

GLEANINGS FROM THE SOURCES OF THE HISTORY
OF THE SECOND PARISH, WORCESTER,
MASSACHUSETTS.

BY SAMUEL S. GREEN.

THE religious society which is known as The Second Parish in the town of Worcester, originated in a voluntary association of sixty-seven persons, formed in March, 1785. The first meeting of the society for public worship was held on the third Sunday of this month, and it was incorporated by an act of the General Court, passed November 13, 1787. The history of this organization has been written several times, but there are a few incidents connected with its formation and early history which deserve further consideration. These I propose to write about briefly in this paper.

Following will be found a list of the principal sources of information regarding the Second Parish:—The manuscript parish and church records, which are well preserved. The treasurer of the parish has in his possession, a trunk containing numerous early lists of the valuation of the property of its members, reports of committees, and other documents of value in finding out the history of the Society. There are two sermons of Rev. Dr. Aaron Bancroft, of especial historical value, namely: that preached on the first Sunday after the ordination of his colleague, Alonzo Hill, April 8, 1827, and that delivered on the fiftieth anniversary of his settlement as pastor of the parish, January 31, 1836. There are also three valuable historical discourses delivered by the second pastor of the society, Rev. Dr. Alonzo Hill, namely: one on the life and character of his predecessor, delivered at his interment, August 22, 1839; another, delivered when he had been ordained twenty-five years; and still another, preached on the occurrence of the celebration of the fortieth anniversary of his settlement, March 28, 1867. The first two are enriched by interesting historical notes, and the last contains an account of proceedings at a social gathering in the vestry of the meeting-house, at which were recounted some interesting facts in the history of the society. The article on Dr. Bancroft, in volume eight of the *Annals of the American Pulpit*, by our late associate, William B. Sprague, D.D., was written by Dr. Sprague himself, who knew Dr. Bancroft personally, and contains valuable letters concerning the subject of the memoir, by his distinguished parishioner, the late

Gov. Levi Lincoln, and by his son, Hon. George Bancroft. See also the Worcester Pulpit, by Rev. Elam Smalley, D.D., History of the Worcester Association, etc., by Rev. Joseph Allen, D.D. Dr. Allen was well acquainted with Dr. Bancroft, and had lived for a considerable time in his family. See also *The History of Worcester*,¹ by William Lincoln, a member of the second parish, and its continuation by Charles Hersey; *The History of Worcester*, by Charles A. Chase, in the *History of Worcester County*, published in 1879; *Reminiscences of Worcester*, by Caleb A. Wall; *The History of the County of Worcester*, by Peter Whitney; Report of the Committee of the Second Parish in Worcester, on the subject of its expenditures, and the best mode of raising money for its support, by Levi Lincoln, made in 1866; an Historical Discourse delivered September 22, 1863, to commemorate the one hundredth anniversary of the erection of the meeting-house of the First Parish in Worcester, by Leonard Bacon, D.D. Note also a passage on Rev. Dr. Bancroft, in one of a series of letters printed in the Worcester Palladium, called Carl's Tour in Main Street. The first of these letters appeared in the paper issued under date of March 21, 1855. A volume of Controversial Sermons was published in Worcester, May, 1822, by Rev. Dr. Bancroft. Examine also, other books and pamphlets, publicly or privately printed, by the three pastors of the society, Aaron Bancroft, Alonzo Hill, and Edward H. Hall. William Lincoln, in his history,² gives a long note containing a list of the publications of Rev. Dr. Bancroft.

This society was a "poll parish" from the beginning. It was, says Rev. Dr. Bancroft, "I believe, the first example of a poll parish in any inland town of the commonwealth."³ William Lincoln, in his *History of Worcester*,⁴ speaks of its erection into a poll parish ("bringing together those of similar opinions, without regard to local habitation") as "almost, if not entirely unprecedented, except in the metropolis." Lincoln,⁵ however, Whitney,⁶ and Dr. Bancroft himself,⁷ speak of the society of Rev. John Rogers, in Leominster, as a poll parish. This parish was established by an order of the General Court, February 18, 1762, twenty-three years before the first meeting of the associates who were afterwards incorporated as the Second Parish in Worcester. The term is used here in a different sense from that which it has when applicable to the society in Worcester. I have not been able to find, in print, the order by which the parish of Mr. Rogers in Leominster was established, but Mr. C. B. Tillinghast, the acting Librarian of the State,

¹The references to Lincoln's *History of Worcester* in this paper are to the edition of 1862.

²Pp. 173 and 4.

³Discourse delivered April 8, 1827.

⁴Id., page 167.

⁵Id., *Ib.*, note 1.

⁶Hist. of Worcester Co., p. 194.

⁷Discourse delivered January 31, 1836.

has courteously caused a copy of it to be made for me from the manuscript Records of the General Court, now in the State House at Boston. I give the copy in a note.¹

The Rule of the Superior Court of Judicature, containing the terms of agreement which regulated the provisions of the order of the General Court, may be found in Wilder's History, pp. 176 and 7.

A statement of Wilder, in his history of Leominster, is somewhat misleading, as he speaks of the order of the General Court as an "Act

¹ In the manuscript records of the General Court, under date of January 27, 1762, occurs the following entry:— "A petition of Jonathan White, agent of the adherents of the Rev. John Rogers, Pastor of the church in Leominster, setting forth that an unhappy controversy hath for several years subsisted in the said town, and a number of the inhabitants have withdrawn from the ministry of their said pastor, and refused to pay towards his salary, whereby he was necessitated to bring his action against them, and finally a rule of Court was entered into, previous to which the petitioners' constituents were earnestly requested in writing, by the other inhabitants, to consent to a division of the town into two precincts, and that they have since, agreeably to the Rule of Court, requested the town's concurrence in said division, to which they have by vote agreed, and praying that they and other, the adherents of the said Mr. Rogers, may be incorporated into a separate precinct, agreeable to the said rule of Court.

"In Council read and ordered that the petitioners have leave to bring in a bill for the purposes within mentioned."—[Gen. Court Records, v. 24, p. 204.

Under date of February 18, 1762, occurs the following entry:—

"In Council, ordered that Thomas Wilder, Nathaniel Colburn, James Simonds, Joseph P. May, Joseph Wheelock, Nathaniel Carter, Simon Butler, Nathaniel Rogers, David Farnsworth, Thomas Legatt, Thomas Wilder, Jr., William Warner, John Colburn, Nathaniel Carter, Jr., Susanna Peabody, Jonathan White, Abner Wheelock, Jonathan Wolburn, Timothy Kendall, Jonas Kendall, Mayaban Leggat, Jonathan White, Jr., Lemuel Davenport, Nathaniel Peabody, Abel Wheelock, Samuel Hardcastle, and the farm of Stephen Symonds of Boxford, lying in Leominster, David White, Joseph Butler, James Symonds, James White, Elijah Wheelock, Abel Wilder, Francis Corey, Nathan Colburn and Robert Legatt be, and together with their estates, lying in Leominster, in the County of Worcester, hereby are erected into a distinct and separate precinct, and vested with all the powers, privileges and immunities which other precincts by law do enjoy, and that the rule of Court and every matter and thing therein contained, which was entered into at the last Superior Court of Judicature, Court of Assize and General Gaol delivery, holden at Worcester, in September last, by the Inhabitants of Leominster, Plaintiffs, and John Rogers, defendant, be, and hereby is ratified and confirmed, to all intents and purposes whatever, and that the honorable John Chandler, Esq., be, and he hereby is empowered to issue his Warrant to some principal person in said Parish to warn a Parish meeting in the month of March next in said town of Leominster, then and there to meet and chuse Parish officers, as by law other Parishes in this Province are enjoined to chuse."

"In the House of Representatives, read and concurred.

"Consented to by the Governor."—[Gen. Court Records, v. 24, p. 271.

of incorporation," and gives incorrectly the date of its passage (p. 178). An examination of this order shows that the parish in Leominster was a territorial parish, and that Thomas Wilder and others, together with their estates lying in Leominster, and the farm of Stephen Symonds of Boxford, were erected into a distinct and separate precinct. The estates of the members of the parish were probably, however, not contiguous, as was the case usually in territorial parishes.

The great difference between the poll parishes which existed in Worcester after the incorporation of the Second Parish, and the poll parish in Leominster, will appear from the following extract from the Act of Incorporation of the Second Parish. It was enacted "That any of the inhabitants of the said town" (Worcester) "shall at all times hereafter have full liberty to join themselves with their families to either of the parishes in the said town: Provided they shall signify in writing under their hands to the clerk of the said town, their determination of being considered as belonging to the parish to which they may join themselves as aforesaid."

I found it difficult to get at a copy of this Act of Incorporation, and therefore append one in a note, which Mr. Tillinghast had made for me from the printed Laws of Massachusetts for 1787.¹

¹ An Act for incorporating a number of the inhabitants of the town of Worcester, in the County of Worcester, into a separate Parish.

Whereas—a number of the inhabitants of the town of Worcester, belonging to the religious society whereof the Rev. Aaron Bancroft is pastor, have petitioned this Court to be incorporated for the reasons expressed in their petition, and it appearing to this Court reasonable that the prayer be granted:

Be it therefore enacted by the Senate, and House of Representatives, in General Court assembled, and by the authority of the same, That Levi Lincoln, Timothy Paine, David Bigelow, Joseph Allen, Palmer Goulding, Benjamin Flagg, John Peirce, John Stowers, John Barnard, Jedediah Healy, William Treadwell, Abel Stowell, Phineas Heywood, Eli Chapin, Cornelius Stowell, Thaddeus McCarty, Samuel Chandler, Abraham Lincoln, Samuel Flagg, Ephraim Mower, John Stanten, Timothy Bigelow, Clark Chandler, John Smith, Samuel Allen, Ignatius Goulding, Daniel Goulding, Edward Bangs, Samuel Bridge, John Goodwin, Jacob Snow, Samuel Brazer, Nathan Heard, Nathaniel Paine, David Bigelow, Nahum Willard, Joel How, Oliver Peirce, Josiah Peirce, Isaiah Thomas, Samuel Fullerton, John Walker, David Chadwick, Ellis Gray Blake, Micah Johnson, Benjamin Andrews, Samuel Rice, Charles Chandler, Andrew Tufts, Daniel Clap, Benjamin Green, Joseph Torry, William Gates, Samuel Warden, Winthrop Chandler, William Johnson, William Jenneson, Anthony Paine, John Paine, Elias Mann, Peter Stowell, Thomas Stowell, Benjamin Butman, the petitioners, and members of the said religious society, together with their polls and estates be, and hereby are incorporated into a parish by the name of the second parish in the town of Worcester, with all the privileges, powers and immunities which other parishes in this Commonwealth, are entitled to, by law.

Be it enacted by the authority aforesaid, That any of the inhabitants of the said town, shall at all times hereafter have full liberty to join themselves with their families to either of the parishes in the said town,

It appears from this document that after the incorporation of the Second Parish the citizens of Worcester, unlike those of Leominster, were free to attend the services of either of the two societies they chose to select, and to change from one society to the other at will, paying for the support of public worship according to the rules of the society they were pleased to attach themselves to. Their estates went with them, but they could carry their estates from one parish to the other after the observance of a slight formality. The second parishes, both in Leominster and in Worcester, were in a certain sense territorial; they were both in a certain sense poll parishes. But the members of the two parishes in Worcester enjoyed greater liberty of action than those of either of the parishes in Leominster, and the step taken in the incorporation of the Second Parish in Worcester was one greatly in advance of the one taken in the incorporation of Rev. Mr. Rogers's parish in Leominster.

Winthrop, as is well known, writes in his Journal, in 1639, that "Mr. Cotton preaching out of the 8 of Kings, 8, taught that when magistrates are forced to provide for the maintenance of ministers, etc., then the churches are in a declining condition," and, "that the ministers' maintenance should be by voluntary contribution, not by lands, revenues or tithes, etc."¹

Chief Justice Parker, in delivering the decision of the Supreme Judicial Court in the famous Dedham Case in 1820, said: "In 1654² an authority was given to the county court to assess upon the inhabitants a proper sum for the support of their minister, if any defect existed, and this probably was the first coercive power given for this purpose."³

Provided they shall signify in writing under their hands to the clerk of the said town, their determination of being considered as belonging to the parish to which they may join themselves as aforesaid.

And be it further enacted by the authority aforesaid, That the members of each respective parish, and their families, shall be deemed and considered as continuing members of their respective parishes, with their estates, for the time being, until they shall signify their determination to the contrary, as above expressed.

And be it further enacted by the authority aforesaid, That Levi Lincoln, Esq., be, and hereby is authorized, to issue his warrant, directed to some principal member of the said parish, requiring him to warn the members of the said parish, qualified to vote in parish affairs, to assemble at some suitable time and place in the said town, to choose such officers as parishes are by law required to choose in the month of March or April annually, and to transact all matters and things necessary to be done in the said parish.

[This act passed November 13, 1787.]

—[Laws of Massachusetts 1787, chapter 7.

¹ Hist. of New England by John Winthrop, p. 355.

² Records of the Governor and Company of the Mass^{ts} Bay, Vol. IV., Part I., p. 199.

³ Mass^{ts} Reports, vol. 16, p. 516.

He also states that in the earliest times ministers were probably supported in the colony of Massachusetts Bay by voluntary contributions.¹ Indications are not wanting, however, that before 1654 the freemen of Massachusetts Bay had it in mind, when inhabitants did not voluntarily contribute proper amounts for the support of public worship, to collect such amounts by compulsion.² As early as Sept. 6, 1638, the General Court passed a law which has the following provision: "it is also ordered, that every such inhabitant who shall not voluntarily contribute proportionably to his ability, with other freemen of the same towne, to all common charges, as well for upholding the ordinances in the churches as otherwise, shall bee compelled thereto by assessment & distress to bee levied by the cunstable, or other officer of the towne, as in other cases."³

After the system of supporting the ministry by voluntary contributions, which had prevailed in the earliest times of the colonies both of Massachusetts Bay and of Plymouth,⁴ was given up, the law and the usage concerning the maintenance of public worship passed through various modifications, until, in 1833, an amendment of the Third Article in the Bill of Rights of the constitution of this commonwealth again left the whole subject to the voluntary action of the people. At the time when the second religious society was formed in Worcester, parishes outside of Boston generally raised money for the support of public worship by taxes laid upon the polls and estates of their members. They had enjoyed the privilege, however, since 1754 of raising money in the manner in vogue in Boston, namely, by laying an assessment upon owners of pews, according to a valuation.⁵

The voluntary association which grew into the Second Parish, was formed while troubles were vexing the souls of citizens, which led in the autumn of 1786 to those overt acts against the government of Massachusetts which are known by the name of Shays's Rebellion. Thus it came into existence at a time when great poverty prevailed among the people, and distressed the State and country. Until the society was incorporated as the Second Parish, November 13, 1787, its members were also obliged to pay their proportion of taxes levied for the payment of the expenses of the First Parish. On account of this state of things it was deemed unwise for the Second Parish to raise money for its own purposes by taxes levied on the polls and estates of its members. Therefore it was voted,⁶ "That there be a contribution

¹ Mass^{ts} Reports, vol. 16, pp. 514-15.

² Mass^{ts} Eccles. Law by Edward Buck, revised edition, pp. 24-26.

³ Records of the Governor and Company of the Mass^{ts} Bay, vol. 1, pp. 240-1.

⁴ For pertinent matter connected with this subject see the Congregational Quarterly, Vol. I., pp. 159 and 161.

⁵ Mass. Eccles. Law by Edward Buck, revised ed., pp. 38 and 39.

⁶ Parish records, Nov. 7, 1785.

on the first Sabbath in each month for the payment of Mr. Bancroft's salary & that each person contributing and putting his name on the wrapper be credited therefor, & that Mr. Bridge pay the sums so collected to Mr. Bancroft and take his receipt therefor." In February¹ of the next year assessors were chosen to assess the minister's salary and certain expenses attendant upon his ordination, on the members of the parish agreeably to the last town tax. No attempt was made, however, to force the payment of the assessments, and in 1787 bills for taxes still unpaid were placed in the hands of the minister with the request that he should settle with members severally. He was assured "that these taxes could not with safety be collected in the usual manner."² Dr. Bancroft writes that "members generally were disposed to make payment in the most easy manner," and that "The sums received fell far short in value of the amount due."³ Until 1792, when the first meeting-house of the society was occupied, all of its expenses were paid by voluntary contributions. At that time a tax of twenty-four shillings, or four dollars, was laid on every pew on the floor of the house, "for the use of the ministry."⁴

The next year⁵ it was voted "That the Gallery pews in said meeting-house be subjected to a tax of twelve shillings each pew annually." In December, 1796,⁶ it was voted "that there be assessed and levied upon the Polls & Estates of the members of this Parish the sum of two hundred & eighty four Dollars & twenty-seven Cents, for the purpose of paying a deficiency of Gallery Pew taxes due to the Rev^d Aaron Bancroft, & to make up to him in addition to the Pew tax, the sum of one hundred & fifty pounds for the present year, commencing ye first day of April one thousand seven hundred & ninety six and ending the first of April 1797. Provided that those persons who are bound by their subscriptions towards the support of the Rev^d Aaron Bancroft for the term of five years be released from that subscription for & during the term of one year from the said first day of April 1796—& that the Parish assessors be directed to make such assessment & the Collector to call for the money forthwith." Up to the date of this vote no levy had been made upon the polls and estates of the members of the Second Parish. That is to say, its expenses had been paid by voluntary contributions exclusively for about seven years, and by taxes on pews and voluntary contributions for four or five years longer. Money was raised, after this time, for the support of public worship by the tax on pews and by assessments on polls and estates until the second meeting-house of the

¹ Parish records, Feb. 24, 1786.

² Discourse delivered, Jan. 31, 1836, pp. 20 and 21.

³ *Id.*, *Ib.*

⁴ Parish records, Feb. 4, 1791.

⁵ *Id.*, Jan. 16, 1792.

⁶ *Id.*, Dec. 26, 1796.

parish was built. This was dedicated Aug. 20, 1829. From this time forward, until 1867, money was raised by taxes levied on polls and estates exclusively. In January¹ of the last-named year it was "voted that hereafter all sums of money voted and to be raised by the Parish for the support of the Ministry and for incidental parish expenses, shall be equally divided between and assessed upon the pews in the meeting-house and the polls and estates of the members of the Parish; the one-half thereof upon each." No tax seems to have been levied in accordance with the provisions of this vote, for April 15th of the same year it was "Voted that the whole amount of the money to be raised for parish expenses for the current year be assessed upon the pews in the meeting-house." From that time to the present, money has been raised by taxes laid upon the pews only, excepting that extraordinary expenses have been occasionally met by voluntary subscriptions by members of the society.

It appears from what has now been stated, that after the establishment of the Second Parish, citizens of Worcester could attach themselves to either parish, could change from one parish to the other at will, and if they joined the Second Parish could for several years obtain gospel privileges if they chose without paying for them. The inhabitants of Worcester were still obliged to go to meeting somewhere, for it was not until 1791 that able-bodied men, absent three months from meeting, could escape serious consequences by paying the petty sum of ten shillings. It was not until 1835 that this law was repealed.²

The doctrinal attitude of the Second Parish at the time of its formation is shown by the following extract from a sermon of Rev. Dr. Bancroft, preached April 8, 1827. He says the society "originated from a difference of opinion among the inhabitants" of Worcester "on the Calvinistic and Arminian creeds. Questions respecting the divine Unity were not then agitated, and among those who separated, I am not sure there was more than one decided Unitarian."³ In a note to a sermon preached about nine years after, Dr. Bancroft writes, "two or three years after my settlement, a distinguished member of the society came to me in evident excitement, and said 'it is reported that you deny the underived Divinity of the Savior; such a report credited would shake our society to its centre.'⁴ The members of the society changed their views during Dr. Bancroft's ministry, for when in 1821, thirty-six years after he began to preach to the new organization, he delivered a course of controversial sermons which were decidedly Unitarian in their statement of doctrines, he was able to write respecting these discourses that they "were almost universally

¹ Parish records, Jan. 7, 1867.

² Mass^{ts} Eccles. Law by Edward Buck, revised ed., p. 27.

³ *Id.*, p. 15.

⁴ Discourse delivered Jan. 31, 1836, p. 43.

approved by the hearers, and at their desire published."¹ While still young Dr. Bancroft began to doubt the soundness of the doctrinal teachings under which he had been brought up. He writes, "the Westminster Assembly's Shorter Catechism was early taught me. While young, I was, by my father, appointed reader to the family on Saturday evenings, and Willard's *Body of Divinity*, a large folio, was selected as my book. The Catechism I never understood or loved;—my mind revolted against Willard. I could not assent to the popular creed, and I well remember the throes of my youthful mind when dwelling upon religious subjects."² Again he writes, "I was educated in the Trinitarian and Calvinistic faith, and well remember the conflicts of my mind between the desire of searching for Christian truth and the fear of falling into fatal error."³

Dr. Sprague says that Dr. Bancroft was not only an Arminian but an Arian at the time when he supplied the pulpit of the First Church during the illness of its pastor, Rev. Thaddeus Maccarty.⁴ Perhaps this was the case. At any rate, a little later he was unwilling to say or write anything in opposition to Arianism. In speaking of the commencement of his ministry, fifty years after his settlement in Worcester, he writes, "I may, I believe, safely aver, that I never uttered a sentiment from the pulpit, either in a sermon or a prayer, inconsistent with the Unitarian doctrine; but in humble imitation of Jesus I did decline to preach truths which I was persuaded people were not prepared to bear. The peculiarities of Calvinism were without reserve opposed, and doctrines inculcated which embraced the Divine clemency, the moral agency of man, the sufficiency of Scripture, the right of private judgment, the adaptation of the terms of acceptance to human power, and the certainty of salvation to all who seek Divine assistance and prove their faith by their works."⁵

Alonzo Hill, the successor of Dr. Bancroft, in a sermon on the life and character of his predecessor, writes, "Dr. Freeman has been generally regarded as the earliest advocate of Unitarianism in this country; but it is not generally known, that when he was refused ordination by his superior clergy on account of the change in his opinions, Dr. Bancroft had already taken his position,—was consulted by him—had consented to assist at his ordination over the society at King's Chapel, and was prevented only by their dispensing with an ecclesiastical council and adopting lay services."⁶ It was in 1787 that King's Chapel became a Unitarian Church. The First Church in Plymouth settled a liberal minister soon after the year 1800, and a

¹ Discourse preached Jan. 31, 1836, p. 29.

² Discourse preached by Alonzo Hill Aug. 22, 1839, p. 29.

³ Discourse preached by Rev. Dr. Bancroft Jan. 1, 1836, p. 43.

⁴ *Annals of the American Pulpit*, Vol. VIII., p. 133.

⁵ Discourse delivered Jan. 31, 1836, pp. 28 and 29.

⁶ Discourse of Alonzo Hill delivered Aug. 22, 1839, p. 28.

portion of the more orthodox members of the society withdrew from it. However, it was not until 1815, or later, that a general separation of the Orthodox and Liberals took place in Boston and its vicinity. It was in this year that our late associate, Jedediah Morse, shot the guns of the Panoplist with the letters of Freeman and later Unitarians, and fired them into the ranks of the Liberals. Churches and ministers now hoisted their colors.

Dr. Bancroft writes, "the editors of the Panoplist republished Belsham's History of American Unitarianism, accompanied with bitter reflections and severe censures on liberal clergymen; those in Boston particularly were charged with criminally concealing their opinions, and of great duplicity in the execution of their official duties. * * * * * Believing myself to be in some measure included in the general charge and finding the subject in controversy had become familiar to every class in the community by religious journals, newspapers and sermons, and that it was made a common topick of conversation in our families, I deemed it expedient to deliver a course of doctrinal discourses." These sermons were delivered in 1821 and published in 1822. They show Dr. Bancroft to have been an Arian at the time when they were preached. In them he opposes the five points of Calvinism, and argues against the doctrine of Universal restoration and in favor of the belief in the annihilation of the wicked.

George Bancroft writes of his father that "He had no sympathy with Belsham or his school, and read little or nothing of theirs till late in life."¹

Belsham held humanitarian views in regard to Christ. So did Priestley and other early Unitarians in England. But most of the early Unitarians in America were, like Dr. Bancroft, Arians. Dr. Channing denied that the Boston ministers had any sympathy with Belsham's peculiar views.² With most of his brethren Dr. Bancroft believed also in the inspiration and sufficiency of the scriptures. "He," also, writes his son, "considered reason as a primary and universal revelation of God to men of all nations and all ages; he was sure of the necessary harmony between reason and true religion, and he did not scruple to reject whatever seemed to him plainly in contradiction with it."³

Among the persons incorporated into the Second Parish are the following: Levi Lincoln (who at the time of the formation of the society was nearly 36 years old. March 5, 1801, he was appointed Attorney-General of the United States in Jefferson's Cabinet, resigning after about four years service. In 1811 he was chosen an Associate Justice of the United States Supreme Court, but on account of ill health declined the appointment. He was Councillor in the American Antiquarian Society,

¹ Sprague's Annals, Vol. VIII., p. 139.

² Id., p. XV.

³ Id., p. 140.

1816-1817); Timothy Paine, his sons Nathaniel, Anthony and John (about 55 years old in 1785. Lincoln, in his *History of Worcester*, says that Timothy Paine was long one of the most respected and useful citizens of Worcester. He received, just before the Revolution broke out, an appointment of Maudamus Councillor, a station which, as Lincoln says, he "declined in compliance with public will."¹ Nathaniel Paine, about 26 years old,² was Judge of Probate for 35 years from January 24, 1801, and Councillor in the American Antiquarian Society, 1815-1820. Anthony Paine and John Paine were respectively about 25 and 23 years old); David Bigelow (54 or 55 years old. His son Tyler Bigelow married Clara, daughter of Timothy Bigelow. The late George T. Bigelow, Chief Justice of the Supreme Judicial Court of Massachusetts, was their son. A daughter of David Bigelow married Zachariah Child of West Boylston, who was father of David Lee Child, the husband of the late Lydia Maria Child); Timothy Bigelow (brother of David was about 46 years old. He was a distinguished patriot preceding and during the Revolution. He was the father of the Hon. Timothy Bigelow of Medford and Boston, and grandfather of Hon. John P. Bigelow, Mayor of Boston, and Rev. Dr. Andrew Bigelow of Boston, who were all members of the American Antiquarian Society. He was also, as stated before, grandfather of Hon. George T. Bigelow. Mrs. Abbott Lawrence was his granddaughter); Joseph Allen (35 or 36 years old. He was a nephew of Samuel Adams. He was a member, with Levi Lincoln and David Bigelow, of the Convention which framed the first Constitution of Massachusetts. Member of Congress in 1810, etc.); Isaiah Thomas (about 36 years old. Peter Whitney whose *History of Worcester County* was published 1793, writes as follows: "A printing press was here [Worcester] set up in 1775, by Mr. Isaiah Thomas, who is thought to do far more business than any other in the state, or in the United States of America" [p. 28.] "Mr. Thomas has also carried on the bookbinding business very extensively; and is now engaged in building, in Worcester, as large a paper mill as is in this state. His bookstore in Worcester is kept well filled with a large assortment of books in all branches of literature, which is a great accommodation to purchasers in the town and county. His manufactures employ and support a large number of people, and it may justly be said, that the business of no one person has added more to the consequence and advantage of the town and county of Worcester than his." [p. 29]. He was the founder and first President of the American Antiquarian Society); Palmer Goulding, his brother Ignatius and his son Daniel (Palmer, 62 years old, Ignatius about 51, Daniel about 33 years of age.³ Palmer senior, the father

¹ p. 222.

² The figures placed against this and following names show the ages of the persons designated in 1785, the year of the formation of the Second religious Society in Worcester.

³ The ages of the Gouldings are taken from Wall's *Reminiscences of Worcester*.

of the Palmer Goulding here mentioned, Palmer, jr., and Daniel are spoken of by Wall in his *Reminiscences of Worcester* [p. 51] as follows: "they all successively carried on the business of tanning, shoemaking, making malt, curing hams, &c. on an extended scale for those days." Daniel was "also a manufacturer of earthen ware. Tradition represents the earlier Gouldings to have been of extreme size, very ingenious, and capable of doing anything"); Cornelius Stowell, and his sons Abel, Peter and Thomas (Cornelius about 60 years old, Abel 33, Thomas 29, and Peter 23.¹ Cornelius was a clothier by trade, "took his sons Peter and Ebenezer into partnership with him about 1790, when they began the business of manufacturing woollen goods and printing calicos, making a specialty of weaving carpets, dyeing and dressing woollen goods at the same time." "They also built shearing machines." "They made the first carpets used in the State House in Boston." Abel was a clock-maker and made the clock formerly in the tower of the First Church. Thomas Stowell was a clothier²); Thaddeus Maccarty (about 38 years old, son of Rev. Thaddeus Maccarty. He was a physician); Samuel, Clark, Charles and Winthrop Chandler (Clark 41 or 42, Charles about 30, Samuel about 28 years old, sons of the third Judge John Chandler. Winthrop Chandler about 38 years old, a descendant of the first Judge John Chandler, was a painter. On the list of the members of the church are Lucretia Chandler, who married Rev. Aaron Bancroft in 1786, and Sally Chandler who married John Stanton (29 or 30 years old) one of the corporate members of the parish); Abraham Lincoln (23 years old, brother of Levi Lincoln, senior, and a man who filled many offices); Samuel Allen (about 28 years old, a brother of Joseph Allen, County Treasurer 1781 to his death, December 26, 1830); Edward Bangs (about 29 years old, Councillor in the American Antiquarian Society from 1812 to his death in 1818, Associate Justice of the Court of Common Pleas for the Western Circuit); Samuel Brazer (30 years old, father of Rev. John Brazer of Salem); and William Jennison.

Among the owners of pews in the first meeting-house, which was occupied January 1, 1792, not before mentioned, were William Sever (26 years old, who married Mary, daughter of the last Judge John Chandler), William Chandler (32 or 33 years old, another son of the same Judge Chandler), and John Green (about 22 years old, the second Dr. Green of this name). Stephen Salisbury, father of the President of this Society (38 or 39 years old), our former associate Hon. Daniel Waldo³ (about 22 years old), and Dr. William Paine (35 years old),

¹ According to Bond's *History of Watertown* Cornelius Stowell was about 59 and Peter Stowell 21 years old. Wall gives the age of Cornelius Stowell as 61, of Peter as 23, and the ages of the other members of the family mentioned, as above.

² Wall's *Reminiscences*, pp. 53 and 54.

³ Chosen Clerk of the Parish April 17, 1797.

son of Timothy Paine, Vice-President of this society from its foundation in 1812 to 1816, are among the early members of the Society. Under the dates of June 15, 1794, January 14, 1798, February 2, 1806, December 25, 1808, and January 26, 1812, we find in the church records entries of the baptisms of children of David Curtis. He was a direct descendant of Ephraim Curtis, who appears to have been the first actual white settler of Worcester, who came to Worcester in 1673, but had to abandon his settlement after a year or two on account of the hostilities of the Indians. David Curtis was the father of the wife of Dr. John Green (the third) the founder of the Free Public Library in Worcester, and of George Curtis of New York, the father of George William Curtis.

Worcester had in 1790 only 2,044 inhabitants.¹ The names of persons already given, and those of others who were either corporate members of the Second Parish or who are known to have attended the services of this society in the earliest years of its existence, show that Dr. Bancroft must have been right when he stated that among his supporters at the beginning of his ministry there was a large proportion of the professional and distinguished men of the town. "There was also in the society" at its start, writes Dr. Bancroft, "a fair proportion of the farmers and mechanics of the town."² Aaron Bancroft, the first pastor of the society, was Councillor in the American Antiquarian Society from its foundation in 1812 to 1816, Vice-President from 1816 to 1831, and a member of its Publication Committee from 1815 to 1831.

In the new society there were men who had been staunch patriots in the revolution, now just over, and members of families which had been loyalist in feeling. Side by side sat Levi Lincoln, Joseph Allen, Timothy Bigelow, Stephen Salisbury and other warm friends of the revolution; and Timothy Paine, his son Dr. William Paine, and the sons and daughters of the "honest refugee" the last Judge John Chandler. The first pastor, Rev. Mr. Bancroft, although an undoubted patriot, had spent the interval between the spring of 1780 and July 1783 in Nova Scotia doing missionary work, and soon after settling in Worcester married a daughter of Judge Chandler. Families were considerably divided by theological differences in those days. Stephen Salisbury, Senior, attended the church of the Second Parish with his son; Madame Salisbury remained in the First Church. Tradition says that she prized the influence of Rev. Dr. Austin of that church so highly that she had our venerable President in his boyhood placed under his care, he spending the secular days of the week in his family and receiving such care from Dr. Austin as could be afforded after the demands of his farm and pulpit had been satisfied. Dr. John Green had a pew in the first meeting-house of the Second Parish; he inclined to liberal views in theology, imbibing; probably, the tendencies of his

¹ Lincoln's History, p. 259.

² Sermon delivered Jan. 31, 1836, p. 19.

mother the daughter of Timothy Ruggles of Hardwick rather than those of his father, the first Dr. John Green, who was a pious Baptist, one of the first three in Worcester, and the son of Rev. and Dr. Thomas Green of Greenville, Leicester, who besides being a distinguished physician was the first clergyman of the first Baptist Church in Worcester County. I fear that Dr. Green did not attend meeting often. His wife, true to the Presbyterian blood that flowed in her veins, remained in the First church, and the children attended that church with her until several of them on growing up withdrew to the Second Parish. Daniel Waldo Jr.'s father and sisters attended the first church. He withdrew from the Second Parish and with his sisters took part in the formation of a new Congregational Church which took the name of The Calvinist Society in Worcester, a name which was changed in 1879 to The Central Society in Worcester. Before this change it had long been known in popular speech as the Centre Church.³ Mr. Waldo built a meeting-house for the society at his own expense.

There are numerous descendants of early members of the Second Parish still connected with the organization. There is no descendant, however, of either of the several Chandlers who belonged to the society at the beginning, still bearing the family name. Our venerable associate, Dr. George Chandler, is a descendant of Deacon John Chandler of Woodstock (now in Connecticut, but formerly a town in Worcester County, Massachusetts), through a brother of the first Judge John Chandler. Dr. Chandler's children, however, Mrs. A. G. Bullock and Mrs. Waldo Lincoln, who with their husbands are members of the society, are descendants through their mother of the first two Judge John Chandlers, and the children of Mrs. Lincoln, through their father, are descended from the third and last Judge of that name, also. I do not recall a direct descendant of Palmer Goulding, but there are several Gouldings in the society now, including Mr. Frank P. Goulding, a well-known member of the Worcester County bar, who are descended from Palmer Goulding's father, the first Palmer Goulding, who came to Worcester in 1718, about the time of the final settlement of the town.

Among those persons who have been or are members of the Second Parish or Society, there are many, besides some already mentioned, who have been officers or members of the American Antiquarian Society. Among those permanently connected with it or who remained members until the Second Unitarian Society, the Church of the Unity, was formed in Worcester, are the following named gentlemen: Levi Lincoln, Jr. (the late Governor Lincoln, whose name appears first in the Parish records, September 7, 1807, when he was chosen Treasurer of the Parish),

³This church arose out of differences which sprang up in the First Church during the pastorate of Rev. Charles A. Goodrich, author of a history of the United States and other books, and brother of Peter Parley. Its first pastor, Rev. L. I. Hoadley, has just died of old age in Shelton, Conn., at the ripe age of 92 years. Its second pastor was the late Rev. John S. C. Abbott, the author of the *Life of Napoleon*.

Rejoice Newton, Samuel M. Burnside (who seems to have been an officer of the Antiquarian Society from its foundation in 1812 to his death in 1850), Pliny Merrick (Justice of the Supreme Judicial Court), Edward D. Bangs (Secretary of the Commonwealth for twelve years), Frederick W. Paine (son of Dr. William Paine and grandson of Timothy Paine), Stephen Salisbury, Jr. (our President, whose name first appears in the Parish records, April 11, 1825, when he was elected Treasurer of the Parish), Clarendon Harris, John W. Lincoln (brother of the late Governor Lincoln), Charles Allen (Chief Justice of the Superior Court, member of Congress, etc.); William Lincoln (the historian of Worcester, a brother of Governor Lincoln), Nathaniel Maccarty (son of Rev. Thaddeus Maccarty), Isaac Goodwin, John Green, M. D. (the founder of the Free Public Library, Worcester), Thomas Kinnicutt (Judge of Probate in Worcester County), Francis Blake (the brilliant lawyer), John Davis (Governor of the Commonwealth, United States Senator and President of this Society), John Park, M. D. (father of Mrs. Benjamin F. Thomas and of the second wife of Rev. Dr. Edward B. Hall of Providence. R. I., the father of the third pastor of the 2nd Parish, Rev. Edward H. Hall), George Chandler, M. D., Benjamin F. Thomas (Justice of the Supreme Judicial Court, Member of Congress, &c.), Christopher C. Baldwin (librarian of the Antiquarian Society), Samuel F. Haven,¹ Joseph Sargent, M. D., Henry Chapin (Judge of Probate, &c.), D. Waldo Lincoln, Stephen Salisbury, Jr., Thomas Leverett Nelson (Judge of the United States District Court), and Samuel S. Green.

Other members of the Antiquarian Society who were members of the Second Parish, for longer or shorter periods, are Alfred Dwight Foster (the father of our present associate, Judge Dwight Foster), Emory Washburn (Governor of Massachusetts, &c., who appears as a teacher in the Sunday School the first year of its formation, 1829), Alexander H. Bullock (Governor of Massachusetts, etc.), John C. B. Davis (Judge of the United States Court of Claims, late minister to Germany, etc.), and Eleazer James. Samuel Jennison seems to have had pews in the churches of both the First and Second Parishes. He was chosen Treasurer of the Second Parish May 13, 1829. Among other persons who have been members of the Second Parish are Samuel Allen, Jr. (a brother of Charles Allen and the father of the widow of our late Librarian), Henry Rogers (the father of Charles O. Rogers, of the Boston Journal), Francis T. Merrick, Horace B. Claffin (the successful mer-

¹ Mr. Haven was, as is well known, grandson of Rev. Jason Haven of Dedham and son of Samuel Haven, Chief Justice of the Court of Common Pleas for Norfolk County. Judge Haven was very much interested in the controversy which arose in Dedham upon the settlement of Rev. Alvan Lamson, he taking the Orthodox side of the question. Samuel F. Haven was much interested in the works of Swedenborg. He was an early friend of the Episcopal Church in Worcester, but for many years before his death was a constant attendant at the church of the 2nd Parish or that of the Church of the Unity.

chant of New York), and Moses D. Phillips (afterwards the head of the firm of publishers in Boston, known as Phillips, Sampson & Co.) William E. Green (brother of the second Dr. John Green and father of Andrew H. Green, late Comptroller of the city of New York, who was baptised, according to the records of the Second Church, January 28, 1821,) his son, Judge William N. Green, and Hon. John S. C. Knowlton, appear to have been for a time members of the Second Parish.

The second pastor of the society, Rev. Dr. Alonzo Hill, was an officer of the Antiquarian Society, and its third and last minister, Rev. Edward H. Hall, is a Councillor of this Society.

Among persons not already mentioned, who were baptised in the Second Parish, according to the Church Records, whom it seems well to mention here, are the following: Enoch Lincoln, afterwards Governor of Maine (baptized January 4, 1789), John Brazer, afterwards a well known Unitarian minister (November 1, 1789), George Allen, brother of Charles Allen, a minister of the gospel, who has just died in Worcester at the ripe age of about 92 years (February 5, 1792), Gardiner Paine (May 26, 1799), his son Nathaniel Paine, our Treasurer (June 2, 1833), George Bancroft, the historian (October 5, 1800), John Healey Heywood, a well known Unitarian minister (June 7, 1818), Hasbrouck Davis, father of John Davis, present Assistant U. S. Secretary of State (July 15, 1827), Horace Davis, recently Member of Congress from the San Francisco district (May 22, 1831), Henry William Brown, late a Unitarian minister, now instructor in the Worcester State Normal School (May 6, 1832), George Sturgis Paine, our associate, an Episcopal minister (July 7, 1833), John Green, an ophthalmologist in St. Louis, Mo. (May 31, 1835).

The church of the Second Parish appointed delegates at the dates given below to attend the ordination and installation of the following persons among others: Mr. John Nelson at Leicester (February 23, 1812), Mr. Wm. Ware, 1st Congregational Church, N. Y. (December 2, 1821), Rev. Samuel J. May, 1st Ecclesiastical Society of Brooklyn, Conn. (November 2, 1823), Wm. H. Furness, Congregational Unitarian Church in Philadelphia (December 19, 1824), Mr. George R. Noyes, South Parish in Brookfield (October 21, 1827), Mr. George W. Burnap, 1st Independent Church of Baltimore (April 3, 1828), Mr. John F. W. Ware, Unitarian Church and Society in Fall River (April 9, 1843), Mr. John Weiss, Jr., 1st Congregational Church and Society in Watertown (October 22, 1843), Rev. David Fosdick, Proprietors of the Hollis street meeting-house in Boston (March 1, 1846), Mr. Wm. R. Alger, Mt. Pleasant Society, Roxbury (September 5, 1847), Hasbrouck Davis, 1st Parish in Watertown (March 14, 1849), Rev. Frederick H. Hedge, Westminster Congregational Church in Providence (March 24, 1850), Mr. Horatio Stebbins, Colleague Pastor with Rev. Calvin Lincoln, 1st Church and Society in Fitchburg (November 2, 1851), and Rev. Francis Tiffany, 3d Congregational Society in Springfield (December 26, 1852). Mr. Furness was ordained in Phila-

delphia, January 12, 1825. The Second Parish took part in the services connected with the fiftieth anniversary of his settlement.

The Second Parish was invited to send delegates to take part in the ordination and installation of Mr. Joseph Allen over the Church in Northborough (Church records, October 27, 1816), of Mr. Edward B. Hall over the Second Congregational Society in Northampton (August 6, 1826), of Mr. Lunt over the Second Unitarian Society in New York (June 15, 1828), of Edward J. Young over the Channing Church and Congregation in Newton (June 7, 1857), and of Mr. Alfred P. Putnam over the Church of the Saviour, Brooklyn, New York (August 11, 1864).

Delegates were appointed to assist in the ordination of Mr. Samuel B. Ingersoll as pastor of the Church in Shrewsbury (June 4, 1820), but the Second Church in Worcester did not join in the ordination, because Mr. Ingersoll declared that he could not hold ministerial intercourse with a Unitarian. September 9, 1821, the Church of the Second Parish elected a delegate to take part in the ordination of Mr. Edwards Whipple as pastor of the Church in Shrewsbury, but the delegate did not "form with the Council," because Mr. Whipple made a similar declaration to that which Mr. Ingersoll had made. November 16, 1823, the Church of the Second Parish chose a delegate to assist in the ordination of Mr. George Allen over the same church. There seems to have been no declaration such as those made at the previously mentioned inductions. Mr. Allen, it will be remembered, was the son of Joseph Allen and the brother of Charles Allen of the Second Parish in Worcester. April 26, 1829, the Church of the Second Parish appointed a delegate to form in Council and give advice respecting a controversy existing between their pastor, Rev. Dr. Holmes and the First Parish in Cambridge. May 2, 1830, "a letter missive was communicated from the First Church and Society in Cambridge requesting the attendance of the Pastors and Delegate at said Cambridge, on the 19th inst., to form in council and assist in the ordination of Mr. Wm. Newell." April, 1882, the Church of the Second Parish assisted at the installation of Rev. Edward H. Hall as pastor of the First Church in Cambridge. July 4, 1841, the Church voted to take part in the ordination of Mr. John Healey Heywood as an Evangelist, on the 19th of the same month. April 19, 1846, Deacons Merrifield and Kettell were chosen to assist in the ordination on the 29th of the month, of Edward Everett Hale, as Pastor of the Church of the Unity in Worcester. December 22, 1858, Rev. R. R. Shippen was installed as minister of the Church of the Unity, the pastor of the Second Parish giving the right hand of fellowship.

At the close of last year Hon. George Bancroft sent the following letter to the Mayor of Worcester:—

1623 H STREET, N. W. }
WASHINGTON, D. C., 18 December, 1882. }

ELIJAH BRIGHAM STODDARD, Esq., *Mayor of the City of Worcester,*
Massachusetts:—

Dear Sir.—I have always borne and shall ever bear love and a perfect good will to the town, now the city, of Worcester in the Common-

wealth of Massachusetts, my native place, and have felt deep gratitude for the affectionate esteem in which the memory of my parents, Aaron and Lucretia Chandler Bancroft, has been held by the successive generations of its inhabitants who knew them.

Desirous to raise some monument to them, I would rather place it in the midst of the living and for their benefit, than in the solitude of the graveyard. The one of them was the most constant and most consistent supporter of freedom of conscience, the right and the duty of free inquiry, the right and the duty of private judgment, the paramount duty of devoting life to the pursuit and the support of truth; in all this nobody could excel him; it formed an elementary part of his being. The other to superior intellectual endowments united cheerfulness and benevolence of heart; a lively play of fancy; a heroism that bore up against adversity of trial; a kindliness, vivacity, and good humor that great old age could not diminish. They lived together in marriage for more than fifty-two years. In their last winter he had been declining, but she died somewhat suddenly before him. He followed her remains to the grave; after his return he spoke to me of her cheering and infinitely pleasing ways in nursing him during the winter; and never left his house again till he was borne to be placed by her side.

I wish to establish and convey to the city of Worcester a sum, in amount and periods of payment more conformable to my means than to my wishes, for the foundation of a scholarship to be called the Aaron and Lucretia Chandler Bancroft Scholarship, the income thereof to be paid without diminution towards defraying in constant succession the expense of the liberal education of some young native of Worcester, who in the schools of the city may prove his ability, and yet neither he nor his parents may have sufficient means to meet his expenses of residence at the college or university of his choice.

If this proposition should be agreeable to the city of Worcester, I will immediately join in defining with exactness our reciprocal obligations, and begin to perform my part of the agreement. I remain, my dear Mr. Mayor, yours with perfect truth and respect,

GEO. BANCROFT.

The proposition of the writer of the letter was gratefully accepted by the City Government of Worcester.

I wish to add in ending this paper, to the estimate of Dr. and Mrs. Bancroft by their son contained in this letter, that of Stephen Salisbury, which is contained in the following epitaphs prepared by him for the monument raised by friends to their memory in the Rural Cemetery in Worcester. The epitaphs have been printed before, but their authorship has, I believe, never before been publicly stated. I give them here for this reason and because, most felicitously expressed, they are at the same time an excellent example of that correctness of characterization which marks all the memorial tributes of Mr. Salisbury, and makes them real additions to our knowledge of the career and mental qualities of the subjects described.

Inscriptions on a Monument in Worcester Rural Cemetery.

(North.)

HERE REST
 THE MORTAL REMAINS
 OF THE REV^d AARON BANCROFT D.D.
 BORN IN READING NOV. 10, 1755
 ORDAINED PASTOR OF THE SECOND PARISH IN WORCESTER
 FEB. 1, 1786
 HIS SPIRIT ASCENDED TO GOD WHO GAVE IT
 AUGUST 19, 1839.

(West.)

IN HONOR AND GRATITUDE
 TO A DEVOTED PASTOR
 WHO GATHERED A LITTLE FLOCK
 OF CHRISTIAN WORSHIPPERS
 IN DAYS OF OPPOSITION STRAITS AND TRIALS
 VINDICATING FOR THEM
 THE GLORIOUS FREEDOM TO WORSHIP THE ONE GOD
 ACCORDING TO THE TEACHINGS AND EXAMPLE
 OF THE BLESSED SAVIOR
 GIVING THEM UNION STRENGTH AND INCREASE
 BY HIS LABORS AND HIS LIFE
 IN A MINISTRY OF FIFTY THREE YEARS
 THE SECOND PARISH IN WORCESTER
 ERECT THIS MONUMENT.

(South.)

A SPIRIT FREE TO CONCEDE AS TO CLAIM
 ITS DEAREST TREASURE, CHRISTIAN LIBERTY;
 FEARLESSNESS IN THOUGHT AND DUTY;
 READY AND VARIOUS POWERS OF LEARNING AND OBSERVATION;
 A CLEAR AND FORCIBLE EXPRESSION;
 AN ARDENT TEMPER
 SUBDUED TO THE CALMNESS OF CHRISTIAN PHILOSOPHY;
 UNIFORM PRUDENCE IN COUNSEL AND ACTION;
 A WARM HEART AND COURTEOUS MANNERS
 AND DEVOTED FIDELITY IN ALL RELATIONS
 OF PUBLIC AND PRIVATE LIFE;
 GAVE TO OUR REVERED PASTOR
 A MORAL POWER,
 WHICH EXTENDED TO A LARGE CIRCLE
 BEYOND THOSE WHOSE HAPPINESS IT WAS
 TO KNOW HIM BEST AND LOVE HIM MOST.

(East.)

HERE REST
 THE MORTAL REMAINS
 OF LUCRETIA BANCROFT
 DAUGHTER OF JUDGE JOHN
 AND MARY CHURCH CHANDLER
 BORN JUNE 9 1755
 MARRIED TO THE REV^d AARON BANCROFT OCT 2, 1786.
 DIED APRIL 27 1839.
 WITH ZEALOUS AND UNTIRING SYMPATHY
 SHE SHARED AND RELIEVED
 THE PIOUS LABORS OF HER HUSBAND
 AND WAS NOT LONG SEPARATED FROM HIM
 BY AN EARLIER SUMMONS TO HER REWARD.
 HER ARDENT FRIENDSHIP, HER ACTIVE BENEVOLENCE,
 HER MANY VIRTUES
 AND HER EFFORTS AND SACRIFICES
 FOR THE WELFARE
 OF THE SECOND PARISH IN WORCESTER
 SHOULD EVER BE HELD
 IN GRATEFUL REMEMBRANCE.

I append in a note a list of the names of the present Board of Assessors of the Second Parish to serve as a landmark in its history.¹

¹ Phineas Ball, Henry C. Rice, Stephen Salisbury, Jr., Samuel S. Green, John C. Otis, A. George Bullock, Joseph Sargent, Jr., Francis H. Dewey, Jr., Henry S. Pratt, Frank P. Goulding, Edwin Brown and Joseph E. Davis.

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