymouth in 1621. He was first chosen governor in 1634. Being appointed an assistant the next year, he continued in this office, except in the year 1638, when he was chosen governor, till the death of Mr. Bradford in 1657. At this time, as a disposition prevailed in the colony to discountenance regular ministers by giving the preference to the gifts of the private brethren, it was thought, that his reelection to the office of governor would prevent the church from being overwhelmed with ignorance, and it proved highly beneficial to the interests of religion. He had been living at Nauset or Eastham, of which town he was one of the first planters in 1644; but after being chosen governor he removed to Plymouth, where he died March 29, 1673, in the seventy third year of his age. He was succeeded by Mr. Winslow. He was a man of great worth and piety, and eminently qualified for his station. Strict in his religious opinions, he zealously opposed those, whom he believed to be heretics, particularly the quakers. As a magistrate, such was his care to be impartial, that if any person, who had a cause in court, sent a present to his family during his absence, he immediately on being informed of it returned its value in money. Though his abilities had not been much improved by education, he was the friend of learning. In opposition to the clamors of the ignorant he procured revenues for the support of grammar schools in the colony.—*Magnalia*, ii. 6, 7; *Morton*, *supplem.* 206; *Collect. hist. soc.* viii. 166; *Neal's N. E.* i. 392.

PRINCE (THOMAS), minister in Boston, was a descendant of the preceding and was graduated at Harvard college in 1707. Having determined to visit Europe he sailed for England April 1, 1709. For some years he preached at Combs in Suffolk, where he was earnestly invited to continue, but his attachment to his native country was too strong to be resisted. He arrived at Boston July 20, 1717, and was ordained pastor of the old south church, as colleague with the reverend Dr. Sewall, his classmate, October 1, 1718. In this station his fine genius, improved by diligent study, polished by an extensive acquaintance with mankind, and employed to the noblest purposes of life, rendered him an ornament to his profession, and a rich blessing to the church. He died October 22, 1758, in the seventy second year of his age. In his last sickness he expressed a deep sense of his sinfulness, and a desire of better evi-

dence, that he was fit to dwell in heaven. When his speech failed him, as he was asked whether he was submissive to the divine will, and could commit his soul to the care of Jesus, he lifted up his hand to express his resignation, and his confidence in the Savior. From his youth he had been influenced by the fear of God. He was an eminent preacher, for his sermons were rich in thought, perspicuous and devotional, and he inculcated the doctrines and duties of religion, as one, who felt their importance. The original languages, in which the scriptures were written, were familiar to him. In the opinion of Dr. Chauncy no one in New England had more learning, except Dr. Cotton Mather. It was extensive like his genius. Firmly attached to the faith once delivered to the saints, he was zealous for the honor of his divine Master. He was anxious to preserve suitable discipline in the church, that those, who had been guilty of open sins, might be reclaimed, and that the name of Christian might be preserved from reproach. He mourned over the degeneracy of the New England churches both in doctrine and practice. When Mr. Whitefield visited this country in 1740, Mr. Prince received him with open arms, and was always his friend; he always respected that Christian benevolence, which animated the eloquent itinerant; and he was grateful for those labors, which were so eminently useful to his people and the town of Boston. In private life he was amiable and exemplary. It was his constant endeavor to imitate the perfect example of his Master and Lord. He was ready to forgive injuries, and to return good for evil. By the grace of God he was enabled to preserve a calmness of mind under very trying events. When heavy afflictions were laid upon him he displayed exemplary submission to the will of God. Though he was a learned man, and was uncommonly diligent in study, yet he relished the comforts and faithfully discharged the duties of domestic life. It was no small part of his labor to impress on his children a sense of religion, and he had the happiness of seeing all his offspring walking in the truth. His son, Thomas Prince, junior, who edited the Christian History in 1743 and 1744, died in October 1748, and the family was in a few years extinct.

Mr. Prince began in 1703, while at college, and continued more than fifty years a collection of public and private papers relating to the civil and religious history of New England. His inestimable collection of manuscripts he left to the care of the old south church, and they were deposited in an apartment of the meeting house with a valuable library of books, which he had established under the name of the New England library. But the manuscripts were principally destroyed by the British during the late war, and thus many important facts relating to the history of this country are irrecoverably lost. The books yet remain; but they are in a state, which does no honor to those, who have been entrusted with the care of them.

He published an account of the first appearance of the aurora borealis ; a sermon at his own ordination, 1718 ; an account of the English ministers on Martha's Vineyard, annexed to Mayhew's Indian converts, 1727 ; election sermon, 1730 ; on a day of prayer for the choice of a minister, 1732 ; on the death of Cotton Mather, and Samuel Prince, his father, 1728 ; Samuel Sewall, 1730 ; Daniel Oliver, and Daniel Oliver, junior, 1732 ; Mary Belcher, 1736 ; Nathaniel Williams, 1738 ; Thomas Cushing, 1746 ; Martha Stoddard, 1748 ; the prince of Wales, 1751 ; Hannah Fayerweather, 1755 ; Edward Bromfield, and Josiah Willard, 1756 ; a chronological history of New England in the form of annals, 12mo, 1736, and three numbers of the second volume in 1755. In this work it was his intention to give a summary account of transactions and occurrences relating to this country from the discovery of Gosnold in 1602 to the arrival of governor Belcher in 1730, but he brought the history down only to 1633. He spent much time upon the introductory epitome, which begins at the creation. Had he confined himself to New England, and finished his work, it would have been of incalculable value. He published also an account of the revival of religion in Boston in the Christian history, 1744 ; a sermon on the battle near Culloden, and the destruction of the marquis D'Anville's squadron ; a thanksgiving sermon on the taking of Louisbourg, 1746 ; a thanksgiving sermon for reviving rains after the distressing drought, 1749 ; the New England psalm book revised and improved, 1758. After his death Dr. John Erskine of Edinburgh published from his manuscripts six sermons, the last of which was occasioned by the death of his son, Thomas Prince, junior.—*Preface to his six sermons ; Sewall's fun. sermon ; Boston gazette, October 30, 1758 ; Holmes' annals, ii. 232 ; Collect. hist. soc. ii. 14 ; vii. 20, 280 ; x. 164 ; Christian history for 1744, 374—415.*

PRINCE (NATHAN), a distinguished scholar, was the brother of the preceding, and was graduated at Harvard college in 1718. He was chosen tutor in 1723, and fellow in 1737 ; but he was removed in 1742. He in consequence published an account of the constitution and government of Harvard college from its first foundation in 1636 to the year 1742, in which he endeavored to prove that the general court had the sole power of dismissing members of the corporation, and are the only visitors of the college. In this work he also complains of the management of the treasury, and reprobrates the injustice, which he believed was done in arranging the students in the classes and their names in the catalogue according to the dignity or worth of their connexions. He had before his removal refused to assist in this thing. The alphabetical arrangement did not take place till 1773. Mr. Prince once had a deep-rooted aversion to the episcopal church ; but after his dismissal he took orders. He died at Ratlan in the West Indies, where he was a minister, July 25, 1748. He was a greater mathematician and

philosopher, and a much better classical scholar and logician, than his brother, and is ranked among the great men of this country.—*Collect. hist. soc.* x. 165.

PULASKI (COUNT), brigadier general in the army of the United States, was a Polander of high birth, who with a few men in 1771 carried off king Stanislaus from the middle of his capital, though surrounded by a numerous body of guards and a Russian army. The king soon escaped and declared Pulaski an outlaw. After his arrival in this country, he offered his services to congress, and was honored with the rank of brigadier general. He discovered the greatest intrepidity in an engagement with a party of the British near Charleston in May 1779. In the assault upon Savannah October ninth by general Lincoln and count D'Estaing, Pulaski was wounded at the head of two hundred horsemen, as he was galloping into the town with the intention of charging in the rear. He died on the eleventh, and congress resolved, that a monument should be erected to his memory.—*Gordon*, iii. 256, 330, 332 ; *Holmes' annals*, ii. 417 ; *Collect. hist. soc.* ii. 180.

PUTNAM (ISRAEL), a major general in the army of the United States, was born at Salem, Massachusetts, January 7, 1718. His mind was vigorous, but it was never cultivated by education. When he for the first time went to Boston, he was insulted for his rusticity by a boy of twice his size. After bearing his sarcasms until his good nature was exhausted, he attacked and vanquished the unmannerly fellow to the great diversion of a crowd of spectators. In running, leaping, and wrestling he almost always bore away the prize. In 1739 he removed to Pomfret, in Connecticut, where he cultivated a considerable tract of land. He had however to encounter many difficulties, and among his troubles the depredations of wolves upon his sheepfold was not the least. In one night seventy fine sheep and goats were killed. A she wolf, who with her annual whelps had for several years infested the vicinity, being considered as the principal cause of the havoc, Mr. Putnam entered into a combination with a number of his neighbors to hunt alternately, till they should destroy her. At length the hounds drove her into her den, and a number of persons soon collected with guns, straw, fire, and sulphur to attack the common enemy. But the dogs were afraid to approach her, and the fumes of brimstone could not force her from the cavern. It was now ten o'clock at night. Mr. Putnam proposed to his black servant to descend into the cave and shoot the wolf ; but as the negro declined, he resolved to do it himself. Having divested himself of his coat and waistcoat, and having a long rope fastened round his legs, by which he might be pulled back at a concerted signal, he entered the cavern head foremost with a blazing torch, made of strips of birch bark, in his hand. He descended fifteen feet, passed along horizontally ten feet, and then began the gradual ascent, which is sixteen feet in

length. He slowly proceeded on his hands and knees in an abode, which was silent as the house of death. Cautiously glancing forwards, he discovered the glaring eyeballs of the wolf, who started at the sight of his torch, gnashed her teeth, and gave a sullen growl. He immediately kicked the rope, and was drawn out with a friendly celerity and violence, which not a little bruised him. Loading his gun with nine buck shot, and carrying it in one hand, while he held the torch with the other, he descended a second time. As he approached the wolf, she howled, rolled her eyes, snapped her teeth, dropped her head between her legs, and was evidently on the point of springing at him. At this moment he fired at her head, and soon found himself drawn out of the cave. Having refreshed himself he again descended, and seizing the wolf by her ears kicked the rope, and his companions above with no small exultation dragged them both out together. During the French war he was appointed to command a company of the first troops, which were raised in Connecticut in 1755. He rendered much service to the army in the neighborhood of Crown point. In 1756, while near Ticonderoga, he was repeatedly in the most imminent danger. He escaped in an adventure of one night with twelve bullet holes in his blanket. In August he was sent out with several hundred men to watch the motions of the enemy. Being ambuscaded by a party of equal numbers, a general but irregular action took place. Putnam had discharged his fusée several times, but at length it missed fire, while its muzzle was presented to the breast of a savage. The warrior with his lifted hatchet and a tremendous war whoop compelled him to surrender, and then bound him to a tree. In the course of the action the parties changed their position, so as to bring this tree directly between them. The balls flew by him incessantly; many struck the tree, and some passed through his clothes. The enemy now gained possession of the ground, but being afterwards driven from the field they carried their prisoner with them. At night he was stripped, and a fire was kindled to roast him alive; but a French officer saved him. The next day he arrived at Ticonderoga, and thence he was carried to Montreal. About the year 1759 he was exchanged through the ingenuity of his fellow prisoner, colonel Schuyler. When peace took place he returned to his farm. He was ploughing in his field in 1775, when he heard the news of the battle of Lexington. He immediately unyoked his team, left his plough on the spot, and without changing his clothes set off for Cambridge. He soon went back to Connecticut, levied a regiment, and repaired again to the camp. In a little time he was promoted to the rank of major general. In the battle of Bunker's hill he exhibited his usual intrepidity. He directed the men to reserve their fire, till the enemy was very near, reminded them of their skill, and told them to take good aim. They did so, and the execution was terrible. After the retreat, he made a stand at Winter hill and

drove back the enemy under cover of their ships. When the army was organized by general Washington at Cambridge, Putnam was appointed to command the reserve. In August 1776 he was stationed at Brooklyn, on Long Island. After the defeat of our army on the twenty seventh of that month, he went to New York and was very serviceable in the city and neighborhood. In October or November he was sent to Philadelphia to fortify that city. In January 1777 he was directed to take post at Princeton, where he continued until spring. At this place a sick prisoner, a captain, requested that a friend in the British army at Brunswick might be sent for to assist him in making his will. Putnam was perplexed. He had but fifty men under his command, and he did not wish to have his weakness known; yet he was unwilling to deny the request. He however sent a flag of truce, and directed the officer to be brought in the night. In the evening lights were placed in all the college windows, and in every apartment of the vacant houses throughout the town. The officer on his return reported that general Putnam's army could not consist of less, than four or five thousand men. In the spring he was appointed to the command of a separate army in the highlands of New York. One Palmer, a lieutenant in the tory new levies, was detected in the camp; governor Tryon reclaimed him as a British officer, threatening vengeance if he was not restored. General Putnam wrote the following pitby reply; "Sir, Nathan Palmer, a lieutenant in your king's service, was taken in my camp as a spy; he was tried as a spy; he was condemned as a spy; and he shall be hanged as a spy. P. S. Afternoon. He is hanged." After the loss of fort Montgomery, the commander in chief determined to build another fortification, and he directed Putnam to fix upon a spot. To him belongs the praise of having chosen West Point. The campaign of 1779, which was principally spent in strengthening the works at this place, finished the military career of Putnam. A paralytic affection impaired the activity of his body, and he passed the remainder of his days in retirement, retaining his relish for enjoyment, his love of pleasantry, his strength of memory, and all the faculties of his mind. He died at Brookline, Connecticut, May 29, 1790, aged seventy two years.—*Humphrey's life of Putnam*; *American nepos*; *Polyanthos*, i; *Gazette U. S.* June 12, 1790; *Hardie, appendix*; *Gordon*, ii. 2.

QUINCY (EDMUND), a judge of the superior court of Massachusetts, was born at Braintree October 24, 1681. His father, lieutenant colonel Edmund Quincy, died in 1698. His mother was a daughter of major general Gookin. He was graduated at Harvard college in 1699, and afterwards sustained several important offices, the duties of which he discharged with ability and faithfulness. He was a judge of the superior court from 1718 till a short time before his death. Being sent as an agent to London for the purpose of settling the boundary line between Massachusetts and New Hampshire,

he died in that city of the small pox February 23, 1738, in the fifty seventh year of his age. His uncommon powers of reasoning and of eloquence were joined to the Christian virtues. As a member of the council he for twenty years had great influence in giving a direction to the proceedings of government. In his family it gave him pleasure to worship the God of all the families of the earth, and to impart to his children religious instruction.—*Hancock's fun. sermon*; *Hutchinson*, ii. 387.

QUINCY (JOSIAH), a distinguished patriot, was graduated at Harvard college in 1763, and afterwards became an eminent counsellor at law in Boston. He distinguished himself in 1770 by his defence with Mr. John Adams of captain Preston, who commanded the British troops at the Boston massacre, and who was brought to trial in October. He opposed with firmness and zeal the arbitrary proceedings and claims of the British parliament. In September 1774 he sailed for England at the request of several of his fellow patriots to promote the interests of America. Some interesting extracts from his journal are preserved by Gordon. He set sail on his return in the following year, but he died on board the vessel on the very day of its arrival at cape Ann April 24, 1775, aged thirty one years. He fell a victim to his zeal for his country's good. Learned and eloquent as a lawyer, he was also an able political writer. He published observations on the act of parliament, commonly called the Boston port bill, with thoughts on civil society and standing armies, 1774. This pamphlet evinces a bold and decided spirit. The author was apprehensive that a terrible struggle was about to take place, and he had made up his mind for it. He closes his tract with saying, "America has her Bruti and Cassii, her Hamdens and Sidneys, patriots and heroes, who will form a band of brothers; men, who will have memories and feelings, courage and swords; courage, that shall inflame their ardent bosoms till their hands cleave to their swords, and their swords to their enemies' hearts."—*Holmes' annals*, ii. 346; *Gordon*, i. 291, 393, 433—449, 491; *Marshall*, ii. 146, 155; *Adams' N. E.* 261; *Miller*, ii. 381.

QUINCY (EDMUND), author of a treatise upon hemp husbandry, which was published in 4to, 1765, was a citizen of Boston and was graduated at Harvard college in 1722. He died July 4, 1788, aged eighty five years.—*Collect. hist. soc.* iii. 301.

RANDOLPH (PEYTON), first president of congress, was a native of Virginia, of which colony he was attorney general as early as 1756. In this year he formed a company of a hundred gentlemen, who engaged as volunteers against the Indians. He was afterwards speaker of the house of burgesses. Being appointed one of the deputies to the first congress in 1774, he was on the fifth of September elected its president. He was also chosen president of the second congress May 10, 1775, but on the twenty fourth, as he was obliged to return to Virginia, Mr. Hancock was placed in the chair.

Mr. Randolph afterwards took his seat again in congress. He died at Philadelphia of an apoplectic stroke October 22, 1775, aged fifty two years.—*Marshall*, ii. 29, 168; *Journals of congress*; *Holmes' annals*, ii. 346.

RASLES, or RALLE (SEBASTIEN), a missionary among the Indians of North America, was a French jesuit, and arrived at Quebec in October 1689. After travelling in the interior several years he went to Norridgewog on the Kennebec river, where he tarried twenty six years till his death. Being considered as the inveterate enemy of the English, and as stimulating the Indians to their frequent depredations, captains Harman and Moulton were sent out from New Hampshire in 1724 against the village, in which he lived. They surprised it on the twenty third of August, and killed Rasles and about eighty Indians. The jesuit was found in a wigwam, and he defended himself with intrepid courage; but his character was stained by an act of barbarous cruelty. He had with him an English boy of fourteen years, who had been a prisoner about six months, and resolving not to fall alone he shot him through the thigh, and stabbed him through the body. He was himself in the sixty seventh year of his age. By his condescending deportment and address he acquired an astonishing influence over the Indians. Such was his faithfulness to the political interests of France, that he even made the offices of devotion serve as an incentive to savage ferocity; for he kept a flag, on which was depicted a cross surrounded with bows and arrows, and he raised it at the door of his little church, when he gave absolution previously to the commencement of any warlike enterprise. He was a man of good sense and learning, and was particularly skilful in Latin, which he wrote with great purity. He spoke the Abankis language, which was the language of the Norridgewogs, and was acquainted with the Huron, Outawis, and Illinois. In his preaching he was vehement and pathetic. For the last nineteen years his health was feeble, as his limbs had been broken by a fall. An ineffectual attempt was made to seize him in 1722, but some of his papers were secured, and among them a dictionary of the Abankis language, which is now in the library of Harvard college. It is a quarto volume of five hundred pages. Two of his letters of considerable length are preserved in the lettres édifiantes, and they give some account of the Indian languages and manners.—*Hutchinson*, ii. 241, 262—264, 295, 305, 309—313; *Belknap's N. H.* ii. 48—50, 57, 60; *Holmes' annals*, ii. 112, 113; *Charlevoix, nouv. France*, ii. 375—385; *Lettres édifiantes et curieuses*, xvii. 285—343; xxiii. 198—308; *Douglass*, i. 199.

RAWSON (GRINDALL), minister of Mendon, Massachusetts, was graduated at Harvard college in 1678, and was ordained successor of Mr. Emerson about the year 1680, when there were but about twenty families in the town. Such was his benevolence, that he studied the Indian language, that he might be able to preach the

gospel of salvation to the Indians in Mendon. He usually preached to them in their own tongue every Sunday evening. His discouragements were great, for he had but little success; but he persevered in his humane exertions. He died February 6, 1715 in the fifty seventh year of his age and the thirty fifth of his ministry, being highly respected for his talents, piety, and benevolence. He was succeeded by Mr. Dorr. When on his sick bed, as he was reminded of his faithfulness in the service of God, he replied, "O, the great imperfection I have been guilty of? How little have I done for God?" He continued, "if it were not for the imperfection of the saints, there would be no need of a Savior. In the Lord Jehovah I have righteousness and strength." The last words, which he uttered, were, "come, Lord Jesus, come quickly." He published the election sermon, 1709.—*C. Mather's death of good men; Whitney's hist. Worcester, 57.*

REDMAN (JOHN, M. D.), first president of the college of physicians of Philadelphia, was born in that city February 27, 1722. After finishing his preparatory education in the reverend Mr. Tennent's academy, he entered upon the study of physic with Dr. John Kearsely, then one of the most respectable physicians of Philadelphia. When he commenced the practice of his profession he went to Bermuda, where he continued for several years. Thence he proceeded to Europe for the purpose of perfecting his acquaintance with medicine. He lived one year in Edinburgh; he attended lectures, dissections, and the hospitals in Paris; he was graduated at Leyden in July 1748; and after passing some time at Gray's hospital he returned to America, and settled in his native city, where he soon gained great and deserved celebrity. When he was about forty years of age he was afflicted with an abscess in his liver, the contents of which were expectorated, and he was frequently confined by acute diseases; yet he lived to a great age. In the evening of his life he withdrew from the labors of his profession; but it was only to engage in business of another kind. In the year 1784 he was elected an elder of the second presbyterian church, and the benevolent duties of this office employed him and gave him delight. The death of his younger daughter in 1806 was soon succeeded by the death of his wife, with whom he had lived with uninterrupted harmony near sixty years. He himself died of an apoplexy March 19, 1808, in the eighty seventh year of his age.

Dr. Redman was somewhat below the middle stature; his complexion was dark and his eyes uncommonly animated. In the former part of his life he possessed an irritable temper, but his anger was transient, and he was known to make acknowledgments to his pupils and servants for a hasty expression. As a physician his principles were derived from the writings of Boerhaave, but his practice was formed by the rules of Sydenham. He considered a greater force of medicine necessary to cure modern American, than modern

British diseases, and hence he was a decided friend to depletion in all the violent diseases of our country. He bled freely in the yellow fever of 1762, and threw the weight of his venerable name into the scale of the same remedy in the year 1793. In the diseases of old age he considered small and frequent bleedings as the first of remedies. He entertained a high opinion of mercury in all chronic diseases, and he gave it in the natural small pox with the view of touching the salivary glands about the turn of the pock. He introduced the use of turbith mineral as an emetic in the gangrenous sore throat of 1764. Towards the close of his life he read the latter medical writers and embraced with avidity some of the modern opinions and modes of practice. In a sick room his talents were peculiar. He suspended pain by his soothing manner, or chased it away by his conversation, which was occasionally facetious and full of anecdotes, or serious and instructing. He was remarkably attached to all the members of his family. At the funeral of his brother, Joseph Redman, in 1779, after the company were assembled he rose from his seat, and grasping the lifeless hand of his brother, he turned round to his children, and other relations in the room, and addressed them in the following words; "I declare in the presence of God and of this company, that in the whole course of our lives no angry word nor look has ever passed between this dear brother and me." He then kneeled down by the side of his coffin, and in the most fervent manner implored the protection and favor of God to his widow and children. He was an eminent Christian. While he was not ashamed of the gospel of Christ, he thought humbly of himself, and lamented his slender attainments in religion. His piety was accompanied by benevolence and charity. He gave liberally to the poor. Such was the cheerfulness of his temper, that upon serious subjects he was never gloomy. He spoke often of death, and of the scenes, which await the soul after its separation from the body, with perfect composure. He published an inaugural dissertation on abortion, 1748, and a defence of inoculation, 1759. — *Medical and philosoph. register*; *Evang. intelligencer*, April, 1808; *Philadel. med. museum*, v. 49—56; *Brown's American register*, iii. 549—554.

REDWOOD (ABRAHAM), a friend of learning, died at Newport, Rhode Island, in March 1788. He was the founder of the Redwood library, to which he gave five hundred pounds sterling.

REED (JOSEPH), president of the state of Pennsylvania, was graduated at the college of New Jersey in 1757. He was appointed in 1774 one of the committee of correspondence of Philadelphia, and was afterwards president of the convention. Engaging with zeal in the cause of his country at the commencement of the war, he repaired to the camp at Cambridge in July 1775 and was appointed an aid de camp of Washington. In the following year he was made adjutant general; but under the disasters of 1776 his

firmness failed him, and he was on the point of relinquishing the cause, which he had engaged to support. His private letters were full of gloom, and he even censured the commander in chief for want of decision. The affair of Trenton however and subsequent successes revived his fortitude and courage. His firmness afterwards on trying occasions and his incorruptible integrity threw a veil over his momentary weakness. In May 1778, when he was a member of congress, the three commissioners from England arrived in America. Governor Johnstone, one of them, addressed private letters to Francis Dana, Robert Morris, and Mr. Reed to secure their influence towards the restoration of harmony, giving to the two latter intimations of honors and emoluments. But he addressed himself to men, who were firm in their attachment to America. Mr. Reed had a yet severer trial, for as his former despondence was known, direct propositions were made to him in June by a lady, supposed to be Mrs. Ferguson, wife of Dr. Adam Ferguson, secretary of the commissioners, who assured him as from governor Johnstone, that ten thousand pounds sterling, and the best office in the gift of the crown in America should be at his disposal, if he could effect a reunion of the two countries. He replied, that he was not worth purchasing; but such as he was, the king of Great Britain was not rich enough to do it. In October 1778 he was chosen president of Pennsylvania, and he continued in this office till October 1781. He died March 5, 1785, in the forty third year of his age. He published remarks on governor Johnstone's speech in parliament, with authentic papers relative to his proposition, &c. 1779; remarks on a publication in the independent gazetteer, with a short address to the people of Pennsylvania, 1783.—*Marshall*, iii. 539, 544; *Warren*, i. 393; ii. 78—81; *Stedman*, ii. 51; *Chastellux's travels*, i. 188—194; *Gordon*, ii. 278; iii. 172; *Cadwallader's letters to Reed*.

REESE (THOMAS, D. D.), minister in South Carolina, was graduated at the college of New Jersey in 1768, and was for several years settled over the presbyterian church at Salem in South Carolina. He died at Charleston in August 1796. He published an essay on the influence of religion in civil society, 1788; death of Christians is gain, in American preacher, i; and the character of Haman, in American preacher, ii.

RHODE ISLAND, one of the United States of America, was first settled from Massachusetts, and its settlement was owing to religious persecution. Roger Williams in 1636 laid the foundation of the town of Providence. In 1638 John Clarke and others purchased of the Indian sachems Aquetneck, or the principal island, which was called Rhode Island, and incorporated themselves into a body politic, making choice of William Coddington as their chief magistrate. In 1644 Roger Williams, who had been sent to England as agent obtained a patent for the Providence plantations. They

were however incorporated with Rhode Island under one government in 1647, in which year the first general assembly was held. The executive power was placed in the hands of a president and four assistants. A charter was given by king Charles II in 1663, which vested the legislative power in an assembly, of which the governor and assistants were members. Nothing but allegiance was reserved to the king. Since this period the form of government has suffered very little alteration. An act was passed in 1663, declaring that all men of competent estates and good conduct, who professed Christianity, with the exception of Roman catholics, should be admitted freemen. In 1665 the government passed an order to outlaw quakers and seize their estates, because they would not bear arms; but the people would not suffer it to be carried into effect. The toleration, which was practised in this colony from the beginning, does much honor to its founders. A quo warranto was issued against the colony in 1685. At the close of the following year Andros assumed the government; but after his imprisonment in 1689 the charter was resumed. During the late war with Great Britain the inhabitants of Rhode Island manifested a becoming spirit. This state was admitted into the union in 1789.—*Callender's hist. discourse*; *Holmes' annals*, i. 301, 342, 386, 395; ii. 482; *Gordon*, i. 37, 38; *Morse's geog.*; *Adams' N. E.* 61—67, 91, 112; *Collect. hist. soc.* v. 216—220; *Hutchinson*.

RITTENHOUSE (DAVID, LL. D. F. R. S.), an eminent philosopher, was descended from ancestors, who emigrated from Holland, and was born in Germantown, Pennsylvania, April 8, 1732. The early part of his life was spent in agricultural employments; and his plough, the fences, and even the stones of the field were marked with figures, which denoted a talent for mathematical studies. A delicate constitution rendering him unfit for the labors of husbandry, he devoted himself to learning the trade of a clock and mathematical instrument maker. In these arts he was his own instructor. During his residence with his father in the country he made himself master of Newton's principia, which he read in the English translation of Mr. Mott. Here also he became acquainted with fluxions, of which sublime invention he believed himself for some time the first author. He did not know for some years afterwards, that a contest had been carried on between Newton and Leibnitz for the honor of that great discovery. At the age of twenty three, without education and without advantages, he became the rival of the two greatest mathematicians of Europe. In this retired situation, while working at his trade, he planned and executed an orrery, by which he represented the revolutions of the heavenly bodies more completely, than ever before had been done. This masterpiece of mechanism was purchased by the college of New Jersey. A second was made by him, after the same model, for the use of the college of Philadelphia, where it has commanded for many years the admiration of the inge-

nious and the learned. In 1770 he was induced by the urgent request of some friends, who knew his merit, to exchange his beloved retirement for a residence in Philadelphia. In this city he continued his employment for several years; and his clocks had a high reputation, and his mathematical instruments were thought superior to those imported from Europe. His first communication to the philosophical society of Philadelphia, of which he was elected a member, was a calculation of the transit of Venus, as it was to happen June 3, 1769. He was one of those appointed to observe it in the township of Norriton. This phenomenon had never been seen but twice before by any inhabitant of our earth, and would never be seen again by any person then living. The day arrived, and there was no cloud in the horizon; the observers, in silence and trembling anxiety, waited for the predicted moment of observation; it came, and in the instant of contact between the planet and sun, an emotion of joy so powerful was excited in the breast of Mr. Rittenhouse, that he fainted. On the ninth of November following he observed the transit of Mercury. An account of these observations was published in the transactions of the society. In 1775 he was appointed one of the commissioners for settling a territorial dispute between Pennsylvania and Virginia, and to his talents, moderation, and firmness was ascribed in a great degree its satisfactory adjustment in 1785. He assisted in determining the western limits of Pennsylvania in 1784, and the northern line of the same state in 1786. He was also called upon to assist in fixing the boundary line between Massachusetts and New York in 1787. In his excursions through the wilderness he carried with him his habits of inquiry and observation. Nothing in our mountains, soils, rivers, and springs escaped his notice. But the only records of what he collected are private letters, and the memories of his friends. In 1791, he was chosen president of the philosophical society as successor to Dr. Franklin, and was annually reelected till his death. His unassuming dignity secured to him respect. Soon after he accepted the president's chair he made to the society a donation of three hundred pounds. He held the office of treasurer of Pennsylvania by an annual and unanimous vote of the legislature from 1777 to 1789. In this period he declined purchasing the smallest portion of the public debt of the state, lest his integrity should be impeached. In 1792 he accepted the office of director of the mint of the United States, but his ill state of health induced him to resign it in 1795. When the solitude of his study was rendered less agreeable by his indisposition than in former years, he passed his evenings in reading or conversing with his wife and daughters. In his last illness, which was acute and short, he retained the usual patience and benevolence of his temper. He died June 26, 1796, in the sixty fifth year of his age in the full belief of the Christian religion, and in the anticipation of clearer discoveries of the perfections of God in the eternal world. He was a man of

extensive knowledge. Being intimately acquainted with the French, German, and Dutch languages, he derived from them the discoveries of foreign nations. His mind was the repository of all ages and countries. He did not enjoy indeed the advantages of a public education, but his mind was not shackled by its forms, nor interrupted in its pursuit of greater subjects by the claims of subjects minute and trifling. In his political sentiments he was a republican; he was taught by his father to admire an elective and representative government; he early predicted the immense increase of talents and knowledge, which would be infused into the American mind by our republican constitutions; and he anticipated the blessed effects of our revolution in sowing the seeds of a new order of things in other parts of the world. He believed political as well as moral evil to be intruders into the society of man. In the more limited circles of private life he commanded esteem and affection. His house and his manner of living exhibited the taste of a philosopher, the simplicity of a republican, and the temper of a Christian. He possessed rare modesty. His researches into natural philosophy gave him just ideas of the divine perfections, for his mind was not preoccupied in early life with the fictions of ancient poets and the vices of the heathen gods. But he did not confine himself to the instructions of nature; he believed the Christian revelation. He observed as an argument in favor of its truth, that the miracles of our Savior differed from all pretended miracles in being entirely of a benevolent nature. The testimony of a man possessed of so exalted an understanding outweighs the declamations of thousands. He died believing in a life to come, and his body was interred beneath his observatory near his house. He published an oration, delivered before the philosophical society, 1775, the subject of which is the history of astronomy, and a few memoirs on mathematical and astronomical subjects in the first four volumes of the transactions of the society.—*Rush's eulogium*; *American nepos*; *Miller*, ii. 373.

ROBBINS (CHANDLER, D. D.), minister of Plymouth, Massachusetts, was born at Branford, Connecticut, August 24, 1738, and was the son of the reverend Philemon Robbins of that town. He was graduated at Yale college in 1756, being distinguished as a correct classical scholar. On the thirtieth of January 1760 he was ordained at Plymouth as successor of Mr. Leonard. Here he continued till his death June 30, 1799, in the sixty first year of his age, and the fortieth of his ministry. He was succeeded by the reverend James Kendall. Dr. Robbins was a man of eminent talents, and he discharged the duties of a minister of the gospel with unabating zeal and fidelity. Searching the scriptures for religious truth and coinciding in the result of his investigations with the sentiments of the founders of the first church in New England, he inculcated the doctrines of the gospel with energy and fervor. He was unwearied in his endeavors to impress the thoughtless, and to render sinful men holy.

In private and social life he was amiable and exemplary. He published a sermon on the death of Mrs. Elizabeth Watson, 1767; a reply to John Cotton, esquire; some brief remarks on a piece by J. Cotton in answer to the preceding, 1774; election sermon, 1791; convention sermon, 1794.—*Shaw's sermon on his death.*

ROBERTS (CHARLES), remarkable for longevity, died in Berkeley county, Virginia, February 17, 1796, aged one hundred and sixteen years. He was a native of Oxfordshire, England, but had resided in America about eighty years. During his long life he never knew sickness.—*Columbian centinel*, July 16, 1796.

ROBINSON (JOHN), minister of the English church at Leyden, a part of which first settled New England in 1620, was born in Great Britain in 1575, and educated at Cambridge. After holding for some time a benefice near Yarmouth in Norfolk, when a society of dissenters was formed in the north of England about the year 1602, he was chosen their pastor with the reverend Mr. Clifton. Persecution drove his congregation into Holland in 1608, and he soon followed them. At Amsterdam, where they found emigrants of the same religious sentiments, they remained about a year; but as the minister, Mr. John Smith, was unsteady in his opinions, Mr. Robinson proposed a removal to Leyden. Here they continued eleven years, and their numbers so increased, that they had in the church three hundred communicants. They were distinguished for perfect harmony among themselves and for friendly intercourse with the Dutch. Mr. Robinson, when he first went into Holland, was a most rigid separatist from the church of England; but by conversation with Dr. Ames and Mr. Robert Parker he was convinced of his error and became more moderate, though he condemned the use of the liturgy and the indiscriminate admission to the sacraments. In 1613 Episcopius, one of the professors of the university of Leyden, the successor of Arminius, and of the same doctrine with him, published some theses, which he engaged to defend against all opposers. Mr. Robinson being earnestly requested to accept the challenge by Polyander, the other professor, who was a Calvinist, he held the disputation in the presence of a numerous assembly, and completely foiled Episcopius, his antagonist. In 1617, when another removal was contemplated, Mr. Robinson entered zealously into the plan of making a settlement in America. His church was liable to be corrupted by the loose habits of the Dutch, and he wished it to be planted in a country, where it might subsist in purity. The first settlers of Plymouth in 1620, who took with them Mr. Brewster, the ruling elder, were the members of his church, and it was his intention to follow them with the majority, that remained; but various disappointments prevented. He died March 1, 1625, in the fiftieth year of his age, and in the height of his usefulness. A part of his church and his widow and children afterwards came to New England. He was a man of good genius,

quick penetration, ready wit, great modesty, integrity, and candor. His classical learning and acuteness in disputation were acknowledged by his opponents. He was also discerning and prudent in civil affairs. Such was his liberality, that he esteemed all men, that seemed to be truly pious, of whatever denomination. In his principles of church government he was himself an independent or congregationalist, being of opinion, that every church is to consist only of such as appear to believe in and obey Christ; that the members have a right to choose their own officers, which are pastors, or teaching elders, ruling elders, and deacons; that elders, being ordained, have no power but by consent of the brethren; that all elders and churches are equal; and that only the children of communicants are to be admitted to baptism. He celebrated the supper every Lord's day. In his farewell address to the first emigrants to New England, he reminded them, that neither Luther nor Calvin could have penetrated into the whole counsel of God, and being confident that the Lord had more truth to break forth from his holy word exhorted them to be ready to receive it without attachment to party. But he enjoined it upon them to take heed what they received as truth, to examine, to consider, and to compare it with other parts of scripture. He published a defence of the Brownists; justification of the separation from the church of England; people's plea for the exercise of prophesying, 1618; essays moral and divine, 1628.—*Belknap's Amer. biog.* ii. 151—178; *Neal's N. E.* i. 76—85, 122, 123; *Morse and Parish's N. E.* 63—67; *Adams' N. E.* 20; *Prince*, 4, 20—29, 36—38, 66—71, 91—93; *Morton*, 2, 5—10, 70; *Holmes' annals*, i. 196—199, 240, 484; *Collect, hist. soc.* iv. 140; vii. 268—270; *Neal's puritans*, ii. 49; *Hazard*, i. 96, 354, 372.

ROGERS (NATHANIEL), minister of Ipswich, Massachusetts, was the son of the reverend John Rogers of Dedham, in England, and was a descendant of John Rogers, the martyr. He was born about the year 1598. After being educated at Emanuel college, Cambridge, he preached in different places with high reputation. The evils, to which his puritan principles exposed him, induced him to come to New England. He sailed June 1, 1636, but did not cast anchor in Massachusetts bay till the sixteenth of November. In the following year he was a member of the synod together with Mr. Partridge, who came in the same vessel. He was settled in the place of Mr. Ward as colleague with Mr. Norton at Ipswich February 20, 1639. He died July 3, 1655, having been infirm for some time. As a preacher he possessed a lively eloquence, which charmed his hearers. Though one of the greatest men among the first settlers of New England, he was very humble, modest, and reserved. He published a letter to a member of the house of commons in 1643, in which he pleads a reformation of church affairs, and he left in manuscript a vindication of the congregational church gov-

ernment in Latin.—*Magnalia*, iii. 104—108 ; *Nonconform. memorial*, iii. 259 ; *Johnson*, 88, 89 ; *Winthrop*, 114, 291.

ROGERS (EZEKIEL), first minister of Rowley, Massachusetts, was born in England in 1590, and was the son of the reverend Richard Rogers of Wethersfield. After being educated at Cambridge, he became the chaplain of sir Francis Barrington. His preaching was in a strain of oratory, which delighted his hearers. He afterwards received the benefice of Rowley, where his benevolent labors were attended with great success. At length his nonconformity obliged him to seek a refuge from persecution in New England, where he arrived in 1638, bringing with him a number of respectable families. He commenced the plantation at Rowley in April 1639, and on the third of December was ordained. He died after a lingering sickness January 23, 1661, aged seventy years. His library he bequeathed to Harvard college, and his house and lands to the town for the support of the ministry. In the latter part of his life it pleased God to overwhelm him with calamities. A fall from his horse deprived him of the use of his right hand ; much of his property was consumed by fire ; and he buried two wives and all his children. He was pious, zealous, and persevering. His feeble health induced him when in England to study the science of medicine. Though his strong passions sometimes misled him ; yet he was so humble as readily to acknowledge his error. He preached the election sermon in 1643, in which he vehemently exhorted his hearers never to choose the same man governor for two successive years ; but his exhortation was disregarded, for Mr. Winthrop was reelected.—*Magnalia*, iii. 101—104 ; *Morse and Parish's N. E.* 196—204 ; *Winthrop*, 175, 196, 274, 275 ; *Johnson*, 129, 130 ; *Holmes' annals*, i. 311.

ROGERS (JOHN), president of Harvard college, was graduated in this seminary in 1649. He was the son of the reverend Nathaniel Rogers, with whom he preached some time as an assistant at Ipswich, but at length his inclination to the study of physic withdrew his attention from theology. After the death of president Oakes he was elected his successor in April 1682, and was installed August 12, 1683. He died suddenly July 2, 1684, the day after commencement, in the fifty fourth year of his age. He was succeeded by Dr. Increase Mather. Mr. Rogers was remarkable for the sweetness of his temper, and he united to unfeigned piety the accomplishments of the gentleman.—*Mather's magnalia*, iv. 130 ; *Hutchinson*, i. 175.

RUSSELL (JAMES), a member of the council of Massachusetts, was born in Charlestown August 16, 1715, and died April 24, 1798, in the eighty third year of his age. He discharged the duties of a counsellor and a judge, and of other public offices, which he sustained, with the greatest fidelity. To the poor he was a steady and liberal friend. He respected the institutions of the gospel, and

while his family and his closet witnessed his constant devotions, his life adorned the religion, which he professed. In his last illness he was supported and consoled by the truths of the gospel. His son, the honorable Thomas Russell, esquire, one of the first merchants in the United States, and distinguished for his beneficence to the poor, died in Boston April 8, 1796, in the fifty sixth year of his age.—*Morse's sermon on his death; Warren, i. 143.*

RUTLEDGE (JOHN), governor of South Carolina, took an early and distinguished part in support of the liberties of his country at the commencement of the late revolution. He was a member of the first congress in 1774. When the temporary constitution of South Carolina was established in March 1776 he was appointed its president, and commander in chief of the colony. He continued in this station till the adoption of the new constitution in March 1778, to which he refused to give his assent. He was opposed to it, because it annihilated the council, reducing the legislative authority from three to two branches, and was too democratic in its features. In 1779 however he was chosen governor, with the authority in conjunction with the council to do whatever the public safety required. He soon took the field at the head of the militia. All the energies of the state were called forth. During the siege of Charleston at the request of general Lincoln he left the city, that the executive authority might be preserved, though the capital should fall. Having called a general assembly in January 1782 he addressed them in a speech, in which he depicted the perfidy, rapine, and cruelty, which had stained the British arms. An election of a new governor being then rendered necessary by the rotation established, Mr. John Mathews was appointed his successor. Mr. Rutledge died January 23, 1800. He was a man of eminent talents, patriotism, decision, and firmness.—*Ramsay's S. C. i. 55, 61, 93—98; ii. 19, 23, 125, 332—349; Marshall, ii. 382; iv. 28.*

SALTONSTALL (GURDON), governor of Connecticut, was born in Haverhill, Massachusetts, March 27, 1666, and was graduated at Harvard college in 1684. He was ordained November 25, 1691 minister of New London, where he continued for several years, being highly esteemed. In 1707 by the advice of the clergy he was persuaded to undertake the chief direction of the civil affairs of the colony, and he was annually chosen governor till his death September 24, 1724, in the fifty ninth year of his age. He was both a profound divine and a consummate statesman. The complexion of the Saybrook platform was owing to his desire of bringing the mode of church government somewhat nearer to the presbyterian form. To a quick perception and a glowing imagination he united correctness of judgment. The majesty of his eye and deportment was softened by the features of benevolence. As an orator the music of his voice, the force of his argument, the beauty of his allusions, the ease of his transitions, and the fulness of his diction gave him a

high rank. His temper was warm, but he had been taught the art of self command, for he was a Christian.—*Adams' fan. sermon; Boston newsletter, October 1, 1724.*

SANDEMAN (ROBERT), the founder of the sect of Sandemani-ans, was born at Perth in Scotland about the year 1718, and educated at St. Andrew's. Having married a daughter of Mr. Glass he became one of his followers. In his preaching he represented faith as the mere operation of intellect, and maintained, that men were justified without holiness, merely on speculative belief. This faith however, he contended, would always, wherever it existed, produce the Christian virtues, so that his system cannot be charged with opening a door to licentiousness. In 1762 he went to London and established a congregation. He came to America in October 1764, and from Boston he went to Danbury in Connecticut. In that town he gathered a church in July 1765. Having established several societies in New England, he died at Danbury April 2, 1771, aged fifty three years. He published an answer to Hervey's *Theron and Aspasio* in 2 vols, 8vo, 1757. This work is ingenious, though it exhibits a great deal of asperity. Mr. Hervey himself acknowledged, that the author had pointed out some errors in his writings, and had the most exalted views of divine grace.—*New and gen. biog. dict.; Robbins' cent. serm. at Danbury; Collect. hist. soc. x. 61, 71;*

SARGEANT (NATHANIEL PEASLEE), chief justice of the supreme court of Massachusetts, was graduated at Harvard college in 1750. He received the above appointment in December 1789, and died at Haverhill in October 1791, aged sixty years.

SCHAICK (GONSEN VAN), a brigadier general in the army of the United States, died at Albany in July 1789, aged fifty three years. He distinguished himself in April 1779 by proceeding from fort Schuyler and burning the Onondaga Indian settlements, killing twelve Indians, and making thirty four prisoners without the loss of a single man. His party consisted of five hundred.—*Collect. hist. soc. ii. 164; Gordon, iii. 264; Marshall, iv. 54; Holmes, ii. 422.*

SCHUYLER (PETER), mayor of the city of Albany, was much distinguished for his patriotism, and for the influence, which he possessed over the Indians. In the year 1691 he headed a party of three hundred Mohawks and with about the same number of English made a bold attack upon the French settlements at the north end of lake Champlain. He slew three hundred of the enemy. Such was the authority of colonel Schuyler with the five nations, that whatever Quider (for so they called him, as they could not pronounce Peter) recommended had the force of law. In 1710 he went to England at his own expense, taking with him five Indian chiefs, for the purpose of exciting the government to vigorous measures against the French in Canada. The chief command in New York devolved upon him as the eldest member of the council in 1719; but in the following year governor Burnet arrived. He

often warned the New England colonies of expeditions meditated against them by the French and Indians.—*Smith's N. Y.* 66—152 ; *Charlevoix, nouv. Fr.* ii. 225, 292, 340 ; *Hutchinson*, ii. 142, 163, 172 ; *Holmes' annals*, i. 481 ; *Marshall*, i. 275.

SCHUYLER (PHILIP), a major general in the revolutionary war, received this appointment from congress June 19, 1775. He was directed to proceed immediately from New York to Ticonderoga, to secure the lakes, and to make preparations for entering Canada. Being taken sick in September the command devolved upon Montgomery. On his recovery he devoted himself zealously to the management of the affairs in the northern department. The superintendence of the Indian concerns claimed much of his attention. On the approach of Burgoyne in 1777 he made every exertion to obstruct his progress ; but the evacuation of Ticonderoga by St. Clair occasioning unreasonable jealousies in regard to Schuyler in New England he was superseded by Gates in August, and congress directed an inquiry to be made into his conduct. It was a matter of extreme chagrin to him to be recalled at the moment, when he was about to take ground and to face the enemy. He afterwards, though not in the regular service, rendered important services to his country in the military transactions of New York. He was a member of the old congress, and when the present government of the United States commenced its operation in 1789, he was appointed with Rufus King a senator from his native state. In 1797 he was again appointed a senator in the place of Aaron Burr. He died at Albany November 18, 1804, in the seventy third year of his age. Distinguished by strength of intellect and upright intentions he was wise in the contrivance and enterprising and persevering in the execution of plans of public utility. In private life he was dignified, but courteous, a pleasing and instructive companion, affectionate in his domestic relations, and just in all his dealings. General Hamilton married his daughter.—*Marshall*, ii. 237, 301—306 ; iii. 3, 4, 226—258, 273 ; iv. 449 ; *Gordon*, ii. 176, 426, 474, 488 ; *N. Y. spectator*, Nov. 28, 1804 ; *Monthly anthology*, i. 669.

SCREVEN (—), a brigadier general in Georgia during the late war, commanded the militia, when that state was invaded from East Florida in November 1778. While a party of the enemy was marching from Sunbury towards Savannah he had repeated skirmishes with them at the head of a hundred militia. In an engagement at Midway, the place of his residence, he was wounded by a musket ball, and fell from his horse. Several of the British immediately came up and upbraiding him with the manner, in which a captain Moore had been killed, discharged their pieces at him. He died soon afterwards of his wounds. Few officers had done more for their country, and few men were more esteemed and beloved for their virtues in private life.—*Ramsay's S. C.* ii. 2 ; *Holmes' annals*, ii. 406.

SEABURY (SAMUEL, D. D.), first bishop of the episcopal church in the United States, was the son of the reverend Mr. Seabury, congregational minister at Groton and afterwards episcopal minister at New London, and was born in 1728. After being graduated at Yale college in 1751, he went to Scotland for the purpose of studying medicine; but his attention being soon directed to theology he took orders in London in 1753. On his return to this country he was settled in the ministry at Brunswick in New Jersey. In the beginning of 1757 he removed to Jamaica on Long Island; and thence in December 1766 to West Chester. In this place he remained till the commencement of the war, when he went into the city of New York. At the return of peace he settled in New London in Connecticut. In 1784 he went to England to obtain consecration as bishop of the episcopal church of this state, but meeting with some obstruction to the accomplishment of his wishes, he went to Scotland, where on the fourteenth of November he was consecrated by three nonjuring bishops. After this period he discharged for a number of years at New London the duties of his office in an exemplary manner. He died February 25, 1796, aged sixty eight years. He published the duty of considering our ways, 1789; a discourse delivered at Portsmouth at the ordination of Robert Fowle, 1791; and two volumes of sermons, which evince a vigorous and well informed mind. After his death a supplementary volume was published in 1798.—*Miller's retrospect*, ii. 369, 491; *Chandler's life of Johnson*, 64; *Backus*, iii. 22.

SERGEANT (JOHN), missionary among the Indians, was born at Newark, New Jersey, in 1710, and was graduated in 1729 at Yale college, where he was afterwards a tutor for four years. In October 1734 he went to Houssatonnoc, an Indian village in the western part of Massachusetts, and began to preach to the Indians. That he might be enabled to administer to them the Christian ordinances he was ordained at Deerfield August 31, 1735. He died at Stockbridge July 27, 1749, in the forty ninth year of his age. The reverend Jonathan Edwards succeeded him. He was supported in part by the commissioners of the society for propagating the gospel, and in part by individuals in England, whose munificence reached him through the hands of the reverend Dr. Colman of Boston. He had baptized one hundred and twenty nine Indians, and forty two were communicants at the time of his death. With great labor he translated the whole of the new testament excepting the revelation into the Indian language, and several parts of the old testament. In his life he was just, kind, and benevolent. The Houssatonnoc or Stockbridge Indians, of which he once had the care, now live at New Stockbridge in the state of New York, and have been for many years under the care of his son, the reverend John Sergeant. He published a letter to Dr. Colman on the education of the children

of the Indians, and a sermon on the causes and danger of delusions in religion, 1743.—*Hopkins' hist. memoirs of Houssatonnoc Indians*; *Panoplist*, ii. 352—355, 396—400, 446—450; *Holmes' life of Stiles*, 20.

SEWALL (SAMUEL), chief justice of the supreme court of Massachusetts, was born in England March 28, 1652. His father, had before this time been in America and in 1634 began the settlement of Newbury. He finally established himself in this country in 1661, when his son was nine years old. In his childhood judge Sewall was under the instruction of Mr. Parker of Newbury. He was graduated at Harvard college in 1671. Having been appointed a magistrate or assistant of Massachusetts, in 1688 he went to England. In 1692 he was appointed in the new charter one of the council, in which station he continued till 1725. He was made one of the judges in 1692, and chief justice of the superior court in 1718. This office as well as that of judge of probate for Suffolk he resigned in 1728 on account of infirmities. He died January 1, 1730, in the seventy eighth year of his age. Eminent for piety, wisdom, and learning, in all the relations of life he exhibited the Christian virtues, and secured universal respect. For a long course of years he was a member of the old south church, and one of its greatest ornaments. He was constant in his attendance upon public worship, keeping his bible before him to try every doctrine. He read the sacred volume every morning and evening in his family, and his prayers with his household ascended to heaven. A friend to every follower of Christ, he was liberal, hospitable, and benevolent. He was critically acquainted with the Latin, Greek, and Hebrew languages. In his last sickness he was resigned, patient, and composed, placing his whole dependence for salvation upon the Redeemer. He left behind him a diary in three volumes, which embraces about forty years. From this it appears, that as one of the judges at the trial of the Salem witches in 1692 he concurred in the sentence of condemnation; but he afterwards of his own accord made a confession of his error. It was read by his minister, Mr. Willard, on a day of public fast, and is preserved in his diary. He published an answer to queries respecting America, 1690; proposals, touching the accomplishment of the prophecies, 4to, 1713; *Phænomena quædam Apocalyptica*, &c. or a description of the new heavens and earth, 4to, 2d edit. 1727.—*Prince's fun. serm.*; *Boston newsletter*, January 8, 1730; *Holmes' annals*, ii. 8, 9; *Hutchinson*, ii. 61.

SEWALL (JOSEPH, D. D.), minister in Boston, was the son of the preceding, and was born August 26, 1688. He was graduated at Harvard college in 1707. Having evinced a serious disposition from his earliest days, he now directed his attention to the study of theology. Though a member of one of the first families in the country, he sought no worldly object, it being his supreme desire to serve God in the gospel of his Son. He was ordained minister of

the old south church in Boston, as colleague with the reverend Mr. Pemberton, September 16, 1713. After surviving three colleagues, Pemberton, Prince, and Cumming, he died June 27, 1769, in the eighty first year of his age, and the fifty sixth of his ministry. His colleague, the reverend Samuel Blair, was dismissed in October of the same year, and in 1771 the reverend John Bacon and the reverend John Hunt were ordained ministers of this church. Dr. Sewall possessed respectable abilities, and was well acquainted with classical learning. In 1724 he was chosen president of Harvard college, but such was his humility and the elevation of his views, that he declined the appointment, wishing rather to continue in the office of a minister of the gospel. His chief glory was the love of God and the zeal to do good, for which he was conspicuous among his brethren. Few ministers have ever lived with such uniform reference to the great end of their office. Deeply interested himself in the truths of religion, he reached the hearts of his hearers; and sometimes his voice was so modulated by his feelings, and elevated with zeal, as irresistibly to seize the attention. Though he was deliberate and cautious, he was courageous in withstanding error. He could sacrifice every thing for peace but duty, and truth, and holiness. During his last illness, which continued for a number of months, he was remarkable for his submission and patience. While he acknowledged himself to be an unprofitable servant, he looked to the atoning sacrifice of Christ for pardon. He spoke of dying with cheerfulness. Sometimes he was heard to say with great pathos, "come, Lord Jesus, come quickly." At length he died as one, who was assured of a happy immortality. He published a sermon on family religion, 1716; on the death of Wait Winthrop, 1717; king George I, Thomas Lewis and Samuel Hirst, 1727; a sermon on the death of his father, 1730; Benjamin Wadsworth, 1737; Josiah Willard, 1756; Thomas Prince, 1758; Alexander Cumming, 1763; a caveat against covetousness, 1718; election sermon, 1724; on a day of prayer for the rising generation, 1728; at the ordination of three missionaries, 1733; fast sermon before the general court, 1740; sermon at Thursday lecture; the Holy Spirit convincing the world of sin, of righteousness, and of judgment, four sermons, 1741; on a day of prayer; on the love of our neighbor, 1742; sermon on Revelation v. 11, 12, 1745; on the reduction of Havannah, 1762.—*Chauncy's fun. sermon; Boston evening post, July 3, 1769.*

SEWALL (STEPHEN), chief justice of the superior court of Massachusetts, was the nephew of the honorable Samuel Sewall, and the son of major Stephen Sewall of Salem. His mother was a daughter of the reverend Jonathan Mitchel of Cambridge. He was born in December 1702, and was graduated at Harvard college in 1721. Having instructed a school in Marblehead for several years he began to preach with great acceptance. In 1728 he was chosen a tutor in the college, and he filled this office till 1739, when he was

called to take a seat on the bench of the superior court. On the death of chief justice Dudley in 1752 he was appointed to succeed him, though he was not the senior of the surviving judges. He was also soon elected a member of the council and continued such till his death, though it was with difficulty, that he could be prevailed upon to accept the appointment, as he questioned the propriety of sustaining at the same time the two offices. After a useful and honorable life he died September 10, 1760, in the fifty eighth year of his age. He was distinguished for genius and learning. He united in an uncommon degree quickness of apprehension with a deeply penetrating and capacious mind. As a tutor, he proved, that there was a perfect consistency between the most vigorous and resolute exertion of authority and the most gentle and complacent manners. Though he was a very humble and modest man he supported the dignity of a judge. He was an exemplary Christian, and while he constantly attended upon the institutions of the gospel, he offered up sacrifices to the Lord in his own house, though as he was never married his family cannot be supposed to have had the deepest interest in his affections. His charity to those in want was so great, that it has been thought excessive. He had a deep reverence of the Supreme Being, and often spoke with approbation of the circumstance in the character of sir Matthew Hale, that he never mentioned the name of God without making a pause in his discourse.—*Mayhew's fun. sermon*; *Collect. hist. soc.* x. 158, 159.

SEWALL (STEPHEN), first Hancock professor of Hebrew in Harvard college, was born at York, in the district of Maine, Massachusetts, in April 1734, and was graduated at the above seminary in 1761. When the office of Hebrew instructor became vacant by the resignation of Mr. Monis, he was appointed his successor in 1762. Hebrew had sunk into contempt in the hands of Mr. Monis, but it was now brought into honor. When Mr. Hancock founded the professorship of Hebrew, Mr. Sewall was the unrivalled candidate. He was inaugurated June 17, 1765, and continued in office above twenty years. He took an early part in the late revolution. After he lost his professorship he led a very retired life till his death July 23, 1804, in the seventy first year of his age. His lectures proved him to have possessed an elegant taste. He published a Hebrew grammar, 8vo, 1763; oratio funebris in obitum D. Edvardi Holyoke, 1769; an oration on the death of professor Winthrop, 1779; the scripture account of the Schechinah, 1794; the scripture history, relating to the overthrow of Sodom and Gomorrha, and to the origin of the salt sea, or lake of Sodom, 1796; translation of the first book of Young's night thoughts in Latin; carmina sacra, quæ Latine Græceque condidit America, 1789. He wrote an admirable Chaldee and English dictionary, which is in manuscript in the library of Harvard college.—*Monthly anthology*, i. 430; *Lit. miscellany*, ii. 221.

SHEPARD (THOMAS), minister of Cambridge, Massachusetts, was born near Northampton in England November 5, 1605, and was educated at Emanuel college, Cambridge. While in this seminary it pleased God in infinite mercy to awaken him from his natural state of thoughtlessness and sin, to convince him, that he had been entirely selfish in his desires and conduct, to inspire him with holy principles, and to render him a humble disciple of Jesus Christ. He met afterwards with many kinds of temptations; but, as he said, he was never tempted to Arminianism, his own experience so perfectly confuting the freedom of the will. After he left the university he was eminently useful as a preacher. His puritan principles at length exposing him to persecution, he narrowly escaped the pursuivants, and arrived at Boston in this country October 3, 1635. After the removal of Mr. Hooker and Mr. Stone to Connecticut he formed a church at Cambridge and took the charge of it February 1, 1636. Here he continued till his death August 25, 1649, aged forty four years. He was succeeded by Mr. Mitchel. As a preacher of evangelical truth, and as a writer on experimental religion he was one of the most distinguished men of his time. It was on account of the energy of his preaching and his vigilance in detecting and zeal in opposing the errors of the day, that when the foundation of a college was to be laid, Cambridge rather than any other place was pitched upon as the seat of the seminary. He was the patron of learning and essentially promoted its interests. He was distinguished for his humility and piety. Under heavy afflictions he acknowledged that he deserved nothing but misery, and bowed submissive to the divine will. He usually wrote his sermons so early for the sabbath, that he could devote a part of Saturday to prepare his heart for the solemn and affectionate discharge of the duties of the following day. He published theses sabbaticæ; a letter, entitled, New England's lamentation for old England's errors, 1645; cautions against spiritual drunkenness, a sermon; subjection to Christ in all his ordinances the best means to preserve our liberty, to which is added another treatise on ineffectual hearing of the word; the sincere convert; the sound believer, which is a discriminating treatise on evangelical conversion; singing of psalms a gospel ordinance; the clear sunshine of the gospel upon the Indians, 4to, 1648; a treatise of liturgies, power of the keys, and matter of the visible church, in answer to Mr. Ball, 4to, 1653; the evangelical call; select cases resolved and first principles of the oracles of God; these were republished together with meditations and spiritual experiences, extracted from his private diary, by Mr. Prince of Boston, 1747; of the right use of liberty; the parable of the ten virgins, a posthumous work in folio transcribed from his sermons, preached from June 1636 to May 1640; the church membership of children and their right to baptism, 1663; the saint's jewel and the soul's imitation of Jesus Christ, two sermons; the four last

things, 4to.—*Mather's magnalia*, iii. 84—93 ; *Collect. hist. soc.* vii. 17, 42—47 ; *Neal's N. E.* i. 296 ; *Morton*, 142 ; *Holmes' annals*, i. 349 ; *Winthrop*, 87, 95 ; *Johnson's wonder work provid.* 77.

SHEPARD (THOMAS), minister of Charlestown, Massachusetts, was the son of the preceding, and was graduated at Harvard college in 1653. He was ordained April 13, 1659, as colleague to Mr. Zechariah Symmes. After a ministry of eighteen years he died of the small pox December 22, 1677, in the forty third year of his age. President Oakes in a Latin oration delivered at commencement represents Mr. Shepard as distinguished for his erudition, prudence, modesty, and integrity, as a strenuous defender of the orthodox faith, and as holding the first rank among the ministers of his day. He published the election sermon, 1672. In Mather's *magnalia* there is preserved a paper of excellent instructions to his son, a student at college, who afterwards succeeded him at Charlestown in 1680, but died in 1685.—*Magnalia*, iv. 189—191, 202 ; *Oakes' elegy*.

SHERMAN (JOHN), minister of Watertown, Massachusetts, was born in England in 1613, and educated at Cambridge. His puritan principles induced him to come to this country in 1634. After being a short time an assistant to Mr. Phillips at Watertown, he removed to Connecticut, where he preached occasionally and was elected a magistrate of the colony. But after the death of Mr. Phillips in 1664 he returned to Watertown, and was minister in that place till his death August 8, 1685, in the seventy second year of his age. He was succeeded by the reverend Henry Gibbs. Besides being a distinguished divine Mr. Sherman was an eminent mathematician, and he published a number of almanacs, to which pious reflections were added. Though he was a very humble man, in his preaching there was an unaffected loftiness of style, and his discourses were enriched with figures of oratory. He was twice married, having by his first wife six children and twenty by his last.—*Magnalia*, iii. 162—165.

SHERMAN (ROGER), senator of the United States, was born at Newton, Massachusetts, April 19, 1721. He was not favored with a public education, nor did he enjoy the assistance of a private tutor. But his genius and indefatigable industry enabled him to surmount difficulties, and to make great acquisitions. He removed to New Milford, Connecticut, in June 1743. Having acquired a competent knowledge of the law, he was admitted to the bar in 1754. In the following year he was appointed a justice of the peace ; he was also chosen a representative in the legislature and a deacon in the church. Removing to New Haven in 1761, he was in 1766 chosen an assistant of the colony, and appointed a judge of the superior court, which office he held for twenty three years. He was a member of the first congress in 1774, and continued a member till his death, excepting when the law, requiring a rotation, excluded him.

He was one of those, who signed the act of independence in 1776. During the war he was a member of the governor's council of safety for the state of Connecticut. After the adoption of the constitution of the United States, of the convention for framing which he was a conspicuous member, he was elected a representative to congress. Being chosen a senator in 1791 he continued in this station till his death July 23, 1793, aged seventy two years. His talents were solid and useful. While others would yield to difficulties, or content themselves with a superficial view of a subject, he was capable of long and deep investigation. He was discerning, prudent, and indefatigable. Having made a public profession of religion at the age of twenty one, he was never ashamed to advocate the peculiar doctrines of the gospel, which are generally so unwelcome to men of cultivated minds. His sentiments were derived from the word of God and not from the exertions of his own reason. In the relations of private life he secured esteem and affection.—*Edwards' sermon on his death; Massa. miss. mag. iv. 441—445.*

SHIPPEN (EDWARD), one of the first settlers of Pennsylvania, was a native of England, and a member of the society of friends. He came to Massachusetts to avoid persecution, but persecution drove him thence to Pennsylvania, in which colony he was speaker of the house of assembly, and member of the governor's council. He was also the first mayor of Philadelphia. His descendants have been persons of distinction to the present day.—*Miller, ii. 340.*

SHIPPEN (EDWARD, LL. D.), chief justice of Pennsylvania, received this appointment in 1799, but resigned it in February, 1806. He died on the fifteenth of April following in the seventy eighth year of his age.

SHIPPEN (WILLIAM, M. D.), first professor of anatomy in the university of Pennsylvania, was a native of that colony and was graduated at the college in New Jersey in 1754. After studying medicine for some time in Philadelphia, he completed his medical education at Edinburgh. After his return he commenced in 1764 a course of lectures on anatomy at Philadelphia, which were the first ever pronounced in the new world. Being one of the founders of the medical school, he was appointed professor of anatomy in 1765. He had to struggle with many difficulties, and his life was sometimes endangered by a mob in consequence of his dissections. But he lived to see the institution divided into five branches, all of which were supplied with able professors, his own pupils, and become a rival to the medical school at Edinburgh. Instead of the ten students, whom he first addressed, he lived to address two hundred and fifty. About the year 1777 he was appointed director general of the medical department in the army of the United States in the place of Dr. Morgan. He resigned his professorship in 1806 into the hands of his colleague, Dr. Wistar, and died at Germantown, July 11, 1808, in

the seventy fifth year of his age.—*Panoplist and miss. mag. united*, i. 142, 143; *Ramsay's review of medicine*, 27; *Miller*, i. 320.

SHIRLEY (WILLIAM,) governor of Massachusetts, was a native of England, and was bred to the law. After his arrival at Boston about the year 1733 he practised in his profession till he received his commission as governor in 1741 in the place of Mr. Belcher. He planned the successful expedition against cape Breton in 1745; but while his enterprising spirit deserves commendation, some of his schemes did not indicate much skill in the arts of navigation and war. He went to England in 1745 leaving Spencer Phips, the lieutenant governor, commander in chief, but returned in 1753. In 1754 he held a treaty with the eastern Indians, and explored the Kennebec, erecting two or three forts. In 1755, being commander in chief of the British forces in America, he planned an expedition against Niagara, and proceeded himself as far as Oswego. In the last of June 1756 he was superseded in the command of the army by Abercrombie. Being recalled from Massachusetts, he embarked for England in September, and was succeeded by Mr. Pownall. After having been for a number of years governor of one of the Bahama islands, he returned to Massachusetts, and died at his seat in Roxbury March 24, 1771. Though he held several of the most lucrative offices within the gift of the crown in America, yet he left no property to his children. The abolition of the paper currency was owing in a great degree to his firmness and perseverance. His penetration and unremitting industry gained him a high reputation. But it was thought, that as a military officer, he was not sufficiently active in seizing the moment for success. During his administration England learned the importance of this country, and the colonists learned to fight, and thus were trained for the mighty contest, which in a few years commenced. His instructions to Shirley, with a full account of the expedition against Louisbourg are preserved in the first volume of the historical collections.—*Hutchinson*, ii. 399—408, 433; *Minot*, i. 62, 74, 111, 275, 291—297; *Belknap's N. H.* ii. 187, 209, 225, 296; *Marshall*, i. 305. 402, 405; *Collect. hist. soc.* i. 5—60; *Holmes' annals*, ii. 163, 168, 213, 299.

SHUTE (SAMUEL), governor of Massachusetts, was the son of an eminent citizen of London. His mother was the daughter of the reverend Mr. Caryl, a dissenting minister of distinction. His early education was under the care of Mr. Charles Morton. From London he was sent to Leyden, and afterwards he entered the army of king William, served under Marlborough, and became a lieutenant colonel. He was wounded in one of the principal battles in Flanders. Arriving at Boston as governor October 4, 1716, in the place of Dudley, he continued in office a little more than six years. He embarked January 1, 1723, on his return to England with complaints against the province. Governor Burnet succeeded him. During his administration he maintained a warm controversy with

the house of representatives. He endeavored in vain to procure a fixed salary, an object, which Dudley had sought without effect. His right of negating the speaker was denied, and his powers as commander in chief were assumed by the house. In consequence of his complaints an explanatory charter was procured in 1724, which confirmed the governor in the rights, for which he had contended. He died in England April 15, 1742, aged eighty years.—*Hutchinson*, ii. 215—217, 231, 238; *Minot*, i. 61.

SHUTE (DANIEL, D.D.), minister of Hingham, Massachusetts, was born July 19, 1722, and was graduated at Harvard college in 1743. He was ordained pastor of the second church in Hingham December 10, 1746. By the failure of his sight being under the necessity of quitting his public labors in March 1799, the reverend Mr. Whitney was ordained his colleague January 1, 1800. Under the infirmities of age he was serene and patient. He died August 30, 1802, in the eighty first year of his age, and fifty sixth of his ministry. He possessed a strong mind, and his discourses exhibit extent of thought and correctness of diction. He was cheerful and pleasant in the intercourse of social life. He was a member of the convention, which formed the constitution of Massachusetts and of that, which adopted the constitution of the United States. He published artillery election sermon, 1767; election sermon, 1768; a sermon on the death of reverend Dr. Gay, 1787.—*Ware's sermon on his death*; *New England palladium* September 10, 1802; *Columbian centinel*, Sept. 9.

SITGREAVES (JOHN), district judge of North Carolina, was an officer in the revolutionary war, and a member of congress after the peace. He died at Halifax, North Carolina, in March 1802.

SKELTON (SAMUEL), one of the first ministers of Salem, Massachusetts, was a preacher in Lincolnshire, England, and being persecuted for his nonconformity came to this country in June 1629, and was ordained with Mr. Higginson at Salem on the sixth of August. After the death of his colleague he had for his assistant the famous Roger Williams. Mr. Skelton died August 2, 1654. Though strict in discipline he was a friend to the utmost equality of privileges in church and state. His fears of the assumption of authority by the clergy made him jealous of the ministers, who used to hold a meeting once a fortnight for mutual improvement.—*Johnson*, 22; *Morton*, 82, 83, 86; *Prince*, 183—189, 191; *Magnalia*, i. 16; iii. 74, 76; *Winthrop*, 57, 68; *Neal's N. E.* i. 140, 157; *Collect. hist. soc.* vi. 244, 247, 248; ix. 2; *Morse and Parish's N. E.* 74, 100; *Holmes' annals*, i. 250.

SMIBERT (JOHN), a portrait painter, was for many years very eminent in his profession in Boston, in which town it is believed he died after the middle of the last century.

SMITH (JOHN), the father of the colony of Virginia, was born in Lincolnshire, England, in 1579. He early discovered a romantic genius, and delighted in daring and extravagant actions. At the

age of thirteen he sold his books and satchel to raise money in order to convey himself privately to sea, but was prevented. Being an apprentice to a merchant he quitted his master at the age of fifteen, and went into France and the low countries. After his return he studied military history and tactics, and having recovered a part of the estate, which his father left him, he was enabled to set out again on his travels at the age of seventeen in a better condition than before. Having embarked at Marseilles for Italy with some pilgrims, a tempest obliged them to anchor near a small island off Nice. As his companions attributed their unfavorable voyage to the presence of Smith, they threw the heretic into the sea; but by swimming he was enabled to reach the shore. After going to Alexandria, he entered into the service of the emperor of Austria against the Turks. By his exploits he soon obtained the command of two hundred and fifty horsemen. At the siege of Regal the Ottomans sent a challenge, purporting that the lord Turbisha to divert the ladies would fight any captain of the Christian troops. Smith accepted it, and meeting his antagonist on horse back in view of the ladies on the battlements killed him and bore away his head. A second antagonist met the same fate. Smith then requested, that if the ladies wished for more diversion another champion might appear. His head was added to the number of the others, though Smith narrowly escaped losing his own. He was afterwards taken prisoner; but by killing his tyrannical master he escaped into Russia. When he returned to England, he formed the resolution to seek adventures in North America. Having persuaded a number of gentlemen in 1606 to obtain a patent of South Virginia, he engaged in the expedition, which was fitted out under the command of Christopher Newport, and arrived with the first emigrants, who made a permanent settlement, in the Chesapeake April 26, 1607. A colony was begun at James Town, and the government was in the hands of a council, of which Smith was a member. When Newport returned more than a hundred persons were left in Virginia. They would have perished with hunger but for the exertions of Smith in procuring corn of the Indians. When he could not effect his object by purchase, he would resort to force. He once seized the Indian idol Okee, made of skins stuffed with moss, for the redemption of which as much corn was brought him, as he required. While exploring the Chickahominy river he was taken prisoner, after having killed with his own hand three of the enemy. He was carried to the emperor Powhatan, who received him, clothed in a robe of racoon skins, and seated on a kind of throne, with two beautiful girls, his daughters, near him. After a long consultation two large stones were brought in, and his head was laid upon one of them. At this moment, when the war clubs were lifted to despatch him, Pocahontas, the king's favorite daughter, shielded him from the blows, and by her entreaties saved his life. He was sent to James Town, where by his res-

olution, address, and industry he prevented the abandonment of the plantation. In 1608 he explored the whole country from cape Henry to the river Susquehannah, sailing about three thousand miles. On his return he drew a map of Chesapeak bay and of the rivers, from which all subsequent maps have been chiefly copied. In this year, when he was president of the council, by his severity and his example he rendered the colonists exceedingly industrious. It happened however, that the blistered hands of several young gentlemen, who had known better times in England, called forth frequent expressions of impatience and profaneness. Smith caused the number of every man's oaths to be noted daily, and at night as many cans of water to be poured inside his sleeve. This discipline so lessened the number of oaths, that scarcely one was heard in a week, and it perfectly restored the subjects of it to good humor. In 1609 being much injured by an explosion of gunpowder, he returned to England for the benefit of medical assistance. In 1614 he ranged the coast of what was then called North Virginia from Penobscot to cape Cod in an open boat with eight men. On his return he formed a map of the country, and desired prince Charles, afterwards "the royal martyr," to give it a name. By him it was for the first time called New England. After other adventures Smith died at London in 1631 in the fifty second year of his age. For all his services and sufferings he never received any recompense. He published the sixth voyage, made to Virginia, 1606; the first voyage to New England with the old and new names, 1614; a relation of his second voyage to New England, 1615; description of N. E. 1617; New England's trials, declaring the success of twenty six ships, employed thither within these six years, &c. 1620; the general history of Virginia, New England, and the Summer isles, with the names of the adventurers, &c. from 1584 to 1626, also the maps and descriptions of all those countries in six books, folio, 1627; his friend, Mr. Purchas, had published in his pilgrims most of the narrative part before; the true travels, adventures, and observations of captain John Smith in Europe, Asia, Africa, and America, from 1593 to 1629, folio, 1630; this is preserved entire in Churchill's collections; advertisements for the inexperienced planters of New England, 4to, 1630.—*Smith's travels; his Virginia; Churchill's collect.* ii.; *Belknap's Amer. biog.* i. 240—319; *Keith*, 58—119; *Stith*, 45—107; *Purchas*, v. 1705—1731, 1838; *Holmes' annals*, i. 153—167, 183, 184; *Chalmers*, i. 17—29; *Marshall*, i. 31—47.

SMITH (SAMUEL), a historian, was a native of Burlington, New Jersey, in which place he died in 1776. He published a history of New Jersey from its settlement to 1721, 8vo, 1765, which is a judicious compilation.

SMITH (WILLIAM), chief justice of the province of New York, was graduated at Yale college in 1745. He published a history of the province of New York from the first discovery to the year 1732.

4to, 1757. This was written at an early period of his life, but it contains valuable information.—*Miller*, ii. 141.

SMITH (JOSIAH), minister in South Carolina, was the first native of that province, who received a literary degree. He was born in Charleston in 1704, and graduated at Harvard college in 1725. He was ordained in Boston as minister for Bermuda July 11, 1726, and afterwards became pastor of the presbyterian church in Charleston, South Carolina. He closed a useful and honorable life in 1781 at Philadelphia, whither he had been induced to fly during the revolutionary war. He maintained in the early part of his ministry a learned disputation with the reverend Hugh Fisher on the right of private judgment. He published a sermon at his own ordination; the spirit of God a holy fire, 1726; the duty of parents to instruct their children, 1727; the young man warned; Solomon's caution against the cup, 1729; human impositions proved unscriptural; answer to a postscript of a sermon of Mr. Hugh Fisher; the divine right of private judgment vindicated, 1730; a sermon on the death of Hannah Dart, 1742; Jesus persecuted in his disciples; zeal for God encouraged and guarded, 1745; a volume of sermons, 1752; the church of Ephesus arraigned, the substance of five short sermons contracted into one, 1765.—*Miller's retrospect*, ii. 363.

SMITH (THOMAS), first minister of Portland, Massachusetts, was the son of Thomas Smith, esquire, merchant of Boston, and was born March 21, 1702. He was graduated at Harvard college in 1720. In 1726 he went to Falmouth, now Portland, as chaplain to the troops stationed there, and preacher to the inhabitants. He was ordained March 8, 1727, the day, on which a church was gathered. Though he received for his colleague the reverend Mr. Deane in 1767, he preached in his turn till the close of 1784, and officiated in public prayer till within a year and a half of his death. He died May 23, 1795 in the ninety fourth year of his age, renouncing all self dependence, and placing his hope in the mercy of God through the merits of the Redeemer. In his preaching he always inculcated the doctrines of grace. He published a sermon at the ordination of Solomon Lombard at Gorham, and a sermon to sea faring men.—*Deane's sermon and Kellogg's oration on his death*.

SMITH (ROBERT, D. D.), minister in Pennsylvania, was born of Scotch parents in Londonderry, Ireland, about the year 1723, and was brought to this country about the year 1730. At the age of sixteen or seventeen years he became the subject of that divine influence, which so eminently accompanied and blessed the preaching of Mr. Whitefield during his first visit to America. Having resolved to devote himself to the service of his Redeemer, he pursued his classical and theological studies for several years under the instruction of the reverend Samuel Blair. In 1751 he was settled in the presbyterian church at Pequea in Pennsylvania, in which station he

continued to officiate with reputation and usefulness till his death about the year 1785 in the sixty third year of his age. Dr. Smith was one of the most able theologians, the most profound casuists, and the most successful preachers of his age. Soon after his settlement he founded a school at Pequea, designed chiefly for the instruction of youth in the Latin, Greek, and Hebrew languages. In this school, which he always superintended himself, he employed the most respectable teachers. Many young men, who have since filled very honorable stations in church and state, received in it their classical education. It was his care to instil with the elements of literature the principles of a pure and ardent piety. Though he was remarkably modest, yet in the pulpit he knew not the fear of man; his mind was filled with the divine presence, and all earthly distinctions and feelings were lost in the majesty of God. His preaching was most solemn and fervent. During his whole ministry he was for only one sabbath prevented by sickness from entering his pulpit; and on that day, though confined to his chamber by a fever, he sent for the principal members of his church, and spoke to them with his usual energy on the comforts, the joys, and the duties of religion. His labors were not confined to his own people, for his benevolent zeal frequently carried him to the various parts of an extensive district among churches and societies destitute of the stated ordinances of religion. Knowing the value of time, he suffered not a moment to be lost. He combined numerous duties in perfect order. He slept but little, and after spending the morning in his closet and his study, he was to be found during the remainder of the day either in his pulpit or his school, or among the people of his charge, imparting pious advice and instructing their children in the principles of the gospel. His wife, the sister of the reverend Mr. Blair, was a woman of an excellent understanding and of unaffected piety. In his absence she always conducted the devotions of the family with dignity and fervor. Of his children two embraced the profession of medicine, and three entered at an early age on the sacred ministry, and have since filled some of the most respectable stations in the church as well as in the literary institutions of this country. In the fourth volume of the American preacher there are published three of his sermons, entitled, the nature of saving faith; the excellency of saving faith; practice uses from the nature and excellency of saving faith.—*Assembly's miss. mag.* ii. 1—6; *Massachusetts miss. mag.* iii. 361—366.

SMITH (JOHN BLAIR), first president of Union college at Schenectady in the state of New York, was the son of the preceding, and was born June 12, 1756. In early life he exhibited marks of uncommon energy of mind, and was distinguished by an ingenuous habit of speech and behavior. He received much parental attention, and was the subject of many pious prayers; and those prayers were heard in heaven. When he was about fourteen years

of age, it pleased God to excite among the youth in the academy at Pequea a serious attention to religion. His mind was at this period deeply impressed by the truths of the gospel; he was renewed by the agency of the Holy Spirit; and in a short time he avowed himself a disciple of Jesus. From the year 1773, when he was graduated at the college of New Jersey, he devoted himself almost entirely to theological studies under the direction of his brother, the reverend Samuel S. Smith, at that time president of Hampden Sidney college in Virginia, and since president of the college of New Jersey. He was licensed to preach by the presbytery of Hanover in 1778. In 1779 he was settled over a church in Virginia, and at the same time he succeeded his brother as principal of the seminary of Hampden Sidney. Here he was eminently honored by the great head of the church in being made instrumental in promoting a general religious solicitude and reformation among the people of his charge and of the neighborhood. As he was now called to extraordinary exertions, he generally preached once at least every day, and in the evenings he was commonly engaged in religious conversation. His engagements interfering with the attention due to the college, he resigned this part of his charge, that he might give himself wholly to the work of the Christian ministry. His zeal was rewarded by the success, which attended his labors, but as his health was enfeebled, he was persuaded to accept an invitation from the third presbyterian church in Philadelphia, where he was installed in December 1791. When Union college at Schenectady was founded in 1795 he was placed at the head of it, and he presided over the seminary for three years with high reputation. But amidst his literary occupations the duties of the sacred office most warmly interested him. He improved every opportunity for preaching the gospel of his Redeemer. Being again invited to his former charge in Philadelphia he returned to that city in May 1799. His successor in the care of the college was Dr. Edwards. In a short time he was seized with the yellow fever, of which he died August 22, 1799 in resignation and joyful hope.—*Assembly's miss. mag.* i. 267—272; *Blair's sermon on his death*; *N. Y. miss. mag.* i. 128; *Monthly mag. and Amer. review*, ii. 145; *Edwards' works*, Eng. edit. i. 118.

SMITH (ROBERT, D. D.), first bishop of the episcopal churches in South Carolina, died at Charleston in November 1801 in the seventy third year of his age. He had for forty seven years discharged the duties of a minister of St. Philip's church.

SMITH (WILLIAM, D. D.), first provost of the college in Philadelphia, was a native of Scotland, and received his education at the university of Aberdeen, where he was graduated in 1747. The three following years he spent in teaching in a parochial school, and in 1750 was sent up to London in pursuance of some plan for the better endowment of such schools. In London he was induced to

relinquish the employment, in which he was engaged, and to embark for America, where he soon afterwards arrived. After being employed upwards of two years as a private tutor in the family of governor Martin on Long Island in the province of New York, he was invited to take the charge of the college in Philadelphia, and he accepted the invitation. After revisiting England, and receiving regular ordination in the episcopal church in December 1753, he returned to America, and in May 1754 was placed at the head of the infant seminary. His popular talents and taste in polite literature contributed greatly to raise the character of the college. He was principally assisted by the reverend Dr. Allison. After being for many years a distinguished preacher and writer, and rendering important service to the literary interests of America, he died at Philadelphia May 14, 1803, aged seventy six years. He published a sermon delivered before freemasons, 1755; discourses on several public occasions during the war in America, 1759, and a second edition with several sermons added, 1763; a discourse concerning the conversion of the heathen in America, 1760; an account of the charitable corporation for the widows of clergymen of the church of England, 1769; an oration before the American philosophical society, 1773; a sermon on the present crisis of American affairs, preached June 23, 1775; in this he says that no one had advanced the idea of independence, and he disclaimed it, and yet he would support the chartered rights of the colonies; an oration in memory of Montgomery, 1776; on temporal and spiritual salvation, 1790. His works were published in two vols. 8vo, 1803.—*Miller's retrospect*, ii. 352, 353; *Chandler's life of Johnson*, 87.

SMITH (ELIHU HUBBARD), an eminent physician of New York, was born at Litchfield, Connecticut, in 1771, and was graduated at Yale college in 1786. After pursuing a regular course of medical studies under the direction of his father, he commenced the practice of physic at Wethersfield in 1792, but removed to New York in 1793. In 1797 he commenced the medical repository in conjunction with Drs. Mitchill and Miller. He fell a victim to the yellow fever in 1798. At his early age he had explored a vast extent of medical learning. His diligence, and ardor, and perseverance knew no common bounds. His writings display singular acuteness, great force of reasoning, and the talents of accurate and extensive observation. Besides his medical productions in the repository, he published *Edwin and Angelina, or the banditti*, an opera in three acts, 1797.—*Miller*, i. 325, 326; *Medical repository*, sec. edit. hexade ii. v. 214, 215; *Monthly mag.* 1798, 402.

SMITH (ISAAC), a judge of the supreme court of New Jersey, was graduated at the college in that state in 1755, and afterwards commenced the practice of physic. From the beginning of the troubles with Great Britain he was distinguished for his patriotic services in the cause of his country. In 1776 he commanded a

regiment, and during the periods of gloom and dismay he was firm and persevering. He associated valor with discretion, the disciplined spirit of the soldier with the sagacity of the statesman. Soon after the termination of the struggle, he received his appointment as judge, and for eighteen years discharged the arduous duties of that station. After the present constitution of the United States was formed, he was a member of the house of representatives, and was esteemed by Washington and Adams. Endowed with fine talents, and having enjoyed a classical education, he united the character of a Christian, scholar, soldier, and gentleman. He died August 29, 1807, in the sixty eighth year of his age, in hope of mercy through the Redeemer.—*Port folio, new series*, i. 135, 136.

SOUTH CAROLINA, one of the United States of America, was first granted with North Carolina and Georgia to the earl of Clarendon and others in 1663. A small plantation had for a number of years been established within the boundaries of the patent. A more ample charter was obtained in 1664, and the government was placed in the hands of the proprietors. This proprietary government continued about fifty years. In 1719 a change was effected in it by the inhabitants. They refused to do any business with the proprietary governor, but at the same time offered to obey him, if he would hold his authority in the name of the king of England. This being refused they chose a different governor, and bound themselves by an association to stand by each other in the defence of their rights. From this period the government was regal. The governor was appointed by the crown, and he had a negative on all the bills passed by the assemblies. The English constitution was the model. During the proprietary government the colony was involved in perpetual quarrels. Harrassed by the Indians, infested by pirates, invaded by the French and Spanish fleets, agitated with internal dissensions, it did not much flourish. But after the change in the government it increased rapidly. In 1729 the province of Carolina was divided into the two distinct governments of North and South Carolina. This state took an early and decided part in the struggle with Great Britain. It was the first of the United States, that formed an independent constitution; but as this was done on temporary principles it was new modelled after the declaration of independence by the continental congress. The present constitution of South Carolina was adopted in 1790. It establishes a legislature of two branches, a house of representatives and a senate, the members of the former to be chosen every second and of the latter every fourth year; and they by a joint vote elect the governor for two years. The judges hold their commissions during good behavior, being appointed by the legislature.—*Ramsay's hist. revolution in S. Carolina*; *Hewatt's histor. acct. of S. Car. and Georgia*; *Holmes' annals*; *Morse's geog.*

SPROAT (JAMES, D. D.), minister in Philadelphia, was born at Scituate in Massachusetts April 11, 1722, and was graduated at Yale college in 1741. While a member of this seminary he heard a sermon by the reverend Gilbert Tennent, which made the most permanent impressions upon his mind. He was ordained August 23, 1743, a minister in Guilford, where he was highly popular and very useful. His exertions were directed to extend the revival of religion, which prevailed in this country at the time of his settlement. From Guilford he removed to Philadelphia, and succeeded Mr. Tennent at the close of the year 1768. Here he continued till his death, October 18, 1793, in the seventy second year of his age. The reverend Dr. Green, his colleague, survived him. The manner of his funeral showed the high esteem, in which he was held. It was at the time, when the yellow fever made such ravages in the city, and when even two or three mourning friends were seldom seen attending a corpse to the grave. About fifty persons followed him, and some religious negroes voluntarily offered themselves to carry the bier. These grateful, generous Africans proved themselves worthy of the highest commendation. Dr. Sproat was a respectable divine, and in his preaching he loved to dwell on the peculiar doctrines of the gospel. His life exhibited a most amiable view of the influence of religion. The copious extracts from his diary in the assembly's magazine evince his piety and submission to the will of God under the heaviest afflictions, and give an affecting account of the distress, occasioned by the ravages of the yellow fever.—*Assemb. miss. mag.* i. 315—321, 361—366, 414—418, 461—470; *Massa. miss. mag.* v. 81—85; *Collect. hist. soc.* x. 95.

STANDISH (MILES), the hero of New England, was born in Lancashire about the year 1584. After having been for some time in the army in the Netherlands, he settled with Mr. Robinson's congregation at Leyden. Though not a member of the church he embarked with the first company, that came to New England in 1620, and was chosen captain or chief military commander at Plymouth. In every hazardous enterprise he was foremost; he was resolute and daring; and often when in great danger was guarded by the providence of God. In 1623 he was sent to Wessagusset or Weymouth to protect the settlers there from a conspiracy of the Indians, which Masassoit had disclosed. Having chosen eight men he went to the plantation under the pretence of trade, and he found it in a most perilous condition. The people by their unjust and disorderly conduct had made themselves contemptible in the eyes of the Indians. To give the savages satisfaction on account of corn, which had been stolen, they pretended to hang the thief, but hung in his stead a poor, decrepid, old man. After Standish arrived at Weymouth, he was insulted and threatened by the Indians, who had been named as conspirators. Taking an opportunity, when a number of them were together he killed five without losing any of his

men. He himself seized Pecksuot, a bold chief, snatched his knife from his neck, and killed him with it. The terror, with which this enterprise filled the savages, was of great advantage to the colonists. When the report of this transaction was carried to Holland, Mr. Robinson in his next letter to the governor exclaimed, "O that you had converted some before you had killed any." Captain Standish was one of the magistrates or assistants, as long as he lived. He died in 1656 at Duxborough, where he had a tract of land now known by the name of captain's hill. Mr. Hubbard says of him, "a little chimney is soon fired; so was the Plymouth captain, a man of a very small stature, yet of a very hot and angry temper.—He had been bred a soldier in the low countries, and never entered into the school of Christ, or of John the baptist." It does not appear however, that in his military expeditions he exceeded his orders. Morton says, that he fell asleep in the Lord.—*Belknap's Amer. biog.* i. 310—336; *Morton*, 155; *Prince*, 126—132; *Holmes' annals*, i. 207, 225, 369; *Hutchinson*, ii. 461; *Morse and Parish's N. E.* 240—249; *Neal's N. E.* i. 101, 310.

STEUBEN (FREDERICK WILLIAM, BARON DE), a major general in the American army, was a Prussian officer, who served many years in the armies of the great Frederick, was one of his aids, and had held the rank of lieutenant general. He arrived in New Hampshire from Marseilles in November 1777 with strong recommendations to congress. He claimed no rank, and only requested permission to render as a volunteer what services he could to the American army. He was soon appointed to the office of inspector general with the rank of major general. He established a uniform system of manoeuvres, and by his skill and persevering industry effected during the continuance of the troops at Volley Forge a most important improvement in all ranks of the army. He was a volunteer in the action at Monmouth, and commanded in the trenches of York Town on the day, which concluded the struggle with Great Britain. He died at Steubenville, New York, November 28, 1794, aged sixty one years. He was an accomplished gentleman and a virtuous citizen, of extensive knowledge and sound judgment. An abstract of his system of discipline was published in 1779, and in 1784 he published a letter on the subject of an established militia and military arrangements.—*Marshall*, iii. 381—384; *Gordon*, iii. 67, 68; *Collect. hist. soc.* ii. 130; *Gazette U. S.* December, 26, 1794.

STEVENS (JOSEPH), minister of Charlestown, Massachusetts, was graduated at Harvard college in 1703, and was ordained colleague with Mr. Bradstreet October 13, 1713. He died November 16, 1721, aged forty years. He was a fervent and eloquent preacher, cheerful though serious in conversation, gentle as a father, and beloved by all his congregation. There was published from his manuscripts his last sermon, entitled, another and a better country in reserve for all true believers, and annexed to it a discourse on

the death of the reverend Mr. Brattle of Cambridge.—*Colman's pref. to the above.*

STEVENSON (BENJAMIN, D. D.), minister of Kittery, Massachusetts, was the son of the preceding, and was graduated at Harvard college in 1740. His ordination took place May 1, 1751. He died May 18, 1791, having been respected in life as an able minister of the gospel, an exemplary Christian, and a modest and humble man. He possessed a penetrating mind and sound judgment. While he searched the sacred scriptures for the doctrines, which he preached, he paid all suitable attention to the manner, in which he delivered them; and his discourses were well studied and well written. He published a sermon on the death of A. Pepperell, esquire, 1752; on the death of sir William Pepperell, 1759; election sermon, 1761. —*Haven's sermon on his death.*

STILES (EZRA, D. D.), president of Yale college, was the son of the reverend Isaac Stiles of North Haven, Connecticut, and was born December 15, 1727. He was graduated at the seminary, over which he was destined to preside, in 1746, and in 1749 was chosen tutor, in which station he remained six years. After having preached occasionally his impaired health and some doubt respecting the truth of Christianity induced him to pursue the study of the law. In 1753 he took the attorney's oath at New Haven, and practised at the bar till 1755. But having resumed preaching, on the twenty second of October in this latter year he was ordained minister of the second congregational church in Newport, Rhode Island. In March 1776 the events of the war dispersed his congregation, and induced him to remove to Dighton. He afterwards preached for some time at Portsmouth. In 1777 he was chosen president of Yale college, as successor of Mr. Clap. He was not desirous of this honor, for he loved retirement; but he was persuaded to accept it. He was installed July 8, 1778, and he continued in this station till his death May 12, 1795, in the sixty eighth year of his age. Dr. Stiles was one of the most learned men, of whom this country can boast. He had a thorough knowledge of the Hebrew, Greek, and Latin languages, the former of which he learned when he was about forty years of age; he had made considerable progress in the Samaritan, Chaldee, Syriac, and Arabic; on the Persic and Coptic he had bestowed some attention; and the French he read with great facility. He was also well versed in most branches of mathematical knowledge. Next to sacred literature astronomy was his favorite science. He had read the works of divines in various languages, and very few have had so thorough an acquaintance with the fathers of the Christian church. He possessed an intimate acquaintance with the Rabbinical writings. He was a most impressive and eloquent preacher, for he spoke with that zeal and energy, which the deepest interest in the most important subjects cannot fail to inspire. His early discourses were

philosophical and moral; but he gradually became a serious and powerful preacher of the momentous truths of the gospel. In the room of labored disquisitions addressed rather to the reason than to the conscience and heart, he employed his time in preaching repentance and faith, the great truths respecting our disease and cure, the physician of souls and our remedy in him, the manner in which the sinner is brought home to God in regeneration, justification, sanctification, and eternal glory, the terrors and blessings of the world to come, the influence of the Holy Spirit and the efficacy of the truth in the great change of the character, preparatory for heaven. The doctrines of the trinity in unity, of the divinity and atonement of Christ, with the capital principles of the great theological system of the doctrines of grace he believed to have been the uninterrupted faith of eight tenths of Christendom from the ascension of Jesus Christ to the present day. This system, he observed to his flock, I have received from God in the scriptures of truth, and on the review of my ministry I hope you will find, that I have preached the unsearchable riches of Christ. He delighted in preaching the gospel to the poor. Among the members of his church at Newport were seven negroes. These occasionally met in his study, when he instructed them, and falling on their knees together he implored for them and for himself the blessing of that God, with whom all distinction excepting that of Christian excellence is as nothing. In the cause of civil and religious liberty Dr. Stiles was an enthusiast. He contended, that the right of conscience and private judgment was unalienable; and that no exigencies of the Christian church could render it lawful to erect any body of men into a standing judicatory over the churches. He engaged with zeal in the cause of his country. He thought, that the thirtieth of January, which was observed by the episcopalians in commemoration of the martyrdom of Charles I, "ought to be celebrated as an anniversary thanksgiving, that one nation on earth had so much fortitude and public justice, as to make a royal tyrant bow to the sovereignty of the people." He was catholic in his sentiments, for his heart was open to receive all, who loved the Lord Jesus in sincerity. He was conspicuous for his benevolence, as well as for his learning and piety. The following extracts from his diary furnish evidence of his Christian goodness. "The review of my life astonishes me with a sense of my sins. May I be washed in the blood of Jesus, which cleanseth from all sin. Purify and sanctify me, O blessed Spirit!—I hope I love my Savior for his divine excellencies, as well as for his love to sinners; I glory in his divine righteousness; and earnestly beseech the God of all grace to endue me with true and real holiness, and to make me like himself.—I have earnestly importuned the youth of this university to devote themselves to that divine Jesus, who hath loved them to the death. And praised be God, I have reason to hope the blessed Spirit hath wrought effectually on the

hearts of sundry, who have, I think, been brought home to God, and experienced what flesh and blood cannot impart to the human mind. Whether I shall ever get to heaven, and through many tribulations enter into rest, God only knows. This I know, that I am one of the most unworthy of all the works of God." Though in the first stage of his last sickness he expressed awful apprehension of standing at the divine tribunal; yet his hopes of heaven brightened as he approached the grave, and he departed in great calmness and peace.

He was a man of low stature, and of a small though well proportioned form. His voice was clear and energetic. His countenance especially in conversation was expressive of benignity and mildness; but if occasion required, it became the index of majesty and authority. He published a funeral oration in Latin on governor Law, 1751; a discourse on the Christian union, preached before the congregational ministers of Rhode Island, 1760; in this work he recommends harmony among differing Christians, and shows an intimate acquaintance with the ecclesiastical affairs of this country; a sermon at the installation of reverend Samuel Hopkins, 1770; a Latin oration on his induction into his office of president, 1778; the United States elevated to glory and honor, an election sermon, preached May 8, 1783, which exhibits the eloquence, and patriotism, and glowing sentiments of liberty, with which the august occasion could not fail to inspire him; a sermon at the ordination of the reverend Henry Channing at New London, 1787; history of the three judges of king Charles I, Whalley, Goffe, and Dixwell, 12mo, 1795; in this work he discloses very fully his sentiments on civil liberty, and predicts a "republican renovation" in England. He left an unfinished ecclesiastical history of New England, and more than forty volumes of manuscripts. An interesting account of his life was published by his son in law, the reverend Dr. Holmes, in 1798.—*Holmes' life of Stiles; Meigs' oration, and Trumbull's, Dana's, and Patten's sermons on his death; Assemb. miss. mag.* i. 163—169.

STILLMAN (SAMUEL, D. D.), minister in Boston, was born in Philadelphia February 27, 1737. When he was but eleven years of age his parents removed to Charleston, South Carolina, and in an academy in that city he received the rudiments of his education. The preaching of the reverend Mr. Hart was the means of teaching him, that he was a sinner, and of converting him. Being ordained at Charleston February 26, 1759, he immediately afterwards settled at James' island; but his impaired health induced him in 1760 to remove to Bordentown, New Jersey, where he preached two years, and then went to Boston. After being an assistant for about a year in the second baptist church, he was installed the minister of the first, as successor of Mr. Condry, who now resigned his office, January 9, 1765. In this church he continued his benevolent labors, universally respected and beloved, till his death by a

paralytic shock March 13, 1807, in the seventieth year of his age, As an eloquent preacher of the gospel Dr. Stillman held the first rank. Embracing the peculiar doctrines of the Christian religion, he explained and enforced them with clearness and with apostolic intrepidity and zeal. He possessed a pleasant and most commanding voice, and as he felt what he spoke he was enabled to transfuse his own feelings into the hearts of his auditors. The total moral depravity of man was a principle, on which in his preaching he much insisted, and he believed, that the Christian was dependent on God's immediate agency for the origin and continuance of every gracious exercise. From his clear apprehension of the eternal personal election of a certain number of the human race to salvation, he was led to believe the perseverance unto eternal glory of all those, who are regenerated by the Spirit of God. The godhead and atonement of the Lord Jesus Christ were his frequent themes. He was a preacher of righteousness, and his own life was holy. In the chamber of sickness and affliction, he was always among different denominations a welcome visitor. His uncommon vivacity and energy of feeling were united with a perfect sense of propriety, and with affability, ease, and politeness. He published a sermon on the repeal of the stamp act, 1766; at the artillery election, 1770; at the ordination of Samuel Shepard at Stratham, 1771; on the death of Samuel Ward, 1776; election sermon, 1779; before a society of freemasons, 1789; apostolic preaching in three discourses, 1790; on the death of Nicholas Brown, 1791; a thanksgiving sermon on the French revolution, 1794; at the ordination of Stephen Smith Nelson, 1797; on the national fast, 1799; on the death of George Washington, 1800; on opening the baptist meeting house in Charlestown; at the ordination of Thomas Waterman, 1801; on the first anniversary of the female asylum, 1802; on the first anniversary of the Massachusetts baptist missionary society, 1803; at the funeral of Hezekiah Smith, 1805. A volume of his sermons was published from his manuscripts, 8vo, 1808.—*Sketch prefixed to his select sermons; Baldwin's fun. sermon; Panoplist*, ii. 533—535; *Massa. bapt. miss. mag.* i. 317—320; *Polyanthos*, v. 3—9; *Emerald*, ii. 159—162.

STIRLING (EARL OF), see William Alexander.

STITH (WILLIAM), president of William and Mary college, Virginia, was a native of that colony, and for a number of years a respectable clergyman. He withdrew from the laborious office, which he sustained in the college, soon after the year 1740. He published a history of the first discovery and settlement of Virginia, Williamsburg, 8vo, 1747. It brings down the history only to 1624. An appendix contains a collection of charters relating to the period, comprised in the volume. Besides the copious materials of Smith the author derived assistance from the manuscripts of his uncle, sir John Randolph, and from the records of the London

company, put into his hands by colonel William Byrd, president of the council, and from the valuable library of this gentleman. Mr. Stith was a man of classical learning, and a faithful historian; but he was destitute of taste in style, and his details are exceedingly minute.—*Preface to his history*; *Miller*, ii. 361; *Jefferson's notes*, query xxiii.

STOCKTON (RICHARD), a respectable statesman of New Jersey, was graduated at Princeton college in 1748 in the first class, and was for many years a distinguished patron of that seminary. He appeared at the bar with unrivalled reputation and success, refusing to engage in any cause, which he knew to be unjust, and standing forth in defence of the helpless and the injured. He filled the office of judge for several years with integrity and learning. He died at Princeton March 1, 1781. His superior powers of mind, which were highly cultivated, were united with a flowing and persuasive eloquence; and he was a Christian, who was an honor to the church.—*Smith's fun. sermon*.

STODDARD (SOLOMON), minister of Northampton, Massachusetts, was born in Boston in 1643, and was the eldest son of Anthony Stoddard, esquire. He was graduated at Harvard college in 1662. He was afterwards appointed a fellow. His health being impaired, he went to Barbadoes as chaplain to governor Serle, and preached to the dissenters on that island near two years. After his return, being ordained September 11, 1672, as successor to Mr. Mather at Northampton, he continued in that place till his death February 11, 1729, in the eighty sixth year of his age. His ministerial labors were interrupted for but a short time. His colleague, Mr. Edwards, survived him. Mr. Stoddard was a learned man, well versed in religious controversies, and himself an acute disputant. He maintained a controversy with Dr. Increase Mather respecting the Lord's supper, maintaining that the sacrament was a converting ordinance, and that all baptized persons, not scandalous in life, may lawfully approach the table, though they know themselves to be unconverted, or destitute of true religion. As a preacher his discourses were plain, experimental, searching, and argumentative. He was blessed with great success. He used to say, that he had five harvests; and in these revivals there was a general cry, what must I do to be saved? He was so diligent in his studies, that he left a considerable number of sermons, which he had never preached. He wrote so fine a hand, that one hundred and fifty of his discourses are contained in a small, duodecimo, manuscript volume, which with the greatest ease may be carried in the pocket. He published the doctrine of instituted churches, London, 4to, 1700, in which he advanced some sentiments, that were not very well received in this country, such as the following; that the Lord's table should be accessible to all persons not immoral in their lives, that the power of receiving and censuring members is vested exclusively in the elders of the church, and that synods have pow-

er to excommunicate and deliver from church censures. He published also the danger of degeneracy, 1702; election sermon, 1703; a sermon on Exodus xii. 47, 48, supporting his notions with regard to the supper, 1707; a sermon at the ordination of Joseph Willard at Swampfield, 1708; appeal to the learned on the Lord's supper, against the exceptions of Mr. I. Mather, 1709; plea for tithes; divine teachings render persons blessed, 1712; a guide to Christ, or the way of directing souls in the way to conversion, compiled for young ministers, 1714; three sermons, showing the virtue of Christ's blood to cleanse from sin, that natural men are under the government of self love, that the gospel is the means of conversion, and a fourth annexed to stir up young men and maidens to praise the name of the Lord, 1717; a sermon at the ordination of Thomas Cheney, 1718; a treatise concerning conversion; the way to know sincerity and hypocrisy, 1719; answer to cases of conscience, 1722; whether God is not angry with the country for doing so little towards the conversion of the Indians, 1723; safety of appearing at the judgment in the righteousness of Christ; this work was republished at Edinburgh, 8vo, 1792, with a recommendatory preface by Dr. Erskine.—*Colman's sermon on his death*; *Boston newsletter*, number 112; *Edwards' narrative*; *Christian history for* 1743, 112; *Backus' abridgment*, 137, 144, 145; *Collect. hist. soc.* x. 157, 168.

STODDARD (JOHN), a member of the council of Massachusetts, was the son of the preceding, and was graduated at Harvard college in 1701. He discharged the duties of several important stations with great ability and uprightness. He was many years in the council, was chief justice in the court of common pleas, and colonel of a regiment. With a vigorous mind and keen penetration he united an accurate acquaintance with the concerns of the colonies and of the neighboring tribes of Indians. Thoroughly established in the principles and doctrines of the first fathers of New England, he greatly detested what he considered the opposite errors of more modern divinity. He died at Boston June 19, 1748, in the sixty seventh year of his age.—*Edward's sermon on his death*.

STONE (SAMUEL), one of the first ministers of Hartford, Connecticut, was a native of England, and was educated at the university of Cambridge. To escape persecution he came to this country with Mr. Cotton and Mr. Hooker, and was settled as an assistant of the latter at Cambridge October 11, 1633. He removed with him in 1636 to Hartford, where he died July 20, 1663. While he was regarded as one of the most accurate and acute disputants of his day, he was also celebrated for his wit, pleasantry, and good humor. Being eminently pious, he abounded in fastings and prayer, and was a most strict observer of the Christian sabbath. He published a congregational church is a catholic visible church, &c. London, 1652. In this work, which is a curious specimen of logic, he endeavors to demolish the system of a national, political church. He left in

manuscript a confutation of the antimonians, and a body of divinity. The latter was so much esteemed as to be often transcribed by theological students.—*Mather's magnalia*, iii. 62, 116—118; *Trumbull's Connect.* i. 326; *Morton*, 179—181; *Holmes' annals*, i. 388; *Collect. hist. soc.* vii. 41.

STONE (JOHN HOSKINS), governor of Maryland, was one of those patriots, who shed their blood in support of American independence. In early life and at an early period of the revolution he was first captain in the celebrated regiment of Smallwood. At the battles of Long Island, White plains, and Princeton he was highly distinguished. In the battle of Germantown October 4, 1777, he received a wound, which deprived him of bodily activity for the remainder of his life. But he still bent his exertions to promote the same cause, for which he had bled. The powers of his mind remained with him, and as a member of the executive council he continued to serve his country till he was chosen governor in 1794. After being in this office three years, the constitution obliged him to withdraw from it. General stone died at Annapolis in 1804, leaving behind him the character of an honest and honorable man, an intrepid soldier, a firm patriot, and a liberal, hospitable, friendly citizen.—*Monthly anthology*, i. 572.

STOUGHTON (WILLIAM), lieutenant governor of Massachusetts, was the son of colonel Israel Stoughton, early an assistant in the colony, who commanded the Massachusetts troops in the Pequot war. He was graduated at Harvard college in 1650, and becoming a preacher was appointed to preach the election sermon in 1668, though he was not a settled minister. This sermon has been ranked among the best delivered upon the occasion. After the death of Mr. Mitchel he declined an invitation to become his successor in the care of the church at Cambridge. In 1671 he was chosen a magistrate, and in 1677 went to England as an agent for the province. He was a member of the council, and chief justice of the superior court. Being appointed lieutenant governor in 1692, he was commander in chief from 1694 to 1699 and again in 1700. He died at Dorchester July 7, 1701, aged seventy years. He was a man of great learning, integrity, prudence, patriotism, and piety. He was a generous benefactor of Harvard college, giving to that institution about one thousand pounds. Stoughton hall was erected at his expense in 1698. He left a tract of land for the support of students, natives of Dorchester, at the college, and another tract for the benefit of schools. He was never married.—*Willard's serm. on his death*; *Collect. hist. soc.* ii. 10; vii. 30, 31; ix. 180; *Hutchinson*, ii. 23, 81, 121, 125, 127, 128; *Neal's N. E.* ii. 174; *Holmes' annals*, ii. 56; *Nonconform. memor.* i. 254.

STUYVESANT (PETER), the last Dutch governor of New York, began his administration in 1647. He was continually employed in resisting the encroachments of the English and Swedes

upon the territory entrusted to him. In 1664 an expedition from England was sent out against the Dutch possessions. Three or four frigates under the command of colonel Nicolls appeared before New Amsterdam or New York, and governor Stuyvesant was summoned to surrender; but as he was a good soldier and had lost a leg in the service of the States he was by no means disposed to comply. He returned a long letter vindicating the claims of the Dutch, and declaring his resolution to defend the place. He was however obliged to capitulate on the twenty seventh of August. The whole of the New Netherlands soon became subject to the English. He remained in this country, and at his death was buried in a chapel on his own farm a few miles from New York.—*Smith's N. Y.* 5—23.

SULLIVAN (JOHN, LL. D), major general in the American army, and president of New Hampshire, was appointed by congress a brigadier general in 1775, and in the following year, it is believed, a major general. He superseded Arnold in the command of the army in Canada June 4, 1776, but was soon driven out of that province. He afterwards on the illness of Greene took the command of his division on Long Island. In the battle of August the twenty seventh he was taken prisoner with lord Stirling. In a few months however he was exchanged, for when Lee was carried off, he took the command of his division in New Jersey on the twentieth of December. On the twenty second of August 1777 he planned and executed an expedition against Staten Island, for which on an inquiry into his conduct he received the approbation of the court. In September he was engaged in the battle of Brandywine, and on the fourth of October in that of Germantown. In the winter he was detached to command the troops in Rhode Island. In August 1778 he laid siege to Newport, then in the hands of the British, with the fullest confidence of success; but being abandoned by the French fleet under D'Estaing, who sailed to Boston, he was obliged to his unutterable chagrin to raise the siege. On the twenty ninth an action took place with the pursuing enemy, who were repulsed. On the thirtieth with great military skill he passed over to the continent, without the loss of a single article, and without the slightest suspicion on the part of the British of his movements. In the summer of 1779 he commanded an expedition against the six nations of Indians in New York. Being joined by general Clinton on the twenty second of August, he marched towards the enemy under the command of Brandt, the Butlers, and others at Newtown between the south end of Seneca lake and Tioga river, attacked them in their works, and completely dispersed them. He then laid waste the country, destroyed all their villages, and left not a single vestige of human industry. This severity was necessary to prevent their ravages. General Sullivan had made such high demands for military stores, and had so freely complained of the government for inattention to

those demands, as to give much offence to some members of congress and to the board of war. He in consequence resigned his command on the ninth of November. He was afterwards a member of congress. In the years 1786, 1787, and 1789 he was president of New Hampshire, in which station by his vigorous exertions he quelled the spirit of insurrection, which exhibited itself at the time of the troubles in Massachusetts. In October 1789 he was appointed district judge of New Hampshire. He died at his seat in Durham January 23, 1795, aged fifty four years.—*Marshall*, ii. 362, 367, 430, 458, 535; iii. 135—137, 179, 488—520; iv. 104—112; v. 111; *Warren*, ii. 100—119; *Gordon*, ii. 503; iii. 159—168, 307—312.

SULLIVAN (JAMES, LL.D.), governor of Massachusetts, was the brother of the preceding, and was born at Berwick in the district of Maine April 22, 1744. His father, a man of liberal education, came to this country about the year 1723. He took the sole charge of the education of his son James and lived to see him distinguished in the world, dying in July 1795, in the one hundred and sixth year of his age. Governor Sullivan was destined for the military life, but the fracture of a limb in his early years induced him to bend the vigorous powers of his mind to the investigation of the law. After pursuing the study of this science under his brother, general Sullivan, he soon rose to celebrity, and was appointed king's attorney for the county, in which he resided. On the approach of the revolution he took an early and active part on the side of his country. Being a member of the provincial congress of Massachusetts in 1775, he was entrusted together with two other gentlemen with a difficult commission to Ticonderoga, which was executed in a very satisfactory manner. Early in the following year he was appointed a judge of the superior court. He was a member of the convention, which framed the constitution of the state in 1779 and 1780. In February 1782 he resigned his office of judge and returned to the practice of the bar. He was appointed a delegate to congress in 1783; and in the ensuing year was one of the commissioners in the settlement of the controversy between Massachusetts and New York respecting their claims to the western lands. He was repeatedly chosen to represent the town of Boston in the legislature, in 1787 was a member of the executive council and judge of probate for Suffolk, and in 1790 was appointed attorney general, in which office he continued till June 1807, when he was called to the chief magistracy of the commonwealth, as successor of governor Strong. He was appointed by president Washington agent under the fifth article of the British treaty for settling the boundaries between the United States and the British provinces. Of the American academy of arts and sciences he was one of the members from its first institution; a principal founder and many years president of the Massachusetts historical society; president of the Massachusetts

congregational, charitable society ; and a member of the humane society. He was the projector of the Middlesex canal, to which object he devoted a great portion of time and labor. Soon after his second election to the office of governor his health became enfeebled, and he suffered a long and distressing confinement, which terminated in his death December 10, 1808, in the sixty fifth year of his age.

The various public offices, which governor Sullivan sustained during a period of forty years, were conferred upon him by the free and unbiassed suffrages of his countrymen. As he was not assisted in his progress to distinction by the advantages of opulence or family connexions, the stations, which he held, were a proof of his talents, of his indefatigable industry, and of the confidence, which was reposed in his integrity. If in the course of a long political career, in times of turbulence and party bitterness, he did not always escape the common tribute of reproach, which accompanies all illustrious talents, his strongest opponents could never deny, that his execution of every public trust was distinguished by that peculiar quality, which was most appropriate to its nature. As a judge he was universally acknowledged to have displayed the most perfect impartiality. As the public prosecutor of the state he tempered the sternness of official severity with the rarer tenderness of humanity. His style of eloquence was original, and adapted, with judicious discrimination, to the occasion, the subject, and to the tribunal, before which it was called forth. Deeply versed in the science of the law, and equally well acquainted with the sources of persuasion in the human mind, he was alike qualified for the investigation of the most intricate and complicated questions of legal discussion, and for the developement of the tissues of fact before juries. As the chief magistrate of the state, he considered himself as the delegated officer not of a political sect, but of the whole people, and endeavored to mitigate the violence of parties. In all the relations of domestic and social life his conduct was exemplary. He early made a profession of Christianity, and his belief of its truth was never shaken. The following extract from a private letter, written while subject to an overwhelming affliction, will show his reverence for the providence of the Most High. "I know, that God has formed, that he guides and governs this vast universe, holding innumerable worlds in their orbs. I know, that not one atom from the worm, that creeps in the dust, up to the highest created intelligence, can be out of his view, or committed for one moment to fortuitous events. Why this earth is the repository of pain and sorrow I know not. But I know it is so, and that Jesus Christ is the great Physician, who mingles the draught, prescribes the regimen, and pours the balm of comfort on the wounded soul. Blessed Redeemer ! When he said, the cup my heavenly Father giveth me, shall I not drink it ? shall I, a sinner, say that I will refuse what he

offers me? Though he slay me, I will trust in him. I will go in and out as when the candle of the Lord shined on my tabernacle. I will attempt to do the duties of a citizen, of a husband, a Christian, trying to say from my heart, Father, not my will, but thine be done." When his frame was evidently shattered, and he had reason to think, that God was calling him to his great account, the faith of Jesus was ever gaining a new ascendancy in his views, and his thoughts expatiated with singular clearness on the scenes, which awaited him, on the mercy of his God, his own unworthiness, and the worth of the Redeemer. His private prayers and his domestic devotions, expressing at times both the joy and the anguish of his feelings, proved that his passions were not all given to the world. He closed his laborious life with the unshaken assurance of renewing his existence in another and better state.

Amidst the great and constant pressure of business, which occupied him, governor Sullivan still found time for the pursuits of literature and science. His mind has been compared to a native forest, which had never been entirely cleared or carefully divided; where the light gained admission at every opening, and not through any regular avenue; where the growth was rapid and thick, and though occasionally irregular, yet always strong; where new seeds were successively shooting up, and the materials never seemed likely to be exhausted. He was ever ready to contribute the effort of his powerful and original mind to the purpose of public utility. He published observations on the government of the United States of America, 1791; dissertation on the suability of the states; the path to riches, or dissertation on banks, 1792; history of the district of Maine, 8vo, 1795; history of land titles in Massachusetts, 8vo, 1801; dissertation on the constitutional liberty of the press in the United States, 1801; history of the Penobscot Indians in the historical collections. Besides these works his fugitive pieces and occasional communications to the public prints were very numerous.—*Buckminster's sermon on his death*; *Sketch of his life in Palladium*, December 16, and *Columbian centinel*, December 17, 1808; *Panoplist and miss. mag. united*, i. 332—334; *Collect. hist. soc.* ix. 207—232.

SUMNER (INCREASE), governor of Massachusetts, was born in Roxbury November 27, 1746, and was graduated at Harvard college in 1767. After entering upon the profession of the law he was chosen a representative of his native town in the legislature, and then a senator. In 1782 governor Hancock placed him on the bench of the supreme court. As a judge he was dispassionate, impartial, and discerning. In 1797 he was chosen governor as successor of Samuel Adams, and he was reelected in the succeeding years till his death June 7, 1799, in the fifty third year of his age. He possessed a strong and well balanced mind. His judgment was correct, and though he maintained an unusual degree of self

command, yet his coolness of temper was to be ascribed rather to the influence of religious discipline, than to constitutional temperament. He was mild, candid, and moderate, being remarkably free from every appearance of party spirit. In the intercourse of domestic and private life he was affectionate and faithful. Soon after he commenced the practice of the law, he made a public profession of his belief in Christianity, and his life was exemplary. His social hours were not passed in idle anecdote. Few persons were more in the habit of introducing in their familiar conversation reflections of a moral and religious nature. In his last sickness he observed to a friend, "a dying bed is not the place for one to begin to attend to his religion, and prepare for another world. But I have not been unmindful of these concerns. I have thought much of them. The more I have reflected on the subject of religion, the more has my mind been settled and confirmed in its reality and importance. I am sensible that many infirmities and errors have attended me; but I trust I have the testimony of my conscience to the general rectitude of my views and conduct in life."—*Porter's and Thacher's sermons on his death.*

SWIFT (JOB, D. D.), minister of Bennington, Vermont, was born in Sandwich, Massachusetts, in 1743, and was graduated at Yale college in 1765. About the year 1766 he was ordained at Richmond, Massachusetts, where he continued seven years, making every exertion to instruct his people in the peculiar doctrines of the gospel. At length some difference of opinion between himself and the church proved the occasion of his dismissal. He then removed to a place, called the Nine Partners in the state of New York. Here he met with no opposition, and his labors were attended with no success. His hearers remaining in the greatest stupidity notwithstanding all his exertions to awaken their attention to religious truth, at the close of seven or eight years he thought it his duty to leave them. He went to Manchester in Vermont, where he continued about two years, and rejoiced in perceiving, that the precious truths of the gospel, which he proclaimed, were rendered by the divine Spirit subservient to the everlasting good of a number of persons. He then had an invitation to settle in Bennington, where he spent about sixteen years. Again he was dismissed, but the causes of his dismissal had no reference to his moral and ministerial character. Removing to Addison, he was the means of organizing a church, and of bringing to the people of this town the richest blessings. While he was on a mission in the northern part of Vermont, undertaken at his own expense, he died at Enosburgh October 20, 1804, aged about sixty one years. He rejoiced, that his life was to terminate at a distance from his friends, without witnessing the distresses of his family. The patience, with which he endured the pains of his last sickness, and the composure, with which he met the king of terrors, excited the greatest astonishment in an

unbeliever, who was present. While suffering a great variety of evils in life he never uttered a complaining word, and when he discovered uneasiness or discontent in any of the members of his family he inculcated upon them the duty of submission, and reminded them of the undeserved blessings, which they were yet permitted to enjoy. He possessed a vigorous and comprehensive mind, which was capable of investigating the abstrusest subjects. In his preaching he dwelt much upon the doctrine of human depravity, the necessity of regeneration, faith, repentance, and good works. His zeal for the promotion of the Redeemer's kingdom was ardent and constant, and in the death of no other man could the churches of Vermont in human estimation have sustained a greater loss. After the death of Dr. Swift a volume of his sermons was published in 12mo, 1805. But they are in an imperfect state, as they were not intended for the press, and as the author was not in the habit of fully writing his sermons.—*Sketch prefixed to his discourses.*

SYMME (THOMAS), minister of Bradford, Massachusetts, was the son of the reverend Zechariah Symmes, the first minister of that town, who died March 27, 1707. His grandfather, the reverend Zechariah Symmes, was for more than forty years the minister of Charlestown. He was born at Bradford February 1, 1678, and was graduated at Harvard college in 1698. He was ordained the first minister of Boxford December 30, 1702, but was dismissed from that town in 1708, and succeeded his father at Bradford in the same year. In this town he died October 6, 1725, in the forty eighth year of his age. He was a man of strong powers of mind and of very considerable learning. Sometimes in his family he would read the scriptures from the Hebrew. In early life his principles were not very strict, but he afterwards embraced the doctrines of original sin, grace, and predestination, justification by faith through the imputed righteousness of Christ, and the perseverance of the saints. He was an animated, popular, faithful, and successful preacher. His exertions to do good in private and public were rewarded by large accessions to his church of such, as he hoped would be saved. He was remarkable for the sanctity of his life, for his constancy in secret devotion, for his self examination and his regard to days of fasting and prayer. He published monitor to delaying sinners; artillery election sermon, 1720; discourse against prejudice; a sermon at the ordination of Joseph Emerson, 1721; jocosious dialogue on singing, 1723; the people's interest relating to the support of ministers, 1724; historical memoirs of the fight at Piggwacket May 9, 1725, with a sermon on the fall of captain Lovewell. After the death of Mr. Symmes an account of his life was published by the reverend John Brown of Haverhill, to which is annexed from his manuscripts his advice to his children and to the church.—*Brown's sermon on his death, and memorative account.*

SYMMES (WILLIAM, D. D.), minister of Andover, Massachusetts, was graduated at Harvard college in 1750, and from 1755 to 1758 was a tutor in that seminary. His ordination took place on the first of November of this latter year. He died May 3, 1807, in the seventy eighth year of his age, and the forty ninth of his ministry. To his profession he devoted himself exclusively, and he was occupied through life in theological pursuits. His sermons were written with great care and in a style remarkably neat and correct. He was distinguished for his prudence, hospitable, dignified in his manners, and pure in his principles and conduct. He published election sermon, 1785, and two other occasional discourses.—*Refertory*, May 15, 1807.

TACKANASH (JOHN), Indian minister on Martha's Vineyard, was ordained colleague with Hiacoomes August 22, 1670, the day, on which the first Indian church was gathered on the island. He possessed very considerable talents, and was exemplary in his life. Allowing himself in few diversions, he studied much, and seemed to advance in piety, as he became more acquainted with the truths of the gospel. He was the most distinguished of Indian preachers. In prayer he was devout and fervent, faithful in his instructions and reproofs, strict in the discipline of his church, excluding the immoral from the ordinances till they repented. So much was he respected, that a number of the English, when deprived of their own minister, attended the meeting of Mr. Tackanash and received the Lord's supper from his hands. All would probably have attended, if they had understood the Indian language, in which he preached. He died in the peace and hope of the Christian January 22, 1684. His place of residence was at Nunpang at the east end of Martha's Vineyard.—*Mayhew's Indian converts*, 14—16.

TAPPAN (DAVID, D. D.), professor of divinity in Harvard college, was the son of the reverend Benjamin Tappan of Manchester, Massachusetts, and was born April 21, 1752. He was graduated at the university of Cambridge in 1771. After pursuing the study of divinity for two or three years he commenced preaching, and was ordained minister of the third church in Newbury in April 1774. In this place he continued about eighteen years. His successor was the reverend Mr. Woods. In June 1792 he was elected professor of divinity in Harvard college in the place of Dr. Wigglesworth, who had resigned, and after anxious deliberation and the advice of an ecclesiastical council he was inaugurated December 26, 1792. When he was introduced into this office, the students of the university were uncommonly dissolute. For some time they had received no regular instruction in theology, and the tide of opinion began to run in the channel of infidelity. But the lectures of Dr. Tappan, which combined entertainment with information, which were profound and yet pathetic, elegant in style and conclusive in argument, and which came warm from a pious heart, soon checked the prog-

ness of profanity and dissipation, and put open irreligion to shame. It has been thought however, that his usefulness to the cause of divine truth might have been increased, if he had dwelt upon the distinguishing doctrines of the gospel, which he believed, with more frequency and with greater perspicuity and fulness, and if in some instances he had been less careful to accommodate himself to opinions, which he disapproved, and to prejudices, which he thought pernicious. His remarkable humility, meekness, and modesty, the keen sensibility of his nature, and his caution not to offend, lest the mind should be shut to the truth, might at times have given a direction to the benevolent spirit, which animated him, that would not have been taken by a man of greater hardihood of temper; but he was always anxious to do good and always interesting and energetic in his preaching. After a short sickness he died August 27, 1803, aged fifty one years. He was succeeded in the professorship by the reverend Dr. Ware.

Dr. Tappan possessed much activity and vigor of mind, fertility of invention, and force of imagination. He had a facility in fixing his attention, and in discriminating and arranging his thoughts. His readiness of conception and command of language enabled him both in speaking and writing to express what he thought and felt with propriety, perspicuity, and force. The religious principles, which he embraced, were the doctrines of the eternal counsels of Jehovah, man's fallen, ruined state, the electing love of God, the atonement of Christ, justification by grace, and the efficacy of the divine Spirit in renewing sinners and preparing them for glory. The doctrine of redemption by a crucified Savior constituted in his view the basis of the gospel. In such a light did he regard the proper divinity of Jesus Christ, that he declared it to be "the rock of his eternal hopes." To benevolence and candor, sincerity in speech, and uprightness in conduct he joined the careful cultivation and practice of the personal virtues. He was superior to all fretful and anxious thoughts about his temporal affairs, and to all vanity of external appearance. When tried by the ignorance and stupidity, or by the perverseness and injustice of men, he was calm and collected. For the conduct of those, who had treated him with the most painful unkindness, he invented the most charitable excuses, and even sought opportunities of doing them good. His religion as well as his nature disposed him to sympathy, tenderness, and love. Kind affections lighted up his countenance, gave a glow to his conversation, and cheerfulness to his active benevolence. When arrested by his last sickness, and warned of his approaching dissolution, he was not discomposed. With many expressions of humility and self abasement intermingled, he declared his hope in the infinite mercy of God through the atonement of Christ. When his wife expressed some of the feelings, which were excited by the thought of parting with him, he said, "if God is glorified, I am made forever.

Can't you lay hold of that? Can't you lay hold of that?" To his sons he said, "I charge you to love God supremely, and to love your neighbor as yourselves; for without these there is no true religion." He had such a sense of the evil of sin and of his own ill desert that nothing could afford him consolation, but the all sufficient grace of the Redeemer. In Jesus Christ his soul found rest.

Dr. Tappan published two discourses, preached on the sabbath after his ordination, 1774; a discourse on the character and best exercises of unregenerate sinners, 1782; a sermon on the fast, 1783; on the peace, 1783; on the death of Moses Parsons, 1784; two friendly letters to Philalethes, 1785; a sermon at the ordination of J. Dickinson, 1789; address to the students of Andover academy, 1791; sermon at the election, 1792; before an association at Portsmouth, 1792; farewell sermon at Newbury; on the fast, 1793; at the ordination of J. T. Kirkland; a discourse to graduates; address to students at Andover; discourse on eight persons drowned in the Merrimack; to the class, which entered college, 1794; on the thanksgiving, 1795; on the death of J. Russell, a student; to the class, which entered college, 1796; sermon before the convention, 1797; on the fast, 1798; at the ordination of James Kendall; on the death of Washington; at the ordination of N. H. Fletcher, 1800; on the death of lieutenant governor Phillips; at the installation of H. Packard, 1802; on the death of Dr. Hitchcock; on the death of Mary Dana, 1803. Since the death of Dr. Tappan two volumes have been published from his manuscripts, the one consisting of sermons on important subjects, and the other entitled, lectures on Jewish antiquities, 8vo, 1807.—*Panoplist*, i. 1—5, 45—51, 137—142, 185—193; *Monthly anthology*, ii. 120—124; *Holmes' and Kendall's sermons on his death*; *Columbian centinel*, September 14, 1803.

TAWANQUATUCK, the first Indian sachem, who was converted to Christianity on Martha's Vineyard, lived on that island, when the English first settled there in 1642. His conversion through the labors of Mr. Mayhew was a circumstance very irritating to his copper colored brethren, who were indignant, that he should turn away from the religion of their fathers. One night, after an assembly of the Indians, as Tawanquatuck lay asleep upon a mat by a little fire, an Indian approached him and let fly a broad headed arrow, intending to drench it in his heart's blood; but it struck his eyebrow, and being turned in its direction by the solid bone, glanced and slit his nose from the top to the bottom. The next morning Mr. Mayhew visited the sagamore, and found him praising God for his great deliverance. He afterwards became a Christian magistrate to his people, and discharged faithfully the trust reposed in him as long as he lived. He died about the year 1670.—*Mayhew's Indian converts*, 80—82; *Whitfield's light appearing*, &c.

TAYLOR (WILLIAM), remarkable for longevity, died in Pitt county, North Carolina, in October 1794, aged one hundred and fourteen years. He was a native of Virginia. On the morning of his death he had set out to walk two miles.—*Gazette U. S. November 15, 1794.*

TENNENT (JOHN), a physician of Virginia, published at Williamsburg in 1736 an essay on the pleurisy, which was reprinted at Newyork in 1742. In this work he first brought into view the virtues of the Seneka snake root. The immediate cause of a pleurisy or peripneumony, in his opinion, is a viscidty of blood of the same nature with that produced by the venom of the rattle snake; and as the rattle snake root had been found a cure for the bite of the snake, he proposed it as a cure for the pleurisy.—*Ramsay's review of medicine*, 36; *Miller*, i. 318.

TENNENT (WILLIAM), a useful scholar and minister of a presbyterian church at Neshaminy, Pennsylvania, received episcopal ordination in Ireland, and emigrated to this country in the year 1718, with four sons, Gilbert, William, John, and Charles. Not long after his arrival in America he renounced his connexion with the episcopal church, and was admitted into the synod of Philadelphia. He spent a short time in the state of New York, and then in 1721 or 1722 removed to Bensalem in Pennsylvania. Here he remained not more than four or five years; for in 1726 he settled at Neshaminy, about twenty miles north of the city of Philadelphia, where he became pastor of a small presbyterian congregation. Here he established a seminary of learning, which soon received the name of the log college, by which it was long known. But this institution, though humble in name, was the nursery, in which many ministers of the gospel were trained up for eminent usefulness. Among these were his four sons, who were educated under his sole instruction, and Messrs. Rowland, Campbell, Lawrence, Beatty, Robinson, and Samuel Blair. He never had an assistant in his academy, excepting for a short time, when his eldest son Gilbert acted in that capacity, while pursuing his theological studies. He had the happiness to see all his sons employed in the service of the church for several years before his death. As the calls for ministerial service were urgent he sent them out, as soon as they were qualified for the work. Of these John died in early life, and the others lived to advanced age, and were among the most useful and respectable ministers of their time. Mr. Tennent died and was buried at Neshaminy about the year 1743. He was eminent as a classical scholar; but his attainments in science, it is thought, were not so great. He was a man of great integrity, simplicity, industry, and piety; and to his labors and benevolent zeal the American churches are in no small degree indebted.—*Miller*, ii. 341; *Panoplist*, ii. 2—4.

TENNENT (GILBERT), minister of Philadelphia, was the son of the preceding, and was born in Ireland February 5, 1703. He was brought to this country by his father, by whom he was educated. At the age of fourteen he began to be anxious for the salvation of his soul; he was often in great agony of mind; but at length the character of Jesus Christ as the Savior of sinners filled him with peace. Still he was diffident of his Christian character, and in consequence pursued the study of physic for a year, but afterwards devoted himself to theology, and began to preach in 1725. In the autumn of 1726 he was ordained minister of New Brunswick in New Jersey. For some time he was the delight of the pious, and was honored by those, who were destitute of religion. But when God began to bless his faithful labors to the awakening of secure sinners and to their conversion from darkness unto light, he presently lost the good opinion of false professors; his name was loaded with reproaches, and the grossest immoralities were attributed to him. But he bore all with patience. Though he had sensibility to character as well as other men, yet he was willing to encounter disgrace, rather than neglect preaching the truth, however offensive to the sinful, whom he wished to reclaim. Towards the close of the year 1740 and in the beginning of the year 1741 he made a tour in New England at the importunate request of Mr. Whitefield. He succeeded the latter in Boston, and an astonishing efficacy accompanied his labors. Visiting various parts of New England, he was every where remarkably useful. In this tour the dress, in which he commonly entered the pulpit, was a great coat, girt about him with a leathern girdle, while his natural hair was left undressed. His large stature and grave aspect added a dignity to the simplicity or rather rusticity of his appearance. In 1743 he established a new presbyterian church in Philadelphia out of those, who were denominated the followers and converts of Mr. Whitefield. In 1753, at the request of the trustees of New Jersey college, he went to England to solicit benefactions for that seminary. After a life of great usefulness he died in much peace about the year 1764 or 1765. He was succeeded by the reverend Dr. Sproat. For more than forty years he had enjoyed a habitual, unshaken assurance of his interest in redeeming love. As a preacher, he was in his vigorous days equalled by but few. His reasoning powers were strong; his language forcible and often sublime; and his manner of address warm and earnest. His eloquence however was rather bold and awful, than soft and persuasive. With admirable dexterity he exposed the false hope of the hypocrite, and searched the corrupt heart to the bottom. He was most pungent in his addresses to the conscience. When he wished to alarm the sinner, he could represent in the most awful manner the terrors of the Lord. He was bold, courageous, ardent, and independent. A number of presbyterians both among the clergy and laity, who were considered as mere

formalists in religion, violently opposed Mr. Whitefield and Mr. Tennent. The consequence was, that in a short time the synod of Philadelphia was split into two parts, each of which formed a separate synod, and for several years treated each other with great censoriousness. At length Mr. Tennent, who had been principally concerned in promoting the separation, became desirous of restoring harmony, and labored with great industry for this purpose. His longest and most elaborate publication, entitled the peace of Jerusalem, was upon this subject. The synods were happily united in 1758. The whole transaction illustrates the character of Mr. Tennent, in whom an ardent love to what he conceived to be truth and duty always triumphed over all considerations of a personal kind. As an officer in the church he earnestly endeavored to maintain strict discipline. But above other things the purity of the ministry was his care. He zealously urged every scriptural method, by which earthly minded men might be kept from entering the sacred office, and men of piety and zeal as well as learning might be introduced. Abhorring all artifice and dissimulation, there was in his conversation an undisguised honesty. He was tender, kind, compassionate, the friend of the good, the patron of those, who were injured or were in distress. He published the righteousness of the scribes and pharisees considered; a sermon on justification; remarks upon a protestation, presented to the synod of Philadelphia, 1741; the examiner examined, or Gilbert Tennent harmonious, in answer to Mr. Hancock's pamphlet, entitled, the examiner, or Gilbert against Tennent; three sermons on holding fast the truth against the Moravians; a sermon at the ordination of Charles Beatty at Neshaminy, 1743; a sermon on the victory of the British arms in the Mediterranean; two sermons preached at Philadelphia; an account of the revival of religion in Pennsylvania and other parts in Prince's Christian history, 1744; a sermon on the success of the expedition against Louisbourg; discourses on several subjects, on the nature of justification, on the law, and the necessity of good works vindicated, 12mo, 1745; a sermon on the lawfulness of defensive war, 1747; a sermon on the consistency of defensive war with true Christianity; defensive war defended; a fast sermon; a sermon before the sacramental solemnity, 1748; essay on the peace of Jerusalem; a thanksgiving sermon; sermon on the displays of divine justice in the propitiatory sacrifice of Christ, 1749; sermons on important subjects, adapted to the present state of the British nation, 8vo, 1758; a sermon at the opening of the presbyterian church.—*Assembly's miss. mag.* i. 238—248; ii. 46; *Mass. miss. mag.* iv. 361—365, 401—405; *Chauncy's thoughts*, 37, 40, 127, 147, 249; *Christian hist.* 1744, 127, 133, 285—298, 314, 384—391, 411.

TENNENT (WILLIAM), minister of Freehold, New Jersey, was the brother of the preceding, and was born in Ireland June 3, 1705. He arrived in America, when in the fourteenth year of his

age. Having resolved to devote himself to the ministry of the gospel his intense application to the study of theology under the care of his brother at New Brunswick so impaired his health, as to bring on a decline. He became more and more emaciated, till little hope of life was left. At length he fainted and apparently expired. The neighborhood were invited to attend his funeral on the next day. In the evening his physician, a young gentleman, who was his particular friend, returned to the town, and was afflicted beyond measure at the news of his death. Being told, that when the body was laid out a little tremor of the flesh under the arm had been perceived, he encouraged the hope, that the powers of life had not yet departed. On examining the body he affirmed that he felt an unusual warmth, and had it restored to a warm bed, and the funeral delayed. All probable means were used to restore life, but the third day arrived, and the unintermitted exertions of the doctor had as yet been in vain. It was determined by the brother, that the funeral should now take place; but the physician requested a delay of one hour, then of half an hour, and finally of a quarter of an hour. As this last period was near expired, while he was endeavoring to soften the tongue, which he had discovered to be much swollen, by putting some ointment upon it with a feather, the body opened its eyes, gave a dreadful groan, and sunk again into apparent death. The efforts were now renewed, and in a few hours Mr. Tennent was restored to life. His recovery however was very slow; all former ideas were for some time blotted out of his mind; and it was a year before he was perfectly restored. To his friends he repeatedly stated, that after he had apparently expired he found himself in heaven, where he beheld a glory, which he could not describe, and heard songs of praise before this glory, which were unutterable. He was about to join the throng, when one of the heavenly messengers said to him, "you must return to the earth." At this instant he groaned, and opened his eyes upon this world. For three years afterwards the sounds, which he had heard, were not out of his ears, and earthly things were in his sight as vanity and nothing. In October 1733 he was ordained at Freehold, as the successor of his brother, the reverend John Tennent. It was not long before his inattention to worldly concerns brought him into debt. In his embarrassment a friend from New York told him, that the only remedy was to get a wife. "I do not know how to go about it," was the answer. "Then I will undertake the business," said his friend; "I have a sister in law in the city, a prudent and pious widow." The next evening found Mr. Tennent in New York, and the day after he was introduced to Mrs. Noble. Being pleased with her appearance, when he was left alone with her he abruptly told her, that he supposed she knew his errand, that neither his time nor inclination would suffer him to use much ceremony, and that if she pleased he would attend his charge on the next sabbath, and return on Monday

and be married. With some hesitation the lady consented; and she proved an invaluable treasure to him. About the year 1744, when the faithful preaching of Mr. Tennent and Mr. John Rowland was the means of advancing in a very remarkable degree the cause of religion in New Jersey, the indignation and malice of those, who loved darkness rather than light, and who could not quietly submit to have their false security shaken, was excited against these servants of God. There was at this time prowling through the country a noted man named Tom Bell. One evening he arrived at a tavern in Princeton, dressed in a parson's frock, and was immediately accosted as the reverend Mr. Rowland, whom he much resembled. This mistake was sufficient for him. The next day he went to a congregation in the county of Hunterdon, and declaring himself to be Mr. Rowland, was invited to preach on the sabbath. As he was riding to church in the family waggon accompanied by his host on an elegant horse, he discovered when he was near the church that he had left his notes behind, and proposed to ride back for them on the fine horse. The proposal was agreed to, and Bell after returning to the house and rifling the desk made off with the horse. Mr. Rowland was soon indicted for the robbery, but it happened that on the very day, in which the robbery was committed, he was in Pennsylvania or Maryland, and this circumstance being proved by the testimony of Mr. Tennent and two other gentlemen, who accompanied him, the jury brought in a verdict of not guilty. Mr. Rowland could not again be brought before the court; but the witnesses were indicted for wilful and corrupt perjury. The evidence was very strong against them, for many had seen the supposed Mr. Rowland on the elegant horse. Mr. Tennent employed Mr. John Coxe, an eminent lawyer, to conduct his defence. He went to Trenton on the day appointed, and there found Mr. Smith of New York, one of the ablest lawyers in America, and of a religious character, who had voluntarily attended to aid in his defence. He found also at Trenton his brother Gilbert from Philadelphia with Mr. Kinsey, one of the first counsellors in the city. Mr. Tennent was asked who were his witnesses; he replied, that he had none, as the persons, who accompanied him, were also indicted. He was pressed to delay the trial, as he would most certainly be convicted; but he insisted, that it should proceed, as he trusted in God to vindicate his innocence. Mr. Coxe was charging Mr. Tennent with acting the part of an enthusiast, when the bell summoned them to court. The latter had not walked far in the street before he was accosted by a man and his wife, who asked him if his name was not Tennent. The man said, that he lived in a certain place in Pennsylvania or Maryland; that Mr. Tennent and Mr. Rowland had lodged at his house, or at a house where he and his wife had been servants, at a particular time, and on the next day preached; that some nights before he left home,

he and his wife both dreamed repeatedly, that Mr. Tennent was in distress at Trenton, and they only could relieve him; and that they in consequence had come to that town, and wished to know what they had to do. Mr. Tennent led them to the court house, and their testimony induced the jury to bring in a verdict of not guilty to the astonishment of his enemies. After a life of great usefulness, Mr. Tennent died at Freehold March 8, 1777, aged seventy one years. He was well read in divinity, and professed himself a moderate Calvinist. The doctrines of man's depravity, the atonement of Christ, the necessity of the all powerful influence of the Holy Spirit to renew the heart, in consistence with the free agency of the sinner, were among the leading articles of his faith. With his friends he was at all times cheerful and pleasant. He once dined in company with governor Livingston and Mr. Whitefield, when the latter expressed the consolation he found in believing amidst the fatigues of the day that his work would soon be done, and that he should depart and be with Christ. He appealed to Mr. Tennent, whether that was not his comfort. Mr. Tennent replied, "what do you think I should say, if I was to send my man Tom into the field to plough, and at noon should find him lounging under a tree, complaining of the heat, and of his difficult work, and begging to be discharged of his hard service? What should I say? Why, that he was an idle, lazy fellow, and that it was his business to do the work, that I had appointed him." He was the friend of the poor. The public lost in him a firm assertor of the civil and religious rights of his country. Few men have ever been more holy in life, more submissive to the will of God under heavy afflictions, or more peaceful in death. An account, which he wrote of the revival of religion in Freehold and other places, is published in Prince's Christian history.—*Assembly's miss. mag.* ii. 97—103, 146—166, 202—207, 333—335; *Panoplist*, ii. 1—6, 49—67, 97—100; *Massachusetts miss. mag.* iv. 1, 41, 81, 121; *Christian history for 1744*, 298—316.

TENNESSEE, one of the United States of America, was formerly a part of Carolina, and in 1754 contained not more than fifty families, who were either destroyed or driven away by the Indians before the close of the following year. In 1765 the settlement of this territory again commenced, and the ravages of the Indians afterwards occasioned much suffering. This country was ceded to the United States in 1789, and in 1790 congress established a territorial government. It was erected into a separate state in 1796, and admitted into the union. By the constitution of this state, which was adopted February 6, 1796, a general assembly is established, consisting of a senate and house of representatives, the members of which are chosen for two years. The governor is chosen by the people for two years, and is eligible only for six years out of eight.—*Morse's geog.*; *Holmes' annals*, ii. 494.

THACHER (THOMAS), first minister of the old south church in Boston, was born in England May 1, 1620, and arrived in this country in June 1635. He pursued his studies under the direction of Mr. Chauncy, afterwards president of the college. On the second of January 1644 he was ordained minister of Weymouth, where he remained more than twenty years; but after the death of his first wife in 1664 a number of circumstances induced him to remove to Boston. When a new church was formed out of the first by persons, displeased with the settlement of Mr. Davenport, Mr. Thacher was installed its pastor February 16, 1670. He died October 15, 1678, aged fifty eight years. His colleague, Mr. Willard, survived him. Being well skilled in the Hebrew, Mr. Thacher composed a lexicon of the principal words in that language. President Stiles speaks of him as the best Arabic scholar in the country. As a preacher he was very popular, being remarkably fervent and copious in prayer. He was zealous against the quakers, for he believed that their doctrines subverted the gospel, and led men into the pit of darkness under the pretence of giving them light. Besides being an excellent minister and Christian, he was also a physician. He published a fast sermon, 1674; a brief rule to guide the common people in the small pox and measles, 1677.—*Magnalia*, iii. 148—153; *Collect. hist. soc.* viii. 278; *Emerson's sermon on the death of Dr. Thacher*.

THACHER (PETER), first minister of Milton, was the son of the preceding, and was born at Salem in 1651. After he was graduated at Harvard college in 1671, he was chosen a tutor and fellow. In a few years he went to England, where he became acquainted with a number of eminent divines. On his return he was ordained at Milton June 1, 1681. He died December 17, 1727, in the seventy seventh year of his age. His successor was Mr. John Taylor. In his natural temper there was a great deal of vivacity, which gave an interest to his conversation and to his public performances. While he was cheerful and affable, he was eminent for sanctity and benevolence. Besides the ordinary labors of the Lord's day he preached a monthly lecture, and encouraged the private meetings of his neighbors for religious purposes. He sometimes preached to a society of young men. Having studied the Indian language he also at a monthly lecture imparted to the Indians of a neighboring village the gospel of salvation. Being a physician, his benevolence prompted him to expend a great part of his yearly salary in the purchase of medicines and other necessities for the sick and indigent. His death was somewhat sudden. The last words, which he uttered, were, "I am going to Christ in glory." He published unbelief detected and condemned, to which is added the treasures of the fathers inheritable by their posterity, 1708; election sermon, 1711; Christ's forgiveness a pattern, 1712; a sermon on

the death of Samuel Man, 1719 ; a divine riddle, he that is weak is strong, 1723 ; the perpetual covenant, a sermon to a society of young men.—*Mather's sermon on his death ; Collect. hist. soc.* viii. 277 ; ix. 195 ; *Emerson's sermon on Dr. Thacher ; N. E. weekly journal, December 25, 1727.*

THACHER (PETER), minister in Boston, was born in that town and was graduated at Harvard college in 1696. While a member of this institution it pleased a sovereign God to give him a deep sense of his sin, and at length to inspire him with a cheerful faith in the Savior of the lost. After living for some time at Hatfield as a schoolmaster, he was settled in the ministry at Weymouth, where he remained eleven or twelve years. He was installed pastor of the new north church in Boston, as colleague with Mr. Webb, January 28, 1723. In consequence of some divisions in the society, and some irregularity in the measures, which were adopted to obtain Mr. Thacher, the association refused to assist in his settlement. He died February 26, 1739, in the sixty second year of his age. He possessed a strong and masterly genius. Mr. Cooper calls him the evangelical reasoner. While he was remarkably skilled in theology, his judgment was penetrating, his style manly, and his reasoning close and accurate. He was always zealous in defending the Calvinistic doctrines, which after indefatigable study and earnest prayer he embraced. A natural modesty adorned his rich endowments. He exhibited great humbleness of mind without meanness of spirit. As a preacher he was pathetic, for he believed and felt what he delivered. In the gift of prayer he was almost unequalled. During his last sickness he was cheerful, for he hoped in the mercy of God through the Redeemer. He published the election sermon, 1726, and a sermon on the death of Mrs. Gee.—*Colman's, Cooper's, and Webb's serm. on his death ; Eliot's dedicat. sermon.*

THACHER (PETER), minister of Middleborough, Massachusetts, was the son of the reverend Mr. Thacher of Milton, and was born October 6, 1688. He was graduated at Harvard college in 1706. After preaching two years in Middleborough, he was ordained November 2, 1709. His death took place April 22, 1744. He was succeeded by Mr. Conant. Receiving from his ancestors a large collection of puritan authors, Mr. Thacher imbibed the spirit of these writings. He was very distinguished for the sanctity of his life. At one period his faithful exertions as a minister were the means of adding near two hundred members to his church in less than three years. The doctrines, which he preached, were the divine trinity, the total depravity of man, the sovereign grace of God in choosing any to salvation, and in sending his Son to purchase and his Spirit to apply it, and justification through the righteousness of Christ. He was anxious to render men holy and benevolent. He published an account of the revival of religion in Middleborough

in the Christian history, where is a minute account of his life by Mr. Prince.—*Christian history for 1743*, 171, 412 ; *for 1744*, 77—99 ; *Barker's century sermon* ; *Collect. hist. soc.* iii. 149.

THACHER (OXENBRIDGE), a representative of Boston in the general court, was the son of Oxenbridge Thacher, esquire, who died in 1772 in the ninety third year of his age, and grandson of the reverend Peter Thacher of Milton. He was graduated at Harvard college in 1738 and died July 8, 1765, aged forty five years. He was a learned man and good writer. He published a pamphlet on the gold coin, 1760, and the sentiments of a British American, occasioned by the act to lay certain duties in the British colonies and plantations, 1764.—*Collect. hist. soc.* viii. 277 ; *Emerson's sermon on Dr. Thacher*.

THACHER (PETER, D. D.), minister in Boston, was the son of the preceding, and was born in Milton March 21, 1752. He gave early indications of a serious mind, preferring books of piety and the conversation of persons older than himself to the diversions of the childish age. He was graduated at Harvard college in 1769, when but seventeen years of age. He always thought, that his education was too much hurried. On the nineteenth of September 1770 he was ordained the minister of Malden. As a preacher he was admired. His charming voice, his oratorical powers, his fluency in prayer, and the pathos of his expression were applauded by the serious and intelligent, and rendered him uncommonly acceptable to the multitude. No young man preached to such crowded assemblies. Mr. Whitefield in his prayers called him the young Elijah. Being a strict Calvinist in his sentiments, he contended zealously for the faith of his fathers. When the controversy began with Great Britain, he exerted himself in the pulpit, in conversation, and in other ways to support the rights of his country. He was a delegate from Malden to the convention, which formed the constitution of Massachusetts in 1780. Being democratic in his sentiments he contended, that there should be no governor, and when a decision was made contrary to his wishes he still made particular objections to the title of excellency, which was given to the chief magistrate. But afterwards, as he became better acquainted with the policy of government, he was warmly attached to those parts of the constitution, which he had once disapproved. He was installed minister of the church in Brattle street, Boston, as successor of Dr. Cooper, January 12, 1785 ; and in this vineyard of the Lord he continued till his death. Being afflicted with a pulmonary complaint, his physicians recommended the milder air of a more southern climate. He accordingly sailed for Savannah, where he died December 16, 1802 in the fifty first year of his age. He was succeeded by the reverend Mr. Buckminster. Just before he set sail from Boston he was visited by Dr. Stillman, to whom he expressed his belief, that he should not recover, and said with peculiar energy, "the doctrines I have preached are now my only comfort. My hopes

are built on the atonement and righteousness of Christ." The last words, which he uttered, were "Jesus Christ, my Savior."

Dr. Thacher was a member of the board of commissioners for propagating the gospel among the Indians in North America, of the historical society of Massachusetts, of several charitable and humane societies, and of the American academy of arts and sciences. As a preacher his discourses were not elaborate, but they were recommended by vivacity of thought and by a graceful delivery. During his residence in Boston he relaxed somewhat from his former strictness and became more liberal in his sentiments. In the chamber of sickness he was remarkably acceptable. By the couch of those, who were dismayed by the terrors of death, he administered consolation by dwelling upon the mercy of that Savior, who died to redeem a guilty and suffering world. To the distressed and afflicted his voice was that of an angel of comfort. In prayer he was uncommonly eloquent, uttering in impressive and pathetic language the devout feelings of his own heart, and exciting deep emotions in the hearts of his hearers. He published an oration against standing armies, delivered March 5, 1776; a sermon on the death of Andrew Eliot, 1778; three sermons in proof of the eternity of future punishment, 1782; observations on the state of the clergy in New England, with strictures upon the power of dismissing them, usurped by some churches, 1783; a reply to strictures upon the preceding; a sermon on the death of Joshua Paine; at the ordination of Elijah Kellogg, 1788; memoirs of Dr. Boylston, published in Massachusetts magazine, 1789; a sermon at the ordination of William F. Rowland, 1790; on the death of governor Bowdoin, 1791; sermon at the artillery election; on the death of governor Hancock, 1793; on the death of Samuel Stillman, junior; at the ordination of his son, Thomas Cushing Thacher, 1794; a sermon before the Massachusetts congregational charitable society, 1795; on the death of Thomas Russell; on the death of Nathaniel Gorham, 1796; a sermon before a society of freemasons, 1797; at the interment of Dr. Clarke; on the death of Rebecca Gill, 1798; on the death of governor Sumner; a sermon to the society in Brattle street on the completion of a century from its establishment, 1799; a discourse on the death of Washington, 1800.—*Emerson's sermon on his death*; *Collect. hist. soc.* viii. 277—284; *Stillman's sermons*, 256; *Polyanthos*, iii. 2—12; *Columbian centinel*, January 1, 1803.

THOMAS (JOHN), an Indian remarkable for longevity, died at Natick, Massachusetts, in 1727, aged one hundred and ten years. He was among the first of the praying Indians. He joined the church, when it was first gathered at Natick by Mr. Eliot, and was exemplary through life.—*Collect. hist. soc.* v. 206.

THOMAS (JOHN), a major general in the American army, served in the wars against the French and Indians with reputation. In 1775 he was appointed by congress a brigadier general, and during

the siege of Boston he commanded a division of the provincial troops at Roxbury. In the following year he was appointed major general, and after the death of Montgomery was entrusted with the command in Canada. He joined the army before Quebec on the first of May, but soon found it necessary to raise the siege and commence his retreat. He died of the small pox at Chamblee May 30, 1776. On his death the command devolved for a few days on Arnold, and then on general Sullivan. He was a man of sound judgment and fixed courage, who was beloved by his soldiers and amiable in the relations of private life.—*Marshall*, ii. 348, 354—358; *Gordon*, ii. 251—254; *Collect. hist. soc.* ii. 66; *Warren*, i. 344, 345; *Boston Gazette*, June 24, 1776.

THOMPSON (WILLIAM), first minister of Braintree, Massachusetts, was a native of England, and was first settled in Lancashire. After his arrival in this country, when a church was gathered at mount Wollaston, or Braintree, he was chosen its pastor, and was installed September 24, 1639. Mr. Flynt was settled as his colleague March 17, 1640. In the year 1642 Mr. Thompson accompanied two other ministers to Virginia in order to carry the gospel to the ignorant, but was soon obliged to leave that colony for his nonconformity to the episcopalian worship. He died at Braintree December 10, 1666, aged sixty eight years.—*Morton*, 192, 193; *Winthrop*, 188, 256, 271; *Hancock's century sermon*; *Holmes' annals*, i. 311; *Magnalia*, iii. 119—120; *Collect. hist. soc.* ix. 191; *Johnson*, 161, 162.

TORREY (SAMUEL), minister of Weymouth, Massachusetts, died April 21, 1707, aged about seventy six years. He had been in the ministry fifty years, and was an able and faithful preacher. He published the election sermon in the years 1674, 1683, and 1695.—*Collect. hist. soc.* ix. 105; *Christian history*, i. 98.

TRACY (URIAH), an eminent statesman, was graduated at Yale college in 1778, and afterwards directing his attention to the law he soon rose to eminence in that profession. The last fourteen years of his life were devoted to the service of his country in the national councils, where he was admired by his friends, and respected by his opponents. After having been a member of the house of representatives for some time he was chosen a senator in the place of Mr. Hillhouse, who resigned, in October 1796, and he continued in this high station till his death. In the beginning of March 1807, while in a feeble state of health, he exposed himself by attending the funeral of Mr. Baldwin, his former fellow student, and late colleague in the senate. From this period he declined; and he died at Washington July 19, 1807, in the fifty fourth year of his age. His devotion to the public service precluded him from that attention to his private interests, which claim the principal regard of most men. His speeches displayed a vigorous and well informed mind. In wit and humor he was unrivalled, in delivery

graceful, and lucid in argument. He was sometimes severe ; but the ardor of debate, the rapidity of his ideas, and the impetuosity of his eloquence constituted an apology. He was an instructive and agreeable companion. While his observations were frequently profound, his thoughts seemed to come without premeditation, and they alarmed no one's pride. His humor was easy and natural. Like the lightning of a summer evening, which flashes without thunder, it would show the object without wounding the person. As his temper was uniformly kind, he never wantonly attacked any one. For the last six years of his life, Mr. Tracy scarcely for a moment knew the perfect cheerfulness of health. The following is an extract from a letter, which he wrote a short time before his death. " Infinite power is the same here, and infinite goodness the same, that they are any where and every where else ; why then should I prefer location, in which to draw my last breath ? Place is nothing, and circumstances nothing ; eternity is all to man. This eternity is the property of God himself, and his goodness, infinite and unbounded as it is, should fix the steady eye of faith and regulate that of reason, and certainly silence every complaint."—*Literary mag.* viii. 40 ; *Marshall*, v. 520, 521 ; *Amer. reg.* ii. 79—81.

TREAT (ROBERT), governor of Connecticut, was the son, it is believed, of Mr. Robert Treat, one of the settlers of Milford in 1639. He was chosen one of the magistrates in 1673. After Philip's war commenced, he was sent to Westfield at the head of the Connecticut troops, and when the enemy attacked Springfield, he marched to its relief, and drove them from the town. He also attacked the Indians in their assault upon Hadley on the nineteenth of October and put them completely to flight. In 1676 he was chosen deputy governor, and in 1683 governor, to which office he was annually elected for fifteen years. From 1698 to 1708 he was again deputy governor. He died July 12, 1710, in the eighty ninth year of his age. His character was very respectable, and he had rendered the most important services to his country. As a military officer he united firmness and courage with caution and prudence. He was venerated and beloved by the inhabitants of Milford, where he resided.—*Trumbull's Connecticut*, i. 340, 350—363, 455.

TREAT (SAMUEL), first minister of Eastham, Massachusetts, was the son of the preceding, and was graduated at Harvard college in 1669. He was ordained in 1672, a church having been established for more than twenty years. Soon after his settlement he studied the Indian language, and devoted to the Indians in his neighborhood much of his time and attention. Through his zeal and labors many of the savages were brought into a state of civilization and order, and not a few of them were converted to the Christian faith. In 1693 he wrote a letter to Dr. Increase Mather, in which he states, that there were within the limits of Eastham five hundred adult Indians, to whom he had for many years imparted the gospel

in their own language. He had under him four Indian teachers, who read in separate villages on every sabbath, excepting on every fourth when he himself preached, the sermons, which he wrote for them. He procured schoolmasters and persuaded the Indians to choose from among themselves six magistrates, who held regular courts. Mr. Treat, after having passed near half a century in the most benevolent exertions as a minister of the gospel, died March 18, 1717, in the sixty ninth year of his age. He was a consistent and strict Calvinist, who zealously proclaimed those truths, which are calculated to alarm and humble the sinner; and it pleased God at different times to accompany his labors with a divine blessing. Some of his friends however thought, that there was too much of terror in his discourses. An extract from one of his sermons, which proves that the author believed there was such a place as hell, and that he was able to array the terrors of the Lord against the impenitent, is preserved in the historical collections. He was mild in his natural temper, and his conversation was pleasant and sometimes facetious, but always decent. His second wife was the daughter of the reverend Mr. Willard of Boston. One of his daughters by her was the mother of the honorable judge Paine. Mr. Treat published the confession of faith in the Nauset Indian language; and the election sermon, 1713.—*Collect. hist. soc.* viii. 170—183; *Magnalia*, iii. 200.

TRUMBULL (JONATHAN), governor of Connecticut, was born at Lebanon in 1710, and was graduated at Harvard college in 1727. He was chosen governor in 1769 and was annually elected till 1783, when he resigned, having been occupied for fifty years without interruption in public employments, and having rendered during eight years' war the most important services to his country. Having seen the termination of the contest in the establishment of the independence of America he withdrew from public labors, that he might devote himself to the concerns of religion, and to a better preparation for his future existence. He died August 17, 1785 in the seventy fifth year of his age. In the latter years of his life he was the intimate friend of president Stiles, who esteemed him the more highly for uniting an accurate knowledge of theology with his political abilities, and especially for the union of piety with his patriotism. General Washington in a letter of condolence on his death to one of his sons, wrote thus; "under this loss, however great as your pangs may have been at the first shock, you have every thing to console you. A long and well spent life in the service of his country placed governor Trumbull among the first of patriots; in the social duties he yielded to none; and his lamp from the common course of nature being nearly extinguished, worn down with age and cares, but retaining his mental faculties in perfection are blessings, which attend rarely his advanced life. All these combining have secured to his memory universal respect here, and no doubt increasing hap-

piness hereafter." A long letter of governor Trumbull upon the war is printed in the historical collections.—*Marshall*, ii. *append.* 3 ; v. 58 ; *Holmes' life of Stiles*, 282 ; *Chastellux's travels*, i. 33 ; *N. Y. spectator*, January 8, 1800 ; *Collect. hist. soc.* vi. 154—185 ; *American museum*, ii. 32—36.

TUCKER (JOHN, D. D.), minister of Newbury, Massachusetts, was born in Amesbury, and was graduated at Harvard college in 1741. He was ordained colleague with the reverend Christopher Tappan November 20, 1745. As there was not a perfect union in the invitation, which was given him, he hesitated long ; but as the opposition arose from contrariety of sentiment, which probably would continue to exist, he was induced to accept the call. Those, who dissented, formed with others the presbyterian society, of which the reverend Jonathan Parsons was the first minister. Dr. Tucker died March 22, 1792, in the seventy third year of his age, and the forty seventh of his ministry. The reverend Mr. Moor succeeded him, and the reverend Mr. Popkin is now the minister of the same church. He possessed a strong and well furnished mind, and in argumentation exhibited peculiar ingenuity and talents. In his examination of the sacred scriptures he formed conclusions respecting some doctrines different from those, which were adopted by many of his brethren, but his life displayed the Christian virtues. He was habitually meek and placid, but when called to engage in controversy he defended himself with courage and with the keenness of satire. He published a sermon, preached at the ordination of Edmund Noyes, Salisbury, 1751 ; four sermons, on the danger of sinners hardening their hearts under the sparing mercy of an offended God, on God's special care over the righteous under public calamities occasioned by the earthquakes, on the scripture doctrine of the reconciliation of sinners to God, and on being born of God, 1756 ; a thanksgiving discourse, 1756 ; observations on the doctrines and uncharitableness of the reverend Jonathan Parsons, as exhibited more especially in his late discourses on 1 Timothy i. 15, 1757 ; a sermon at the ordination of Amos Moody, Pelham, N. H. 1765 ; a brief account of an ecclesiastical council, so called, convened in the first parish in Newbury, to which is annexed a discourse, being a minister's appeal to his hearers, as to his life and doctrines, 1767 ; two discourses occasioned by the death of reverend John Lowell, Newburyport, 1767 ; remarks on a sermon of reverend Aaron Hutchinson, preached April 23, 1767 ; the reply of reverend Aaron Hutchinson considered, 1768 ; a letter to reverend James Chandler, Rowley, relative to a marginal note or two in his sermon, preached at Newburyport June 25, 1767, preparatory to the settling of a minister ; a reply to Mr. Chandler's answer, 1768 ; remarks on Mr. Chandler's serious address to a society at Newburyport, 1768 ; a sermon at the convention of ministers, May 26, 1768 ; two sermons, on the gospel condition of salvation, and on the nature

and necessity of the Father's drawing such as come to Christ, 1769 ; the election sermon, 1771 ; remarks on a discourse of reverend Jonathan Parsons, delivered March 5, 1774 ; the Dudleian lecture at Cambridge entitled, the validity of presbyterian ordination argued from Jesus Christ's being the founder, the sole legislator, and supreme head and ruler of the Christian church, 1778 ; and a sermon at Newbury Port August 14, 1788, on a day for seeking the divine direction in the choice of a colleague pastor with reverend Thomas Cary.—*Eames' fun. serm. ; Popkin's sermons on quitting the old, and entering the new meeting house, Newbury.*

TURELL (EBENEZER), minister of Medford, Massachusetts, was graduated at Harvard college in 1721, and was ordained November 25, 1724, as successor of the reverend Aaron Porter. He died December 5, 1778, in the seventy seventh year of his age, and the fifty fourth of his ministry. He was an eminent preacher, of a ready invention, a correct judgment, and fervent devotion, who delivered divine truth with animation, and maintained discipline in his church with boldness tempered with prudence. His doctrine was Calvinistic, and always improved to promote practical godliness. To his country he was a zealous friend in all its interests. After following to the grave three wives of the first families, one of whom was the daughter of the reverend Dr. Colman, he himself died in the lively hope of a blessed immortality through the merits of his divine Master. He published the life and character of the reverend Dr. Colman, 8vo, 1749.—*Independent chronicle, February 25, 1779.*

TYTLER (JAMES), eminent for learning, was a native of Scotland, and emigrated to this country about the year 1796. He died at Salem, Massachusetts, in January 1804 in the fifty ninth year of his age. He was poor and lived on a point of land at a little distance from the town. Returning to his house in a dark night he fell into a clay pit and was drowned. His conduct in life was marked with almost perpetual imprudence ; yet he was a man of no common science and genius. He was one of the editors of the Edinburgh edition of the encyclopedia Britannica, published a number of years ago, and compiled the articles aerology, aerostation, chemistry, electricity, gunnery, hydrostatics, mechanics, meteorology, a part of the article motion, and most of the separate articles in the various branches of natural history. He published in great Britain an answer to the first part of Paine's age of reason, and at Salem in 1796 an answer to his second part. He also published a treatise on the plague and yellow fever, 8vo. At the time of his death he was engaged in compiling a universal geography.—*Encyclop. Philadelphia edit. preface, xiii.*

UNITED STATES OF AMERICA, the last nation, which has arisen in the world, existed formerly as disconnected colonies of Great Britain. After the settlement of America the first appearance of a union among the distinct colonies is presented in the arti-

cles of confederation entered into at Boston May 19, 1643 by commissioners from New Haven, Connecticut, Massachusetts, and Plymouth. It was agreed, that two deputies from each of these colonies should meet annually, and have power to make war and peace with the Dutch, French, and Indians, and to establish all laws of a general concern. All common affairs were to be transacted under the name of the United Colonies of New England. Rhode Island applied for admission in 1648, but was refused. This union continued more than forty years till the abrogation of the New England charters by James II. A more extensive plan of union was proposed in 1754 in consequence of the apprehension of an approaching war with the French. A convention, consisting of delegates from New Hampshire, Massachusetts, Rhode Island, Connecticut, Pennsylvania, and Maryland, with the lieutenant governor and council of New York, met at Albany on the fourteenth of June, and after making a treaty with the Indians of the six nations, took up the subject of union. A plan, which was drawn up by Dr. Franklin, was signed on the fourth of July by all the delegates, excepting those of Connecticut. It proposed a general government, to be administered by a president general appointed by the crown, and by a grand council, consisting of members chosen by the colonial assemblies. No colony was to have more than seven, nor less than two representatives. The consent of the president was to be necessary to the passing of a bill into a law, and all laws were to be sent to England for the approbation of the king. Among other powers to be vested in the president and council was that of laying such duties, imposts, or taxes as should be necessary for the general defence. A copy of this plan was transmitted to each of the colonial assemblies and to the king's council, and it was rejected by both; by the first, because it was supposed to give too much power to the representative of the king, and by the last because it was supposed to give too much power to the representatives of the people. It is less surprising that the confederation should be rejected in England, than that the convention should have been permitted to take place, or that when assembled the delegates should have been suffered to direct their thoughts to the subject of union. The proposal of a union first came from Shirley, the royal governor of Massachusetts. After the passing of the stamp act by the British parliament for the purpose of raising a revenue in America, the assembly of Massachusetts proposed a congress of deputies from each colony to consult on the common interest. Deputies from the assemblies of Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, the Delaware counties, Maryland, and South Carolina accordingly met at New York in October 1765, and immediately made a declaration of rights and grievances. They claimed for the colonies the exclusive power of taxing themselves, and agreed upon a petition to the king, and a memorial to each house of parliament. From this

period the pretensions of Great Britain were examined with the greatest freedom; the assemblies of different colonies adopted spirited resolutions, asserting their rights; a general non importation agreement was entered into; committees of correspondence were appointed; and affairs were hastening to a crisis. The bill, which shut the port of Boston in 1774, excited universal indignation. Through sympathy in the sufferings of Massachusetts the house of burgesses of Virginia appointed a day of fasting and prayer, and signed an agreement, declaring, that an attack upon a sister colony to compel submission to arbitrary taxes was an attack on all British America. They also directed the committee of correspondence to propose a general congress. On the fifth of September 1774 the first congress, composed of delegates from eleven colonies, was held at Philadelphia. During a session of eight weeks a declaration of rights was adopted; a non importation, non consumption, and non exportation agreement was made; an address to the people of Great Britain, a memorial to the inhabitants of British America, and a loyal address to his majesty were prepared; and letters were written to the people of Canada, and to the colonies of St. John's, Nova Scotia, Georgia, and the Floridas, inviting them to unite in the common cause. The battle of Lexington, April 19, 1775, was the signal of war and the royal troops in Boston soon found themselves besieged by an army of twenty thousand men. The second congress assembled at Philadelphia on the tenth of May, and immediately resolved upon taking up arms, and emitted bills of credit to the amount of three millions of dollars to defray the expenses of the war, for the redemption of which bills the twelve confederate colonies were pledged. They however prepared a second petition to the king, a second address to the inhabitants of Great Britain, and addresses to the people of Canada, and to the assembly of Jamaica, all of which were written in a masterly manner. In the mean time Ticonderoga and Crown Point were taken by troops under the command of colonel Allen, and the hard fought battle of Bunker's hill in the neighborhood of Boston on the seventeenth of June taught the Americans, that they were able to contend with the disciplined troops of Great Britain. General Washington arrived at Cambridge as the commander in chief in July. In the autumn Canada was invaded by Montgomery, who took Montreal, and Arnold penetrated through the wilderness of the district of Maine and presented himself before Quebec. The assault upon the city at the close of the year was however unsuccessful. The British were reduced to the necessity of evacuating Boston March 17, 1776, and in June the Americans were obliged to withdraw themselves from Canada. On the fourth of July, after an animated debate, the declaration of independence was adopted by congress. The members of that illustrious body solemnly declared the united colonies to be "free and independent states," and in support of this declaration, with a firm

reliance on the protection of divine providence, they mutually pledged to each other their lives, their fortunes, and their sacred honor. In August the British drove the Americans from Long Island; in September they took possession of New York; and in a short time they captured forts Washington and Lee, and obliged the commander in chief to retire beyond the Delaware. The congress removed to Baltimore in December. On the twenty sixth of this month the battle of Trenton revived the expiring cause of America. During the year 1777 there was a number of warm engagements. In September after the battle of Brandywine the enemy took possession of Philadelphia. The Americans were again defeated in the battle of Germantown October the fourth. The northern campaign was more encouraging, for on the seventeenth of October Burgoyne was captured with his whole army of upwards of five thousand seven hundred men. In the beginning of 1778 a treaty was made with France, and a powerful ally obtained. This event induced the British to abandon Philadelphia in June in order to concentrate the royal forces at New York. They were pursued and attacked at Monmouth. At the close of the year Savannah fell into the hands of the enemy. In 1779 an expedition was undertaken from New York against Connecticut, and New Haven was plundered, and Fairfield and Norwalk burned. Stony point on the other hand was taken by general Wayne by assault. The country of the Indians of the six nations was desolated by general Sullivan in August and September. In October an unsuccessful attempt to recover Savannah was made by count D'Estaing and general Lincoln. On the twenty fifth of the same month Newport in Rhode Island, which had been held by the enemy from December 1776, was evacuated. In the year 1780 sir Henry Clinton sailed to Charleston, and on the twelfth of May made general Lincoln and the whole garrison prisoners. On the sixteenth of August Gates was defeated in the battle of Camden. In September the treachery of Arnold was detected. The year 1781 was distinguished by the most important events. Greene, who had superseded Gates in the southern department, brought the highest honor to the American arms. The splendid victory of Eutaw on the eighth of September closed the revolutionary war in South Carolina. Cornwallis was besieged in Yorktown by the united American and French armies, and on the nineteenth of October he was obliged to capitulate with about six thousand men. The capture of this army may be considered as the termination of the war, for the events, which took place afterwards, were of little comparative magnitude.

Till the year 1781 the powers of congress seem to have been defined by no formal agreement between the several states, but in this year articles of confederation were adopted. The articles had been made by congress November 15, 1777, and submitted to the individual states, but Maryland did not sign them till March 1, 1781.

On their reception by this state the act of union was completed. There were perhaps some advantages in the delay of this event ; for as seven states were a majority, whenever that number met it was considered as the representative body of the thirteen, and if a measure was adopted by four out of the seven, it was considered as the act of the whole, even in those cases, which by the confederation required the concurrence of nine states. The following are the principal features of the confederation, which was the foundation of the American government until the establishment of the present constitution. The style of the confederacy was, the United States of America, each state retaining all powers not expressly delegated. No state was to be represented in congress by less than two, nor by more than seven members. The delegates were chosen annually, and while they were incapable of being chosen for more than three years in any term of six years, they were liable at any time to be recalled. No one could be a member of congress, who held an office of profit under the United States. Each state was to have one vote. Affairs of common concern were for the most part intrusted to congress. There was to be a common treasury, and a revenue was to be raised by taxes, apportioned among the states according to the value of surveyed lands and buildings, but to be levied by the legislatures of the respective states. In all disputes respecting the boundary or jurisdiction of states, an appeal could be made to congress in the last resort. Measures were decided by a majority of the United States assembled. Congress could not adjourn for a longer time than six months, and during a recess "a committee of the states," consisting of one delegate from each, might execute such powers, as nine of the states should confer upon them. No alteration could be made in the articles of union, unless agreed to in congress, and confirmed by the legislatures of every state.

On the thirtieth of November 1782 provisional articles of peace between Great Britain and the United States were signed, and the definitive treaty September 3, 1783. New York was evacuated on the twenty fifth of November, and Washington soon afterwards repaired to congress and resigned his military commission. In 1786 there was an insurrection in Massachusetts and New Hampshire, occasioned principally by the burdens of the necessary taxes, but it was suppressed in the following year. In May 1787 the convention, which framed the present constitution of the United States assembled at Philadelphia. A new government had been rendered necessary by the imbecility of the confederation. An enormous debt had been contracted by the war, and to discharge it a system of revenue had been devised, an essential part of which was a general impost. But as the states were no longer bound together by common danger and common interest, the ordinances of congress were disregarded. Commercial regulations, adopted by some states, only operated to divert the course of business to the advantage of the other states. In the midst

of the calamities, which were felt, and of greater calamities, which were apprehended, Mr. Madison in the legislature of Virginia proposed a general convention. Commissioners accordingly met at Annapolis in September 1786, but adjourned to May 25, 1787, when delegates with more ample powers assembled; and they agreed upon the present constitution on the seventeenth of September. It was ratified first by Delaware December 3, 1787, and by the twenty fifth of June 1788 it was accepted by nine other states, which more than completed the number necessary for rendering it valid. It was afterwards adopted by New York July 26, 1788, by North Carolina November 27, 1789, by Rhode Island May 29, 1790, and by Vermont January 10, 1791. The constitution of the United States, as it now exists, for some amendments have been made, vests all legislative powers in a congress, consisting of a senate and a house of representatives, the members of the former to be chosen for six years by the legislatures of the respective states, and the members of the latter to be chosen for two years by the people of the several states. Two senators are chosen from each state, and one representative is allowed for every thirty three thousand of estimated persons in a state, the following rule being adopted in making the estimation, that to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, there be added three fifths of all other persons. No person, holding any office under the United States, can be a member of either house. The executive power is vested in a president of the United States of America. He is chosen every four years by electors, appointed by each of the states, in number equal to the whole number of senators and representatives, to which a state may be entitled. These electors meet in their separate states on the same day, and give in written votes for a president and vice president. A list of these votes is transmitted to the seat of government, where they are counted in the presence of the senate and the house of representatives. The person, who has a majority of the whole number of votes for president is elevated to that office. In the event of his decease, the vice president, who presides in the senate, takes his place. The president is so far concerned in legislation, that every bill, which has passed the two houses of congress, must be presented to him for his signature, and if he objects to it must be reconsidered and approved by two thirds of each house before it can become a law. With the advice and consent of the senate he has power to make treaties, and appoint ambassadors, and the principal public officers. The judges of the supreme and inferior courts hold their offices during good behavior. No religious test is required as a qualification to any office or public trust under the United States, and no law can be made respecting an establishment of religion. All powers not delegated are reserved to the states respectively or to the people.

On the sixth of April 1789 a quorum of senators and representatives assembled at New York, and on counting the votes declared George Washington to be elected president and John Adams vice president of the United States. On the thirtieth Washington was inaugurated into his high office. His administration lasted eight years, as he was reelected after the expiration of the first term. A treaty with Great Britain was signed at London November 19, 1794, and treaties with Spain and the dey of Algiers were made in 1795. During the continuance of president Washington in office the foundations of the prosperity of America were laid. In 1797 John Adams was chosen president of the United States and Thomas Jefferson vice president. During this administration a treaty was made with Prussia July 11, 1799, and after repeated injuries from revolutionary France a convention was concluded at Paris with the French republic September 30, 1800. This event contributed much to the growing prosperity of America. In 1801 Thomas Jefferson was elected president and Aaron Burr vice president of the United States. In 1803 Louisiana was purchased of France for fifteen millions of dollars. In 1805 Thomas Jefferson was reelected president and George Clinton was chosen vice president of the United States. In this year general Eaton distinguished himself by his exploits against the barbarians of Tripoli. In December 1806 a negotiation for the settlement of differences with England terminated in a treaty, which was sent to this country. It was rejected by the president because it contained no engagement against the impressment of seamen from merchant vessels, and on account of a note annexed, that England retained the right of retaliating on the principles of the Berlin decree, if the United States submitted to it. In December 1807 an act, laying an embargo on all vessels in the ports of the United States, was passed in consequence of the decree of Berlin by the French emperor, declaring the British islands in a state of blockade, and of "increasing dangers," which threatened our commerce. This act continued in force until the non intercourse act was substituted in its place at the close of the administration of Mr. Jefferson. In 1809 James Madison was chosen president of the United States and George Clinton was chosen vice president. On the nineteenth of April the president issued a proclamation restoring the intercourse with Great Britain on the tenth of June, as the government of that country had declared, that the orders in council in retaliation of the French decree would at that time be withdrawn, as far as they respected the United States.—*Marshall ; Ramsay ; Gordon ; Warren ; Minot ; Morse's geog. ; Holmes' annals ; Adam's N. E. ; Belknap's N. H.* ii. 284—287.

VANE (SIR HENRY), governor of Massachusetts, was born in England and educated at Oxford. He then went to Geneva, where he became a republican, and found arguments against the established church. On his return to London, as his nonconformity displeased

the bishop, he came to New England in the beginning of 1635. In the next year, though he was only twenty four years of age, he was chosen governor; but attaching himself to the party of Mrs. Hutchinson, he was in 1637 superseded by governor Winthrop. He soon returned to England, where he joined the party against the king, though he was opposed to the usurpation of Cromwell. After the restoration he was tried for high treason, and beheaded June 14, 1662, aged fifty years. Hume in his history of England represents his conduct at his execution in a manner, which renders him an object of admiration. He published a number of speeches; the retired man's meditations, or the mystery and power of godliness, showing forth the living word, &c. 4to, 1655; a needful corrective or balance in popular government; of the love of God and union with God; an epistle general to the mystical body of Christ, &c. 1662; the face of the times, or the enmity between the seed of the woman and of the serpent, 1662; meditations concerning man's life; meditations on death; and a number of political tracts, and pieces relating to his trial.—*Vane's life*; *Wood's Ath. Oxon.* ii. 291—297; *Hutchinson*, i. 41, 53—57, 61—67; *Neal's N. E. i.* 161, 162; *Belknap's biog.* ii. 346; *Winthrop*, 88, 93, 100, 128; *Collect. hist. soc.* v. 172; *Hardie*.

VARNUM (JAMES M.), a major general in the late American army, died at Marietta in December 1789. A letter, addressed to his wife a few days before his death, in which he speaks of the value of the gospel, is in the Massachusetts magazine for November, 1790. He was a representative of congress from Rhode Island before the adoption of the present constitution.

VAUDREUIL (MARQUIS DE), governor of Canada, received the government of Montreal in 1689 and in 1703 he succeeded to the government of the whole province of Canada. He continued in this office till his death October 10, 1725. His administration was distinguished by vigilance, firmness, and success. He was succeeded by the chevalier de Beauharnois, who sent one of his officers to penetrate to the south sea. This object was effected.—*Charlevoix, nouv. France*, ii. 77—409.

VERMONT, one of the United States of America, was not settled in any part until 1724, when fort Dummer on Connecticut river was built by Massachusetts. The French from Canada built a fort at Crown Point in 1731. When the boundary line between Massachusetts and New Hampshire was drawn in 1741, the latter colony concluded, that its jurisdiction extended as far west, as that of the former, and under this impression granted many townships of lands. The government of New York, which claimed the territory, which is now Vermont, required the settlers to take out new grants, which were attended with great expense. The settlers generally refused and the controversy rose to such a height about the year 1765, that some of the officers of New York were resisted and wounded in

attempting to execute the judgments of the courts of that province. The people were determined not quietly to submit to oppression. Colonels Allen and Warner were the leaders in the opposition, and they were cool, firm, and resolute. At length the government of New York passed a law in 1774 requiring all offenders to surrender themselves under the severest penalties, and fifty pounds a head were offered for the apprehension of eight of the most obnoxious of the settlers. Preparations were now making for civil war, when provincial disputes were lost in the grandeur of the contest, which commenced with Great Britain. A convention in 1777 adopted the bold measure of declaring the New Hampshire grants, as Vermont was then called, a free and independent state. They then petitioned congress for admission into the union, but the petition was dismissed. New York called for the interference of congress in support of their claims, but it was thought dangerous to irritate a brave people, who were in the neighborhood of the enemy. Vermont at the same time had the policy to enter into a negotiation with the British in Canada, and thus alarmed congress, and prevented an invasion by the royal troops. After the peace admission into the union ceased to be an object of desire, and the circumstances of this state became most easy and prosperous. The long continued controversy with New York was terminated in 1790 by an agreement on the part of Vermont to pay the former thirty thousand dollars. On the renewal of the request to be admitted into the federal union, an act of congress completed the business February 18, 1791. A constitution of government was formed by Vermont in 1778, and it was revised in 1786 and 1792. The present constitution of this state was adopted in July 1793. It vests the legislative powers in a general assembly, consisting of representatives from the several towns, annually chosen. The governor is elected every year, and with the consent of a council, appointed by the people, he may propose amendments to all bills, originating in the assembly, and if the amendments are not agreed to, he may suspend the passing of such bills until the next session of the legislature. His authority however is very limited, for he has only a casting vote in the council. The judges of the state are chosen annually by the assembly. A council of censors is chosen every seven years, whose authority continues for but one year. They are empowered to inquire whether the constitution has been preserved inviolate, to call a convention, and to pass censures.—*Williams' hist. of Vermont.*

VIRGINIA, one of the United States of America, was given by patent to the London company in 1606. For twenty years previously to this time attempts had been made to establish a colony in Virginia under the patronage of sir Walter Raleigh, but the settlements were broken up and the attempts were unsuccessful. The first permanent colony, sent out by the company already mentioned, arrived in 1607. The adventurers took possession of a peninsula

on Powhatan or James' river May the thirteenth, and immediately commenced building a town, which they called James Town. This was the first permanent habitation of the English in America. Before the close of the year the number of the colony amounted to two hundred. In 1608 captain Smith in an open barge with fourteen persons explored the waters from cape Henry to the Susquehannah. On his return he was made president of the colony. A second charter with more ample privileges was granted in 1609, and as the number of proprietors was increased, the augmented wealth and reputation enabled them to proceed with greater spirit. Seven ships were fitted out with five hundred people for the colony. Soon after their arrival a plot was formed by the Indians for exterminating them, but it being disclosed by Pocahontas, they were providentially saved from destruction. In 1610 the sufferings of the colony were extreme both on account of the hostility of the Indians, and the want of provisions. Of near five hundred persons left at the departure of captain Smith sixty only remained at the expiration of six months. The small remains of the colony had embarked with the intention of returning to England, when the arrival of lord Delaware prevented them from abandoning the country. He came with three ships and an abundant supply of provisions. He appointed a council to assist him in the administration. Under his care the affairs of the colony were soon reestablished. A third charter, granted in 1612, annexed to Virginia all the islands within three hundred miles of that coast. A provincial legislature, in which the colonists were represented, was established in 1619. In the following year the settlement was increased and strengthened by the accession of more than twelve hundred persons. As many of the settlers were destitute of wives, the company was politic enough to send over one hundred and fifty girls, young and handsome. The price of a wife at first was one hundred pounds of tobacco, but as the number was diminished, the price was increased to one hundred and fifty pounds, the value of which in money was three shillings per pound. The first negroes were imported into Virginia in 1620. In the following year sir Francis Wyatt arrived as governor with seven hundred people. Some changes took place in the government favorable to freedom. The constitution at this period became fixed. The assembly was composed of two burgesses from every plantation, and all matters were to be decided by the majority of voices, reserving a negative to the governor. A glebe of a hundred acres of land was ordered in every borough, and the stipend of the minister was fixed at about two hundred pounds sterling. There were at this time only five ministers in the colony. The year 1622 is memorable for the massacre of the English. On the twenty seventh of March the Indians carried into effect a preconcerted conspiracy, and massacred with indiscriminate barbarity three hundred and forty seven of the English, who were unresisting and defenceless. A

war immediately commenced,*and to its evils were added the miseries of famine. A new supply from the parent country soon however counterbalanced the losses, which had been sustained. In 1624 the charter of Virginia was vacated, and the company, which had expended more than one hundred thousand pounds in planting the colony, was dissolved. King Charles I in 1625 made Virginia dependent on the crown. In 1633 severe laws were enacted to suppress sectaries and preserve uniformity in religion. Sir William Berkley was appointed governor in 1639, and a regular administration of justice took place. Virginia was the last of the king's dominions, which submitted to Cromwell's usurpation, and the first that threw it off. After the restoration, in the year 1662 the church of England was regularly established by the assembly, and all ministers not ordained by some bishop in England were prohibited from preaching on pain of suspension or banishment. The year 1676 is memorable for Bacon's rebellion. Several causes contributed to produce it, among which causes were the clashing of different grants of lands, the impositions on the trade of the plantations, and the diminution of the traffic with the Indians. Mr. Bacon fomented the discontent, which existed, and at length usurped the government. His sudden death extinguished the flames of civil war. This rebellion cost the colony one hundred thousand pounds. The colony from this period increased, and no very important events took place for a number of years. At the commencement of the controversy with Great Britain, which terminated in American independence, Virginia passed the first resolutions against the stamp act, asserting the colonial rights, and denying the claim of parliamentary taxation. This state was uniformly distinguished for intelligence and decision. The present constitution of Virginia was adopted July 5, 1776. It vests the legislative powers in a general assembly, consisting of a house of delegates and a senate, the members of which are chosen annually. No person can be a senator more than four years out of any five. The governor is chosen by the assembly. With the advice of a council he exercises the executive powers of government. The judges, who hold their offices during good behavior, are appointed by the assembly; the justices of the peace are appointed by the governor.—*Smith; Keith; Stith; Burk; Wynne; Brit. empire*, ii. 213—239; *Jefferson's notes*; *Morse's geog.*; *Holmes annals*; *Douglass*, ii. 385—392, 414—426; *Purchas' pilgrims*, v.

WADDELL (JAMES, D.D.), a presbyterian minister in the county of Orange, Virginia, died in Albemarle county in the summer of 1805. But little is known of him, as his retired habits and situation have involved him in obscurity. He is however represented as a preacher of very uncommon eloquence. A traveller speaks of entering his old, decayed house of worship in the forest. He was struck with the preternatural appearance of a tall and very spare old man, whose head, covered with a white linen cap, whose shriv-

elled hands and voice were all shaking under the influence of a palsy, and who was perfectly blind. It was a day of the administration of the sacrament, and his subject was the passion of the Savior. As he descended from the pulpit to distribute the mystic symbols, there was more than a human solemnity in his air and manner. He drew a picture of the sufferings of our Savior, of his trial before Pilate, of his ascent to Calvary, of his crucifixion and death. His voice trembled on every syllable, and every heart trembled in unison. He presented the original scene to the eyes of the assembly, and all were indignant. He touched the patience and the forgiving meekness of the Redeemer, and as he represented his blessed eyes streaming in tears to heaven, and his voice breathing a gentle prayer of pardon for his murderers, the voice of the preacher, which had all along faltered, grew fainter and fainter, until his utterance being completely broken, he raised his handkerchief to his eyes, and burst into a loud and irresistible flood of grief. The groans and sobs of the congregation mingled in sympathy. When he was enabled to proceed, he broke the awful silence in a manner, which did not impair the dignity and solemnity of the subject. Removing his white handkerchief from his aged face, wet with tears, and slowly stretching forth the palsied hand, which held it, he said, adopting the words of Rousseau, "Socrates died like a philosopher;" then pausing, raising his other hand, pressing them clasped together with warmth and energy to his breast, lifting his sightless eyeballs to heaven, and pouring his soul into his tremulous voice, he added, "but Jesus Christ like a God!"—*The British spy in Virginia; Evang. intelligencer, March 1808; N. Y. spectator, October 19, 1805.*

WADSWORTH (BENJAMIN), president of Harvard college, was graduated at that seminary in 1690. He was ordained minister of the first church in Boston, as colleague with Mr. Allen, September 8, 1696. Here he continued till his election as president of Harvard college as the successor of Mr. Leverett. Into this office he was inducted July 7, 1725, Mr. Foxcroft, his colleague, remaining in the church at Boston. Mr. Wadsworth died March 16, 1737 in the sixty eighth year of his age. His successor was president Holyoke. His heart was early impressed with the truths of the gospel. While he had the most affectionate concern for the highest welfare of his fellow men, he possessed the faculty of making religious truth plain and intelligible to the meanest capacity. His learning was considerable, and he was most pious, humble, prudent, and a very pathetic and excellent preacher. A tenth part of his income he devoted to charitable uses. He published artillery election sermon 1700; exhortations to early piety, 1702; three sermons, entitled, men worse in their carriage to God than to one another, psalms sung with grace in the heart, a pious tongue an enriching treasure, 1706; discourses on the day of judgment, 1709; a sermon on as-

sembling at the house of God, 1710; the well ordered family, 1712; Christian advice to the sick and well; explanation of assembly's catechism, or an help to get knowledge, 1714; invitation to the gospel feast in eleven sermons, 12mo; saints' prayer to escape temptation; a discourse on the death of Isaac Addington, 1715; election sermon, 1716; twelve single sermons on various subjects, 1717; zeal against flagrant wickedness; essay for spreading the gospel into ignorant places, 8vo, 1718; Christ's fan is in his hand; imitation of Christ a Christian duty, 1722; a dialogue between a minister and his neighbor on the Lord's supper, 1724; it is honorable not shameful to suffer, 1725; the benefits of a good and mischiefs of an evil conscience in fourteen sermons; none but the righteous saved.—*Sewall's and Wigglesworth's discourses on his death; Flynt's oratio funebris; Collect. hist. soc. x. 169.*

WALES (SAMUEL, D. D.), professor of divinity in Yale college, was graduated at that seminary in 1767, and was afterwards the minister of Milford. He was inducted into his office as successor of professor Daggett, June 12, 1782. He died February 18, 1794. For two years previously to this event he was afflicted with an epilepsy. His mighty mind was broken, and the great man was in ruins. He brought to the theological chair great abilities, a pure and energetic style, exemplary piety, and dignity and solemnity of manner. The following anecdote is a specimen of his wit. Being once asked by a lawyer how it happened, that while many persons descended from the pulpit, and entered the bar, so few lawyers should renounce their profession and become ministers; he replied,

Facilis descensus Averni;—

Sed revocare gradum, superasque evadere ad auras,

Hoc opus, hic labor est.—*Holmes' life of Stiles, 29, 280, 296, 338, 339.*

WALLEY (THOMAS), minister of Barnstable, Massachusetts, was ejected from a parish in London by the act of uniformity in 1662, and in the following year sought a refuge from ecclesiastical oppression in America, and was settled at Barnstable. The church in this town had been broken with disputes; but the prudent and holy Walley was the means of restoring the harmony, which had been interrupted. He died March 24, 1679, aged sixty one years. He was an accomplished scholar and an eminent Christian. His remarkable humility rendered him quiet in himself, and promoted peace, wherever he went. He made the Lord Jesus Christ the main subject of his preaching. In the discharge of the sacred office he was mindful, that the souls of persons in the humblest stations were infinitely precious, as well as the souls of persons in the highest. In his visits to his people he imparted religious instruction and advice, and also relieved the wants of the poor. He seems to have possessed uncommonly correct notions of toleration for the time, in which he lived. On a public occasion he observed, that it

would not consist with the profession of love to Christ to trouble those, that differ from the generality of God's people in lesser things, and that those, who are like to live together in heaven at last, should endeavor to live peaceably together here. He published balm in Gilead to heal Zion's wounds, an election sermon preached in Plymouth colony June 1, 1669.—*Mather's magnalia*, iii. 222, 223; *Nonconform. memorial*, i. 149.

WALLEY (JOHN), a judge of the superior court of Massachusetts, and a member of the council, died at Boston January 11, 1712, in the sixty ninth year of his age. In the year 1690 he accompanied sir William Phips in his unsuccessful expedition against Canada, being entrusted with the command of the land forces. He was one of the principal founders of the town and church of Bristol, now in Rhode Island. He discharged the high trusts reposed in him by his country with ability and fidelity. To his wisdom as a counsellor and his impartiality as a judge, he added an uncommon sweetness and candor of spirit, and the various virtues of the Christian. His faith was justified by his integrity and his works of piety and charity. He died in calmness and humble reliance upon the great Mediator for mercy. His journal of the expedition to Canada is preserved in Hutchinson.—*Pemberton's sermon on his death*; *Hutchinson*, i. 401, 554—566.

WALTER (NEHEMIAH), minister of Roxbury, Massachusetts, was born in Ireland in December 1663. His father brought him to this country about the year 1680, and he was graduated at Harvard college in 1684. He soon afterwards went to Nova Scotia, and lived in a French family in order to learn that language. He acquired a correct knowledge of it, and thus was enabled in the latter periods of his life to preach to a society of French protestants in Boston in the absence of their pastor. After his return he pursued his studies for some time at Cambridge, where he was appointed a fellow of the college. He here treasured up a fund of human and divine learning. He was ordained at Roxbury October 17, 1688, as colleague with the apostolic Eliot, who was then in the eighty fourth year of his age. After a ministry of more than sixty years Mr. Walter died in peace and hope September 17, 1750, in the eighty seventh year of his age. His ministry and that of Mr. Eliot occupied a space of near one hundred and twenty years. He preached for six or seven years after his settlement without his notes in the usual manner of the day; but his memory having been impaired by a fit of sickness, he from that period kept his notes before him. Though his voice was feeble his elocution was remarkably good. While his utterance was deliberate, with frequent pauses, he was pathetic, and the tears of his auditory proved his discourses to be the breathings of a warm heart. His sermons were remarkable for perspicuity and simplicity. He was so plain and intelligible, that it seemed as if any man could preach as he did, but there were few,

who could equal him. He was eminent in the gift of prayer. It was a maxim with him, that those religious principles might well be suspected, which could not be introduced in an address to heaven; and he was pleased in observing that those, who in their preaching opposed the system of Calvin, were wont to pray in accordance with it. His whole life was devoted to the great objects of the Christian ministry. He presented a bright example of personal holiness. He was humble, modest, affectionate, candid, averse from controversy, free from censoriousness and bitterness, yet firm and courageous in the cause of truth. Mr. Whitefield, who saw him in 1740, calls him a good old puritan, and says, "I had but little conversation with him, my stay was so short; but I remember he told me, he was glad to hear I said, that man was half a devil and half a beast." In his own preaching it was the care of Mr. Walter to humble man, and to exalt the grace of God. He published the body of death anatomized, an essay on the sense of indwelling sin in the regenerate, 12mo, 1707; a discourse on vain thoughts; the great concern of man; the wonderfulness of Christ, 1713; a convention sermon on faithfulness in the ministry, 1723; unfruitful hearers detected and warned, 1754; a posthumous volume of sermons on the fifty fifth chapter of Isaiah, with a preface by Mr. Prince and Mr. Foxcroft, 8vo, 1755.—*Life prefixed to his sermons; Magnalia*, iii. 206; *Whitefield's journ. in N. E.* 54; *Collect. hist. soc.* x. 169.

WALTER (THOMAS), minister of Roxbury, Massachusetts, was the son of the preceding, and was graduated at Harvard college in 1713. He was ordained colleague with his father October 19, 1718, but died January 10, 1725. He was one of the most distinguished scholars and acutest disputants of his day. He seemed to have an intuitive knowledge of almost every subject, and he had an astonishing power over his thoughts, and command of language. He was not a hard student, for he loved company; but so retentive was his memory, that he easily made himself master of almost all the learning of his uncle, Dr. Cotton Mather, by frequent conversation with him. In this way he acquired more knowledge than most others could have gained by a whole life's diligent study. He was a champion of the doctrines of grace. In his last illness he was for some time very anxious for the salvation of his soul, as the follies of his youth were fresh in his view; but at length his apprehensions were removed. He said, "I shall be the most glorious instance of sovereign grace in all heaven." He published a sermon at the lecture for promoting good singing, 1722; the scriptures the only rule of faith and practice, 1723; and two other occasional discourses.—*Mather's sermon on his death; Life of N. Walter; Collect. hist. soc.* x. 155, 156.

WALTER (THOMAS), distinguished for his attachment to botany, was a native of England. After his arrival in this country he became a planter a few miles from Charleston in South Carolina,

and died towards the close of the last century. He published a work of a respectable character, entitled, *flora Caroliniana*, 1788.—*Miller's retrospect*, i. 142.

WARD (NATHANIEL), first minister of Ipswich, Massachusetts, was born in Haverhill, England, in 1570, and was the son of John Ward, a minister of the established church. He was educated at the university of Cambridge and was admitted to the degree of master of arts in 1595. After having been for some time a student and practitioner of the law, he travelled into Holland, Germany, Prussia, and Denmark. At the university of Heidelberg he became acquainted with the celebrated scholar and divine, David Pareus, and by conversing with him was induced to abandon the profession, upon which he had entered, and to commence the study of divinity. After being occupied for some time in theological pursuits at Heidelberg, he returned to England, and was settled in the ministry at Standon in Hertfordshire. He was ordered before the bishop December 12, 1631, to answer for his nonconformity; and refusing to comply with the requisitions of the church, he was at length forbidden to continue in the exercise of his clerical office. In April 1634 he left his native country, and arrived in New England in June. He was soon settled as pastor of the church at Aggawam, or Ipswich. In 1635 he received Mr. Norton as his colleague; but in the following year he was by his own request released from his engagement as a minister, and Mr. Nathaniel Rogers was settled in his place. The cause of his dismissal was some natural infirmity, best known to himself, which rendered him desirous of not being called upon to preach so frequently, as while he retained his office of pastor. In 1641 he was chosen by the freemen without the consent of the magistrates to preach the election sermon. In December of the same year the general court established one hundred laws, called "the body of liberties," which were drawn up by Mr. Ward in 1639, and had been committed to the governor and others for consideration. In 1647 he returned to England, and soon after his arrival published a work entitled, "the simple cobbler of Aggawam in America," which was written during the civil wars of Charles I, and designed to encourage the opposers of the king, and the enemies of the established church. He resumed his profession, and in 1648 was settled at Shenfield in Essex, where he remained till his death in 1653, being about eighty three years of age. He was a man of great wit and humor. A number of amusing anecdotes relating to him are yet remembered in Ipswich. Dr. Cotton Mather found over his mantelpiece the following words engraved, "sobrie, juste, pie, læte." Besides his simple cobbler of Aggawam, which was printed at London in 4to, and reprinted at Boston 1713, and which is a curious specimen of his wit and of the vigor of his mind, he published several other humorous works; but they are now forgotten, excepting a trifling satire upon the preachers in London, entitled, *Mercurius, Antimecharius*,

or the simple cobbler's boy, with his lap full of caveats, &c. 1647.—*Magnalia*, iii. 167 ; *Holmes' annals*, i. 317, 344 ; *Hutchinson*, i. 120 ; *Monthly anthology*, vii. 341—347, 399 ; *Johnson*, 66, 67, 73, 88 ; *Winthrop*, 227, 237 ; *Remarkables of I. Mather*, 187.

WARD (JOHN), first minister of Haverhill, Massachusetts, was the son of the preceding, and was born in England November 5, 1606. After having begun his ministry, he came to this country in 1639. He preached for some time at Agamenticus, but in 1641 was settled at Haverhill, then a new plantation. Here he continued till his death December 27, 1693 in the eighty eighth year of his age. About a month before this event he preached an excellent sermon to his people. His firm health in his advanced age was owing to his temperance in eating, drinking, sleeping, and to his much exercise. He sometimes walked thirty miles without any difficulty. He was very modest and diffident, plain in his dress, and prudent in his whole conduct. While he was an exact grammarian and a thorough divine, he was also an expert physician, and a pleasant companion.—*Mather's magnalia*, iii. 167—168 ; *Winthrop*, 221.

WARD (SAMUEL), governor of Rhode Island, was elected to this office in 1762 and again in 1765 and in 1766. He sustained also the office of chief justice of the supreme court. At the commencement of the controversy with Great Britain he proved himself the incorruptible friend of his country. He was a member of the first congress in 1774. While attending his duty as a member of this body, he died at Philadelphia of the small pox March 26, 1776. He was not only a firm patriot, but a sincere Christian, a devout attendant on the Lord's supper, and a useful member of the church, with which he was connected.—*Stillman's sermon on his death* ; *Warren*, iii. 295.

WARD (ARTEMAS), the first major general in the American army, was graduated at Harvard college in 1743, and was afterwards a representative in the legislature, a member of the council, and a justice of the court of common pleas for Worcester county, Massachusetts. When the war commenced with Great Britain, he was appointed by congress first major general June 17, 1775. After the arrival of Washington in July, when disposition was made of the troops for the siege of Boston, the command of the right wing of the army at Roxbury was entrusted to general Ward. He resigned his commission in April 1776, though he continued for some time longer in command at the request of Washington. He afterwards devoted himself to the duties of civil life. He was a member of congress both before and after the adoption of the present constitution. After a long decline, in which he exhibited the most exemplary patience, he died at Shrewsbury October 28, 1800, aged seventy three years. He was a man of incorruptible integrity. So fixed and unyielding were the principles, which governed him, that

his conscientiousness in lesser concerns was by some ascribed to bigotry. His life presented the virtues of the Christian.—*Massachusetts spy*, November 5, 1800; *Gordon*, i. 486; ii. 66; *Journals of congress*.

WARHAM (JOHN), first minister of Windsor, Connecticut, was an eminent minister in Exeter, England, before he came to this country. Having taken the charge of a church, which was gathered at Plymouth, consisting of persons about to emigrate to America, he accompanied them as teacher and Mr. Maverick as pastor. They arrived at Nantasket May 30, 1630, and in June began a settlement at Dorchester near Boston. In 1635 this church removed to Connecticut river and settled at Windsor. Mr. Maverick, while preparing to follow them, died February 3, 1636; but Mr. Warham joined them in September. Here he continued about thirty four years till his death April 1, 1670. Though he was distinguished for piety and the strictest morals, yet he was sometimes the prey of religious melancholy. He was known to administer the Lord's supper to his brethren, while he did not participate with them through apprehension, that the seals of the new covenant did not belong to him. It is supposed, that he was the first minister in New England, who used notes in preaching; yet he was animated and energetic in his manner.—*Mather's magnalia*, iii. 121; *Trumbull's Connect.* i. 55, 492; *Collect. hist. soc.* i. 99; iii. 74; v. 166—168; ix. 148, 154; *Holmes' annals*, i. 408.

WARREN (JOSEPH), a major general in the American army, was born in Roxbury in 1740, and was graduated at Harvard college in 1759. Directing his attention to medical studies, he in a few years became one of the most eminent physicians in Boston. But he lived at a period, when greater objects claimed his attention, than those, which related particularly to his profession. His country needed his efforts, and his zeal and courage would not permit him to shrink from any labors or dangers. His eloquence and his talents as a writer were displayed on many occasions from the year, in which the stamp act was passed, to the commencement of the war. He was a bold politician. While many were wavering with regard to the measures, which should be adopted, he contended, that every kind of taxation, whether external or internal, was tyranny, and ought immediately to be resisted; and he believed that America was able to withstand any force, that could be sent against her. From the year 1768 he was a principal member of a secret meeting or caucus in Boston, which had great influence on the concerns of the country. With all his boldness, and decision, and zeal, he was circumspect and wise. In this assembly the plans of defence were matured. After the destruction of the tea, it was no longer kept secret. He was twice chosen the public orator of the town on the anniversary of the massacre, and his orations breathe the energy of a great and daring mind. It was he, who on the evening before the

battle of Lexington obtained information of the intended expedition against Concord, and at ten o'clock at night despatched an express to Messrs. Hancock and Adams, who were at Lexington, to warn them of their danger. He himself on the next day, the memorable nineteenth of April, was very active. It is said in general Heath's memoirs, that a ball took off part of his ear lock. In the confused state of the army, which soon assembled at Cambridge, he had vast influence in preserving order among the troops. After the departure of Hancock to congress he was chosen president of the provincial congress in his place. Four days previously to the battle of Bunker's or Breed's hill he received his commission of major general. When the intrenchments were made upon the fatal spot, to encourage the men within the lines he went down from Cambridge and joined them as a volunteer on the eventful day of the battle, June the seventeenth. Just as the retreat commenced, a ball struck him on the head and he died in the trenches, aged thirty five years. He was the first victim of rank, that fell in the struggle with Great Britain. In the spring of 1776 his bones were taken up and entombed in Boston, on which occasion, as he had been grand master of the free masons in America, a brother mason and an eloquent orator pronounced a funeral eulogy. With zeal in the cause of liberty, which blazed, Dr. Warren was yet judicious in counsel, and candid and generous towards those, who had different sentiments respecting the controversy. His mind was vigorous, his disposition humane, and his manners affable and engaging. In his integrity and patriotism entire confidence was placed. To the most undaunted bravery he added the virtues of domestic life, the eloquence of an accomplished orator, and the wisdom of an able statesman. He published an oration in 1772 and another in 1775 commemorative of the fifth of March 1770.—*Gordon*, i. 489 ; ii. 46—49, 214 ; *Ramsay*, i. 205 ; *Rush's eulogium* ; *Warren's hist. of the war*, i. 222, 223 ; *Polyanthos*, iii. 217—224 ; iv. 172 ; *Morton's eulogy* ; *Holmes' annals*, ii. 335 ; *Collect. hist. soc.* v. 107 ; *Poetical eulogium* ; *Hardie*.

WARREN (JAMES), a distinguished friend of his country, was descended from Richard Warren, one of the first settlers of Plymouth in 1620, and was born in the year 1726. He was graduated at Harvard college in 1745. Directing his attention to commercial affairs, he was for many years a respectable merchant. About the year 1757 his father died and left him a handsome patrimonial estate, which had descended from Richard Warren. He was at this time appointed high sheriff as successor of his father, and he retained this office till the commencement of the war, notwithstanding the active part, which he took in opposing the measures of the British ministry. In May 1766 he was chosen a member of the general court from Plymouth, and he uniformly supported the rights of his country. The government, who knew his abilities and feared his

opposition, tried the influence of promises and of threats upon him ; but his integrity was not to be corrupted. In 1773 his proposal for establishing committees of correspondence was generally adopted. When solicited to take a seat in the first congress he declined, not then having had the small pox. After the death of his friend, general Warren, he was appointed president of the provincial congress. While the army lay at Cambridge in 1775 he was made paymaster general, but in the following year, when the troops went to New York and three departments were constituted, he resigned. In 1776 he was appointed major general of the militia, though he never acted in that capacity. After the formation of the constitution of Massachusetts he was for many years speaker of the house of representatives. Preferring an active station, in which he could serve his country, he refused the office of lieutenant governor, and that of judge of the supreme court, but accepted a seat at the navy board, the duties of which were very arduous. At the close of the war he retired from public employments to enjoy domestic ease and leisure. He afterwards however accepted a seat in the council, and the last act of his long labors for the benefit of his country was the discharge of the duty of an elector of president and vice president in 1804. He died at Plymouth November 27, 1808, aged eighty two years. Amidst his public cares, which demanded his abilities, and much occupied him, he never neglected the more humble duties of domestic life, or the more exalted claims of religion. While his conduct was uniformly upright, his piety was retired, unassuming, and constant.—*Warren's hist. of the war*, i. 58, 109, 135, 181, 226, 235 ; *Gordon*, i. 208 ; *Marshall*, i. *appendix*, 41 ; ii. 278.

WASHBURN (JOSEPH), minister of Farmington, Connecticut, was graduated at Yale college in 1793, and was ordained in 1794 or 1795. His declining health induced him in 1805 to seek a more southern climate. While on his passage from Norfolk to Charleston, he died in the arms of Mrs. Washburn on the twenty fifth of December, and his body was deposited in the ocean. He was one of the editors of the Connecticut evangelical magazine. A volume of his sermons has been published since his death in 12mo. It is esteemed for the plain and important instructions, which it contains.—*Assembly's miss. mag.* ii. 143.

WASHINGTON (GEORGE), commander in chief of the American army during the war with Great Britain, and first president of the United States, was the third son of Mr. Augustine Washington, and was born at Bridges creek in the county of Westmoreland, Virginia, February 22, 1732. His great grandfather had emigrated to that place from the north of England about the year 1657. At the age of ten years he lost his father, and the patrimonial estate descended to his elder brother, Mr. Lawrence Washington, who in the year 1740 had been engaged in the expedition against Carthage. In honor of the British admiral, who commanded the fleet,

employed in that enterprise, the estate was called Mount Vernon. At the age of fifteen, agreeably to the wishes of his brother as well as to his own urgent request to enter into the British navy, the place of a midshipman in a vessel of war, then stationed on the coast of Virginia, was obtained for him. Every thing was in readiness for his departure, when the fears of a timid and affectionate mother prevailed upon him to abandon his proposed career on the ocean, and were the means of retaining him upon the land to be the future vindicator of his country's rights. All the advantages of education, which he enjoyed, were derived from a private tutor, who instructed him in English literature and the general principles of science, as well as in morality and religion. After his disappointment with regard to entering the navy, he devoted much of his time to the study of the mathematics; and in the practice of his profession as a surveyor he had an opportunity of acquiring that information respecting the value of vacant lands, which afterwards greatly contributed to the increase of his private fortune. At the age of nineteen, when the militia of Virginia were to be trained for actual service, he was appointed an adjutant general with the rank of major. It was for a very short time, that he discharged the duties of this office. In the year 1753 the plan, formed by France for connecting Canada with Louisiana by a line of posts, and thus of enclosing the British colonies and of establishing her influence over the numerous tribes of Indians on the frontiers, began to be developed. In the prosecution of this design possession had been taken of a tract of land, then believed to be within the province of Virginia. Mr. Dinwiddie, the lieutenant governor, being determined to remonstrate against the supposed encroachment, and violation of the treaties between the two countries, despatched major Washington through the wilderness to the Ohio to deliver a letter to the commanding officer of the French, and also to explore the country. This trust of danger and fatigue he executed with great ability. He left Williamsburg October 31, 1753, the very day, on which he received his commission, and at the frontier settlement of the English engaged guides to conduct him over the Alleghany mountains. After passing them he pursued his route to the Monongahela, examining the country with a military eye, and taking the most judicious means for securing the friendship of the Indians. He selected the forks of the Monongahela and Alleghany river as a position, which ought to be immediately possessed and fortified. At this place the French very soon erected fort du Quesne, which fell into the hands of the English in 1758 and was called by them fort Pitt. Pursuing his way up the Alleghany to French creek, he found at a fort upon this stream the commanding officer, to whom he delivered the letter from Mr. Dinwiddie. On his return he encountered great difficulties and dangers. As the snow was deep and the horses weak from fatigue, he left his attendants at the mouth of French creek, and set out on foot,

with his papers and provisions in his pack, accompanied only by his pilot, Mr. Gist. At a place upon the Alleghany, called Murdering town, they fell in with a hostile Indian, who was one of a party then lying in wait, and who fired upon them not ten steps distant. They took him into custody and kept him until nine o'clock, and then let him go. To avoid the pursuit, which they presumed would be commenced in the morning, they travelled all night. On reaching the Monongahela, they had a hard day's work to make a raft with a hatchet. In attempting to cross the river to reach a trader's house, they were enclosed by masses of ice. In order to stop the raft major Washington put down his setting pole; but the ice came with such force against it, as to jerk him into the water. He saved himself by seizing one of the raft logs. With difficulty they landed on an island, where they passed the night. The cold was so severe, that the pilot's hands and feet were frozen. The next day they crossed the river upon the ice. Washington arrived at Williamsburg January 16, 1754. His journal, which evinced the solidity of his judgment and his fortitude, was published.

As the French seemed disposed to remain upon the Ohio, it was determined to raise a regiment of three hundred men to maintain the claims of the British crown. The command was given to Mr. Fry, and major Washington, who was appointed lieutenant colonel, marched with two companies early in April 1754 in advance of the other troops. A few miles west of the Great Meadows he surprised a French encampment in a dark, rainy night, and only one man escaped. Before the arrival of the two remaining companies Mr. Fry died, and the command devolved on colonel Washington. Being joined by two other companies of regular troops from South Carolina and New York, after erecting a small stockade at the Great Meadows, he proceeded towards fort du Quesne, which had been built but a short time, with the intention of dislodging the French. He had marched only thirteen miles to the westernmost foot of the Laurel hill, before he received information of the approach of the enemy with superior numbers, and was induced to return to his stockade. He began a ditch around it, and called it fort Necessity; but the next day, July the third, he was attacked by fifteen hundred men. His own troops were only about four hundred in number. The action commenced at ten in the morning and lasted until dark. A part of the Americans fought within the fort, and a part in the ditch filled with mud and water. Colonel Washington was himself on the outside of the fort during the whole day. The enemy fought under cover of the trees and high grass. In the course of the night articles of capitulation were agreed upon. The garrison were allowed to retain their arms and baggage, and to march unmolested to the inhabited parts of Virginia. The loss of the Americans in killed and wounded was supposed to be about a hundred, and that of the enemy about two hundred. In a few

months afterwards orders were received for settling the rank of the officers, and those, who were commissioned by the king, being directed to take rank of the provincial officers, colonel Washington indignantly resigned his commission. He now retired to Mount Vernon, that estate by the death of his brother having devolved upon him. But in the spring of 1755 he accepted an invitation from general Braddock to enter his family as a volunteer aid de camp in his expedition to the Ohio. He proceeded with him to Wills' creek, afterwards called fort Cumberland, in April. After the troops had marched a few miles from this place, he was seized with a raging fever; but refusing to remain behind he was conveyed in a covered waggon. By his advice twelve hundred men were detached in order by a rapid movement to reach fort du Quesne before an expected reenforcement should be received at that place. These disencumbered troops were commanded by Braddock himself, and colonel Washington, though still extremely ill, insisted upon proceeding with them. After they arrived upon the Monongahela he advised the general to employ the ranging companies of Virginia to scour the woods and to prevent ambuscades; but his advice was not followed. On the ninth of July, when the army was within seven miles of fort du Quesne, the enemy commenced a sudden and furious attack, being concealed by the wood and high grass. In a short time colonel Washington was the only aid, that was unwounded, and on him devolved the whole duty of carrying the orders of the commander in chief. He was cool and fearless. Though he had two horses killed under him, and four balls through his coat, he escaped unhurt, while every other officer on horseback was either killed or wounded. Doctor Craik, the physician, who attended him in his last sickness, was present in this battle, and says, "I expected every moment to see him fall.—Nothing but the superintending care of Providence could have saved him from the fate of all around him." After an action of three hours the troops gave way in all directions, and colonel Washington and two others brought off Braddock, who had been mortally wounded. He attempted to rally the retreating troops; but, as he says himself, it was like endeavoring "to stop the wild bears of the mountains." The conduct of the regular troops was most cowardly. The enemy were few in numbers and had no expectation of victory. In a sermon occasioned by this expedition the reverend Dr. Davies of Hanover county thus prophetically expressed himself; "as a remarkable instance of patriotism I may point out to the public that heroic youth, colonel Washington, whom I cannot but hope Providence has hitherto preserved in so signal a manner for some important service to his country." For this purpose he was indeed preserved, and at the end of twenty years he began to render to his country more important services, than the minister of Jesus could have anticipated. From 1755 to 1758 he commanded a regiment, which was raised

for the protection of the frontiers, and during this period he was incessantly occupied in efforts to shield the exposed settlements from the incursions of the savages. His exertions were in a great degree ineffectual in consequence of the errors and the pride of government, and of the impossibility of guarding with a few troops an extended territory from an enemy, which was averse to open warfare. He in the most earnest manner recommended offensive measures as the only method of giving complete protection to the scattered settlements. In the year 1758 to his great joy it was determined to undertake another expedition against fort du Quesne, and he engaged in it with zeal. Early in July the troops were assembled at fort Cumberland; and here against all the remonstrances and arguments of colonel Washington general Forbes resolved to open a new road to the Ohio instead of taking the old route. Such was the predicted delay, occasioned by this measure, that in November it was resolved not to proceed further during that campaign. But intelligence of the weakness of the garrison induced an alteration of the plan of passing the winter in the wilderness. By slow marches the army was enabled on the twenty fifth of November to reach fort du Quesne, of which peaceable possession was taken, as the enemy on the preceding night after setting it on fire had abandoned it, and proceeded down the Ohio. The works in this place were repaired, and its name was changed to that of fort Pitt. The success of the expedition was to be attributed to the British fleet, which intercepted reinforcements, destined for Canada, and to events in the northern colonies. The great object, which he had been anxious to effect, being now accomplished, and his health being enfeebled, colonel Washington resigned his commission as commander in chief of all the troops raised in Virginia.

Soon after his resignation he was married to the widow of Mr. Custis, a young lady, to whom he had been for some time strongly attached, and who to a large fortune and a fine person added those amiable accomplishments, which fill with silent felicity the scenes of domestic life. His attention for several years was principally directed to the management of his estate, which had now become considerable. He had nine thousand acres under his own management. So great a part was cultivated, that in one year he raised seven thousand bushels of wheat, and ten thousand of Indian corn. His slaves and other persons, employed by him, amounted to near a thousand; and the woollen and linen cloth necessary for their use was chiefly manufactured on the estate. He was at this period a respectable member of the legislature of Virginia, in which he took a decided part in opposition to the principle of taxation, asserted by the British parliament. He also acted as a judge of a county court. In 1774 he was elected a member of the first congress, and was placed on all those committees, whose duty it was to make arrangements for defence. In the following year, after the

battle of Lexington, when it was determined by congress to resort to arms, colonel Washington was unanimously elected commander in chief of the army of the united colonies. All were satisfied as to his qualifications, and the delegates from New England were particularly pleased with his election, as it would tend to unite the southern colonies cordially in the war. He accepted the appointment with diffidence, and expressed his intention of receiving no compensation for his services, and only a mere discharge of his expenses. He immediately repaired to Cambridge in the neighborhood of Boston, where he arrived on the second of July. He formed the army into three divisions in order the most effectually to enclose the enemy, entrusting the division at Roxbury to general Ward, the division on Prospect and Winter hills to general Lee, and commanding himself the centre at Cambridge. Here he had to struggle with great difficulties, with the want of ammunition, clothing, and magazines, defect of arms and discipline, and the evils of short enlistments; but instead of yielding to despondence he bent the whole force of his mind to overcome them. He soon made the alarming discovery, that there was only sufficient powder on hand to furnish the army with nine cartridges for each man. With the greatest caution to keep this fact a secret, the utmost exertions were employed to procure a supply. A vessel, which was despatched to Africa, obtained in exchange for New England rum all the gunpowder in the British factories; and in the beginning of winter captain Manly captured an ordnance brig, which furnished the American army with the precise articles, of which it was in the greatest want. In September general Washington despatched Arnold on an expedition against Quebec. In February 1776 he proposed to a council of his officers to cross the ice and attack the enemy in Boston, but they unanimously disapproved of the daring measure. It was however soon resolved to take possession of the heights of Dorchester. This was done without discovery on the night of the fourth of March, and on the seventeenth the enemy found it necessary to evacuate the town. The recovery of Boston induced congress to pass a vote of thanks to general Washington and his brave army.

In the belief, that the efforts of the British would be directed towards the Hudson, he hastened the army to New York, where he himself arrived on the fourteenth of April. He made every exertion to fortify the city, and attention was paid to the forts in the highlands. While he met the most embarrassing difficulties, a plan was formed to assist the enemy in seizing his person, and some of his own guards engaged in the conspiracy; but it was discovered, and some, who were concerned in it, were executed. In the beginning of July general Howe landed his troops at Staten Island. His brother, lord Howe, who commanded the fleet, soon arrived; and as both were commissioners for restoring peace to the colonies, the latter addressed a letter upon the subject to "George Washing-

ton, esquire ;" but the general refused to receive it, as it did not acknowledge the public character, with which he was invested by congress, in which character only he could have any intercourse with his lordship. Another letter was sent to " George Washington, &c. &c. &c." This for the same reason was rejected. After the disastrous battle of Brooklyn on the twenty seventh of August, in which Stirling and Sullivan were taken prisoners, and of which he was only a spectator, he withdrew the troops from Long Island, and in a few days he resolved to withdraw from New York. At Kipp's bay, about three miles from the city, some works had been thrown up to oppose the enemy ; but on their approach the American troops fled with precipitation. Washington rode towards the lines, and made every exertion to prevent the disgraceful flight. He drew his sword, and threatened to run the cowards through ; he cocked and snapped his pistols ; but it was all in vain. Such was the state of his mind at this moment, that he turned his horse towards the advancing enemy apparently with the intention of rushing upon death. His aids now seized the bridle of his horse and rescued him from destruction. New York was on the same day, September the fifteenth, evacuated. In October he retreated to the White Plains, where on the twenty eighth a considerable action took place, in which the Americans were overpowered. After the loss of forts Washington and Lee he passed into New Jersey in November, and was pursued by a triumphant and numerous enemy. His army did not amount to three thousand, and it was daily diminishing ; his men as the winter commenced were barefooted and almost naked, destitute of tents and of utensils, with which to dress their scanty provisions ; and every circumstance tended to fill the mind with despondence. But general Washington was undismayed and firm. He showed himself to his enfeebled army with a serene and unembarrassed countenance, and they were inspired with the resolution of their commander. On the eighth of December he was obliged to cross the Delaware ; but he had the precaution to secure the boats for seventy miles upon the river. While the British were waiting for the ice to afford them a passage, as his own army had been reenforced by several thousand men, he formed the resolution of carrying the cantonments of the enemy by surprise. On the night of the twenty fifth of December he crossed the river nine miles above Trenton, in a storm of snow mingled with hail and rain, with about two thousand and four hundred men. Two other detachments were unable to effect a passage. In the morning precisely at eight o'clock he surprised Trenton and took a thousand Hessians prisoners, a thousand stand of arms, and six field pieces. Twenty of the enemy were killed. Of the Americans two privates were killed, and two frozen to death ; and one officer and three or four privates were wounded. On the same day he recrossed the Delaware with the fruits of his enterprise ; but in two or three

days passed again into New Jersey, and concentrated his forces, amounting to five thousand, at Trenton. On the approach of a superior enemy under Cornwallis January 2, 1777, he drew up his men behind Assumpinck creek. He expected an attack in the morning, which would probably result in a ruinous defeat. At this moment, when it was hazardous if not impracticable to return into Pennsylvania, he formed the resolution of getting into the rear of the enemy and thus stop them in their progress towards Philadelphia. In the night he silently decamped, taking a circuitous route through Allen's town to Princeton. A sudden change of the weather to severe cold rendered the roads favorable for his march. About sunrise his van met a British detachment on its way to join Cornwallis, and was defeated by it; but as he came up he exposed himself to every danger and gained a victory. With three hundred prisoners he then entered Princeton. During this march many of his soldiers were without shoes, and their feet left the marks of blood upon the frozen ground. This hardship and their want of repose induced him to lead his army to a place of security on the road to Morristown. Cornwallis in the morning broke up his camp and alarmed for his stores at Brunswick urged the pursuit. Thus the military genius of the American commander, under the blessing of divine Providence, rescued Philadelphia from the threatened danger, obliged the enemy, which had overspread New Jersey, to return to the neighborhood of New York, and revived the desponding spirit of his country. Having accomplished these objects, he retired to Morristown, where he caused his whole army to be inoculated with the small pox, and thus was freed from the apprehension of a calamity, which might impede his operations during the next campaign.

On the last of May he removed his army to Middlebrook, about ten miles from Brunswick, where he fortified himself very strongly. An ineffectual attempt was made by sir William Howe to draw him from his position by marching towards Philadelphia; but after Howe's return to New York he moved towards the Hudson in order to defend the passes in the mountains in the expectation that a junction with Burgoyne, who was then upon the lakes, would be attempted. After the British general sailed from New York and entered the Chesapeake in August, general Washington marched immediately for the defence of Philadelphia. On the eleventh of September he was defeated at Brandywine with the loss of nine hundred in killed and wounded. A few days afterward, as he was pursued, he turned upon the enemy, determined upon another engagement; but a heavy rain so damaged the arms and ammunition, that he was under the absolute necessity of again retreating. Philadelphia was entered by Cornwallis on the twenty sixth of September. On the fourth of October the American commander made a well planned attack upon the British camp at Germantown; but in

consequence of the darkness of the morning, and the imperfect discipline of his troops, it terminated in the loss of twelve hundred men in killed, wounded, and prisoners. In December he went into winter quarters at Valley Forge on the west side of the Schuylkill, between twenty and thirty miles from Philadelphia. Here his army was in the greatest distress for want of provisions, and he was reduced to the necessity of sending out parties to seize what they could find. About the same time a combination, in which some members of congress were engaged, was formed to remove the commander in chief and to appoint in his place Gates, whose successes of late had given him a high reputation. But the name of Washington was too dear to the great body of Americans to admit of such a change. Notwithstanding the discordant materials, of which his army was composed, there was something in his character, which enabled him to attach both his officers and soldiers so strongly to him, that no distress could weaken their affection, nor impair the veneration, in which he was generally held. Without this attachment to him the army must have been dissolved. General Conway, who was concerned in this faction, being wounded in a duel with general Cadwallader, and thinking his wound mortal, wrote to general Washington, "you are, in my eyes, the great and good man." On the first of February 1778 there were about four thousand men in camp unfit for duty for want of clothes. Of these scarcely a man had a pair of shoes. The hospitals also were filled with the sick. At this time the enemy, if they had marched out of their winter quarters, would easily have dispersed the American army. The apprehension of the approach of a French fleet inducing the British to concentrate their forces, when they evacuated Philadelphia on the seventeenth of June and marched towards New York, general Washington followed them. Contrary to the advice of a council he engaged in the battle of Monmouth on the twenty eighth, the result of which made an impression favorable to the cause of America. He slept in his cloak on the field of battle, intending to renew the attack the next morning, but at midnight the British marched off in such silence, as not to be discovered. Their loss in killed was about three hundred, and that of the Americans sixty nine. As the campaign now closed in the middle states, the American army went into winter quarters in the neighborhood of the highlands upon the Hudson. Thus after the vicissitudes of two years both armies were brought back to the point, from which they set out. During the year 1779 general Washington remained in the neighborhood of New York. In January 1780, in a winter memorable for its severity, his utmost exertions were necessary to save the army from dissolution. The soldiers in general submitted with heroic patience to the want of provisions and clothes. At one time they eat every kind of horse food but hay. Their sufferings at length were so great, that in March two of the Connecticut regi-

ments mutinied, but the mutiny was suppressed and the ringleaders secured. In September the treachery of Arnold was detected. In the winter of 1781, such were again the privations of the army, that a part of the Pennsylvania line revolted, and marched home. Such however was still their patriotism, that they delivered up some British emissaries to general Wayne, who hanged them as spies. Committing the defence of the posts on the Hudson to general Heath, general Washington in August marched with count Rochambeau for the Chesapeake to cooperate with the French fleet there. The siege of Yorktown commenced on the twenty eighth of September, and on the nineteenth of October he reduced Cornwallis to the necessity of surrendering with upwards of seven thousand men to the combined armies of America and France. The day after the capitulation he ordered, that those, who were under arrest, should be pardoned, and that divine service in acknowledgment of the interposition of Providence should be performed in all the brigades and divisions. This event filled America with joy and was the means of terminating the war.

Few events of importance took place in 1782. In March 1783 he exhibited his characteristic firmness and decision in opposing an attempt to produce a mutiny by anonymous letters. His address to his officers on the occasion displays in a remarkable degree his prudence and the correctness of his judgment. When he began to read it he found himself in some degree embarrassed by the imperfection of his sight. Taking out his spectacles he said, "these eyes, my friends, have grown dim, and these locks white in the service of my country; yet I have never doubted her justice." He only could have repressed the spirit, which was breaking forth. On the nineteenth of April a cessation of hostilities was proclaimed in the American camp. In June he addressed a letter to the governors of the several states, congratulating them on the result of the contest in the establishment of independence, and recommending an indissoluble union of the states under one federal head, a sacred regard to public justice, the adoption of a proper peace establishment, and the prevalence of a friendly disposition among the people of the several states. It was with keen distress, as well as with pride and admiration, that he saw his brave and veteran soldiers, who had suffered so much, and who had borne the heat and burden of the war, returning peaceably to their homes without a settlement of their accounts, or a farthing of money in their pockets. On the twenty fifth of November New York was evacuated, and he entered it accompanied by governor Clinton and many respectable citizens. On the fourth of December he took his farewell of his brave comrades in arms. At noon the principal officers of the army assembled at Frances' tavern, and their beloved commander soon entered the room. His emotions were too strong to be concealed. Filling a glass with wine, he turned to them and said, "with a heart full of

love and gratitude, I now take leave of you ; I most devoutly wish, that your latter days may be as prosperous and happy, as your former ones have been glorious and honorable." Having drunk, he added, " I cannot come to each of you to take my leave, but shall be obliged to you, if each of you will come and take me by the hand." General Knox, being nearest, turned to him. Incapable of utterance, general Washington grasped his hand, and embraced him. In the same affectionate manner he took his leave of each succeeding officer. In every eye was the tear of dignified sensibility, and not a word was articulated to interrupt the silence and the tenderness of the scene. Ye men, who delight in blood, slaves of ambition ! When your work of carnage was finished, could ye thus part with your companions in crime ? Leaving the room, general Washington passed through the corps of light infantry, and walked to White hall, where a barge waited to carry him to Powles' hook. The whole company followed in mute procession with dejected countenances. When he entered the barge, he turned to them, and waving his hat bade them a silent adieu, receiving from them the same last, affectionate compliment. On the twenty third of December he resigned his commission to congress, then assembled at Annapolis. He delivered a short address on the occasion, in which he said, " I consider it an indispensable duty to close this last solemn act of my official life by commending the interests of our dearest country to the protection of Almighty God, and those, who have the superintendence of them, to his holy keeping." He then retired to Mount Vernon to enjoy again the pleasures of domestic life. Here the expressions of the gratitude of his countrymen in affectionate addresses poured in upon him, and he received every testimony of respect and veneration.

In his retirement however he could not overlook the public interests. He was desirous of opening by water carriage a communication between the Atlantic and the western portions of our country in order to prevent the diversion of trade down the Mississippi, and to Canada, from which he predicted consequences injurious to the union. Through his influence two companies were formed for promoting inland navigation. The legislature of Virginia presented him with three hundred shares in them, which he appropriated to public uses. In the year 1786 he was convinced, with other statesmen, of the necessity of substituting a more vigorous general government in the place of the impotent articles of confederation. Still he was aware of the danger of running from one extreme to another. He exclaims in a letter to Mr. Jay, " what astonishing changes a few years are capable of producing ! I am told, that even respectable characters speak of a monarchical form of government without horror. From thinking proceeds speaking ; thence to acting is often but a single step. But how irrevocable, and tremendous ! What a triumph for our enemies to verify their predictions ! What

a triumph for the advocates of despotism to find, that we are incapable of governing ourselves, and that systems, founded on the basis of equal liberty, are merely ideal and fallacious !” In the following year he was persuaded to take a seat in the convention, which formed the present constitution of the United States, and he presided in that body. In 1789 he was unanimously elected the first president of the United States. It was with great reluctance, that he accepted this office. His feelings, as he said himself, were like those of a culprit, going to the place of execution. But the voice of a whole continent, the pressing recommendation of his particular friends, and the apprehension, that he should otherwise be considered as unwilling to hazard his reputation in executing a system, which he had assisted in forming, determined him to accept the appointment. In April he left Mount Vernon to proceed to New York, and to enter on the duties of his high office. He every where received testimonies of respect and love. At Trenton the gentler sex rewarded him for his successful enterprise and the protection, which he afforded them twelve years before. On the bridge over the creek, which passes through the town, was erected a triumphal arch, ornamented with laurels and flowers, and supported by thirteen pillars, each encircled with wreaths of evergreen. On the front of the arch was inscribed in large, gilt letters

THE DEFENDER OF THE MOTHERS
WILL BE THE
PROTECTOR OF THE DAUGHTERS.

At this place he was met by a party of matrons, leading their daughters, who were dressed in white, and who with baskets of flowers in their hands sung with exquisite sweetness the following ode, written for the occasion.

Welcome, mighty chief, once more
Welcome to this grateful shore ;
Now no mercenary foe
Aims again the fatal blow,
Aims at ~~THEE~~ the fatal blow.

Virgins fair and matrons grave,
Those thy conquering arms did save,
Build for thee triumphal bowers ;
Strew, ye fair, his way with flowers,
Strew your ~~HERO~~'s way with flowers.

At the last line the flowers were strewed before him. After receiving such proofs of affectionate attachment he arrived at New York, and was inaugurated first president of the United States on the thirtieth of April. In making the necessary arrangements of his household he publicly announced, that neither visits of business nor of ceremony would be expected on Sunday, as he wished to reserve that day sacredly to himself. At the close of his first term of four

years he prepared a valedictory address to the American people, anxious to return again to the scenes of domestic life ; but the earnest entreaties of his friends and the peculiar situation of his country induced him to be a candidate for a second election. During his administration of eight years the labor of establishing the different departments of a new government was accomplished ; and he exhibited the greatest firmness, wisdom, and independence. He was an American, and he chose not to involve his country in the contests of Europe. He accordingly with the unanimous advice of his cabinet, consisting of Messrs. Jefferson, Hamilton, Knox, and Randolph, issued a proclamation of neutrality April 22, 1793, a few days after he heard of the commencement of the war between England and France. This measure contributed in a great degree to the prosperity of America. Its adoption was the more honorable to the president, as the general sympathy was in favor of the sister republic, against whom it was said Great Britain had commenced the war for the sole purpose of imposing upon her a monarchical form of government. He preferred the peace and welfare of his country to the breath of popular applause. Another act, in which he proved himself to be less regardful of the public partialities and prejudices, than of what he conceived to be the public good, was the ratification of the British treaty. The English government had neglected to surrender the western posts, and by commercial restrictions and in other ways had evinced a hostile spirit towards this country. To avert the calamity of another war Mr. Jay was nominated as envoy extraordinary in April 1794. In June 1795 the treaty, which Mr. Jay had made, was submitted to the senate, and was ratified by that body on the condition, that one article should be altered. While the president was deliberating upon it, an incorrect copy of the instrument was made public by a senator, and the whole country was thrown into a state of extreme irritation. At this period, he in August conditionally ratified it, and in February 1796, when it was returned from his Britannic majesty with the proposed alteration, he declared it to be the law of the land. After this transaction the house of representatives requested him to lay before them the papers relating to the treaty, but he with great independence refused to comply with their request, as they could have no claim to an inspection of them except upon a vote of impeachment, and as a compliance would establish a dangerous precedent. He had before this shown a disposition to maintain the authority, vested in his office, by declining to affix his signature to a bill, which had passed both houses.

As the period for a new election of a president of the United States approached, and after plain indications that the public voice would be in his favor, and when he probably would be chosen for the third time unanimously, he determined irrevocably to withdraw to the shades of private life. He published in September 1796 his fare-

well address to the people of the United States, which ought to be engraven upon the hearts of his countrymen. In the most earnest and affectionate manner he called upon them to cherish an immovable attachment to the national union, to watch for its preservation with jealous anxiety, to discountenance even the suggestion, that it could in any event be abandoned, and indignantly to frown upon the first dawning of every attempt to alienate any portion of our country from the rest. Overgrown military establishments he represented as particularly hostile to republican liberty. While he recommended the most implicit obedience to the acts of the established government, and reprobated all obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities ; he wished also to guard against the spirit of innovation upon the principles of the constitution. Aware that the energy of the system might be enfeebled by alterations, he thought that no change should be made without an evident necessity, and that in so extensive a country as much vigor as is consistent with liberty is indispensable. On the other hand he pointed out the danger of a real despotism by breaking down the partitions between the several departments of government, by destroying the reciprocal checks, and consolidating the different powers. Against the spirit of party, so peculiarly baneful in an elective government, he uttered his most solemn remonstrances, as well as against inveterate antipathies or passionate attachments in respect to foreign nations. While he thought that the jealousy of a free people ought to be constantly and impartially awake against the insidious wiles of foreign influence, he wished that good faith and justice should be observed towards all nations, and peace and harmony cultivated. In his opinion, honesty no less in public than in private affairs is always the best policy. Providence, he believed, had connected the permanent felicity of a nation with its virtue. Other subjects, to which he alluded, were the importance of credit, of economy, of a reduction of the public debt, and of literary institutions ; above all he recommended religion and morality as indispensably necessary to political prosperity. " In vain," says he, " would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens." Bequeathing these counsels to his countrymen he continued in office till the fourth of March 1797, when he attended the inauguration of his successor, Mr. Adams, and with complacency saw him invested with the powers, which had for so long a time been exercised by himself. He then retired to Mount Vernon, giving to the world an example, most humiliating to its emperors and kings ; the example of a man, voluntarily disrobing himself of the highest authority, and returning to private life with a character, having upon it no stain of

ambition, of covetousness, of profusion, of luxury, of oppression, or of injustice.

It was now, that the soldier, the statesman, and the patriot hoped to repose himself after the toils of so many years. But he had not been long in retirement before the outrages of republican France induced our government to raise an army, of which in July 1798 he was appointed commander in chief. Though he accepted the appointment, his services were not demanded, and he himself did not believe, that an invasion would take place. Pacific overtures were soon made by the French directory, but he did not live to see the restoration of peace. On Friday, December 13, 1799, while attending to some improvements upon his estate, he was exposed to a light rain, which wetted his neck and hair. Unapprehensive of danger he passed the afternoon in his usual manner; but at night he was seized with an inflammatory affection of the windpipe. The disease commenced with a violent ague, accompanied with some pain and a sense of stricture in the throat, a cough, and a difficult deglutition, which were soon succeeded by fever and a quick and laborious respiration. About twelve or fourteen ounces of blood were taken from him. In the morning his family physician, doctor Craik, was sent for; but the utmost exertions of medical skill were applied in vain. The appointed time of his death was near. Believing from the commencement of his complaint, that it would be mortal, a few hours before his departure, after repeated efforts to be understood, he succeeded in expressing a desire, that he might be permitted to die without being disquieted by unavailing attempts to rescue him from his fate. After it became impossible to get any thing down his throat, he undressed himself and went to bed, there to die. To his friend and physician, who sat on his bed, and took his head in his lap, he said with difficulty, "doctor, I am dying, and have been dying for a long time; but I am not afraid to die." Respiration became more and more contracted and imperfect until half past eleven on Saturday night, when, retaining the full possession of his intellect, he expired without a struggle. Thus on the fourteenth of December 1799, in the sixty eighth year of his age, died the father of his country, "the man, first in war, first in peace, and first in the hearts of his fellow citizens." This event spread a gloom over the country, and the tears of America proclaimed the services and virtues of the hero and sage, and exhibited a people not insensible to his worth. The senate of the United States in an address to the president on this melancholy occasion indulged their patriotic pride, while they did not transgress the bounds of truth in speaking of their WASHINGTON. "Ancient and modern names," said they, "are diminished before him. Greatness and guilt have too often been allied; but his fame is whiter than it is brilliant. The destroyers of nations stood abashed at the majesty of his virtues. It reproved the intemperance of their ambition, and darkened the

splendor of victory. The scene is closed, and we are no longer anxious lest misfortune should sully his glory ; he has travelled on to the end of his journey, and carried with him an increasing weight of honor ; he has deposited it safely where misfortune cannot tarnish it, where malice cannot blast it."

General Washington was rather above the common stature ; his frame was robust, and his constitution vigorous. His exterior created in the beholder the idea of strength united with manly gracefulness. His eyes were of a gray color, and his complexion light. His manners were rather reserved than free. His person and whole deportment exhibited an unaffected and indescribable dignity, unmingled with haughtiness, of which all, who approached him, were sensible. The attachment of those, who possessed his friendship, was ardent but always respectful. His temper was humane, benevolent, and conciliatory ; but there was a quickness in his sensibility to any thing apparently offensive, which experience had taught him to watch and correct. He made no pretensions to vivacity or wit. Judgment rather than genius constituted the most prominent feature of his character. As a military man he was brave, enterprising, and cautious. At the head of a multitude, whom it was sometimes impossible to reduce to proper discipline before the expiration of their time of service, and having to struggle almost continually with the want of supplies, he yet was able to contend with an adversary superior in numbers, well disciplined, and completely equipped, and was the means of saving his country. The measure of his caution has by some been represented as too abundant ; but he sometimes formed a plan, which his brave officers thought was too adventurous, and sometimes contrary to their advice he engaged in battle. If his name is not rendered illustrious by splendid achievements, it is not to be attributed to the want of military enterprise. He conducted the war with that consummate prudence and wisdom, which the situation of his country and the state of his army demanded. He also possessed a firmness of resolution, which neither dangers nor difficulties could shake. In his civil administration he exhibited repeated proofs of that practical good sense, of that sound judgment, which is the most valuable quality of the human mind. More than once he put his whole popularity to hazard in pursuing measures, which were dictated by a sense of duty, and which he thought would promote the welfare of his country. In speculation he was a real republican, sincerely attached to the constitution of the United States, and to that system of equal, political rights, on which it is founded. Real liberty, he thought, was to be preserved only by preserving the authority of the laws, and maintaining the energy of government. Of incorruptible integrity, his ends were always upright, and the means, which he employed, were always pure. He was a politician, to whom wiles were absolutely unknown. When any measure of importance was proposed, he sought information and was ready to

hear, without prejudice, whatever could be said in relation to the subject; he suspended his judgment till it was necessary to decide; but after his decision had been thus deliberately made, it was seldom shaken, and he was as active and persevering in executing, as he had been cool in forming it. He possessed an innate and unassuming modesty, which adulation would have offended, which the plaudits of millions could not betray into indiscretion, and which was blended with a high sense of personal dignity, and a just consciousness of the respect, which is due to station.

With regard to the religious character of general Washington there have been different opinions. In the extracts from some of his private letters, which have been published by the historian of his life, the name of the Supreme Being is once or twice introduced in a manner, which in common conversation is deemed irreverent. It is also understood, that in a few instances during the war, particularly when he met general Lee retreating in the battle of Monmouth, his language was unguarded in this respect. It may not be impossible, that a good man in a moment of extreme irritation should utter a profane expression; but perhaps it is less possible, that such a man, when his passion has passed away, and his sober recollections have returned, should not repent bitterly of his irreverence to the name of God. On the other hand, general Washington, when at the head of the army, issued public orders, calling upon his officers to discountenance the habit of profanity; he speaks in his writings of "the pure and benign light of revelation," and of the necessity of imitating "the charity, humility, and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion;" he gratefully acknowledged the interpositions of Providence in favor of this country; his life was upright and virtuous; he principally supported an episcopal church in the neighborhood of Mount Vernon, where he constantly attended public worship; during the war he not unfrequently rode ten or twelve miles from camp for the benefit of the institutions of religion; and it is believed, that he every day had his hour of retirement from the world for the purpose of private devotion.

General Washington was blessed with abundant wealth, and he was not ignorant of the pleasure of employing it for generous purposes. His style of living was dignified, though he maintained the strictest economy. While he was in the army he wrote to the superintendent of his estate in the following terms. "Let the hospitality of the house be kept up with regard to the poor. Let no one go hungry away. If any of this sort of people should be in want of corn, supply their necessities, provided it does not encourage them in idleness. I have no objection to your giving my money in charity, when you think it will be well bestowed; I mean, that it is my desire, that it should be done. You are to consider, that neither myself nor my wife are in the way to do these good offices."

Thus was he beneficent, while at the same time he required an exact compliance with engagements. A pleasing proof of the generous spirit, which governed him, is exhibited in his conduct towards the son of his friend, the marquis de La Fayette. The marquis, after fighting in this country for American liberty, had returned to France; but in the convulsions of the French revolution he was exiled and imprisoned in Germany. General Washington gave evidence of sincere attachment to the unhappy nobleman not only by exerting all his influence to procure his release from confinement, but by extending his patronage to his son, who made his escape from France, and arrived with his tutor at Boston in 1795. As soon as he was informed of his arrival, he wrote to a friend, requesting him to visit the young gentleman and make him acquainted with the relations between this country and France, which would prevent the president of the United States from publicly espousing his interest, but to assure him of his protection and support. He also directed this friend to draw upon him for monies to defray all the expenses, which young La Fayette might incur. Towards his slaves general Washington manifested the greatest care and kindness. Their servitude lay with weight upon his mind, and he directed in his will, that they should be emancipated on the decease of his wife. There were insuperable difficulties in the way of their receiving freedom previously to this event. On the death of Mrs. Washington May 22, 1802, the estate of general Washington, as he had no children, was divided according to his will among his and her relations. It amounted by his own estimate to more than five hundred thousand dollars.

The public addresses and other productions of general Washington's pen are written in a style of dignified simplicity. Some have seen so much excellence in his writings, that they have been ready to transfer the honor to his secretaries; but nothing has appeared under his name, to which his own powers were inadequate. A volume of epistles, confidential and domestic, attributed to him, was published in 1777, and republished about the year 1796. Of these general Washington, in a letter to the secretary of state in 1797, declared the following to be forgeries; a letter to Lund Washington, dated June 12, 1776; a letter to John Parke Custis, dated June 18, 1776; letters to Lund Washington, dated July 8, July 16, July 15, and July 22, 1776; and a letter to Mrs. Washington, dated June 24, 1776. His official letters to the American congress, written during the war, were published in two volumes 8vo, 1795. Since his death his letters to Arthur Young and sir John Sinclair on agriculture and the rural economy of the United States have been published.—*Marshall's life of Washington; His life by Ramsay, and Bancroft; Gordon's history of the revolution; Hardie's biog. dict.; Dwight's and Tappan's discourses on his death.*

WAYNE (ANTHONY), major general in the army of the United States, was born in Chester county, Pennsylvania, in 1745. In 1773 he was appointed a representative to the general assembly, where in conjunction with John Dickinson, Thomas Mifflin, Charles Thomson, and other gentlemen he took an active part in opposition to the claims of Great Britain. In 1775 he quitted the councils of his country for the field. He entered the army as a colonel, and at the close of the year accompanied general Thomson to Canada. When this officer was defeated in his enterprise against the Three Rivers in June 1776, and taken prisoner, he himself received a flesh wound in the leg. His exertions were useful in the retreat. In the same year he served at Ticonderoga under general Gates, by whom he was esteemed both for his courage and military talents; and for his knowledge as an engineer. At the close of the campaign he was made a brigadier general. In the campaign of 1777 in the middle states he took a very active part. In the battle of Brandywine he distinguished himself, though he was in a few days afterward surprised and defeated by major general Grey. He fought also in the battle of Germantown, as well as in the battle of Monmouth in June 1778. In his most daring and successful assault upon Stony Point in July 1779, while he was rushing forward with his men under a tremendous fire of musketry and grape shot, determined to carry the works at the point of the bayonet, he was struck by a musket ball upon his head. He was for a moment stunned; but as soon as he was able to rise so as to rest on one knee, believing that his wound was mortal, he cried to one of his aids, "carry me forward, and let me die in the fort." When he entered it he gave orders to stop the effusion of blood. In 1781 he was ordered to march with the Pennsylvania line from the northward, and form a junction with La Fayette in Virginia. On the sixth of July, after receiving information, that the main body of the enemy under Cornwallis had crossed James' river, he pressed forward at the head of eight hundred men to attack the rear guard. But to his utter astonishment, when he reached the place, he found the whole British army, consisting of four thousand men, drawn up ready to receive him. At this moment he conceived of but one way to escape. He rushed towards the enemy till he came within twenty five yards, when he commenced a gallant attack, which he supported for a few minutes, and then retreated with the utmost expedition. The British general was confounded by this movement, and apprehensive of an ambuscade from La Fayette would not allow of a pursuit. After the capture of Cornwallis, he was sent to conduct the war in Georgia, where with equal success he contended with British soldiers, Indian savages, and American traitors. As a reward for his services the legislature of Georgia presented him with a valuable farm. At the conclusion of the war he retired to private life. In 1787 he was a member of the Pennsylvania convention, which ratified the consti-

tution of the United States. In 1792 he succeeded St. Clair in the command of the army to be employed against the Indians. In the battle of the Miamis August 20, 1794 he gained a complete victory over the enemy; and afterwards desolated their country. On the third of August 1795 he concluded a treaty with the hostile Indians northwest of the Ohio. While in the service of his country he died in a hut at Presque Isle, aged about fifty one years, and was buried on the shore of lake Erie.—*Monthly mag. for 1797*, 72, 73; *Polyanthos*, ii. 217; *Emerald*, ii. 87—89; *Hardie*; *Marshall*, iii. 161; iv. 75, 442; v. 373, 461, 567, 570—574, 639; *Gordon*, iii. 268; iv. 117, 300.

WEARE (MESHECH), president of the state of New Hampshire, was graduated at Harvard college in 1735. Having been for some time in the legislature, he was in 1754 appointed a commissioner to the congress at Albany, afterwards one of the justices of the superior court, and in 1777 chief justice. When this country was declared independent of great Britain in 1776, the people of New Hampshire established a frame of government, and he was chosen the president. Such was the imperfection of this system, and such also was the confidence reposed in him, that he was invested at the same time with the highest offices, legislative, judicial, and executive, in which he was continued by annual elections during the whole war. When a new constitution was adopted in 1784, he was again elected president; but he resigned before the close of the year. He died, worn out with public services, January 15, 1786, in the seventy third year of his age. He was not a person of an original and inventive genius; but he had extensive knowledge, a clear perception, an accurate judgment, a calm temper, a modest deportment, an upright and benevolent heart, and a habit of prudence and diligence in discharging the various duties of public and private life.—*Belknap's N. H.* ii. 401, 485; *Macclintock's sermon at commencement of constitution.*

WEBB (JOHN), minister in Boston, was graduated at Harvard college in 1708. While a member of this seminary he was inspired with that love of God, of which he was before destitute, and determined to devote himself to that Being, who had imparted to him the blessings of the gospel. After having been chaplain at the castle, and after preaching for some time in one of the parishes of Newbury, he was ordained the first minister of the new north church in Boston October 20, 1714. After surviving one colleague, Mr. Thacher, and enjoying the assistance of another, Dr. Eliot, for eight years, he died in peace and joy April 16, 1750, in the sixty third year of his age. His colleague pronounced him "one of the best of Christians and one of the best of ministers." It was his constant desire to dispense the gospel of Christ in its purity and simplicity, and not to sooth the ears of his hearers with well turned periods. The doctrines, which he almost always introduced into his discourses—

es, were those of the universal depravity of man, of the necessity of divine influence to renew the heart, of justification by faith alone, and of the perseverance of all, who have been brought to repentance; but in handling these subjects he always showed a concern to promote the interests of practical godliness. He was faithful in the discharge of all the duties of the sacred office, and his fervent labors were attended with great success. He was humble, temperate, and upright. While a tenth part of his income was consecrated to charitable uses, his table was always accessible to the necessitous. Some were disposed to think him illiberal on account of his zeal for what he considered as the peculiar doctrines of Christianity; but though he abhorred an indifference or an affected candor where the cause of truth was concerned, and was ever steady to his principles; yet he loved the image of the divine holiness wherever it was presented. His temper was naturally warm; but he bore with patience the reproaches, which were cast upon him. He published the following sermons; to a society of young men, 1718; on the peculiar advantages of early piety, 1721; a sermon before the general assembly, 1722; a seasonable warning against bad company keeping, 1726; on the death of William Waldron, 1727; the believer's redemption by the precious blood of Christ; on the payment of vows, 1728; directions to obtain eternal salvation in seven sermons, 1729; the great concern of New England; a discourse at the ordination of a deacon 1731; the duty of a degenerate people to pray for the reviving of God's work; a sermon in the hearing of two condemned malefactors, 1734; the government of Christ, an election sermon, 1738; on the death of Peter Thacher, 1739; Christ's suit to the sinner while he stands and knocks at the door.—*A. Eliot's fun. serm.*; *J. Eliot's dedicat. sermon.*

WEBSTER (SAMUEL, D. D.), minister of Salisbury, Massachusetts, was born in 1718 and was graduated at Harvard college in 1737. His ordination took place August 12, 1741. After a ministry of near fifty five years, he died July 18, 1796, in the seventy eighth year of his age. At the time, when he entered the sacred office, his mind was so oppressed by the importance of the work, in which he was about to engage, that he was ready to abandon all thoughts of the calling. In his preaching he was remarkably clear and plain. He did not study for ornament, or elegance of style, but it was his chief aim to preach with distinctness, that he might do good to his hearers. He first endeavored to enlighten their understandings, and then to warm their hearts. There was an earnestness in his manner, which convinced his hearers, that he himself felt what he delivered. As he did not think himself obliged to adopt any human system, but derived his doctrines from the word of God; so he freely taught what he believed to be the truth. He did not preach the things, which he considered as of doubtful disputation. He possessed a happy talent in visiting his people, and could adapt

himself to their circumstances, and in a pleasing manner give them instruction. The beauties of Christian virtue were exhibited in his whole life. He published a fast sermon, entitled, the misery and duty of an oppressed and enslaved people, 1774 ; a sermon to two companies of minute men, 1775 ; election sermon, 1777 ; two discourses on infant baptism, third ed. 1780.—*Cary's sermon on his death.*

WELDE (THOMAS), first minister of Roxbury, Massachusetts, was a native of England and was a minister in Essex before he came to this country. Refusing to comply with the impositions of the established church, he determined to seek the quiet enjoyment of the rights of conscience in America. He arrived at Boston June 5, 1632, and in July was invested with the pastoral care of the church in Roxbury. In November following he received Mr. John Eliot as his colleague. In 1639 he assisted Mr. Mather and Mr. Eliot in making the tuneful New England version of the Psalms. In 1641 he was sent with Mr. Hugh Peters to England as an agent for the province, and he never returned. He was settled at Gateshead, but lost his living with the other ejected ministers in 1662. He published a short story of the rise, reign, and ruin of the antinomians, familists, and libertines, that infected the churches of New England, 4to, 1644, and a second edition, 1692 ; an answer to W. R.'s narration of the opinions and practices of the New England churches, vindicating those godly and orthodox churches from more than a hundred imputations, &c. 1644. With three other ministers he wrote the perfect pharisee under monkish holiness, against the quakers, 1654.—*Collect. hist. soc.* viii. 7—10 ; ix. 33 ; *Hutchinson*, i. 98 ; ii. 504, 507 ; *Nonconform. memorial*, ii. 181, 182 ; *Adams' sermons on relig. liberty.*

WELLES (NOAH, D. D.), minister of Stamford in Connecticut, was graduated at Yale college in 1741, and was ordained December 31, 1746. His death took place, it is believed, in the year 1776. He was a theologian of great distinction, and he took an active part in the controversy respecting an American episcopate. He published a discourse in favor of presbyterian ordination ; a vindication of the validity and divine right of presbyterian ordination, as set forth in Mr. Chauncy's Dudleian lecture and Mr. Welles' discourse, in answer to the exceptions of Mr. Jeremiah Leaming, 1767 ; a funeral sermon on the reverend Mr. Hobart, 1773.

WENTWORTH (BENNING), governor of New Hampshire, was the son of lieutenant governor Wentworth, and was graduated at Harvard college in 1715. After having been a member of the assembly and of the council, his mercantile business called him to London, where he solicited and obtained the commission of governor. He began his administration in 1741 and continued in this office near twenty years. He was superseded in 1767 by his nephew, John Wentworth, and died October 14, 1770, in the seventy fifth year of

his age. He possessed strong passions and his resentments were lasting. Closely attached to the interest of the church of England, in his grants of lands, by which he enriched himself, he reserved a right in every township for the society for propagating the gospel, of which he was a member. Bennington in Vermont has its name from him, and he granted many other towns in that state. Though during his administration he declined giving a charter for a college in New Hampshire, unless it was put under the direction of the bishop of London; yet he afterwards gave a lot of five hundred acres of land to Dartmouth college, and on this land the college edifice was erected. He cooperated with the assembly in giving to Harvard college three hundred pounds towards repairing the library, which had been destroyed by fire. In his appointment of civil and military officers he was frequently governed by motives of favor; but his administration in other respects was beneficial. He was frequently visited by the gout, and from these visits he did not acquire much patience. —*Belknap's N. H.* ii. 181—187, 203, 312, 330, 338—342, 352, 355.

WEST (SAMUEL, D. D.), minister of New Bedford, Massachusetts, was born in Yarmouth March 4, 1730, and was occupied in the labors of husbandry till he passed the twentieth year of his age. As he discovered such traits of genius and such an extensive acquaintance with the scriptures, and other books, which fell in his way, as awakened the attention of a few intelligent and good men, they resolved to give him a liberal education. He was graduated at Harvard college in 1754, having gained a rank among the most distinguished of his class. About the year 1764 he was ordained at New Bedford. The year 1775 awakened his attention to politics, and he became a whig partizan. He wrote many forcible pieces in the newspapers, which roused the spirits of the timid, and animated the courageous. He decyphered the letter of doctor Church, which exposed to the enemy the particular state of the American army. He was a member of the convention for forming the constitution of Massachusetts and of the United States; and was chosen honorary member of the academy of arts and sciences, instituted at Philadelphia, and a member of the American academy at Boston. In the latter part of his life his memory almost entirely failed him. The vast treasure of his ideas began to vanish at the age of seventy, and during the seven succeeding years the great man disappeared. He died at Tiverton, Rhode Island, September 24, 1807, aged seventy-seven years, and was buried at New Bedford. He possessed an original mind of vigorous powers. During the last thirty years of his life he used no notes in preaching. So deep had been his researches into almost every theological subject, that he could preach an hour upon any text without premeditation, and yet with coherence and unity of design. It was his practice, when he was not in his own pulpit, to discourse upon any text, which was pointed out to him; and

sometimes the most difficult and obscure passages would be given him for the purpose of trying his strength. He was not however a popular preacher. There were defects in the tone and inflexion of his voice, and there was a singularity and uncouthness in his manner, for which the ingenuity and strength of his arguments could not compensate. In his metaphysical opinions he was opposed to the system, supported by president Edwards in his inquiry into the freedom of the will, and contended that men possess a self determining power. Yet of all men he seemed to have the least power of controlling his own feelings or of determining his own volitions. At times he exhibited the greatest abstraction of thought. A new book absorbed his whole attention and made him neglect the common rules of decorum. He paid no attention to domestic matters till compelled by imperious necessity. He could not readily forgive those, who doubted the truth of certain favorite opinions, or reminded him of any instances of credulity, with which he might be charged. In some respects he seemed to be completely under the control of prejudice. His manners were unpolished; his figure and deportment were not very attracting; nor was his temper very mild and amiable. Notwithstanding his singularities no man could accuse him of the wilful violation of any principle of moral rectitude. He published a sermon at the ordination of Samuel West of Needham, 1764; election sermon, before the provincial convention, 1776; at the anniversary of the landing of the forefathers at Plymouth, 1777; at the ordination of John Allyn, 1788; a small tract on infant baptism; essays on liberty and necessity, in which the arguments of president Edwards and others for necessity are considered, the first part in 1793, the second in 1795. To these essays Dr. Edwards, the son of the president, wrote an answer, and Dr. West left behind him a reply almost completed.—*Monthly anthology*, v. 133—137; *Panoplist*, iii. 537—541.

WEST (SAMUEL, D. D.), minister in Boston, was born at Martha's Vineyard November 19, 1738. His father, the reverend Thomas West, was the colleague of the reverend Experience Mayhew, but afterwards removed to Rochester. He was graduated at Harvard college in 1761, and soon afterwards was appointed chaplain at fort Pownall in Penobscot, where he had a good opportunity for pursuing his theological studies. He was ordained minister of Needham April 25, 1764. In this place he continued till 1788, when his relation with his people was dissolved in consequence of a pressing invitation to remove to Boston, which he had received. He was installed pastor of the church in Hollis street, as successor of the reverend Mr. Wight, March 12, 1789. After a lingering illness of several years, he died April 10, 1808, in the seventieth year of his age. He has been succeeded by the reverend Mr. Holley.

Dr. West was educated in the system of Calvin. Being of a mild disposition he was never disposed to intolerance, to polemics

cal discussion, or acrimonious censure of others. He could live in habits of friendship with men, whose opinions were opposite to his own. His sentiments in the latter periods of his life, it is represented, suffered considerable change. Having an excellent memory, he was in the practice of preaching without the use of his notes, though his sermons were always the fruit of deep study and reflection. While at Needham he presided over what were called family meetings. It was his design in them to give instruction to those, who either by age or sickness were detained from public worship on the sabbath, and to be more plain and familiar in his address, than when in the pulpit. He used to say, that in no branch of his ministerial duty did he enjoy more satisfaction, than in these meetings. His candor and charity towards all men were as abundant and extensive, as could possibly be consistent with moral rectitude. In his political sentiments and conduct he exhibited remarkable moderation both during the struggle with Great Britain, and in the conflict of parties since the revolution. He published a sermon at the ordination of Jonathan Newell, 1774; a funeral sermon; two fast sermons, 1785; election sermon, 1786; a sermon at his own installment, 1789; artillery election sermon, 1794; a thanksgiving sermon, 1795; a sermon on the death of George Washington, 1800; a series of essays in the *Columbian centinel* with the signature of "an old man," commenced November 29, 1806, and continued to August 22, 1807.—*Thacher's biographical memoir*; *Lathrop's funeral sermon*; *Panoplist*, iii. 574.

WESTERLO (EILARDUS, D. D.), minister in Albany, was a native of Holland. He had just finished his studies in the university of Groningen, when a call from the Dutch church in Albany was put in his hands, which he accepted. He came to America in 1760. In 1771 he readily imparted his aid in conjunction with the reverend Dr. Livingston and others towards effecting a union of the Dutch churches, then divided into parties, and he had the happiness of seeing this object completed in the following year. He was highly popular and useful as a preacher, and lived in great honor and esteem with his brethren in the ministry and with the churches in general until his removal by death December 6, 1790. He was a man of a strong mind, of eminent piety, and of great erudition, especially in theology, his favorite study, and in oriental literature.—*Christian's magazine*, ii. 270.

WETMORE (JAMES), an episcopalian missionary, was graduated at the college in Saybrook, Connecticut, in 1714. He was ordained the first minister of North Haven in November 1718, but in September 1722 he announced his conversion to the episcopal persuasion. This was the time, at which Dr. Cutler changed his sentiments. After going to England for orders in 1723, Mr. Wetmore was on his return established rector of the church at Rye in the province of New York under the patronage of the society for prop-

agating the gospel. In this place he continued till his death, May 14, 1760. His successor at North Haven, the reverend Isaac Stiles, died on the same day. Such was his zeal for episcopacy, that he once declared he would rather join in worship with a Jewish synagogue than with a presbyterian church. He published a letter against Mr. Dickinson in defence of Dr. Waterland's discourse on regeneration, about the year 1744; a vindication of the professors of the church of England in Connecticut in answer to Mr. Hobart's sermon in favor of presbyterian ordination, 1747; a rejoinder to Mr. Hobart's serious address; an appendix to Mr. Beach's vindication.—*Trumbull's cent. sermon*; *Chandler's life of Johnson*, 10, 27, 37; *Holmes' annals*, ii. 107; *Hobart's second address*, 143.

WHEATLEY (PHILLIS), a poet, was a native of Africa, and was brought to America in 1761, when she was between seven and eight years old. She soon acquired a knowledge of the English language, and made some progress in the Latin. While she was a slave in the family of Mr. John Wheatley in Boston, she wrote a volume of poems. Africa may well boast, that one of her daughters, not twenty years of age, should produce the following lines. They are extracted from the poem on imagination.

Though winter frowns, to Fancy's raptured eyes
The fields may flourish, and gay scenes arise;
The frozen deeps may break their iron bands,
And bid their waters murmur o'er the sands;
Fair Flora may resume her fragrant reign,
And with her flowery riches deck the plain;
Sylvanus may diffuse his honors round,
And all the forest may with leaves be crown'd;
Show'rs may descend, and dew's their gems disclose,
And nectar sparkle on the blooming rose.

She afterwards was married to a Mr. Peters. She died at Boston December 5, 1784, aged thirty one years. She published, besides other separate pieces, poems on various subjects, religious and moral, 8vo, London, 1773.—*Preface to that work*.

WHEELOCK (ELEAZER, D.D.), first president of Dartmouth college, was born about the year 1710, and was graduated at Yale college, in 1733. While he was the minister of Lebanon in Connecticut, he revived the design of an Indian school, which was first formed by Mr. Sergeant. Desirous of bringing the savages to an acquaintance with the truths of the gospel, he conceived, that if he could educate Indian youth for missionaries, there would be more prospect of success from their labors, than from the exertions of the whites. With these views he undertook himself the care and expense of educating two Indian lads in 1754; but the design was so benevolent, that a number of gentlemen soon united with him. His pupils increased, and after receiving numerous benefactions, the largest of which was the donation of Mr. Joshua Moor of Mansfield,

he called his institution "Moor's school." In 1762 he had more than twenty youth under his care. To enlarge the power of doing good contributions were solicited not only in various parts of this country, but also in England and Scotland. The money, collected in England, was put into the hands of a board of trustees, of whom the earl of Dartmouth was at the head. From this circumstance, when Dr. Wheelock was invited by the government of New Hampshire to remove to Hanover and establish a college in that place, it was called Dartmouth college. This seminary was incorporated in 1769, and Dr. Wheelock was declared its founder and president with the right of appointing his successor. He lived for some time at Hanover in a log hut. In 1770 he removed his school. The number of his scholars, destined for missionaries, was at this time twenty four, of whom eighteen were whites and only six Indians. This alteration of his plan was the result of experience. He had found, that of forty Indian youth, who had been under his care, twenty had returned to the vices of savage life. The first commencement was held in 1771, when the degree of bachelor of arts was conferred on four students, one of whom was John Wheelock, the son and successor of the founder, and who is now at the head of the institution. Dr. Wheelock died April 24, 1779 in the sixty ninth year of his age. He published a narrative of the Indian charity school at Lebanon, 1762; narratives in several numbers from 1763 to 1771; continuation of the narrative, 1773, to which is added an abstract of a mission to the Delaware Indians west of the Ohio by David Macclure and Levi Frisbie; a sermon on liberty of conscience, 1775.—*Belknap's N. H.* ii. 349—353; iii. 298; *Holmes' annals*, ii. 292, 293; *Backus*, iii. 289; *Wheelock's narratives*.

WHEELWRIGHT (JOHN), the founder of Exeter, New Hampshire, after being a minister in England, was induced in consequence of the impositions of the established church to come to Massachusetts soon after its first settlement. He was a brother in law to the famous Mrs. Hutchinson, and partook of her antinomian zeal. He preached in Boston on a fast day in 1636, and his sermon was filled with invectives against the magistrates and ministers. The court of magistrates in return adjudged him guilty of sedition. As all endeavors to convince him of his error were in vain, sentence of banishment was passed upon him in November 1637. In 1638, accompanied by a number of persons from Braintree, where he had been a preacher, and which was a part of Boston, he went to New Hampshire, and laid the foundation of the church and town of Exeter. The next year, thinking themselves out of the jurisdiction of Massachusetts, they combined into a separate body politic; but in 1642, when Exeter was annexed to Essex county, Mr. Wheelwright, being still under the sentence of banishment, removed with a part of his church to Wells in the district of Maine. In 1644 he was restored to the

freedom of the colony upon his making an acknowledgment. In 1647 he removed to Hampton, where he was minister several years. In 1658 he was in England and in favor with Cromwell. After the restoration he returned to America, and settled at Salisbury, New Hampshire, where he died in 1680 at a very advanced age. He was the oldest minister in the colony, and was a man of learning, piety, and zeal.—*Neal's N. E. i.* 186, 190; *Welde; Winthrop*, 122, 329—331; *Hutchinson*, i. 55, 70, 74, 106; *Sullivan's dist. Maine*, 231—234; *Belknap's N. H. i.* 14, 22, 36, 58; *Holmes' annals*, i. 287, 304, 452.

WHITE (PEREGRINE), the first Englishman, born in New England, was born at Plymouth in November 1620, and died at Marshfield July 22, 1704, in the eighty fourth year of his age.—*Prince's annals*, 76; *Hutchinson*, ii. 148.

WHITEFIELD (GEORGE), an eloquent itinerant preacher, was born in Gloucester, England, December 16, 1714. After having made some progress in classical learning, he was obliged to assist his mother, who kept an inn, in her business; but at the age of eighteen he entered one of the colleges at Oxford. Here he became acquainted with Messrs. John and Charles Wesley, whose piety was ardent and singular like his own. From the strict rules and methods of life, which these young men followed, they were called methodists, and they were the founders of the sect thus denominated. Mr. Whitefield's benevolent zeal led him to visit the poor and even to search out the miserable objects in the gaols, not only to diminish their wants, but that he might impart to them the consolations and hopes of the gospel. He took orders, being ordained by the bishop June 20, 1736, and preached his first sermon in the church at Gloucester. When a complaint was afterwards entered with the bishop, that by this sermon he drove fifteen persons mad; the worthy prelate only expressed a wish, that the madness might not be forgotten before the next sunday. After preaching at various places he was induced by a letter from Mr. Wesley, who was in Georgia, to embark for America. He arrived at Savannah May 7, 1738. After laboring in this place with unwearied fidelity for several months to promote the interests of religion, he embarked for England on the sixth of September. He was ordained priest at Oxford by bishop Benson January 14, 1739. In November he again arrived in America, and he travelled through the middle and southern colonies, dispensing the gospel to immense multitudes. In September 1740 he arrived at Rhode Island from Savannah, having been invited by the ministers of Boston, and he preached in different parts of New England. At the end of October he went to New York, and he soon returned to Georgia. He was much occupied in the establishment of an orphan house near Savannah. In January 1741 he sailed for England. He arrived again in America in October 1744, and he now spent between three

and four years in this country. In March 1748 he went to the Bermudas, and in July he reached London. Having crossed the Atlantic for the fourth time, he arrived at Savannah October 27, 1751, and returned to his native country in April 1752. In his fifth visit to the new world he remained here from May 1754 to March 1755. His sixth voyage brought him to Virginia in August 1763, and he did not set sail again for Great Britain till June 1765. For the seventh and last time his zeal to do good induced him to brave the dangers of the ocean, and he landed upon the American shore November 30, 1769, never again to leave it. After preaching in different parts of the country, he died suddenly at Newburyport, Massachusetts, September 30, 1770, in the fifty sixth year of his age. Perhaps no man since the days of the apostles ever labored with such indefatigable zeal in preaching the gospel of salvation, as Mr. Whitefield. When he commenced his career in England, the religion of the heart was much neglected in the care to defend the outworks of Christianity against the assaults of infidels. If these assailants were repulsed; still the ingenious disquisitions of the day carried no terror into the enemy's camp, and the over anxious attempts to conciliate unhumbled reason rather than to reduce the unholy heart to the obedience of the cross could not fail to encourage the opposers of the truth. Mr. Whitefield, while aware of the necessity of enlightening the mind, knew also that there was much theological learning, which had little influence upon the life. He therefore chose to content himself with preaching the plain and important doctrines of the gospel. These he presented so distinctly to the view, and enforced by such awful considerations and with such energy and unexampled eloquence, that through the divine agency, without which he knew that his labors would be utterly in vain, he was the means of imparting the pure principles and the elevated hopes of religion to thousands both in Great Britain and America. No preacher ever had such astonishing power over the passions of his auditory, or was attended by such multitudes, as he sometimes addressed in the fields. In the early periods of his life he was guilty in some instances of uncharitableness and indiscretion; but he afterwards had the magnanimity to confess his fault. He was in reality a man of a very liberal and catholic spirit, for he had little attachment to forms, and embraced all, who loved the Lord Jesus in sincerity. His life was spent in most disinterested and benevolent exertion. The following lines will show the opinion, which was formed of his character by the evangelical poet, Cowper.

He lov'd the world, that hated him; the tear,
That dropp'd upon his bible, was sincere;
Assail'd by scandal and the tongue of strife,
His only answer was a blameless life,
And he, that forg'd, and he, that threw the dart,
Had each a brother's interest in his heart.

Paul's love of Christ and steadiness unbrib'd
 Were copied close in him, and well transcrib'd;
 He follow'd Paul, his zeal a kindred flame,
 His apostolic charity the same,
 Like him cross'd cheerfully tempestuous seas,
 Forsaking country, kindred, friends, and ease;
 Like him he labor'd, and like him, content
 To bear it, suffer'd shame where'er he went.
 Blush, calumny ! and write upon his tomb,
 If honest eulogy can spare thee room,
 Thy deep repentance of thy thousand lies,
 Which, aim'd at him, have pierc'd th' offended skies,
 And say, blot out my sin, confess'd, deplor'd,
 Against thine image in thy saint, O Lord !

Mr. Whitefield's letters, sermons, and controversial and other tracts, with an account of his life, were published in seven volumes, 8vo, 1771.—*Gillies' account of his life*; *Middleton's biographia evangelica*, iv. 418—448; *Parsons', Pemberton's, and Wesley's sermons on his death*; *Christian history for 1743*, 282; *for 1744*, 379—386; *Chauncy's thoughts*; *Cowper's hope*.

WHITFIELD (HENRY), first minister of Guilford, Connecticut, was born in England in 1597, and was settled in Surry before he came to this country in 1639. He continued at Guilford until 1750, when he returned to his native country, and finished his life in the ministry at Winchester. He was a good scholar, a distinguished divine, and an excellent preacher. He published the light appearing more and more &c., giving an account of the progress of the gospel among the Indians, 1651.—*Magnalia*, iii. 217, 218; *Trumbull's Connect.* i. 292, 298, 309; *Collect. hist. soc.* iv. 186.

WHITING (SAMUEL), first minister of Lynn, Massachusetts, was born in England in 1597, and was educated at Cambridge. He arrived at Boston May 26, 1636. In about a month he went to Lynn, where a church was gathered on the eighth of November. Mr. Cobbet was his colleague for a number of years, and after his removal one of his own sons was his assistant. He died December 11, 1679, in the eighty third year of his age. He possessed an accurate knowledge of Hebrew and wrote Latin with elegance. His disposition was peculiarly amiable, and the sanctity of his life impressed all men with respect for him. From his writings Norton's life of Cotton was partly composed. He published a treatise upon the last judgment, 1664; Abraham interceding for Sodom, a volume of sermons, 1666.—*Mather's magnalia*, iii. 156—161; *Johnson*, 89; *Winthrop*, 113.

WHITTELSEY (SAMUEL), minister of Wallingford, Connecticut, was graduated at Yale college in 1705, and was ordained as the colleague of the reverend Mr. Street in May 1710. He died April 15, 1752, in the sixty seventh year of his age. He was one of

the most distinguished preachers and faithful ministers of the colony, in which he lived. Such was the vigor and penetration of his mind, that he easily comprehended subjects, which presented great difficulties to others. His son, Chauncy Whittelsey, an eminent scholar, was minister of New Haven from 1758 till his death in 1787. He published a sermon upon the death of John Hall, 1730; an election sermon; a sermon on the awful condition of impenitent souls in their separate state, 1731; a sermon at the ordination of his son, Samuel Whittelsey, at Milford, 1737.—*Dana's century discourse at Wallingford; Collect. hist. soc. x. 159.*

WIGGLESWORTH (MICHAEL), a poet, was graduated at Harvard college in 1651, and was afterwards ordained minister of Malden, Massachusetts, where he continued till his death in 1705 at the age of seventy four years. He was useful not only as a minister but as a physician. During an illness, which occasionally interrupted his exertions as a preacher for several years, he still sought to do good by his labors as a poet. He published the day of doom, or a poetical description of the great and last judgment, with a short discourse about eternity, fifth edition, 1701; meat out of the eater, or a meditation concerning the necessity, end, and usefulness of afflictions unto God's children, fifth edition, 1718.—*Holmes' annals, ii. 66; Hutchinson, i. 173.*

WIGGLESWORTH (EDWARD, D. D.), first Hollis professor of divinity in Harvard college, was the son of the preceding, and was graduated at Harvard college in 1710. After he commenced preaching, his services were enjoyed in different places. So conspicuous were his talents, and so exemplary was he for every Christian virtue, that when the professorship of divinity in Harvard college was founded by Mr. Thomas Hollis, he was unanimously appointed first professor and was inducted into this office October 24, 1722. In this station he continued more than forty two years. He died conscious of the failings of his life, yet hoping for pardon through Jesus Christ, January 16, 1765, in the seventy third year of his age. His son of the same name succeeded him in this year, and remained in office till his resignation in 1791. The next professor was the reverend Dr. Tappan. Dr. Wigglesworth was an eminent theologian, and was distinguished for learning, humility, and piety. He discussed the various points of controversy with candor, and explained and vindicated the grand doctrines of religion with perspicuity and solid argument. He possessed great strength and comprehension of mind, and a peculiar talent at reasoning. With regard to his own sentiments, in the examination, which took place at the time of his election in order to fulfil the statutes of the founder, requiring the professor to be "of sound or orthodox principles," he declared his assent to the doctrine of the Holy Trinity, of the eternal Godhead of our blessed Savior, of predestination, of special, efficacious grace, and of the divine right of infant baptism. But though he was steady

to his own principles, he was charitable towards others, who widely differed from him. Dr. Chauncy pronounces him to have been far removed from bigotry, and a truly great and excellent man. In private life, though a defect in hearing cut him off in a great degree from the pleasures of social intercourse, yet he was affable, condescending, and obliging. He published sober remarks, 1724; on the duration of the future punishment of the wicked, 1729; trial of the spirits, 1735; a sermon on the death of president Wadsworth, 1737; inquiry into the truth of the imputation of the guilt of Adam's sin to his posterity, 1738; a letter to Mr. Whitefield, 1745; on the inspiration of the old testament, 1753; two lectures on the ordinary and extraordinary ministers of Christ, 1754; Dudleian lecture on the infallibility of the church of Rome, 1757; doctrine of reprobation briefly considered, 1763.—*Apfleton's discourse on his death*; *Taylor's oratio funebris*; *Boston evening post*, number 1533; *Monthly anthology*, ii. 209; *Collect. hist. soc.* x. 160.

WILLARD (SAMUEL), minister in Boston and vice president of Harvard college, was the son of Mr. Simon Willard, who sustained some important offices in Massachusetts both civil and military. He was graduated at Harvard college in 1659. He was afterwards the minister of Groton; but the ravages of the Indian war drove him from that place about the year 1676. He was settled colleague with Mr. Thacher, the first minister of the old south church in Boston, April 10, 1678. In 1700 he received Mr. Pemberton as an assistant minister. After the resignation of president Mather, he as vice president took the superintendence of Harvard college September 6, 1701, and presided over that seminary till his death September 12, 1707, at the age of sixty eight years. President Leverett succeeded him. Mr. Willard possessed very superior powers of mind. His imagination was rich though not luxuriant, his perception was rapid and correct, and in argument he was profound and clear. His learning also was very considerable. To his other accomplishments he added remarkable and unaffected modesty. In controversy he was a champion, defending the cause of truth with courage, and with enlightened and affectionate zeal. All his talents and acquisitions were devoted to God, who had created him anew in Christ Jesus, and implanted in his heart all the pure, and humble, and lovely virtues of Christianity. In the time of the witchcraft delusion he distinguished himself by opposing the rash proceedings of the courts. He published a sermon to the second church after they had received the covenant; a discourse on the death of John Leverett, 1679; animadversions on the baptists, 1681; covenant keeping the way to blessedness; on the fiery trial; a fast sermon; election sermon, 1682; the child's portion, or the unseen glory of the children of God, 1684; a discourse upon justification; heavenly merchandise, 1686; on laying hands on the bible in swearing, 1689; the barren fig tree's doom; against

excessive sorrow ; the danger of taking the name of God in vain ; on promise keeping, 1691 ; on worshipping God ; on discerning the times ; on the doctrine of the covenant of redemption, 1693 ; election sermon ; a fast sermon ; the law established by the gospel, 1694 ; spiritual desertions discovered and remedied, 1699 ; a remedy against despair ; love's pedigree ; the perils of the times displayed, the substance of several sermons ; on the calling of the Jews, 1700 ; the Christian's exercises by satan's temptations ; caution about swearing ; a sermon on the death of William Stoughton, 1701 ; fast sermon ; Israel's true safety, 1704 ; fountain opened, or blessings to be dispensed at the national conversion of the Jews, second edition, 1723 and third, 1727 with an appendix by judge Sewall ; sacramental meditations. Mr. Willard's largest work, and the first folio volume on divinity printed in this country, was published in 1726, entitled a body of divinity in two hundred and fifty expository lectures on the assembly's shorter catechism. It is considered as a work of great merit.—*Pemberton's sermons*, 130—144 ; *Panoflist*, iii. 97—101 ; *Collect. hist. soc.* viii. 182 ; ix. 193 ; x. 168.

WILLARD (JOSIAH), secretary of Massachusetts, was the son of the preceding and was graduated at Harvard college in 1698. After being for some time a tutor in that seminary he visited the West Indies and England, retaining every where the purity of his moral character, and the correctness of his religious views. In June 1717 the king appointed him secretary of his native province, and he was continued in that station thirty nine years till his death. He was also a judge of the probate of wills and a member of the council. He died December 6, 1756, in the seventy sixth year of his age. While he commanded the highest respect in the public offices, which he sustained, his heart was the abode of all the Christian virtues. His zeal for religion was united with the deepest humility. He ever was conscious of his ill desert, and this consciousness made him admire the love and condescension of a divine Savior, on whose righteousness he rested his whole hope of salvation.—*Sewall's and Prince's sermons*, and *judge Oliver's poem on his death* ; *Minot*, i. 304.

WILLARD (JOSEPH, D. D. LL. D.), president of Harvard college, was born at Biddeford, Massachusetts, December 29, 1738, and was the son of the reverend Samuel Willard, grandson of vice president Willard. He was graduated at Harvard college in 1765, and was afterwards a tutor in that seminary about six years. He was ordained November 25, 1772, as colleague with the reverend Mr. Champney, minister of the first church in Beverly, where he continued in the high esteem of the people of his charge till he was elected in the place of Dr. Langdon to the presidentship of Harvard college. Into this office he was inducted December 19, 1781. During the last six years of his life his usual health was unsettled.

He died at New Bedford September 25, 1804, in the sixty sixth year of his age. His successor is the reverend Dr. Samuel Webber.

President Willard was particularly distinguished for his acquaintance with classical literature and with mathematical and astronomical science. His attainments in Greek learning have been equalled by few in America. At the head of the university he mingled paternal tenderness with strict authority, and by his dignified person and deportment united with candor, generosity, and benevolence, he secured at the same time respect and affection. He was remarkably punctual and faithful in attending to the various duties of his office. As a preacher of the gospel, intent upon the great object of the ministry, that of doing good, he was plain, and less anxious to display his critical learning than to impart the most useful instruction. He sincerely believed the doctrines, which he preached. His integrity was unquestioned, and his piety, equally remote from the preciseness of superstition and the wildness of enthusiasm, was manifested by his resignation to the will of God under pains and afflictions, by his constant devotion, and his exertions to promote the interests of the Redeemer's kingdom. He published a thanksgiving sermon, preached December 1783; a sermon at the ordination of Joseph M'Keen, 1785; a sermon on the death of Timothy Hilliard, 1790; a sermon at the ordination of Hezekiah Packard, 1793; a Latin address on the death of George Washington, prefixed to Tappan's discourse, 1800; and several mathematical and astronomical communications in the memoirs of the American academy of arts and sciences.—*Webber's eulogy*; *Holmes' fun. serm.*; *Pearson's public lect.*; *Memoirs of Amer. acad.* i. 1—61, 70—80, 129—142; ii. 22—36.

WILLIAMS (ROGER), the father of Providence plantation, was born in Wales in 1599 and was educated at Oxford. After having been for some time a minister in the church of England, his non-conformity induced him to seek religious liberty in America. He arrived at Boston February 5, 1631. In April he was chosen an assistant to Mr. Skelton in the ministry at Salem. Such was his puritanic zeal, that he contended for a complete separation from the English church, and even refused to join in fellowship with his brethren in Boston unless they would declare their repentance for having communed, before they came to this country, with the church of England. He was of opinion also, that the magistrate might not punish the breach of the sabbath, or any violation of the precepts of the first table. Before the close of the summer he was obliged to retire to Plymouth, where he preached as an assistant to Mr. Smith about two years. In 1633 he returned to Salem, and after the death of Mr. Skelton in 1634 was the sole minister of the church. His peculiar sentiments and conduct soon brought him before the court, where he was accused of asserting, that offences against the first table of the law ought not to be punished, unless they disturbed the public peace, that an oath ought not to be ten-

dered to an unregenerate man, that a Christian should not pray with the unregenerate, and that thanks ought not to be given after the sacrament, nor after meat. He asserted, that the Massachusetts patent was invalid and unjust, because a fair purchase had not been made of the Indians. He even refused to commune with the members of his own church, unless they would separate from the polluted and antichristian churches of New England. As he could not be induced to retract any of his opinions sentence of banishment was passed upon him in 1635. He obtained permission to remain till spring; but as he persisted in preaching in his own house, orders were sent in January 1636 to seize him and send him to England. He escaped, and went with four of his friends to Seekhonck, now Rehoboth, and crossing the river laid the foundation of a town, which in acknowledgment of God's goodness to him he called Providence. He purchased the land nonestly of the Indians, and while he enjoyed liberty of conscience himself he granted it to others. Having embraced the sentiments of the baptists, he was baptized in March 1639 by one of his brethren, and he then baptized about ten others. But he soon entertained doubts respecting the correctness of his principles; the church, which he had formed, was dissolved; and he came to the conclusion, that baptism ought not to be administered in any mode without an immediate revelation from heaven. At this period he studied the Indian language and used his endeavors to impart to the savages the blessings of the gospel. In 1643 he went to England, as agent for the colonists to procure an act confirming their voluntary government. He obtained a charter, and returning with it landed at Boston in September 1644. Though he was still under sentence of banishment, a letter of recommendation from some of the principal members of parliament secured him from any interruption on his way to Providence. In 1651 he went again as an agent for the colony to England, and continued there till 1654. On his return he was chosen president of the government, in which station he was continued till 1657, when Mr. Benedict Arnold was appointed. Being zealous against the quakers, he in 1672 held a public dispute with three of their most eminent preachers, which occupied three days at Newport and one day at Providence. Of this dispute he afterwards published an account. He died in April 1683 at the age of eighty four years. He seems in the early part of his residence in this country to have been governed in some respects by a blind zeal; but his memory is deserving of lasting honor for the correctness of his opinions respecting liberty of conscience, and for the generous toleration, which he established. So superior was he to the meanness of revenge, and such was his magnanimity, that he exerted all his influence with the Indians in favor of Massachusetts, and ever evinced the greatest friendship for the colony, from which he had been driven. For some of its principal men he pre-

served the highest affection, and maintained a correspondence with them. In his controversial writings especially with Mr. Cotton respecting toleration he shows himself a master of argument. His talents were of a superior order. In the religious doctrines, which he embraced, he seems to have been remarkably consistent. The scriptures he read in the originals. Though his writings and his conduct in the latter periods of his life evince, that he was under the influence of the Christian spirit; yet his mind was so shrouded in doubt and uncertainty, that he lived in the neglect of the ordinances of the gospel. He did not contend, like the quakers, that they were superseded; but found himself incapable of determining to what church it was his duty to unite himself. He would pray and preach with all, who would hear him, of whatever denomination. If his conscience had been enlightened, one would suppose, it must have reproved him for not partaking of the sacrament also with different sects. His first baptism he appears to have renounced, not so much because he was dissatisfied with the time or the mode of its administration, as because it was received in the church of England, which he deemed antichristian. He published a key to the language of America or a help to the tongue of the New England Indians, 8vo, 1643, which has been lately reprinted in the collections of the Massachusetts historical society; an answer to Mr. Cotton's letter concerning the power of the magistrate in matters of religion; the bloody tenet of persecution for the cause of conscience, 1644; the bloody tenet yet more bloody by Mr. Cotton's endeavor to wash it white in the blood of the Lamb, &c. to which is added a letter to Mr. Endicot, 4to, 1652; the hireling ministry none of Christ's, or a discourse on the propagation of the gospel of Christ Jesus; experiments of spiritual life and health, and their preservatives, London, 1652; George Fox digged out of his burrows, 1676, which was written against Fox and Burrowes, and gives an account of his dispute with the quakers. An answer to it was published in 1678, entitled, a New England fire brand quenched. An interesting letter of Mr. Williams to major Mason is preserved in the collections of the historical society.—*Winthrop*, 23, 25, 57, 60, 84—92, 103—105, 273, 356; *Callender*; *Neal's N. E.* i. 158—160; *Morton*, 86—90; *Hutchinson*, i. 57—39, 118, 138; *Backus' abridg.* 27—109, 130; *Mather's magnalia*, vii. 7—9; *Adams' N. E.* 54—61; *Morse and Parish's N. E.* 163—169; *Collect. hist. soc.* i. 275; iii. 203—239; v. 80—106; vi. 144, 231, 245—250; vii. iii—iv; viii. 1—4; ix. 20—26; x. 15—23.

WILLIAMS (JOHN), first minister of Deerfield, Massachusetts, was born in Roxbury December 10, 1664, and was graduated at Harvard college in 1683. In May 1686 he was ordained at Deerfield, a frontier town, much exposed to the incursions of the savages. In the beginning of 1704 information was received from colonel Schuyler of Albany of the designs of the enemy against Deerfield,

and the government at the solicitation of Mr. Williams ordered twenty soldiers as a guard. In the night of February the twenty eighth the watch patrolled the streets, but before morning they went to sleep. Three hundred French and Indians, who had been hovering about the town, when they perceived all to be quiet, surprised the garrison house. A party of them then broke into the house of Mr. Williams, who, as soon as he was awakened, snatched his pistol from the tester, and put it to the breast of the first Indian, who approached. It missed fire, and it was well that it did; otherwise his scalp would have instantly been taken off by other savages, who now surrounded his bed. They seized and bound him. Two of his children and a negro woman of his family were taken to the door and murdered. His wife, who was the only daughter of Mr. Mather of Northampton, and all his surviving children, excepting his eldest son, who was absent, with himself were compelled immediately to begin their march towards Canada. In wading through a small river on the second day Mrs. Williams, who had hardly recovered from a late confinement, and was much fatigued, fell down; and soon afterwards the Indian, who took her, killed her with his hatchet. About twenty other prisoners were murdered, because their strength began to fail them in travelling through the wilderness. At length after witnessing the most agonizing scenes during a journey of three hundred miles Mr. Williams arrived in Canada. Here new trials awaited him, for every exertion was made to convert this heretic to popery. His Indian master, after seeing the inefficacy of other methods, lifted his hatchet over the head of his prisoner, and threatened to bury it in his brains, if he did not instantly cross himself and kiss a crucifix; but Mr. Williams was governed by too elevated principles to be made to violate conscience from regard to his life. He was redeemed in 1706. One of his daughters he was unable to bring with him. She had become assimilated to the Indians, and afterwards married one of them and embraced the Roman catholic religion. Settling again in Deerfield, he continued in that place till his death June 12, 1729, in the sixty fifth year of his age. He was succeeded by Mr. Ashley. His three eldest sons, Eleazer, Stephen, and Warham, were ministers of Mansfield, Springfield, and Watertown, and were highly respected and useful. He published a sermon preached at Boston lecture after his return from Canada; *God in the camp*, 1707; the redeemed captive, 12mo, which gives a minute account of his sufferings, and has passed through two or three editions; 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, 1729.—*Redeemed captive*; *Foxcroft's sermon on his death*; *Weekly newsletter*, number 130; *Holmes' annals*, ii: 63, 124; *Hutchinson*, ii. 137—139.

WILLIAMS (WILLIAM), minister of Hatfield, Massachusetts, was graduated at Harvard college in 1683. After a ministry of

considerable length he died at an advanced age very suddenly about the year 1746. He was a man of distinguished talents. His wife was the daughter of the reverend Mr. Stoddard. He published a sermon at the ordination of Stephen Williams, 1716; the great salvation explained in several sermons, 1717; election sermon, 1719; a sermon at the ordination of Warham Williams, 1723; at the ordination of Nehemiah Bull of Westfield; convention sermon, 1726; a sermon on the death of Solomon Stoddard, 1729; the duty and interest of a Christian people to be steadfast; directions to obtain a true conversion, 1736; a sermon on the death of his wife, 1745.—*Collect. hist. soc. x. 157.*

WILLIAMS (ELISHA), president of Yale college, was the son of the preceding and was graduated at the university of Cambridge in 1711. He was afterwards the minister of Newington in Wethersfield, Connecticut. In 1726 he was inaugurated president in the place of Dr. Cutler; but his impaired health induced him in October 1739 to resign his office, and Mr. Clap succeeded him. He now lived at Wethersfield and was soon made a justice of the superior court. In 1745 he went as chaplain in the expedition against cape Breton. In the following year he was appointed colonel of a regiment on the proposed expedition against Canada. He afterwards went to England, where he married a lady of superior accomplishments. He died at Wethersfield July 24, 1750, aged sixty years. Dr. Doddridge, who was intimately acquainted with him, represents him as uniting in his character "an ardent sense of religion, solid learning, consummate prudence, great candor and sweetness of temper, and a certain nobleness of soul, capable of contriving and acting the greatest things, without seeming to be conscious of his having done them." He presided at commencements with great dignity. He published a sermon on divine grace, 1727; a sermon on the death of Thomas Ruggles, 1728.—*Clap's hist. Yale college, 35—39; Holmes' life of Stiles, 388—390; Miller, ii. 360; Lockwood's sermon on his death; Collect. hist. soc. x. 157; Chandler's life of Johnson, 61.*

WILLIAMS (SOLOMON, D. D.), minister of Lebanon, Connecticut, was the brother of the preceding, and was graduated at Harvard college in 1719. He was ordained December 5, 1722, and died, it is believed, in 1769, having been one of the distinguished men of his day. He published a sermon at the ordination of Jacob Eliot at Goshen in Lebanon, 1730; on the death of John Robinson, 1739; a sermon on a day of prayer; election sermon, 1741; on the death of Eleazer Williams, 1743; Christ the king and witness of the truth, 1744; a vindication of the scripture doctrine of justifying faith, in answer to Andrew Croswell, 1746; the true state of the question concerning the qualifications for communion, in answer to Jonathan Edwards, 1751.

WILLIAMS (EPHRAIM), founder of Williams college in Massachusetts, was the son of colonel Ephraim Williams of Newton, who was afterwards one of the first settlers of Stockbridge. In early life he made several voyages to Europe. Possessing uncommon military talents, in the war between England and France from 1740 to 1748 he found opportunity to exert them. The command of the line of the Massachusetts forts on the west side of Connecticut river was entrusted to him. At this period he resided chiefly at Hoosack fort, which stood on the back of Hoosack river in Adams, and he also commanded a small fort at Williamstown three or four miles distant. In 1755 he took the command of a regiment and joined general Johnson to the northward of Albany. On the morning of the eighth of September he was sent out at the head of a thousand men with about two hundred Indians to skirmish with the enemy near lake George. He was ambuscaded, and in the action, which took place, he was killed, being a little more than forty years of age. His party retreated to the main body, and in another engagement on the same day the enemy were repulsed, and baron Dieskau taken prisoner. Colonel Williams was a brave soldier, and was beloved by his troops. He was affable and facetious. His politeness and address gained him great influence in the general court. He bequeathed his property to the establishment of a free school in the township west of fort Massachusetts on the condition, that the town should be called Williamstown. In 1785 trustees were appointed; in 1791 the school was opened; and in 1793 it was incorporated as a college, under the presidency of the reverend Dr. Fitch. It is now a flourishing seminary, which does honor to the munificence of its founder, and to the liberality of the general court, which has patronised it.—*Collect. hist. soc.* viii. 47—53; *Holmes' annals*, ii. 211, 212; *Marshall*, i. 396.

WILLIAMS (NEHEMIAH), minister of Brimfield, Massachusetts, was the son of the reverend Chester Williams of Hadley, and was graduated at Harvard college in 1769. He was ordained in 1775. His death took place in 1796. As a preacher he was distinguished for the energy and pathos, with which his discourses were delivered, and he was an able advocate of the doctrines, embraced by strict Calvinists. He was one of the first members of the American academy of arts and sciences. His life was most holy and benevolent, but on his dying bed he declared, that his hope of salvation rested wholly upon the free and sovereign mercy of God through Jesus Christ. At the moment of his departure he cried, "I have finished my course with joy," and clasping his hands as in devotion expired without a groan or a struggle. A posthumous volume of twenty four of his sermons was published.—*New York theolog. mag.* ii.

WILLIAMS (OTHO HOLLAND), a brave officer in the revolutionary war, held a command in the Maryland line, and was deputy adjutant general of the American army. In the retreat of Greene

from South Carolina to Virginia in the beginning of 1781 colonel Williams was entrusted with the command of the light corps in the place of the brave general Morgan, who was indisposed, and by his manoeuvres he greatly embarrassed Cornwallis in his pursuit. After the war he resided at Baltimore. He died while on a journey, July 15, 1794, in the forty fifth year of his age. He was a firm and disinterested patriot, as well as a gallant soldier. In the relations of private life his conduct secured esteem.—*Gordon*, iii. 448, 469; iv. 43; *Gazette of the U. S.* July 22, 1794.

WILSON (JOHN), first minister of Boston, was born at Windsor, England, in 1588, and was the son of the reverend Dr. William Wilson. He was educated at king's college, Cambridge, where he obtained a fellowship; but was deprived of it for his nonconformity to the English church. After studying law for three years at one of the Inns of court, he directed his attention to theology, and was a chaplain in several honorable families. He was then settled in the ministry at Sudbury in Suffolk. In 1630 he came to this country in the same fleet with governor Winthrop and the first settlers of Massachusetts. In the beginning of July Charlestown was fixed upon as a place of settlement, and Mr. Wilson and Mr. Phillips preached under a tree. A church was formed on Friday the thirtieth of July, and on the twenty seventh of August Mr. Wilson was ordained as teacher by the imposition of hands. This ceremony was performed by some of the brethren merely as a sign of his election to be their minister and not because he had renounced his former ordination. In a few months, when the greater part of his church removed across the river to Shawmut, or Boston, he accompanied them. In 1631 he returned to England for his wife, whom he had left behind, enjoining it upon governor Winthrop and some other brethren to "prophesy," or to impart instruction and give exhortations in the church during his absence. In October 1632 thirty three members were dismissed to form a new church at Charlestown. They had Mr. James for their pastor, to whom Mr. Symmes was soon united as teacher. In November Mr. Wilson was again ordained as pastor. In the following year he received Mr. Cotton as his colleague, and after his death Mr. Norton in 1653 or 1654. He survived them both. His death took place August 7, 1667 at the age of seventy eight years. Mr. Davenport succeeded him. Mr. Wilson was one of the most humble, pious, and benevolent men of the age, in which he lived. Kind affections and zeal were the prominent traits in his character. Such was his readiness to relieve the distressed, that his purse was often emptied into the hands of the needy. Every one loved him, and he was regarded as the father of the new plantation. He appears frequently to have possessed a particular faith in prayer. Events sometimes took place according to his predictions. The blessings pronounced by him had been observed to be so prophetic, that on his death bed

the most considerable persons brought their children to him to receive his benediction. Having a most wonderful talent at rhyming, he used to write pieces of poetry on all occasions and to send them to all persons. He was also a great anagrammatist. Dr. Mather thinks, that he made more anagrams, and made them more nimbly, than any man since the days of Adam. They generally conveyed some religious truth or advice. But it was not always the case, that the letters of his anagram corresponded with those of the name. It was perhaps in pleasant allusion to this discordance, as well as in reference to the hospitable temper of Mr. Wilson, that Mr. Ward, the witty author of the simple cobbler of Aggawam, said that the anagram of John Wilson was, "I pray, come in, you are heartily welcome." In the early periods of his life his discourses were very correct; but as he advanced in years his sermons consisted principally of exhortations, admonitions, and counsels without much connexion or method, but delivered with affectionate warmth. He partook of the common error of his times in calling upon the civil magistrate to punish those, who were deemed heretical in doctrine. His portrait is in the library of the historical society. He published in England some helps to faith, 12mo. In this country an extemporary sermon, which he preached at a lecture in 1665, was taken down by a stenographer and afterwards published.—*Winthrop*, 20, 25, 44, 87, 89, 119; *Prince*, i. 212, 243, 247; ii. 69—73; *Morton*, 194; *Johnson*, 39, 40, 55, 74; *Magnalia*, i. 22; iii. 41—51; *Neal's N. E.* i. 148, 365—367; *Hutchinson*, i. 61, 258; *Holmes' annals*, i. 254—256, 267, 401.

WILSON (JAMES, LL. D.), an associate justice of the supreme court of the United States, after having been a member of congress from Pennsylvania, received the above appointment at the commencement of the present government, in October 1789. In 1797 he was appointed the first professor of law in the university of Pennsylvania. He delivered a course of lectures, but died soon after the delivery of them. They are preserved in his works, published in 3 vols. 8vo, 1804.—*American mag.* March 1788; *Debates of convention of Pennsylvania*; *Rees' cycloph. art. college*.

WINCHESTER (ELHANAN), an itinerant preacher of the doctrine of restoration, was born in Brookline, Massachusetts, in 1751. Without an academical education he commenced preaching, and was the first minister of the baptist church in Newton. In 1778 he was a minister on Pedee river in South Carolina, zealously teaching the Calvinistic doctrines, as explained by Dr. Gill. In the following year his labors were very useful among the negroes. In 1781 he became a preacher of universal salvation in Philadelphia, where he remained several years. He afterwards endeavored to propagate his sentiments in various parts of America and England. He died at Hartford, Connecticut, in April 1797 in the forty sixth year of his age. His system is very similar to that of Dr. Chauncy.

He published a volume of hymns, 1776 ; a plain political catechism for schools ; a sermon on universal restoration, 1781 ; universal restoration in four dialogues, 1786 ; a course of lectures on the prophecies, Amer. edit. 2 vols. 8vo, 1800.—*Backus*, iii. 152—155 ; *Pref. to dialogues* ; *Pierce's cent. discourse*, 13.

WINSLOW (EDWARD), governor of Plymouth colony, was born in 1594, and came to this country with the first settlers of New England in 1620. Possessing great activity and resolution, he was eminently useful. In 1623 he visited Masassoit at Narraganset to afford him some relief and comfort in his sickness, and the grateful sachem in return disclosed a plot of the Indians for exterminating the English. He went repeatedly to England as an agent for the colony. In 1633 he was chosen governor in the place of Mr. Bradford, and again in 1636 and 1644. He exerted his influence in England to form the society for propagating the gospel in New England, which was incorporated in 1649, and of which he was an active member. In 1655 he was appointed one of the commissioners to superintend the expedition against the Spaniards in the West Indies. The troops were defeated by an inconsiderable number of the enemy near St. Domingo. In the passage between Hispaniola and Jamaica Mr. Winslow died of a fever May 8, 1655, in the sixty first year of his age. He published good news from New England, or a relation of things remarkable in that plantation, to which is annexed an account of the Indian natives, 1623. His account is republished in Belknap, and the whole work is abridged in Purchas. Mr. Winslow published also hypocrisy unmasked, relating to the communion of the independent with the reformed churches, 1646.—*Belknap's Amer. biog.* ii. 281—309, 451—462 ; *Morton*, 153, 154 ; *Magnalia*, ii. 6, 7 ; *Prince*, 85, 103, 105, 119, 129, 145, 153 ; *Hutchinson*, i. 137 ; *Holmes' annals*, i. 367 ; *Purchas' pilgrims*, v. 1853—1871.

WINSLOW (JOSIAH), governor of Plymouth, was the son of the preceding, and was chosen governor in 1673 as successor of Mr. Prince, and was continued in this office till 1680. In Philip's war, being commander of the Plymouth forces, he evinced himself a brave soldier. He died at Marshfield December 18, 1680 in the fifty second year of his age.—*Morton, supplem.* 207 ; *Magnalia*, ii. 7 ; *Belknap's Amer. biog.* ii. 308 ; *Neal's A. E.* ii. 41 ; *Hutchinson*, i. 276, 286, 299 ; *Holmes' annals*, i. 452.

WINSLOW (JOHN), major general in the British service, was the grandson of the preceding. He was a captain in the unfortunate expedition to Cuba in 1740, and afterwards major general in the several expeditions to Kennebeck, Nova Scotia, and Crown Point in the French wars. He died at Hingham in April 1774 aged seventy one years.—*Belknap's Amer. biog.* ii. 309 ; *Minot*, i. 217, 224, 273, 281—297 ; *Holmes' annals*, ii. 318.

WINTHROP (JOHN), first governor of Massachusetts, was born at Groton in Suffolk June 12, 1587, and was bred to the law. Having converted a fine estate of six or seven hundred pounds sterling per annum into money, he embarked for America in the forty third year of his age as the leader of those persons, who settled the colony of Massachusetts, and with a commission as governor. He arrived at Salem June 12, 1630, and soon removed to Charlestown, and afterwards crossed the river to Shawmut or Boston. In the three following years he was rechosen governor, for which office he was eminently qualified. His time, his exertions, his interest were all devoted to the infant plantation. In 1634 Mr. Dudley was chosen in his place, but he was reelected in the years 1637, 1638, and 1639, and in 1642, 1643, 1646, 1647, and 1648. He died, worn out by toils and depressed by afflictions, March 26, 1649, in the sixty third year of his age. Mr. Endicot succeeded him. Governor Winthrop was a most faithful and upright magistrate and exemplary Christian. He at first was very mild in the administration of justice; but he afterwards yielded to the opinions of others, who thought that severer discipline was necessary in a new plantation. Not having a high opinion of a pure democracy, when the people of Connecticut were about forming a government, he wrote them a letter, in which he observed, "the best part of a community is always the least, and of that least part the wiser are still less." In a speech to the general court he took occasion to express his sentiments concerning the power of the magistracy and the liberty of the people. "You have called us", said he, "to office, but being called, we have authority from God, it is the ordinance of God, and hath the image of God stamped upon it; and the contempt of it hath been vindicated by God with terrible examples of his vengeance.—There is a liberty of corrupt nature, which is inconsistent with authority, impatient of restraint, the grand enemy of truth and peace, and all the ordinances of God are bent against it. But there is a civil, moral, federal liberty, which consists in every one's enjoying his property, and having the benefit of the laws of his country, a liberty for that only, which is just and good; for this liberty you are to stand with your lives." In the course of his life he repeatedly experienced the versatility of the public opinion; but when he was left out of office, he possessed perfect calmness of mind, and still exerted himself to serve his country. In severe trials his magnanimity, wisdom, and patience were conspicuous. He denied himself many of the elegancies of life, that he might give an example of frugality and temperance, and might exercise liberality without impoverishing his family. He was condescending and benevolent. In a severe winter, when wood was scarce, he was told, that a neighbor was wont to help himself from the pile at his door. "Does he?" said the governor in seeming anger; "call him to me, and I will take a course with him that shall cure him of stealing." When

the man appeared, he addressed him thus, "friend, it is a cold winter, and I hear you are meanly provided with wood; you are welcome to help yourself at my pile till the winter is over." He afterwards merrily asked his informant, whether he had not put a stop to the man's stealing? Though he was rich when he came to this country, yet through his devotion to public business, while his estate was managed by unfaithful servants, he died poor. He was so much of a theologian, that he sometimes gave the word of exhortation in the church. His zeal against those, who had embraced erroneous doctrines, diminished in his latter years. He was always careful in his attendance upon the duties of public and of family worship. Governor's island in the harbor of Boston was granted to him, and still remains in the possession of his descendants. He procured a law against the heathenish practice of health drinking. From his picture it appears, that he wore a long beard. He kept an exact account of occurrences and transactions in the colony down to the year 1644, which was of great service to Hubbard, Mather, and Prince. It was not published till the year 1790, when it was printed in octavo.—*His journal*; *Mather's magnalia*, ii. 8—15; *Belknap's Amer. biog.* ii. 337—358; *Morton*, 142; *Neal's N. E. i.* 146, 294; *Hutchinson*, i. 12—40; 55—75, 147, 151; *Adams' N. E.* 29, 79; *Mod. univers. hist.* xxxix. 292, 293.

WINTHROP (JOHN, F. R. S.), governor of Connecticut, was the son of the preceding, and his fine genius was improved by a liberal education in the universities of Cambridge and of Dublin, and by travel upon the continent. He arrived at Boston in October 1635, with authority to make a settlement in Connecticut, and the next month despatched a number of persons to build a fort at Saybrook. He was chosen governor in 1657 and again in 1659, and from that period he was annually reelected till his death. In 1661 he went to England and procured a charter, incorporating Connecticut and New Haven into one colony. He died at Boston April 5, 1676, in the seventy first year of his age. He possessed a rich variety of knowledge, and was particularly skilled in chemistry and physic. His valuable qualities as a gentleman, a Christian, a philosopher, and a magistrate secured to him universal respect. He published some valuable communications in the philosophical transactions.—*Trumbull's Connect.* i. 258, 261, 362; *Magnalia*, ii. 30—33; *Belknap's Amer. biog.* ii. 359—362; *Holmes' annals*, i. 382, 438.

WINTHROP (JOHN, LL. D. F. R. S.), Hollis professor of mathematics and natural philosophy in Harvard college, was the son of the honorable Adam Winthrop, a member of the council, and a descendant of the governor of Massachusetts. He was graduated at the university of Cambridge in 1732. In 1738 at the age of twenty four years he was appointed professor in the place of Mr. Greenwood. He immediately entered upon the duties of this of-

fice and discharged them with fidelity and high reputation through life. In 1761 he sailed to St. John's in Newfoundland to observe the transit of Venus over the sun's disk on the sixth of June agreeably to the recommendation of Mr. Halley. When the day arrived, he was favored with a fine, clear morning, and he enjoyed the inexpressible satisfaction of observing a phenomenon, which had never before been seen, excepting by Mr. Horrox in 1639, by any inhabitant of this earth. In 1773, when the controversy with Great Britain began to grow warm, he was chosen a member of the council, and evinced himself a firm friend of his country. He was rechosen in the following year, but his election was annulled by the governor in compliance with an express royal mandate. This testimony of his majesty's displeasure on account of his attachment to the rights of America, he ever esteemed as the highest honor, which a corrupt court could bestow. When the British authority terminated in Massachusetts he was reelected a counsellor. After having been a professor for more than forty years he died at Cambridge May 3, 1779, in the sixty fifth year of his age. He was succeeded by Mr. Williams. Dr. Winthrop was distinguished for his very intimate acquaintance with mathematical science. The most obtruse reasonings of Newton's principia were familiar to him, and few philosophers of his day possessed greater vigor and penetration of mind. His talents in investigating and communicating truth were very rare. In the variety and extent of his knowledge he has seldom been equalled. While he wrote Latin with purity and elegance, and studied the scriptures with critical attention in their original languages, he was also versed in several of the modern languages of Europe. He had deeply studied the policies of different ages; he had read the principal fathers; and he was thoroughly acquainted with the controversy between Christians and deists. His firm faith in the Christian religion was founded upon an accurate examination of the evidences of its truth, and the virtues of his life added a lustre to his intellectual powers and scientific attainments. In his family he devoutly maintained the worship of the supreme Being. While he himself attended upon the positive institutions of the gospel, he could not conceive what reason any one, who called himself a Christian, could give for neglecting them. The day before his death he observed to a friend, that the wise men of antiquity by every plausible argument endeavored to prove the reality of a future state, but that the wise men of modern times had bent all their exertions to weaken the proofs of our immortal existence, and to undermine the only hope, which can sustain us at the close of life. "But," added he, "the light thrown upon the doctrine of a future state with me amounts to demonstration. The hope, that is set before us in the New Testament, is the only thing, which will support a man in his dying hour. If any man builds on any other foundation, in my apprehension his foundation will fail." His ac-

curate observations of the transit of Mercury in 1740 were honorably noticed by the royal society of London and recorded in the forty second volume of its transactions. He published a lecture on earthquakes 1755; answer to Mr. Prince's letter upon earthquakes, 1756; two lectures on comets, 1759; an account of several fiery meteors seen in North America, 1765.—*Langdon's and Howard's sermons*, *Wigglesworth's lecture*, and *Sezwall's oration on his death*; *Massa. mag.* iv. 231—233; *American museum*, vii. 229—231; *Holmes' annals*, ii. 424; *life of Stiles*, 258—260; *Miller*, ii. 373; *Collect. hist. soc.* x, 159; *Independ. chronicle* May 13, 1779.

WISE (JOHN), minister of Ipswich, Massachusetts, was graduated at Harvard college in 1673, and was soon afterwards ordained at Chebacco in Ipswich. In 1688 he was imprisoned by sir Edmund Andros for remonstrating with others against the taxes as a grievance, because imposed without an assembly. After the revolution he brought an action against Mr. Dudley, the chief justice, for denying him the benefits of the habeas corpus act. Being a chaplain in the unhappy expedition against Canada in 1690, he distinguished himself not only by the pious discharge of the sacred office, but by his heroic spirit and martial skill. When a number of ministers signed proposals in 1705 for establishing associations, which should be entrusted with spiritual power, he exerted himself with effect to avert the danger, which threatened the congregational churches. In a book, which he wrote upon this occasion, entitled, the churches' quarrel espoused, he exhibited no small share of the wit and satire of a former minister of Ipswich, Mr. Ward. He contended, that each church contains in itself all ecclesiastical authority. In 1721, when the inoculation of the small pox was first introduced, he was one of those ministers, who approved of it. Mr. Stoddard of Northampton was another. Mr. Wise died April 8, 1725 at an advanced age. He was enriched with the excellencies of nature and of religion, uniting a graceful form and majestic aspect to a lively imagination and sound judgment, and to incorruptible integrity, unshaken fortitude, liberal charity, and fervent piety. His attachment to civil and religious liberty was zealous and firm. He was a learned scholar and eloquent orator. Being a friend to the peace of the churches, his services were often required in ecclesiastical councils, and when he was bowing down under infirmities he would go forth, wherever his benevolent labors were desired. In the beginning of his last sickness he observed to a brother in the gospel, that he had been a man of contention, but, as the state of the church made it necessary, he could say upon the most serious review of his conduct, that he had fought a good fight. At the same time he expressed a deep sense of his own unworthiness in the sight of heaven, and a conviction, that he needed the divine mercy and was entirely dependent on the free grace of God in Christ Jesus. He published the churches' quarrel espoused, 1710; and a

vindication of the government of the New England churches, about the year 1717 or 1718. It was reprinted in 1772. He contends, that the ecclesiastical government as established by Christ, and as existing in New England, was a democracy, and was best calculated for the advantage of all.—*A sermon on his death*; Hutchinson, i. 366, 367; Backus' abridg. 130, 131, 138; Holmes' annals, i. 473; Stiles' Christian union, 47.

WISE (JEREMIAH), minister of Berwick, Massachusetts, was graduated at Harvard college in 1700, and was ordained as successor of Mr. John Wade November 26, 1707. His death took place in 1756. He was a man of eminent piety and goodness. The learning, in which he made great proficiency, was that, which was most cultivated in the age, in which he lived. He did not excel in polite learning or in philosophic researches, but the scholastic distinctions and refinements were familiar to him. He published a sermon on the death of Charles Frost, 1725; election sermon, 1729; a sermon at the ordination of James Pike, 1730.—*Sullivan's dist. Maine*, 246; *Collect. hist. soc.* x. 170.

WITHERSPOON (JOHN, D.D. LL.D.), president of the college of New Jersey, was born in Yester near Edinburgh, Scotland, February 5, 1722, and was lineally descended from John Knox. At the age of fourteen he entered the university of Edinburgh, where he continued till he reached the age of twenty one, when he was licensed to preach the gospel. In the theological hall he had evinced a taste in sacred criticism, a precision of thought, and a perspicuity of expression, which were very uncommon. He was soon ordained at Beith in the west of Scotland. Thence after a few years he was translated to Paisley. Here he lived in high reputation and great usefulness until he was called to the presidency of Princeton college. So extensively was he known, that he was invited to Dundee, to Dublin, and Rotterdam; but less regardful of personal interest than of what he conceived to be the claims of duty, he was persuaded to listen to the invitation from a distant country. He arrived with his family at Princeton, New Jersey, in the month of August 1768, and took the charge of a seminary, over which had presided a Dickinson, Burr, Edwards, Davies, and Finley, men distinguished for genius, learning, and piety. His name brought a great accession of students to the college, and by his exertions its funds were much augmented. But the war of the American revolution prostrated every thing. While the academical shades were deserted, and his functions as president were suspended, he was introduced into a new field of labor. As he became at once an American on his landing in this country, the citizens of New Jersey, who knew his distinguished abilities, appointed him a member of the convention, which formed the constitution of that state. Here he appeared as profound a civilian, as he had before been known to be a philosopher and divine. From the revolutionary committees

and conventions of the state he was sent early in 1776 a representative to the congress of United America. He was during seven years a member of that illustrious body, and he was always collected, firm, and wise amidst the embarrassing circumstances, in which congress was placed. His name is affixed to the declaration of independence. But while he was thus engaged in political affairs he did not lay aside his ministry. He gladly embraced every opportunity of preaching, for his character as a minister of the gospel he ever considered as his highest honor. As soon as the state of the country would permit, the college was reestablished, and its instruction was recommenced under the immediate care of the vice president, the reverend Dr. Smith. After the termination of the struggle for American liberty, Dr. Witherspoon was induced from his attachment to the college to cross the ocean, that he might promote its benefit. Though his success was not so great as could be wished, his enterprise and zeal were not the less deserving of commendation. After his return, he entered into that retirement, which was dear to him, and his attention was principally confined to the duties of his office as president, and as a minister of the gospel. For more than two years before his death he was afflicted with the loss of sight; but during his blindness he was frequently led into the pulpit, and he always acquitted himself with his usual accuracy and animation. At length he sunk under the pressure of his infirmities. He died November 15, 1794, in the seventy third year of his age. He was succeeded by Dr. Smith, who is now at the head of the college.

Dr. Witherspoon, though not a man of the most extensive learning, yet possessed a mass of information well selected and thoroughly digested. Scarcely any man of the age had a more vigorous mind or a more sound understanding. As president of the college he rendered literary inquiries more liberal, extensive, and profound, and was the means of producing an important revolution in the system of education. He extended the study of mathematical science, and it is believed he was the first man, who taught in America the substance of those doctrines of the philosophy of the mind, which Dr. Reid afterwards developed with so much success. He was very distinguished as a preacher. An admirable textuary, a profound theologian, perspicuous and simple in his manner, an universal scholar, acquainted intimately with human nature, a grave, dignified, and solemn speaker; he brought all the advantages, derived from these sources, to the illustration and enforcement of divine truth. Though not a fervent and animated speaker, it was impossible to hear him without attention. His feelings were naturally strong, but he had imposed restraints upon himself. All ostentation in the pulpit he viewed with the utmost aversion. He loved to dwell on the great doctrines of divine grace. Though he wrote his sermons, and committed them to memory, yet as he was gov-

erned by the desire of doing good and wished to bring his discourses to the level of every understanding, he was not confined when addressing his hearers within the boundaries of what he had written. His life was upright and holy. Besides the daily intercourse with heaven, which he held in the closet, and occasional seasons of solemn recollection and devotion, he observed the last day of the year with his family as a day of fasting, humiliation, and prayer. To the young he was particularly attentive, taking every opportunity to impart to them useful advice in the most agreeable manner. Having a rich fund of anecdote, his moments of relaxation were as entertaining, as his serious ones were instructive. The following anecdote presents a specimen of his good humored wit. When Burgoyne's army was captured at Saratoga, general Gates despatched one of his aids to congress to carry the intelligence. The officer, after being delayed by amusements, which offered themselves to him on his way, at length arrived at Philadelphia, but the report of the victory had reached there several days before. Congress, according to custom, proceeded to give the messenger some mark of their esteem. It was proposed to present him with an elegant sword; but Dr. Witherspoon rose, and begged leave to move, that instead of a sword, they should present him with a pair of golden spurs.

As a writer he holds a high rank. His knowledge of every subject he handles is considered as extensive and accurate, his thoughts weighty and condensed, his style simple, and his method very lucid. He exhibits great acquaintance with the world and with the human heart. His works are various, for he wrote on political, moral, literary, and religious subjects. No one has more strikingly displayed the pernicious effects of the stage; and his treatises on the nature and necessity of regeneration, justification by free grace through Jesus Christ, the importance of truth in religion, or the connexion between sound principles and a holy practice are highly esteemed. Though a very serious writer, he yet possessed a fund of refined humor and delicate satire. In his ecclesiastical characteristics his wit was directed at certain corruptions in principle and practice, prevalent in the church of Scotland, and it is keen and cutting. That church was divided into two parties, of which one was desirous of extending the right of patronage, and the other wished to extend the influence of the people in the settlement and removal of ministers. The former, which was called the moderate party, was considered as not strictly evangelical in their sentiments and preaching; the latter, distinguished by the name of the orthodox, was zealous for the doctrines of grace and the articles contained in the national confession of faith. It was against the moderate men, that the shafts of Dr. Witherspoon's wit were aimed. He formed a union of those, who accorded with him, and became at length their leader. His works were published in 4 vols. with an

account of his life by Dr. Rodgers, 8vo, 1802.—*Rodgers' sermon on his death*; *Massa. miss. mag.* v. 1—10; *Piscataqua evang. mag.* iii. 41, 81, 121; *Miller*, ii. 376; *Assembly's miss. mag.* i. 17—19.

WOLCOTT (ROGER), governor of Connecticut, was the son of a farmer, and was born at Windsor January 4, 1679. His parents lived in a part of the country, which suffered much from the Indians, and in the town there was neither a schoolmaster nor minister, so that Mr. Wolcott was not a member of a common school for a single day in his life. When he was twelve years of age he was bound as an apprentice to a mechanic. At the age of twenty one, when the laws permitted him to enjoy the fruits of his labors, he established himself on the east side of Connecticut river in the same town, in which he was born, where by the blessing of God upon his industry and frugality he acquired what was considered as a plentiful fortune. He is an eminent proof of the power of talents and integrity, in a free country, in raising one to distinction notwithstanding the disadvantages of education and of birth. He rose by degrees to the highest military and civil honors. In the expedition against Canada in 1711 he was commissary of the Connecticut forces, and at the capture of Louisbourg in 1745 he bore the commission of major general. He was successively a member of the assembly and of the council, judge of the county court, deputy governor, chief judge of the superior court, and from 1751 to 1754 governor. He died May 17, 1767, in the eighty ninth year of his age. In all his exaltation above his neighbors he exhibited no haughtiness of deportment, but was easy of access, free and affable, of ready wit and great humor. His literary attainments were such, that in conversation with the learned upon most subjects he secured respect. He was much attached to the peculiar doctrines of the gospel, and was for many years a member of a Christian church. From the year 1754, when his life was more retired, he devoted himself particularly to reading, meditation, and prayer. He was very careful in searching into himself, that he might perceive his own character, and know whether he was rescued from that depravity, to which previously to the renewing agency of the divine Spirit the human mind is subjected, and whether he was interested in the salvation of the gospel. In his last moments he was supported by the hopes of the Christian, and he entered into his rest. He published poetical meditations, with a preface by Mr. Bulkley of Colchester, 1725; and a letter to Mr. Hobart in 1761, entitled, the new English congregational churches are and always have been consociated churches, and their liberties greater and better founded in their platform, agreed upon at Cambridge in 1648, than in the agreement at Saybrook in 1708. A long poem, written by governor Wolcott, entitled, a brief account of the agency of John Winthrop in the court of Charles II in 1662 in procuring the charter of Connecticut, is preserved in the collections of the historical society. It describes with considerable mi-

nuteness the Pequot war.—*Perry's serm. on his death; Devotion's elect. serm.; Collect. hist. soc. iv. 262—297.*

WOLCOTT (ERASTUS), a judge of the superior court of Connecticut, was the son of the preceding, and was born about the year 1723. His early life was spent in the employments of agriculture. Though he was not favored with the advantages of a liberal education, yet profiting by the various situations, in which he was placed, he gained much useful knowledge. In 1776 he commanded a regiment of militia, and assisted in the investment of Boston. He was appointed a brigadier general in 1777, and went on an expedition to Peek's kill. He was repeatedly a member of congress. Towards the close of his life he resigned his office of judge. He died September 14, 1793, in the seventy first year of his age. Integrity and patriotism were united in his character with religion. He was a zealous friend to republican principles, an able advocate of the rights of his country. His last illness he bore with a cheerful serenity and submission to the will of God. A short religious tract, written by him, was published at the close of the following.—*M'Clure's sermon on his death.*

WOLCOTT (OLIVER, LL. D.), governor of Connecticut, was the brother of the preceding, and was born about the year 1727. He was graduated at Yale college in 1747. He afterwards sustained a captain's commission in the war with the French. On retiring from military service he studied physic; but his attention was drawn from this profession by his appointment as high sheriff of the county of Litchfield, which office he sustained about fourteen years. He was a member of the ever memorable congress, which agreed upon the declaration of independence in 1776, and he boldly advocated that measure. He was chosen governor in 1796, but died December 1, 1797, aged seventy one years. Mr. Trumbull succeeded him. Incorruptible integrity and unshaken firmness were conspicuous traits in the character of governor Wolcott. He was the friend of virtue and religion. In his last sickness he expressed a deep sense of his personal unworthiness and guilt. For several days before his departure every breath seemed to bring with it a prayer, till at length he fell asleep.—*Backus' funeral sermon.*

WOLFE (JAMES), a major general in the British army, was born at Westerham in Kent January 2, 1727. He entered young into the army, and soon distinguished himself as a brave and skilful officer. He was present at the battle of Lafeldt and in every subsequent engagement in Germany in the war, which terminated at the peace of Aix la Chapelle. After his return from the expedition against Louisbourg in 1758, he was immediately appointed to the command of one of the expeditions, destined against Canada in 1759. He arrived at the island of Orleans in the neighborhood of Quebec late in June. On the last of July he attacked the French intrenchments at Montmorency on the left bank of the St. Charles,

but his troops were thrown into disorder by the enemy's fire, and he was compelled to give orders for returning to the island. He now determined to effect a landing above the city, and by scaling a precipice to gain the heights back of the town, where it was but slightly fortified. He was fully aware of the temerity of the enterprise, but resolved to execute it. On the morning of the thirteenth of September, an hour before day break, he landed with a strong detachment about a mile above cape Diamond. Ascending the precipice by the aid of the rugged projections of the rocks, and the branches of trees and plants growing on the cliffs, the van gained the heights, and quickly dispersed a captain's guard, which had been entrusted with a four gun battery. The whole army was soon upon the heights of Abraham. Montcalm now perceived that a battle could no longer be avoided, and that the fate of Quebec depended on the issue. He immediately crossed the St. Charles, and marched to attack the English army. In the beginning of the action Wolfe received a ball in his wrist, but wrapping a handkerchief around his arm he continued to encourage his men. He soon received a shot in the groin, which he also concealed. He was advancing at the head of the grenadiers with charged bayonets, when a third bullet pierced his breast. Being conveyed into the rear, he still discovered, in the agonies of death, the most anxious solicitude concerning the fate of the day. Asking an officer to support him, while he viewed the field, "tell me, sir," said he, "do the enemy give way there, tell me, for I cannot see." His sight was dimmed and confused, and almost extinguished forever. Being told, that the enemy was visibly broken, he reclined his head from extreme faintness on the officer's arm; but he was soon aroused by the cry of "they run, they run!" "Who run?" exclaimed the hero. The officer replied, "the French, they are beat, sir, they are flying before you." The general then said, "I am satisfied, my boys!" and almost instantly expired. This death of the illustrious Wolfe in the thirty third year of his age combines every circumstance to gratify the thirst for military glory. If the creatures of God were allowed to seek their own honor, and if men, destined for immortality, would choose to place this honor in having their names repeated, and their heroism applauded by future and unknown generations, perhaps no instance of a death more to be envied could be found in the annals of history. The body of Wolfe was carried to England, and a monument was erected to his memory in Westminster abbey. He was formed by nature for military greatness. His apprehension was quick and clear, his judgment sound, his courage daring perhaps to an extreme. With a temper lively and almost impetuous he was not subject to passion, and with the greatest independence he was free from pride. He was manly, yet gentle, kind, and conciliating in his manners. He was not only just, but generous; and he searched out the objects of his charity and beneficence among his needy officers.—*New and*

gen. biog. dict.; *Annual register*, i. 71; ii. 37—42, 241, 281—283; iii. 99; *Marshall*, i. 429, 442, 450—463; *Boston post boy*, October 15, 1759.

WOODBIDGE (JOHN), first minister of Andover, Massachusetts, was born in Wiltshire, England, in 1613, and after passing some time at Oxford pursued his studies in private. In 1634 he came to this country with his uncle, the reverend Mr. Parker. He was ordained at Andover September 16, 1644; but upon the invitation of his friends in England he returned to them in 1647. Being ejected by the Bartholomew act in 1662, he again sought a peaceful retreat in America, and became an assistant to Mr. Parker. After his dismissal on account of his views of church discipline, he was a magistrate of the colony. He died March 17, 1695, in the eighty second year of his age. He lived to see three of his sons in the ministry, and four of his grandsons preparing for it. The piety, which he imbibed in his childhood, increased with his years. He possessed a wonderful command of his passions, and losses and afflictions did not shake his peace. Just before his death he refused a glass of wine, which was offered him, saying, I am going where I shall have better.—*Mather's magnalia*, iii. 219, 220; *Nonconform. memorial*, i. 292, 293; *Popkin's dedicat. serm.*

WOODBIDGE (BENJAMIN, D. D.), the first graduate of Harvard college, was the brother of the preceding and was born in 1622. After he came to this country he was honored with the first laurels of the new seminary at Cambridge in 1642. On his return to England he succeeded Dr. Twiss at Newbury, where he gained a high reputation as a scholar, a preacher, a casuist, and a Christian. After he was ejected in 1662 he continued to preach privately. He died at Inglefield in Berks November 1, 1684, aged sixty two years, and was buried at Newbury. While his learning was considerable, his commanding voice and pleasing manner made him admired as a preacher. He published a sermon on justification by faith, 1653; the method of grace in the justification of sinners, against Mr. Eyre, 4to; church members set in joint, against lay preachers, 1656. He also published a work written by Mr. Noyes, entitled, Moses and Aaron, or the rights of the church and state, containing two disputations, 1661. It is believed that he wrote the ingenious lines for the tomb of Mr. Cotton, which are preserved in Mather's magnalia.—*Wood's Athenæ Oxonienses*, ii. 774—776; *Nonconform. memorial*, i. 290; *Collect. hist. soc.* x. 32; *Magnalia*, iii. 30, 31.

WOODHOUSE (JAMES), professor of chemistry in the university of Pennsylvania, died June 4, 1809, in the thirty ninth year of his age. He was eminent for his learning. Dr. John Redman Coxe has been appointed his successor. He published an inaugural dissertation on the chemical and medical properties of the persimmon tree, and the analysis of astringent vegetables, 1792; the young chemist's pocket companion, connected with a portable lab-

oratory, 1797 ; an answer to Dr. Priestley's considerations on the doctrine of phlogiston and the decomposition of water, founded upon demonstrative experiments, in the fourth volume of the transactions of the American philosophical society ; and an edition of Chaptal's chemistry, with valuable notes, 2 vols. 8vo, 1807.

WOOSTER (DAVID), major general in the revolutionary war, was born at Stratford in 1711, and was graduated at Yale college in 1738. At the commencement of the war with Great Britain he was appointed to the chief command of the troops in the service of Connecticut, and made a brigadier general in the continental service ; but this commission he afterwards resigned. In 1776 he was appointed the first major general of the militia of his native state. While opposing a detachment of British troops, whose object was to destroy the public stores at Danbury, he was mortally wounded at Ridgfield April 27, 1777, and died on the second of May.—*Gordon*, ii. 464 ; *Holmes' annals*, ii. 374, 375 ; *life of Stiles*, 382.

WORTHINGTON (JOHN, LL. D.), an eminent barrister, was graduated at Yale college in 1740. In 1774 he was a member of the legislature of Massachusetts, and opposed the measures of the friends of liberty. His name was in the same year included in the list of the mandamus counsellors, but he declined the appointment. He died at Springfield in April 1800, aged eighty one years. Mr. Ames married his daughter.

WYLLYS (GEORGE), governor of Connecticut in 1642, came from England to Hartford in 1638 and died in 1644. He was eminently pious, and from regard to the purity of divine worship left a fine estate in the county of Warwick and encountered the hardships of a wilderness. His descendants are distinguished in the civil history of Connecticut.—*Trumbull*, i. 150 ; *Holmes' life of Stiles*, 15.

WYTHE (GEORGE), chancellor of Virginia, and a distinguished friend of his country, was born in the county of Elizabeth city in 1726. His father was a respectable farmer, and his mother was a woman of uncommon knowledge and strength of mind. She taught the Latin language, with which she was intimately acquainted, and which she spoke fluently, to her son ; but his education was in other respects very much neglected. At school he learned only to read and write, and to apply the five first rules of arithmetic. His parents having died before he attained the age of twenty one years, like many unthinking youths he commenced a career of dissipation and intemperance, and did not disengage himself from it before he reached the age of thirty. He then bitterly lamented the loss of those nine years of his life, and of the learning, which during that period he might have acquired. But never did any man more effectually redeem his time. From the moment, when he resolved on reformation, he devoted himself most intensely to his studies. Without the assistance of any instructor he acquired an accurate knowledge of the Greek, and he read the best authors in that as

well as in the Latin language. He made himself also a profound lawyer, becoming perfectly versed in the civil and common law, and in the statutes of Great Britain and Virginia. He was also a skillful mathematician, and was well acquainted with moral and natural philosophy. The wild and thoughtless youth was now converted into a sedate and prudent man, delighting entirely in literary pursuits. At this period he acquired that attachment to the Christian religion, which, though his faith was afterwards shaken by the difficulties suggested by sceptical writers, never altogether forsook him, and towards the close of his life was renovated and firmly established. Though he never connected himself with any sect of Christians, yet for many years he constantly attended church, and the bible was his favorite book.

Having obtained a license to practise law, he took his station at the bar of the old general court with many other great men, whose merit has been the boast of Virginia. Among them he was conspicuous not for his eloquence, or ingenuity in maintaining a bad cause, but for his sound sense and learning, and rigid attachment to justice. He never undertook the support of a cause, which he knew to be bad, or which did not appear to be just and honorable. He was even known, when he doubted the statement of his client, to insist upon his making an affidavit to its truth, and in every instance, where it was in his power, he examined the witnesses as to the facts intended to be proved before he brought the suit, or agreed to defend it.

When the time arrived, which heaven had destined for the separation of the wide, confederated republic of America from the dominion of Great Britain, Mr. Wythe was one of the instruments in the hand of providence for accomplishing that great work. He took a decided part in the very first movements of opposition. Not content merely to fall in with the wishes of his fellow citizens, he assisted in persuading them not to submit to British tyranny. With a prophetic mind he looked forward to the event of an approaching war, and resolutely prepared to encounter all its evils rather than to resign his attachment to liberty. With his pupil and friend, Thomas Jefferson, he roused the people to resistance. As the controversy grew warm, his zeal became proportionally fervent. He joined a corps of volunteers, accustomed himself to military discipline, and was ready to march at the call of his country. But that country, to whose interests he was so sincerely attached, had other duties of more importance for him to perform. It was his destiny to obtain distinction as a statesman, legislator, and judge, and not as a warrior. Before the war commenced, he was elected a member of the Virginia assembly. After having been for some time speaker of the house of burgesses, he was sent by the members of that body as one of their delegates to the congress, which assembled May 18, 1775, and did not separate until it had declared

the independence of America. In that most enlightened and patriotic assembly he possessed no small share of influence. He was one of those, who signed the memorable declaration, by which the heroic legislators of this country pledged "their lives, their fortunes, and their sacred honor" to maintain and defend its violated rights. But the voice of his native state soon called him from the busy scene, where his talents had been so nobly exerted. By a resolution of the general assembly of Virginia, dated November 5, 1776, Thomas Jefferson, Edmund Pendleton, George Wythe, George Mason, and Thomas Ludwell Lee were appointed a committee to revise the laws of the commonwealth. This was a work of very great labor and difficulty. The committee of revisors did not disappoint the expectations of their country. In the commencement of their labors they were deprived of the assistance, which might have been received from the abilities of Messrs. Mason and Lee by the death of the one and the resignation of the other. The remaining three prosecuted their task with indefatigable activity and zeal, and June 18, 1779 made a report of one hundred and twenty six bills, which they had prepared. This report showed an intimate knowledge of the great principles of legislation, and reflected the highest honor upon those, who formed it. The people of Virginia are indebted to it for almost all the best parts of their present code of laws. Among the changes, then made in the monarchical system of jurisprudence, which had been previously in force, the most important were effected by the act abolishing the right of primogeniture, and directing the real estate of persons dying intestate to be equally divided among their children, or other nearest relations; by the act for regulating conveyances, which converted all estates in tail into fees simple, and thus destroyed one of the supports of the proud and overbearing distinctions of particular families; and finally by the act for the establishment of religious freedom. Had all the proposed bills been adopted by the legislature, other changes of great importance would have taken place. A wise and universal system of education would have been established, giving to the children of the poorest citizen the opportunity of attaining science, and thus of rising to honor and extensive usefulness. The proportion between crimes and punishments would have been better adjusted, and malefactors would have been made to promote the interests of the commonwealth by their labor. But the public spirit of the assembly could not keep pace with the liberal views of Wythe.

After finishing the task of new modelling the laws, he was employed to carry them into effect according to their true intent and spirit by being placed in the difficult office of judge of a court of equity. He was appointed one of the three judges of the high court of chancery, and afterwards sole chancellor of Virginia, in which station he continued until the day of his death, during a peri-

od of more than twenty years. His extraordinary disinterestedness and patriotism were now most conspicuously displayed. Although the salary, allowed him by the commonwealth, was extremely scanty, yet he contentedly lived upon it even in the expensive city of Richmond, and devoted his whole time to the service of his country. With that contempt of wealth, which so remarkably distinguished him from other men, he made a present of one half of his land in Elizabeth city to his nephew, and the purchase money of the remainder, which he sold, was not paid him for many years. While he resided in Williamsburg he accepted the professorship of law in the college of William and Mary, but resigned it when his duties as chancellor required his removal to Richmond. His resources were therefore small ; yet with his liberal and charitable disposition he continued, by means of that little, to do much good, and always to preserve his independence. This he accomplished by temperance and economy.

He was a member of the Virginia convention, which in June 1788 considered the proposed constitution of the United States. During the debates he acted for the most part as chairman. Being convinced, that the confederation was defective in the energy, necessary to preserve the union and liberty of America, this venerable patriot, then beginning to bow under the weight of years, rose in the convention, and exerted his voice, almost too feeble to be heard, in contending for a system, on the acceptance of which he conceived the happiness of his country to depend. He was ever attached to the constitution, on account of the principles of freedom and justice, which it contained ; and in every change of affairs he was steady in supporting the rights of man. His political opinions were always firmly republican. Though in 1798 and 1799 he was opposed to the measures, which were adopted in the administration of president Adams, and reprobated the alien and sedition laws, and the raising of the army ; yet he never yielded a moment to the rancor of party spirit, nor permitted the difference of opinion to interfere with his private friendships. He presided twice successively in the college of electors in Virginia, and twice voted for a president, whose political principles coincided with his own. After a short but very excruciating sickness he died June 8, 1806, in the eighty first year of his age. It was supposed, that he was poisoned, but the person suspected was acquitted by a jury of his countrymen. By his last will and testament he bequeathed his valuable library and philosophical apparatus to his friend, Mr. Jefferson, and distributed the remainder of his little property among the grand children of his sister, and the slaves, whom he had set free. He thus wished to liberate the blacks not only from slavery, but from the temptations to vice. He even condescended to impart to them instruction ; and he personally taught the Greek language to a little negro boy, who died a few days before his preceptor.

Chancellor Wythe was indeed an extraordinary man. With all his great qualities he possessed a soul replete with benevolence, and his private life is full of anecdotes, which prove, that it is seldom that a kinder and warmer heart throbs in the breast of a human being. He was of a social and affectionate disposition. From the time, when he was emancipated from the follies of youth, he sustained an unspotted reputation. His integrity was never even suspected. While he practised at the bar, when offers of an extraordinary but well merited compensation were made to him by clients, whose causes he had gained, he would say, that the laborer was indeed worthy of his hire, but the lawful fee was all he had a right to demand, and as to presents he did not want and would not accept them from any man. This grandeur of mind he uniformly preserved to the end of his life. His manner of living was plain and abstemious. He found the means of suppressing the desire of wealth by limiting the number of his wants. An ardent desire to promote the happiness of his fellow men by supporting the cause of justice and maintaining and establishing their rights appears to have been his ruling passion.

As a judge he was remarkable for his rigid impartiality and sincere attachment to the principles of equity, for his vast and various learning, and for his strict and unwearied attention to business. Superior to popular prejudice and every corrupting influence, nothing could induce him to swerve from truth and right. In his decisions he seemed to be a pure intelligence, untouched by human passions, and settling the disputes of men according to the dictates of eternal and immutable justice. Other judges have surpassed him in genius, and a certain facility in despatching causes, but while the vigor of his faculties remained unimpaired, he was seldom surpassed in learning, industry, and judgment.

From a man, entrusted with such high concerns, and whose time was occupied by so many difficult and perplexing avocations, it could scarcely have been expected, that he should have employed a part of it in the toilsome and generally unpleasant task of the education of youth. Yet even to this he was prompted by his genuine patriotism and philanthropy, which induced him for many years to take great delight in educating such young persons, as showed an inclination for improvement. Harrassed as he was with business, and enveloped with papers, belonging to intricate suits in chancery, he yet found time to keep a private school for the instruction of a few scholars, always with very little compensation, and often demanding none. Several living ornaments of their country received their greatest lights from his sublime example and instruction. Such was the upright and venerable Wythe.—*American gleaner and Virginia magazine*, i. 1—3, 17—19, 33—36; *Massa. miss. mag.* v. 10—15; *Debates of Virginia convent. second edit.* 17, 421.

YALE (ELIHU), the principal benefactor of Yale college, was born at New Haven in 1648, and at the age of ten years went to England, and about the year 1678 to the East Indies, where he acquired a large estate, was made governor of fort St. George, and married an Indian lady of fortune. After his return to London he was chosen governor of the East India company, and made those donations to the college in his native town, which induced the trustees to bestow on it the name of Yale. He died in Wales July 8, 1721.—*Clap's hist. Yale college*, 29; *Holmes' annals*, ii. 104.

YATES (ROBERT), chief justice of New York, died at Albany in September 1801.

ZUBLY (JOHN JOACHIM, D. D.), first minister of the presbyterian church in Savannah, came from St. Gall in Switzerland, and took the charge of this church in 1760. He preached to an English and German congregation, and sometimes also he preached in French. He was a member of the provincial congress in 1775, but as he differed in opinion from his fellow citizens with respect to the independence of the United States, he incurred their displeasure, and his future days were embittered. He died at Savannah in July, 1781. He was a man of great learning, of a vigorous and penetrating mind, and of a heart moulded into the Christian spirit. He published a sermon on the value of that faith, without which it is impossible to please God, 1772; a sermon on the death of the reverend John Osgood of Midway, 1773; the law of liberty, a sermon on American affairs at the opening of the provincial congress of Georgia, with an appendix, giving an account of the struggle of Switzerland to recover liberty, 1775.—*Georgia analytical repository*, i. 49; *Gordon*, ii. 75.

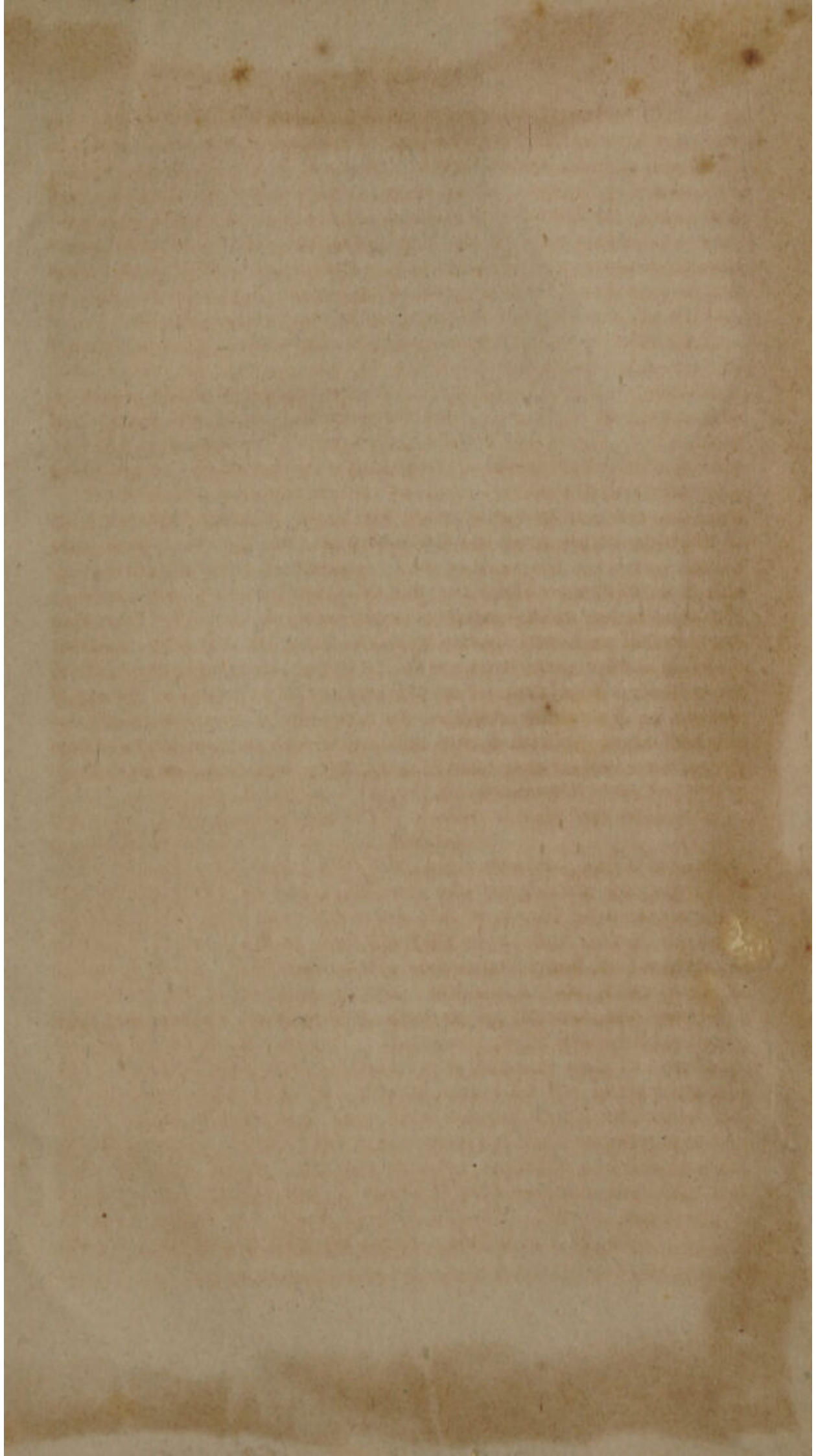
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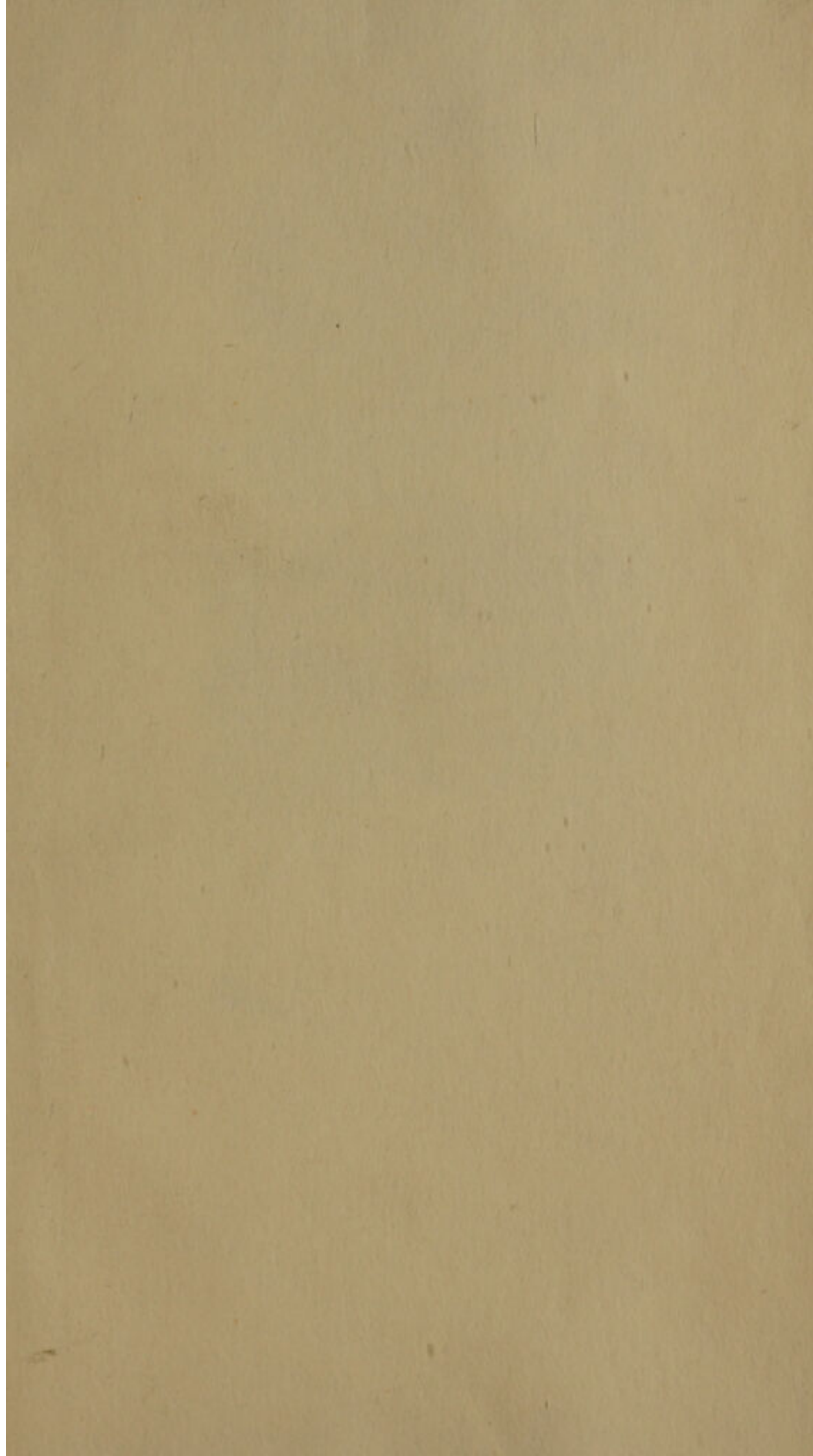
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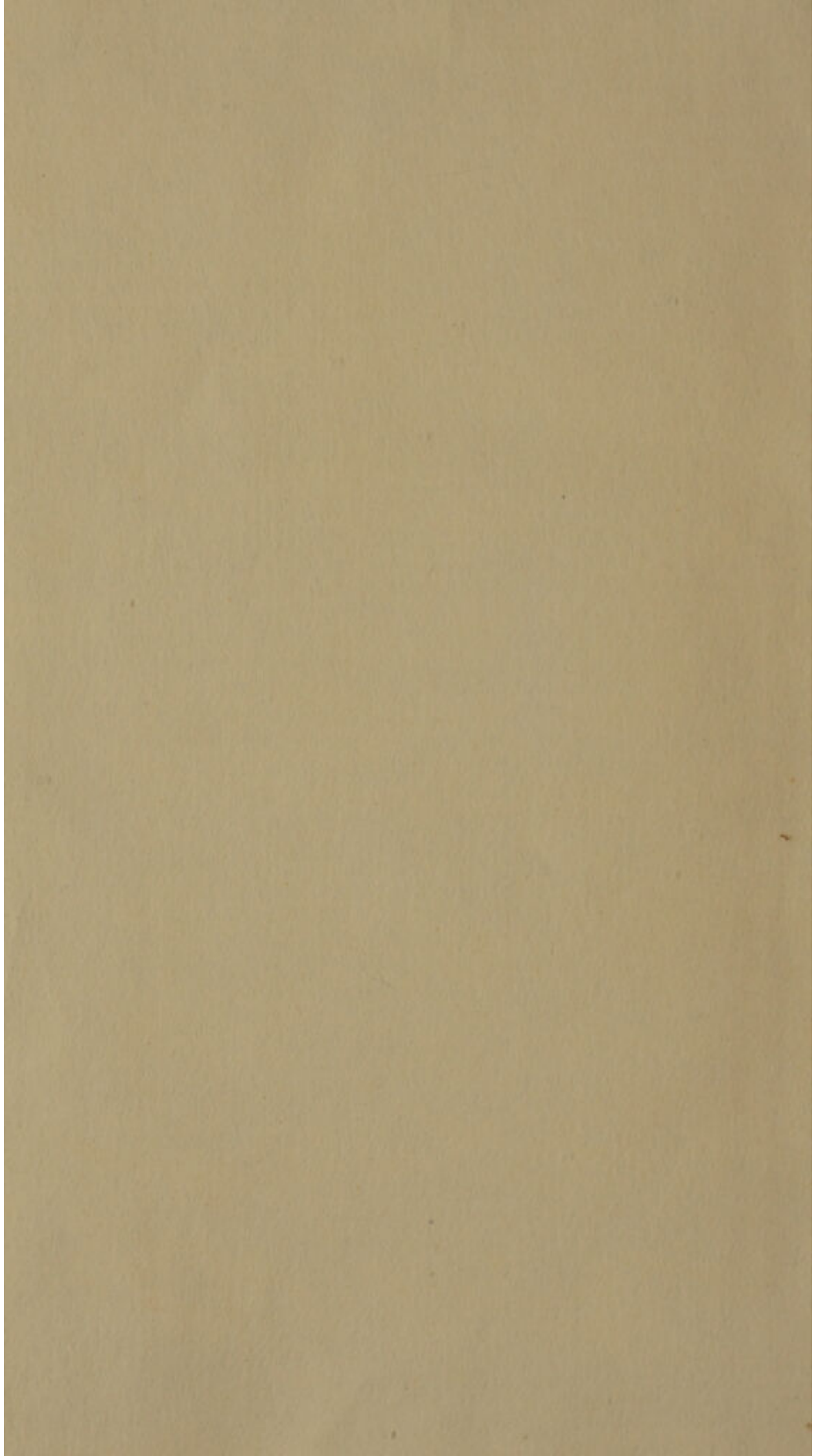
Page 321, line 27, after *law* add *in New York*.

— 571, — 3, for 399 read 418.

— 584, — 37, for *three hundred* read *one hundred and fifty*.







How hushed and still he v.
As through the air they pour !

All now repose, save those whom pain
Make watchers all night long—
How wearily the hours drag on
Where grief's attendants throng !
Each counted stroke doth measure night
Most painfully along.

Save these, all in the village sleep,
Nor note the passing time,—
I alone o'er the volume pore,
And catch the midnight chime ;
Happy those, whom no pain or grief
Compels to hear the chime.

Farewell !—here kind hearts I have known,
Long cherished and held dear ;
Thoughts of many a happy hour
Will bring ye ever near ;
Farewell ! a blessing on ye rest,
Treasures, long held dear !

Farewell ! farewell ! delightful scenes !
I can forget ye, never !
The shady elms, the summer walks,
Sweet walks beside the river ;
Kind hearts, and happy, pleasant hours,
I can forget ye, never.

GUERRETERRE.

CONS BY SIR W. STAMER.—What is that which goes from Dublin to Cork without moving ?—The Turnpike road. Why is the Lord Lieutenant like a man inquiring the hour ?—Because he is *as-king* for the time.

GOOD RETORT.—A French officer quarrelling with a Swiss, reproached him with his country's vice of fighting on either side for *money*, "while we Frenchmen," said he, "fight for *honor*." "Yes, sir, replied the Swiss, "every one fights for that he most wants."

REFORM.—A pedagogue complained to the parent of one of his pupils, that his boys destroyed the forms at the last breaking up for the holidays. "Then, sir, the sooner your school is *re-formed*, the better," replied the parent.

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beds at No. 401, Washington Street, oppo-
site the Court House, in a great variety of patterns, at
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the business, with an increasing demand for the arti-
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may 13

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safe, convenient and valuable Cough Medicine for 20
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nov 1

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Surgeon Dentist.

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be happy to wait on all who may please to favor him
with their patronage.

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