School-house, was first occupied by a school in 1836. The first catalogue of this Academy gives the names of ninety-one pupils. The name of Joseph Bradley is given as president, that of Jefferson Bancroft as secretary, and that of Isaac Withrell, A. M., as principal.

Other teachers in this institution were: Benjamin F. Butler, Rev. M. Cutler, William G. Russell, Rev. J. C. Ingalls, Charles Morrill and Rev. Cyrus Mann. Especially in the administration of Mr. Ingalls the school was in a flourishing condition, the spacious building once used as a “Water-Cure” establishment being erected and used as the boarding-house for the pupils.

But the purposes for which the New England academies of the first half of the present century were established have been fully met by the modern High School. Hence this academy, like the rest, ceased at length to be needed, and was abandoned as early at least as 1851, when Centralville was annexed to Lowell. The building then became the property of the city, and the Varnum School was opened in it. When, in 1857, the Varnum School took possession of its new brick building, the old academy was moved from Myrtle to Read Streets. It now stands on Bridge Street and is used as a manufactory of wire goods by Woods, Sherwood & Co.

As this academy was established and flourished before Centralville became a part of Lowell, its history does not properly belong to the history of Lowell schools, but as the building stood on ground now belonging to Lowell, and was for so many years, as it stood upon the hillside, a conspicuous object to the people of our city, it seems to deserve a brief notice.

CHAPTER IX.

LOWELL—(Continued.)

ECCLESIASTICAL HISTORY.

In preparing a brief history of the churches of Lowell, I have mainly relied, for my material, upon historical addresses delivered upon anniversary occasions, upon church manuals and replies from pastors and others kindly given to my inquiries. In regard to the Pawtucket Church, the only one of them whose record goes back into the preceding century, I am indebted to the valuable history of that church by Atkinson C. Varnum, Esq., whose researches have saved me much labor. My labors have brought me to a somewhat intimate knowledge of the interior operations of our Christian churches, and I am profoundly impressed with the inestimable blessings which they bestow upon society.

The value of a church to the community is too often judged by the character of its Sunday services, and especially by the eloquence of its pastor. This criterion of judgment may have been almost just for a century ago, but it is very unjust when applied to the churches of the present day. The Sunday-school, with its corps of faithful teachers; the meetings for prayer, in which the spiritual life of the members gains new inspiration and strength; the sewing circle, where skillful hands make garments for the poor; the Society of Christian Endeavor, in which the young Christian first puts on his armor; the “Busy Bees,” whose little fingers first ply the needle in the cause of the children of want; the “Daughters of the King,” whose holy vows call them to rescue the perishing, and many other instrumentalities by which the Christian church of to-day fulfills its hallowed mission of charity very greatly transcend in importance the eloquence of the preacher and the stately and formal services of the sanctuary.

And yet in my history of the churches of Lowell I have said but very little in regard to these humble, but beneficent instrumentalities. The reason is obvious. From the very nature of the case there is little to be said. Their “record is on high.” It is made by an angel’s pen, not mine.

In respect to these subordinate works our churches of all denominations are very much alike. The record of one Sunday-school is very much like that of another. To state forty times, in giving the history of forty churches, that each one has its Sunday-school and its sewing circle, would be too much like stating forty times in describing their houses of worship that each has its roof and windows without and its pulpit and pews within.

I have therefore mostly contented myself with giving an account of the origin of each church and the cause and purpose of its establishment, of the erection of its house of worship, and of the changes in its pastors, together with a few brief sketches of the pastors’ lives. While Sunday-schools are very much alike pastors, are often very unlike, and hence each pastor calls for his special history.

ST. ANNE’S CHURCH.—The history of this church is well defined. It is a part of the history of the city itself, and is interwoven with all its memories. I find no lack of material for my short sketch of St. Anne’s Church. Especially have I drawn from the historical sermon of its rector, Mr. Chambré, delivered on the church’s sixtieth anniversary, and from the article of Charles Hovey, Esq., read on February 26, 1885, before the “Old Residents’ Historical Association.”

The founders of the great manufacturing establishments of Lowell were men of far-seeing minds and generous hearts. They thought of something besides dividends. They knew full well that the 1200 people of every shade of social character and religious belief could not be moulded into a well-ordered community without the benign influences of education and religion. Accordingly, after their first mill had been
erected, they proceeded to erect a building of two stories, on the spot where now stands the Green School-house, for the purposes of a school and a house of worship. It was in the upper story of this building that, on March 7, 1824, the Rev. Theodore Edson delivered the first discourse ever preached in a public hall in the city of Lowell. The room was filled with an attentive audience. On the preceding day the young clergyman, then in deacon's orders, had been brought from Boston to Lowell in the chaise of Kirk Boott, arriving on Saturday evening. He found the carpenters, in the hours of twilight, hastily giving the finishing strokes in preparing the new hall for public worship on the morrow. The form of worship was that prescribed in the Book of Common Prayer. The responses were feeble, the voice of Kirk Boott rising above all the rest.

Only about three weeks before this occasion, a society called "The Merrimack Religious Society" had been organized under the auspices of the Merrimack Manufacturing Company, a majority of the members of which were Unitarians in their religious belief. The employment of Mr. Edson was simply temporary and tentative. It was far from being certain that the heterogeneous population whom the new enterprise had drawn together, most of whom had been accustomed to the simple and barren worship of the New England country churches, would readily engage in the more formal and imposing liturgical services of the Episcopal Church. But a trial of a few weeks persuaded the new society that they were warranted in employing the young clergyman for a full year,—a year which proved to be the first of nearly sixty years of a pastor's ever to be memorable in the history of our city. The salary fixed at first was $600, with an increase of $200 and a house, if he should be married. "This increase," Dr. Edson once pleasantly said, "came in about two years."

Upon the settlement of a pastor, the Merrimack Company resolved to erect a church, and appropriated $9000 for the purpose. The site of the Green School-house had its claims as the site of the new church; but the spot on which the church now stands was finally selected. The first stone was laid May 20, 1824, and the house was consecrated March 16, 1825. It was the same stone church which we now see, except that an addition of thirty feet was made at the north end about 1843.

In the early days of this church the Merrimack Company had pursued towards it a very liberal and generous policy. It had erected for it the first small house of worship, had for two years directly paid the salary of its rector, and had given to it a lease of the church property without rent for fifteen years, ending in November, 1842, and in various ways contributed to its support. The parsonage was erected in 1825.

The harmonious relations between the church and the Merrimack Company seem to have been interrupted at the expiration of the lease in 1842, for at that time the Merrimack Company claimed $12,000 for the church property and that the parsonage should be vacated before March 1, 1843. To this demand the "Religious Society," known since 1831 as the "Congregation of St. Anne's Church," yielded, the church was purchased by individual subscriptions and the pastor removed to the stone house near Pawtucket Falls, afterwards the residence of Mr. J. C. Ayer.

The course of the Merrimack Company seemed so unjust to the church, that in February, 1856, a suit was brought against the company before the courts to recover the possession of the church building and the parsonage. Distinguished counsel were employed on both sides. For the church were Hon. Joel Parker, Hon. John P. Robinson and Benjamin F. Butler, and for the company were Hon. Rufus Choate, Hon. F. B. Crowninshield and S. A. Brown, Esq. The final decision of the Supreme Judicial Court, after a delay of about four years, sustained the claim of the Merrimack Company, which received for the parsonage nearly $17,000, raised by private subscriptions, and the rector re-entered the house on March 21, 1856, and there spent the remainder of his life.

There was a strong conviction on the part of many that the conduct of the Merrimack Company towards the church was oppressive and unjust, and it is said that the distinguished Patrick T. Jackson, having met the treasurer of the church on his way to pay over the money to the company, declared the transaction "no better than highway robbery."

In the above narration to avoid the numerous long names by which the St. Anne's religious society was called at different times, I have used the word "church" with perhaps too little precision.

From the close of this contest with the Merrimack Company to the end of Dr. Edson's life, in 1883, the affairs of this church present not many things demanding historical record, and my record will be brief, and in somewhat detached statements.

March 8, 1874, was observed as the fiftieth anniversary of the introduction of religious worship in Lowell.

The St. Anne Sabbath-School, for almost sixty years, had two sessions every Sabbath, and was catechised by the pastor every month.

In 1830 a building was erected north of the church at a cost of $600 for the use of the Sunday-School, and a second building in 1839. These gave place in 1868 to the present stone chapel, which was erected at the cost of $12,000. The number of scholars in 1840 reached 605. In 1873 the choir-room and sacristy were built at a cost of $3000.

St. Luke's church, an off-shoot of St. Anne's under the Rev. A. D. McCoy, erected a house of worship in Belvidere, which before its completion, was sold in 1845, to the High Street Congregational Church, and the enterprise was relinquished. Rev. Mr. McCoy had been employed in 1839 as an assistant to the rector of Lowell.
St. Anne's for one year, and services were held by him in Chapel Hall. This was warranted on account of the large attendance at the mother church. Out of this movement came the formation of the society of St. Luke in Belvidere.

On October 17, 1857, took place the dedication of the chime of eleven bells which, by the generous subscriptions of private individuals, had been placed in the tower of St. Anne's. Mr. George Hedrick had, by persistent effort, raised the subscription of more than $4000, and had pushed the work to its completion. "Rich and poor, high and low, men of every shade of religious opinion," contributed to the purchase of the bells. With great propriety this chime of bells was placed in the tower of St. Anne's, the oldest of the churches in the city proper, and that in which the fathers of the city first joined in religious worship. The bells were founded in the city of Troy, N. Y., and on each bell was an appropriate inscription.

To make my account more brief, I will mention only (as an example) the inscription on the sixth in order, whose pitch is on B:

"B, or XI dum. Musicians' Bell.

To the memory of Handel. Born A.D. 1685; died A.D. 1758. Presented by the principal musical professors and amateurs of Lowell, A.D. 1887. To music! Noble art divine, Ring forth, ye bells, a merry chime."

The total weight of the eleven bells is 9899 pounds.

An orphanage, located near the church, was instituted in 1875. This institution was dear to the heart of Dr. Edson. On Jan. 1, 1890, it had two teachers, and supported twenty-one children. Children are received who are from two to seven years of age.

At the death of Dr. Edson, who owned this orphanage, it became the property of his daughter, Miss Elizabeth Edson, who has generously donated it to the church.

Of the memorial windows already placed in St. Anne's Church, the first is given by Dr. John O. Green and his son-in-law, Mr. Albert G. Cook, in memory of her father and mother. The third was placed by Mrs. Eliza C. Davis, as a memorial of her husband, who for many years was a warden of the church.

The fourth was placed by Mr. Elihu S. Hunt and his son-in-law, Mr. Albert G. Cook, in memory of their respective wives.

After the death of Dr. Edson the parish was in charge of Rev. A. E. Johnson and Rev. F. Gilliatt. The church was without a rector for nearly one year. Having brought the history of St. Anne's Church down to the time of the death of its first rector, I pause to give a brief account of his life. It would be impossible to write a history of this church, or even of the city itself, with Dr. Edson left out. His long life, his intense individuality, his high official position, his iron will and his tireless energy make him stand out alone as a marked man who can be compared with no one else. "We shall not look upon his like again."

Theodore Edson was born in Bridgewater, Mass., August 24, 1793. Though he learned the carpenter's trade, his tastes led him to a life of study. He engaged in school-teaching for the whole or part of two years. Subsequently, in 1816, he went to Phillips Academy, at Andover, and spent two years in preparation for college. He entered Harvard College in 1818, at the age of twenty-five years. In college rank he was the fourth scholar in his class of sixty members, among whom were Charles G. Atherton, Nathaniel I. Bowditch, Rev. Dr. Worcester and Rev. Dr. Hill, of Worcester. Having assumed deacon's orders after his graduation, he was supplying St. Matthew's Church in South Boston when Kirk Boott came to his humble study to invite him to come to Lowell. In accepting the invitation he assures us he did not even think of his remuneration, but was filled with the thought of his own unworthiness of so sacred an office. I quote his own words: "I entered the ministry with a very deep sense of unworthiness of so great an honor, and with intense gratitude to God for putting me into the sacred calling."

In the early years of his ministry he took an active and responsible part in every effort of the benevolent in promoting the religious and intellectual welfare of the new settlement. Far from limiting his labors to the bounds of his own parish, his voice was uplifted in public halls and in the pulpits of other denominations in the defence of every good cause. In his last years, when the bounds of religious societies had become more distinctly defined, and when the burden of years pressed upon him, he very naturally confined himself more strictly to his own parochial duties, but it was not so in his earlier days. To no man is Lowell more indebted for starting things aright than to him.

Dr. Edson's long pastorate of nearly sixty years presents an almost unparalleled devotion to duty. He never spared himself. No form was more often met in the streets, but he was never obeying the call of pleasure, but always that of duty. There was some widow who needed bread, some troubled soul who called for sympathy, some dying man who needed the consolations of religion. On this subject Bishop Clark made the following eloquent remarks in 1865 in reference to Dr. Edson: "The sun has not been more regular in his rising and setting than he has been in his daily round of duties. No storm has ever raged which he would not cheerfully face when the call of the sufferer called him from his fireside. No Sunday ever dawned when the doors of St. Anne have not been opened to the worshiper. No heavy-laden sinner ever asked his counsel and was sent un-
comforted away." It is said that throughout his long ministry he never sought a summer vacation, though on one occasion he received a gift from a parishioner of $1,000 to defray his expenses on a voyage to the old world. This voyage, however, was his "strange work," and even in this he was probably obeying the call of duty.

Very few clergymen have been so often called as he to officiate at the burial of the dead. On such occasions the solemn and beautiful service of his Church, though so often repeated, seemed always fresh and new. With what solemn awe he always approached the mystery of death. We, who have so often listened to his voice at the burial of the dead, can never forget with what tender, pleading pathos he was wont to utter the words: "O God, most mighty, O holy and merciful Saviour, thou most worthy Judge Eternal, suffer us not, at our last hour, for any pains of death to fall from Thee." This prayer, so often uttered, was abundantly fulfilled in his own case, for his physician and life-long friend, who watched by his bedside during the long weeks of severe suffering which closed his life, testifies that these sufferings "were borne with the sweetest submission and calmest resignation."

When he saw that the end was near he asked that the "sacrament" be no longer delayed, and "he sank mentally powers and with cheerful submission of his soul to God." He died of congestion of the lungs, June 25, 1883. He left one daughter, his wife having died ten years before.

Rev. A. St. John Chambré, the second rector of St. Anne's Church, assumed the duties of his office May 15, 1884, and he worthy fills his high position.

The House of Prayer.—This Episcopal Church, which is far more ritualistic in its form of worship than any other in the city, was organized in 1875 by Rev. B. F. Cooley. Services had previously been held in Highland Hall and in private parlors by the Rev. Mr. Roberts, pastor of St. John's Church. Mr. Cooley entered upon his work with great energy and enthusiasm. He acted as architect in designing the new church building, and as artist in decorating its walls. He also embroidered many of the vestments, and, by conducting the music, he secured a very excellent choral service. He was succeeded by "Father" Brown, of Methuen.

Rev. J. J. Cressy was rector of this church from 1881 to 1887. The present rector, Rev. A. Q. Davis, came to the church in March, 1888. There are 167 persons connected with the parish.

"The services, being in music and ritual, are as much in advance of what is now common as the present services have advanced beyond those of forty years ago."

The church edifice, on Walker Street, was opened for worship December 29, 1875. The corner-stone was laid by Rev. Dr. Edson in September, 1875. On this occasion several of the clergy and the choirs of the House of Prayer, of St. John's (Lowell), St. John's (Lawrence) and the Advent (Boston) were present and assisted in the services. The church edifice, with the land, cost about $4,000.

St. John's Parish.—The organization of this parish of the Episcopal Church was effected July 30, 1850. Preliminary to its organization Rev. Charles W. Homer, of Cambridge, who in 1859 had come to Lowell as an assistant of Dr. Edson, had held Sunday services in the chapel of St. Anne, beginning on Feb. 27, 1859. Subsequently, for want of sufficient room in the chapel, these services were transferred to Mechanics' Hall.

The connection between the Rev. Mr. Homer and St. Anne's Church was dissolved Oct. 1, 1860, and steps were immediately taken to establish a new parish. This parish was organized, as stated above, July 30, 1860.

Rev. Charles W. Homer, first rector of St. John's Parish, was chosen to his sacred office July 29, 1860. On the first Sunday in October, 1860, the Sunday services were transferred from Mechanics' Hall to "Wyman's Church," a hall in a building which stood on the site of the present Edson's Block, in Merrimack Street.

The erection of a house of worship was promptly begun, and the corner-stone was laid on Monday, April 15, 1861, with Masonic ceremonies. The pastor, by his winning manners and affable address, was remarkably successful in raising funds from all denominations of Christians for the erection of the church.

The new church was first occupied for religious worship on the first Sunday of October, 1861. This house, with the chapel, was erected at a cost of $17,000. Its walls are of Westford granite.

The first rector resigned Nov. 22, 1862, and Rev. Cornelius B. Smith assumed the pastoral office on May 24, 1863. Under his rectorship the debt of the church was paid.

The Rev. Charles L. Hutchins succeeded Mr. Smith as rector Nov. 1, 1885. During his term of service the west window, with the figure of St. Luke, the beloved physician, was placed in the church in honor of the first warden, Dr. Elisha Huntington, a citizen whom, perhaps above any other, Lowell has delighted to honor. Another window was also placed in the church in honor of Mr. Samuel Burbank, a most worthy man.

Rev. Daniel C. Roberts succeeded to the rectorship June 1, 1869, and served the church four years.

The present rector, Rev. L. C. Manchester, assumed the pastoral office October 1, 1873.

One of the marked features in the worship of this church is its tasteful and excellent music, the credit of which belongs very greatly to Mr. Charles H. Burbank, librarian of the City Library, who, for nearly thirty years, has devoted much time to this part of sacred worship. A boy-chorus has been successfully employed for more than twenty years.
Pawtucket Church.—The Pawtucket Church is the oldest within the present territory of Lowell. It is situated in that part of the city which in 1874 was set off from the town of Dracut. But as St. Anne’s Episcopal Church was the first established within the original limits of the city, the honor of being the first church in Lowell justly belongs to St. Anne’s.

The town of Dracut is supposed to have received its name from the town or parish in England from which came Samuel Varnum, who, about 1676, one hundred years before the War of the Revolution, bought land of the Indians on the north side of the Merrimack River and thus probably became the earliest English settler of the town. It was set off from the town of Dracut. But as St. Anne’s Episcopal Church was the first established as a township in 1701, one of the provisions of the act of incorporation being this: “That the inhabitants of said land assist in ye maintenance of the ministry of the town of Chelmsford, as at present they do until they are provided with a minister as the law directs.”

In 1711 the inhabitants of Dracut in general town-meeting voted to build a meeting-house of their own, and in the same year they chose as their minister Mr. Amos Cheever, who, four years before, had graduated at Harvard College. He was to have as his salary fifty pounds per year, and also eighty pounds for building a house. This offer was declined. A similar offer was made to Mr. Wigglesworth in 1712, which was also declined. The salary was probably too small to warrant a settlement. It was not till 1718 that the meeting-house was completed, although it was dedicated two years before this date. Nor was it till 1720 that the church secured the services of a pastor.

By vote of the town this first meeting-house was to be thirty feet long and twenty-five feet wide (about the dimensions of a large parlor). The pay of the workmen on the edifice was, by vote, to be “two shillings one man a day for getting timber; four cattle and a man a day five shillings and so according; the trustees to get the work done as cheap as they can.”

“The locality,” says Mr. Varnum (to whom I have already expressed my obligations), “was on what is now called Varnum Avenue, about a half a mile above Pawtucket bridge, on the southerly side of the street, on land owned by Deacon Abel Coburn, and just east of his present residence. The spot still retains the name of ‘the old meeting-house lot.’ We are informed by Mr. Coburn that there appears also to have been a ‘Noon-house,’ in which the people assembled between services to warm themselves and partake of a lunch.”

As to those “Noon-houses” or “Sabba’ day houses,” Mr. Varnum makes the following quotation from Edward Abbott’s work called “Revolutionary Times”: “Comfort, being carefully shut out of the meeting-house itself, was only thus rudely provided for in such subordinate structures. The ‘Sabba’ day house’ was a family affair generally comprising but a single apartment, perhaps fifteen feet square, with windows and a fire-place. It was very plainly and sparsely furnished. Chairs for the old people and benches for the children stood round the walls, and a table in the centre might hold the Bible and a few religious books and pamphlets, while on one side shelves contained dishes for cooking and eating. A group of such cabins standing about the meeting-house added not a little to the picturesqueness of the spot, and their use conducd greatly to the convenience and comfort of Sabbath worship, especially in winter. The family able to keep a Sabba’ day house, drove directly thither on Sabbath mornings, warmed themselves up by a hot fire without and quite likely by a hot drink within, and here spent the intermission with further wholesome regards to the wants of the inner man.”

Rev. Thomas Parker was the first settled pastor of the church. He was evidently a superior scholar, for he graduated at Harvard when only seventeen years of age, and settled in the ministry at Dracut at the age of only nineteen years. The vote to extend a call to Mr. Parker was passed on Dec. 28, 1719, in general town-meeting, and his salary was then fixed at eighty pounds per year. It must not be supposed that before the settlement of Mr. Parker the people of the town were without religious instruction and privileges, for as early as 1711 the town appointed a committee to employ a minister at five shillings a day (temporarily, of course), and Mr. Wigglesworth and Mr. Hall were so employed. The following town record on the subject of employing temporary preachers is a noteworthy record, as presenting, in its form of language, an interesting puzzle:

“Also it is voted that Mr. Wigglesworth should come to preach for a time, in a way to making a settlement after Mr. Cheevers has been treated with, and don’t come to preach and in a way to making a settlement.”

Mr. Parker’s pastorate of forty-four years seems to have been an ideal one, for he spent his whole remaining life with his people, dying after a year of declining health in the sixty-fourth year of his age. The records leave no trace of anything but affection for their pastor, and the town voted the generous sum of twenty-four pounds for a mourning dress for his widow and six rings to the pall-bearers who conveyed the sacred dust to the grave. A few years since, by order of Mr. Varnum, the remains were removed from the field in which they were first placed to the Woodbine Cemetery in Lowell.

During a part of Mr. Parker’s pastorate the harmony of early years seems to have been broken; for the little, old meeting-house, which the builders were ordered to make as cheap as they could, had become too small and too much decayed for further use, and the location of a new church became a subject of somewhat acrimonious dispute.
However, in 1748, a new church, with front and side galleries, was erected, in the style of the times, with square box pews arranged around the walls for the dignitaries who could pay for them, and benches in the centre of the church for those who could not purchase pews. Eight seats of "dignity" were established by vote of the town, thus quaintly defined in the order of rank, to wit:

"Fore seat below, second seat below, fore seat in front gallery, fore seat in the side gallery, third seat below, second in the front gallery, fourth seat below, second in side gallery."

Rev. Nathan Davis was the second pastor of the church. His ordination occurred Nov. 20, 1765. His salary was fixed at eighty pounds, like that of his predecessor, but to defray his expenses in changing his residence and beginning a new pastorate, a special grant of 150 pounds was given him. Such a grant was customary in those days and was denominated a "settlement." Mr. Davis resigned his office in 1781, after a service of sixteen years.

In 1785 a call to settle as pastor was extended to Rev. Timothy Langdon. This call was given just after the close of the Revolutionary War, when the country was most deeply suffering from a depreciated currency and the evils of poverty were almost as hard to be borne as had been the dangers and hardships of war. Only by slow degrees did the thrift and energy of the American people, aided by the financial policy and wisdom of Alexander Hamilton, dispel the gloom which rested upon the hopes of the American people. The people of Dracut had made a noble record of sacrifice during the war, but their poverty forbade them to offer such a salary to Mr. Langdon as he could accept.

Two years after Mr. Langdon had refused to assume the office of pastor, a call was extended to Mr. Solomon Aiken, offering a settlement of £150, a salary of £24 and twenty cords of wood. This call was accepted, and for twenty-five years he "proved himself to be an efficient and faithful pastor."

In 1793 a violent contest arose in regard to dividing the parish into two parts on account of the great inconvenience to which many were subjected in reaching the church, the two extremes of the old parish being so far apart. The result was that the church now known as the Centre Church was erected in what was claimed to be near the geographical centre of the town. The people of the west part of the town, where the old church had stood and where the pastor resided, were far from being satisfied that the new church was erected so far away, and resolved that they would have a church of their own near Pawtucket Falls. A new religious society was formed, a lot of land for a new church was purchased of James Varnum, a large land-owner, the deed bearing the date of Jan. 7, 1796. The church erected upon this land by the newly-formed society is the same church building which now stands near the Pawtucket Bridge. The location was very favorable for a church, for besides being near the bridge across the Merrimack, it was situated upon the Great Mammoth Road, which had been laid out four years before. Mr. Varnum also adds in regard to the choice of this location: "There may have been a bit of romance considered, for this was the Ancient and Capital Seat of the Pawtucket tribe of Indians, and the spot where John Eliot first preached the gospel to them in 1647 and for many years afterward, as they gathered to obtain their supply of fish at the falls."

The new society was called "The West Congregational Society in Dracut," and the act of its incorporation is dated June 22, 1797. Their house of worship was a plain structure, having square pews, with seats around the sides of the pew, so that as many hearers, if the church were filled, faced from the pulpit as towards it. There were galleries on three sides, and the deacons' seat directly in front of the pulpit. There was the decorated sounding-board hanging over the preacher's head. This sounding-board seems to have been the object of a most unaccountable affection of one at least of the worshipers; for when, about 1823, it was removed from its place, this devout man, on entering the church and perceiving the object of his affectionate regard had been removed from its sacred position, soliloquized thus: "They have taken away the ark of the Lord and I will go too." He then left the church and returned no more. A box-stove, purchased by individuals for warming the church, was set up first in the winter of 1820-21, the foot-stove, a small square box of tin or iron, encased in a wooden-frame and containing within a dish of coals brought from home, having heretofore been the only means of protecting from freezing the aching feet of the worshipers. In 1820 the steeple of the church was erected, and the first bell, at a cost of $700, was purchased.

It is remarkable that for twenty-three years after the incorporation of the new society the church had no settled pastor. A large number of temporary preachers were employed, among them President Lord, Rev. Humphrey Moore, Bishop Parker, Dr. Edson and Rev. Jacob Coggin. Students from Andover Seminary came up on horse-back and preached two sermons "for two dollars and found."

But on January 81, 1821, Rev. Reuben Sears was installed as the first settled pastor of the new Pawtucket Church. Mr. Sears graduated from Union College in 1798. He is remembered as a man of good abilities and kindly spirit. After serving the
church six years he resigned his office, went West and died in 1837 or 1838.

Rev. Sylvester G. Pierce, the second pastor of this church, was installed in April, 1829, when he was thirty-two years of age. Leaving Union College in his senior year with the purpose of going as missionary to Bombay, he changed his purpose so far as to defer his work as a missionary until he had taken a course of study at Andover. In 1832 he began to supply the pulpit of the Pawtucket Church, where he was ordained as an Evangelist. So much were the members of the church pleased with him as a preacher that they gave him an invitation to settle with them as their pastor. He accepted the office, and during the four years of his ministry fifty-three members were added to the church. In 1832 he was installed as pastor of the church in Methuen, where, after a very successful pastorate of seven years, he died of consumption in the prime of manhood. Mr. Pierce was an ardent, earnest, eloquent man, who left behind him a blessed memory.

Rev. Tobias Pinkham, the third pastor, about a year after his graduation from Andover Seminary, was installed in the sacred office May 18, 1836. He served as pastor only three years, and became a Baptist minister. He died in Tioga, Penn., at the age of nearly eighty years.

Rev. Joseph Merrill, the fourth pastor, graduated from Dartmouth College. After having for several years been engaged as teacher or pastor elsewhere, he was installed over Pawtucket Church April 20, 1842. In the years 1849 and 1850 he represented the town of Dracut in the State Legislature. He had resigned his pastorate in 1848, having served six years. His last years were spent in Lowell. He was "a sincere, earnest, eloquent man, who left behind him a blessed memory."

Rev. Brown Emerson, the fifth pastor, was a graduate of Yale College. His service extended from 1850 to 1854. He died in Wyoming, N. J., at the age of nearly eighty years.

Rev. Perrin B. Fiske, the sixth pastor, served the church only two years, from 1855 to 1856, afterwards becoming pastor of the church in Peabody, Vt.

Rev. Joseph Boardman, the next pastor, graduated at Amherst and the Andover Seminary, and was installed Sept. 1, 1870. He was in office four years and is now preaching in Barnet, Vt. He was an earnest, faithful pastor, leaving behind him many warm friends.

The present pastor, Rev. Charles H. Willcox, was ordained Nov. 6, 1884. He is a graduate of Yale College and of the Yale Theological Seminary, and has spent two years of study in Germany. He is a young man with bright prospects before him.

To the above list of pastors of this church we will add the name of the Rev. William Allen, who was acting pastor for several years, closing his service in 1868, and Rev. Elias Nason, who was acting pastor from 1876 to 1884. In 1888 this church had 131 members.

First Congregational Church.—The first germ of the history of this church is found in a meeting of three men, carpenters by trade, on Jan. 7, 1824, for the purpose of organizing a prayer-meeting among the Christian men and women whom the new manufacturing enterprise had called together from all the region round. More than a year before, the Merrimack Company began to erect its mills, and they had also erected boarding-houses for the accommodation of the operatives. It was in one of these boarding-houses, No. 21, that the three carpenters met. Their names were: Wm. Davidson, James M. King and Nathaniel Holmes. After singing a hymn, reading the Scriptures and joining in prayer, they proceeded to the work for which they had met. The prayer-meeting thus organized was a union meeting, being participated in by Congregationalists, Baptists and Methodists. At the first meeting after the organization only seven persons were present. But as they continued to meet from house to house their numbers grew, until in the autumn of 1825 it was by mutual consent agreed that the different denominations should hold separate meetings. The new meetings held by the Congregational brethren were, in a spiritual sense, remarkably fervid, and it is told that on one occasion a brother became so exalted in his prayer, that his voice (or its echo) reached the ears of Kirk Boott, the agent of the Merrimack Mills, who at once despatched a note demanding that no more meetings of the kind should be held upon the Corporation. Unexpected opposition also arose from the pastor of the church in Dracut, near the falls, who protested that the new meetings withdrew from his ministrations many who ought to attend them. He seemed to suppose that Lowell belonged to Dracut, not dreaming that in a few short years Dracut would belong to Lowell. The meetings grew sparse so that in two years, after the meeting of the three carpenters 388 persons were found who favored the Congregational form of Christian worship. The result was that an ecclesiastical council met at the residence of William Davidson, No. 14 on the Merrimack Corporation, June 6, 1826, and formed the First Congregational Church of Lowell with fifty members.

The meetings of the new church were held in the same building (on the site of the present Green School-house) in which the Episcopal Society of St. Anne had worshiped two years before. But on Dec. 25, 1827, a "new brick meeting-house," erected by the society, was dedicated—a house which long stood as a well-known landmark of the city until, in 1884, it was demolished to give place to the elegant edifice in which the church now worships.

On July 18, 1827, a few months before the dedication of the house, Rev. Geo. C. Beckwith was ordained and installed as the first pastor of the church. But after a service of less than two years his health...
demanded the resignation of his office. He was a man of high culture and earnest piety. He died in Boston in 1870, while in the service of the American Peace Society.

On Dec. 25, 1829, Rev. Amos Blanchard was ordained and installed as second pastor of this church. His pastorate continued more than fourteen years. Of Dr. Blanchard I shall speak more in detail in connection with my record of the Kirk Street Church, with which his life was more closely identified.

Dr. Blanchard's successor was the Rev. Willard Child, who was installed Oct. 1, 1845. His pastorate continued nine years. Dr. Child is affectionately remembered by the church as a faithful pastor and a man of large heart. It has been said of him that he "preached the law and lived the gospel." Before coming to Lowell he had been a pastor in Norwich, Conn., and after leaving Lowell, he was settled in Castleton, Vt.

The fourth pastor of this church was Rev. J. L. Jenkins, who, coming from the Theological Seminary at Andover, was ordained and installed Oct. 17, 1855. After a ministry of six years he resigned his office, and entered into the service of the American Board of Commissioners for Foreign Missions. He was a man of superior talent and of "earnest, progressive faith." He is now pastor of a church in Pittsfield, Mass. His successor was Rev. Geo. N. Webber, who was installed Sept. 17, 1862. After a service of four and one-half years he resigned his office to accept a professorship in Middlebury College, Vt. He was a man of finished scholarship and keen mind.

The sixth pastor was Rev. Horace James, who was installed Oct. 31, 1867, and was in office three years. He was a man of marked ability and great energy, radical in his opinions and independent in his methods. On resigning his office he became secretary of the American and Foreign Christian Union. He died in Worcester, Mass., in June, 1875.

The present pastor is the Rev. Smith Baker, who was installed Sept. 13, 1871.

The new brick house of worship, dedicated June 18, 1885, at a cost of about $57,000, is a most elegant and commodious structure, having a seating capacity of about 1500. The fine organ placed in the new church cost about $6000. The large audiences which assemble in this church on Sunday evenings to listen to the popular lectures of the pastor form so remarkable a feature in the work of the church that they deserve a special mention.

The Eliot Church.—This church was first known as the Second Congregational Church. After entering its house of worship on Appleton Street, it was known as the Appleton Street Church. But since the erection of its present house, near the spot where once, in a log chapel, preached John Eliot, the apostle to the Indians, it has been called, from him, the Eliot Church.

As early as 1830 the house of worship of the First Congregational Church had become so crowded, and the growth of the city towards the south and west was so great that there was an obvious call for a new church near the Appleton and Hamilton Mills, which were already in full operation.

At a regular monthly meeting of the members of the First Congregational Church, held Aug. 31, 1830, the first steps towards the formation of a new church were taken. The enterprise had its origin, not in a desire to leave the mother church, but in a serious sense of duty to meet the wants of a rapidly-growing city. A religious society was formed and a place on Appleton Street, then a bed of rocks, was selected for building a house of worship. The erection of the house began in 1830, and the house was dedicated July 10, 1831. This house, after being the home of the Eliot Church for forty-two years, was sold for $15,000 to the First Presbyterian Church and Society, and it is still a well-known landmark of our city.

Rev. William Twining, the first pastor of the Appleton Street (now Eliot) Church, was ordained Oct. 4, 1831. He proved an earnest, devout and scholarly man, and the new church prospered under his ministry.

He had previously been pastor of a church in Great Falls, N.H., and, after serving the Eliot Church three years, he was chosen to a professorship in Wabash College, Ind.

Rev. Uziah C. Burnap, the second pastor, was installed July 5, 1837, the church having been without a pastor nearly two years. He came to Lowell after a pastorate of thirteen years in Chester, Vt. His pastorate in Lowell continued fourteen and one-half years. He was a man of decided convictions and earnest zeal, and he was often compelled to disagree from those around him. He died in Lowell in 1854, at the age of sixty years, leaving behind him, among those to whom he had been a spiritual father, a precious memory.

The third pastor, Rev. George Darling, a graduate of Union College and Princeton Theological Seminary, was installed December 30, 1852. He had been the pastor of the Presbyterian Church in Hamilton, Ohio. He was an attractive preacher. His pastorate continued two years. For twelve years, since leaving Lowell, he was pastor of a church in Hudson, Ohio.

Rev. Dr. John P. Cleaveland, a graduate of Bowdoin College, was settled over the Eliot Church Oct. 2, 1855. He had been pastor of churches in Salem, Detroit, Providence and Northampton before coming to Lowell. His pastorate continued more than six years. He was dismissed in 1882 to become chaplain of the Thirtieth Massachusetts Regiment, and went with this regiment to Ship Island and New Orleans. In this office he served only a few months. He died March 7, 1873. He was a man of versatile mind and undoubted ability. He possessed keen wit and a buoyant, sympathetic nature.

The fifth pastor, Rev. J. E. Rankin, a graduate of
Middlebury College and Andover Theological Seminary, was installed Dec. 17, 1862. He had been pastor of a church in St. Albans, Vt., and after a pastorate of nearly two years in Lowell he was settled successively over the Winthrop Church in Charlestown, and the Congregational Church in Washington, D. C. Dr. Rankin is an orator and scholar, having acquired a national reputation as a writer both of prose and poetry.

The sixth pastor, Rev. Addison P. Foster, a graduate of Williams College and of Andover Theological Seminary, was ordained Oct. 3, 1866. Here in his first pastorate of two years he gave promise of that eminent ability and success for which he has since been distinguished. He is now pastor of the Immanuel Church in Boston. Rev. Dr. J. M. Greene, the present pastor, was installed July 20, 1870. He graduated at Amherst College, and studied theology in Bangor Theological Seminary. Before coming to Lowell he had been pastor of churches in Hatfield, Mass., and in South Hadley, Mass. The present house of worship of the Eliot Church is a beautiful and commodious edifice of brick, situated in a commanding position on Sumner Street, overlooking the North Common. Its spire rises conspicuous to the view among the other structures of the city. This house was dedicated Dec. 2, 1880.

JOHN STREET CHURCH.—Beginning with the starting of the great manufactories, the growth of Lowell was very rapid. Within the space of two and a half years its population was trebled, and ten Protestant Churches were formed. As early as 1838 the first two Congregational Churches—the "First," and the "Appleton Street"—had so far "outgrown themselves" that it became apparent that a third church of the same order was needed. At a meeting of gentlemen belonging to both of these churches, held on Dec. 3, 1838, a committee was appointed to take into consideration the formation of a new church. This committee reported favorably in regard to the enterprise, and also recommended that the proposed church building should be erected on John Street. The recommendation being approved by the friends of the enterprise, a substantial brick church was erected at a cost of nearly $18,000, and was dedicated June 24, 1840.

The church which was to worship in the new building had been formed more than a year before the completion of their new building, worshipping meantime in the City Hall. It consisted, when formed, of 243 members. Rev. Mr. Seabury, subsequently a pastor of the church, said, in 1870, of this original band: "It was a large and auspicious beginning—forty-nine brethren, 194 sisters. They were full of faith and courage; men and women of strong character and humble piety, they loved the cause of Christ."

The first pastor, Rev. Stedman W. Hanks, was installed March 20, 1840, the sermon being preached by Rev. Joshua Leavitt, of Providence, R. I. Mr. Hanks was a man of earnest Christian character, an ardent devotee of the beneficent reform movements of his day.

The formation of the Kirk Street Congregational Church in 1845, and of the High Street Congregational Church in 1846, drew away many of the members of this church and somewhat checked its growth. After a service of twelve years Mr. Hanks resigned and became secretary of the Seaman's Friend Society, with its office in Boston. In this last position Mr. Hanks remained until his death, in 1889, at the age of eighty years.

Soon after the resignation of Mr. Hanks, a young preacher who was supplying the pulpit "thrilled the whole congregation with emotion" by a sermon which he preached from the text, "Run, speak to this young man." The people took him as he didn't mean, for the young man they ran to speak to was the preacher himself, the Rev. Eden B. Foster. Dr. Foster was installed February 3, 1853, and, after a service of eight and one-half years, retired from the office on account of ill health. After four years, during which the church enjoyed the ministrations of another pastor, Dr. Foster was recalled and reinstalled in 1866. This second pastorate continued twelve years.

Dr. Foster was a most earnest student and a sermonizer of remarkable power. His style gushed with emotion and overflowed with striking illustrations and eloquent diction.

Rev. J. W. Backus was installed over this church September 24, 1862, and after a pastorate of four years he resigned his office, carrying away with him the affectionate remembrance of his people.

On September 3, 1875, Rev. Joseph B. Seabury was installed as associate pastor with Dr. Foster, subsequently assuming the full work of the pastorate. He served the church eight years.

The present pastor, Rev. Henry T. Rose, was installed October 19, 1883. The splendid organ placed in this church in 1887 cost over $6000.

KIRC STREET CONGREGATIONAL CHURCH.—In 1845 the Rev. Dr. Blanchard, pastor of the First Congregational Church, with about one hundred members of the church, who were bound to him and to one another by social sympathy and kindred tastes, united to form a new Congregational Church in Lowell. This organization, first known as the Fourth Congregational Society, secured as a place of worship Mechanics' Hall, which would seat nearly 500 persons. The first service was held on May 25, 1845. After a few months, a larger hall being needed, the City Hall was secured as a place of worship.

The official organization of the church and also the installation of the Rev. Amos Blanchard as pastor, took place May 21, 1845. The work of erecting a house of worship was early entered upon and their new brick church on Kirk Street was dedicated on December 17, 1846. The cost of the house was nearly $23,000. The name was now changed to that of
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"Kirk Street Church." Dr. Blanchard remained pastor of this church until his death, January 14, 1870, a period of twenty-five years. His two pastorates in Lowell covered a period of forty years.

He was born in Andover, Mass., March 7, 1807. He entered Yale College when sixteen years of age, and, subsequent to his graduation, studied in Andover Theological Seminary. From this seminary he was called directly to the pastorate of the First Congregational Church in Lowell, when less than twenty-three years of age. He was greatly loved and honored by the church, and his sudden death at the age of sixty-three years produced a profound sensation. Perhaps no citizen of Lowell ever possessed so wide a range of erudition as he. His ready and retentive memory enabled him to call at will upon his vast store of knowledge, and those who heard him speak without previous warning were often astonished at the extent of his learning and the brilliancy of his intellect. His noblest efforts were those in which a sudden emergency and a sympathizing audience aroused the energies of his cultivated mind, and his great learning supplied the material for the highest oratorical effect.

Rev. Charles D. Barrows was ordained as pastor of this church July 13, 1871. Mr. Barrows had not completed his theological course of study when he became the choice of the people of the church. But in order to secure him as their pastor they waited for him an entire year. He proved to be a man of superior executive ability and acknowledged popular talent. A high reputation as a successful pastor was soon acquired, and led to an invitation to the pastorate of the First Church in San Francisco, and he is now the pastor of that church.

His successor, Rev. Charles A. Dickinson, was installed Jan. 3, 1883. He had been the pastor in Portland Me., of the church where, in former years, he was called directly to the pastorate of the First Congregational Church in Lowell, when less than twenty-three years of age. He was greatly loved and honored by the church, and his sudden death at the age of sixty-three years produced a profound sensation. Perhaps no citizen of Lowell ever possessed so wide a range of erudition as he. His ready and retentive memory enabled him to call at will upon his vast store of knowledge, and those who heard him speak without previous warning were often astonished at the extent of his learning and the brilliancy of his intellect. His noblest efforts were those in which a sudden emergency and a sympathizing audience aroused the energies of his cultivated mind, and his great learning supplied the material for the highest oratorical effect.

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His successor, Rev. Charles A. Dickinson, was installed Jan. 3, 1883. He had been the pastor in Portland Me., of the church where, in former years, had preached the celebrated Edward Payson. Mr. Barrows was a man of superior talent and devout piety. His desire to establish a church organization by which the masses in a large city can be more effectively reached and brought within the direct influence and sympathy of a Christian church, led him to accept the pastorate of the Berkeley Street Church, in Boston, in which he is now carrying into successful operation his benevolent design.

The present pastor, Rev. Malcolm McGregor Dana, was installed on Oct. 11, 1888. He had been the pastor of a church in St. Paul, Minn.

HIGH STREET CHURCH.—This church was organized in 1846. It is the only church of any Protestant denomination on the east side of Concord River and in that part of Lowell known as Belvidere. The absence of any church organization in so large a field seemed to invite the zeal and enterprise of Christian men to "go up at once and possess it." Other causes also conspired to help on the work. It was urged that the John Street Church had become so large and strong that some of its abundant power ought to be devoted to some new enterprise. The Rev. Timothy Atkinson, an English clergyman, who had formerly preached in Quebec, being a man of wealth, had offered pecuniary aid, if the work should be undertaken.

The first public meeting of the friends of the cause was held at the John Street Church in July, 1845. It was at this meeting proposed to purchase the unfinished church in Belvidere, recently erected by a new and short-lived Episcopal Society, known as St. Luke's. After considerable negotiation the Church of St. Luke was purchased for $7500, and meetings for divine worship were commenced in the vestry of the church, the main audience-room being unfinished.

The official organization of the new church took place in John Street Church, Jan. 22, 1846, when the names of seventy-one persons were enrolled, most of whom had been members of the John Street Church. In the next month, Feb. 26, 1846, Rev. Timothy Atkinson was installed as the first pastor. Mr. Atkinson was a man of high culture and devout Christian character. He remained pastor for nearly two years.

On Dec. 15, 1847, Rev. Joseph H. Towne was installed as the second pastor of the church and continued in the office six years. He had been the pastor of the Salem Street Church in Boston, and was widely known as a man of eminent pulpit talents. If others could excel Mr. Towne in executive affairs, few men were his equals in the grace of eloquence and delicacy of taste. His reading of the Scriptures and of hymns charmed his hearers and found many admirers. Mr. Towne still lives, an aged man, in Andover, Mass.

His successor, the Rev. Orpheus T. Lanphear, was installed September 5, 1855, his pastorate continuing one year. He preached what may be denominated strong sermons. He possessed a logical mind with a trenchant and incisive style, which did not please all, but which challenged the attention of intellectual men. Mr. Lanphear still lives in Beverly, Mass., where he was once a settled pastor.

The Rev. Owen Street was installed pastor of High Street Church, September 16, 1857, and continued in office till his death, in 1887, a period of thirty years, which was longer by ten years than that of all his predecessors. Mr. Street was a man of sterling common sense, of tender and gentle nature, of high intellectual culture, and he was one of those few men whom all seemed to revere and love. Both his character and his long pastorate warrant me in giving a very brief account of his life.

He was born in East Haven, Conn., September 8, 1815. He could trace back his genealogy through a long line of clergymen. He entered Yale College in 1833. Among his classmates were Samuel J. Tilden, William M. Evarts and Chief Justice Waite. After his graduation from the theological seminary at Yale, he found a temporary employment as the preceptor of an academy in Clinton, Conn. As a teacher he was very successful, his work being congenial to
his nature. In 1842 he was ordained as pastor of the Congregational Church in Jamestown, N. Y. After a successful pastorate of nine years, ill health compelled him to resign his charge. In September, 1852, he was installed over the church in Ansonia, Conn. From consideration of health he resigned his office here, and was subsequently installed as pastor of the High Street Church in Lowell, in 1857. In this pastorate the best of his years were spent. His work was crowned with eminent success, for few men were ever more revered and loved, and few men were ever more tenderly mourned. The history of his last days is peculiarly touching. It was well known that the mutual love between Dr. Street and his excellent wife was unusually tender and strong. When the husband slowly approached the time of his departure, the heart-stricken wife, foreseeing the anguish of the approaching separation, declared that if her husband departed, she should go with him. Her words were prophetic, for in death they were not divided, and they were both buried on the same day and in the same grave.

Dr. Street had reached the age of seventy-two years. His successor, the Rev. Charles W. Huntington, was installed February 29, 1888, having been pastor of the Central Church in Providence, R. I. The house of worship, when purchased of St. Luke's Society, attracted observation and criticism for its peculiar style of Gothic architecture. The walls were surmounted with pinnacles, and its whole aspect was novel in the extreme. The poet Whittier is quite severe in his remarks upon it. I quote from his "Stranger in Lowell": "The attention of the stranger is also attracted by another consecrated building on the hill-slope in Belvidere—one of Irving's 'Shingle Palaces,' painted in imitation of stone—a great wooden sham, 'whelked and horned' with pine spires and turrets, a sort of whittled representation of the many-headed beast of the Apocalypse."

But the horns have been removed, and the building is now a modest and attractive house of worship.

Highland Congregational Church.—The "Highlands" of Lowell, extending westward far away from the older Congregational Churches of Lowell, and being rapidly occupied by the new residences of a thrifty and enterprising class of citizens, seemed, as early as 1883, to call for a new church in that part of the city. In accordance with this sentiment the "Highland Congregational Association" was formed in February of that year. Under the auspices of this association religious services began to be held in Highland Hall, March 11, 1883. Until a church was formed meetings were held in this hall, the pastors of other churches giving their services as preachers in aid of the new enterprise.

On January 1, 1884, "The Highland Congregational Church" was duly organized by an ecclesiastical council, the services of recognition being held in the Elliot Church. Rev. Dr. C. W. Wallace, of Manchester, N. H., was the acting pastor of this church for the first six months. The first pastor, the Rev. S. Winchester Adriance, was educated at Dartmouth College and the Theological Seminaries of Andover and Princeton. His installation took place January 1, 1885. The first house of worship erected by this church was a wooden edifice, first occupied in December, 1884. But the rapid increase in numbers soon demanded larger accommodations, and in 1888, a new edifice of brick, capable of holding 800 worshipers, was erected. This elegant house, on Westford Street, (erected at a cost of about $35,000), surrounded, as it is, by private dwellings recently erected in modern style, with fine lawns around them, may well be called, "beautiful for situation, the joy" of the Highlands of the city. The number of members of this church, which was only fifty-three in 1884, has rapidly risen to 223 in 1889. A bright prospect lies before it; but its history is short, because its days have been few.

Third Congregational Church.—Disbanded churches also have a history. As early as 1832 the worshipers at the First Congregational Church found themselves too numerous for proper accommodation in their house of worship. On June 25, 1832, a meeting was held in the vestry of this church, with the view of forming a new Congregational Church. A council was called to meet July 2, 1832. This council sanctioned the enterprise, and the third Congregational Church was duly organized.

The first and only pastor of this church, Rev. Giles Pease, of Coventry, Rhode Island, was installed October 2, 1833. The place of worship was the large wooden building erected by the Methodists on the corner of Market and Suffolk Streets, now no longer used as a church. The financial irregularities of its treasurer compelled it to give up its house of worship in 1833, and hold its meetings in the Town Hall. Subsequently this church purchased the "theatre building," the second building above Worthen Street on the north side of Market Street, at the cost of $4000. At the dedication of this building as a church it is said that the unusually large audience was due in part to the fact that a wag had given notice that a performance would be given that evening at the theatre.

In 1834 this church tried the free church system. But the enterprise languished and was given up in 1838. There is no record of its last days, but the tradition is that the members voted themselves letters of dismission to other churches of their choice.

The French Protestant Church.—This church is, in its government and creed, of the Congregational order. It had its origin in the religious wants of the great number of French people who, in later years, have come to the city from the British Provinces.

Fifty years ago almost all the operatives in our mills were of New England origin. By degrees Irish help was very extensively employed. And then fol-
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lowed the French from Canada and elsewhere, until now, as I am told by an overseer in one of our mills, the French operations even outnumber the Irish. They prove to be intelligent and quick to learn.

The French who have come to Lowell are mainly Catholic. They seem to be a devout people and they throng St. Joseph's Church, on Lee Street. Already a second church of spacious dimensions is being erected on Merrimack Street for the accommodation of our French Catholic population. Its name is to be St. Jean Baptist Church.

But among the French inhabitants of Lowell there is a goodly number of Protestants. For these the French Protestant Church was established. Its organization took place July 3, 1877. Worship, which has always been conducted in the French tongue, was maintained in the hall of the Young Men's Christian Association and perhaps elsewhere, until the erection of the elegant French church on Bowers and Fletcher Streets. This church, including the land, cost $14,000. It is of brick and was erected about seven years ago.

Rev. T. S. A. Coté was pastor from July 3, 1877, to March 1, 1884; Rev. C. E. Amerson, from May 1, 1884, to November 1, 1886; Rev. Joseph Morin, from December 1, 1886, to July 1, 1888; Rev. T. A. Derome, acting pastor, from October 15, 1888, to April 16, 1889; Rev. Joseph H. Paradis has been pastor since September 16, 1889. The resident membership is seventy-one.

SWEDISH EVANGELICAL LUTHERAN CHURCH.—This new church enterprise affords an illustration of the well-known fact that people of any nationality, when in a strange land, love to unite in a religious worship which recalls the memories of their early home.

This church was organized in 1882. For about five years it had no settled pastor, its pulpit being supplied by theological students and other clergymen. Until 1885 the place of worship was in the First Presbyterian Church on Appleton Street, and perhaps in other places. In 1885 a church was erected on Meadowcroft Street at a cost of about $600. It is of wood, and is capable of seating 400 persons.

The first pastor, Rev. L. H. Beck, was settled in 1887. Rev. J. V. Soderman became pastor August 29, 1889, and is still in service.

SWEDISH EVANGELICAL MISSION.—This mission was organized June 13, 1885. Its methods are those of the Congregational Churches. It worshiped at first in Parker Hall, on Gorham Street, and subsequently in the church of the Primitive Methodists, on Gorham Street. The house of worship which the mission first erected was dedicated May 21, 1886. This building was burned November 6, 1887. Their present house, on London Street, was promptly erected at a cost of $4000. The seating capacity of this church is 300 in the auditorium, and 165 in the vestry, which is in the lower story. This mission has received valuable aid from the Kirk Street Congrega-

tional Church in furnishing its house of worship. It is almost free from debt.

Its pastors have been Rev. Fritz Erickson, whose pastorate began May 21, 1886, and Rev. Emil Holmblad, the present pastor, who assumed the duties of his office January 6, 1889.

THE FIRST PRESBYTERIAN CHURCH.—This church was organized June 23, 1869. It is the only American Presbyterian Church in Lowell, and is under the Presbytery of Boston and Synod of New York of the Presbyterian Church in the United States.

The roll of the church contains the names of 250 members, some of whom are non-residents. The roll of the Sunday-school contains 270 names, the average attendance being nearly 200. The congregation worshiping with this church is composed largely of citizens of Scotch descent.

The first pastor was Rev. John Brash, who was installed October 26, 1869. He was succeeded by Rev. Alfred C. Roe, brother of the novelist, who was installed November 1, 1870. The third pastor, Rev. Soltan F. Calhoun, was installed in October, 1871. The present pastor, Rev. Robert Court, D.D., was installed May 6, 1874.

Dr. Court was born in Glasgow, Scotland, and is an alumnus of Glasgow University and also of the Free Church Theological College, Glasgow. Before coming to Lowell he was settled at Malcom, Ia., for five years. He is distinguished for his scholarship, for his vast accumulation of knowledge, and for a remarkable memory, which readily affords him abundant material for the discussion of almost any subject in the range of human learning.

In its early days this church worshiped in Jackson Hall and in various other places. It purchased its present house of worship, on Appleton Street, of the Appleton Street Congregational (now Eliot) Church for $15,000, and began to worship in it about January 1, 1874.

WESTMINSTER PRESBYTERIAN CHURCH.—This church is in its infancy. Its members are an excellent class of citizens, mainly of Scotch and provincial origin.

The church was formed February 22, 1888. Its pastor, Rev. F. H. Larkin, was inducted into the sacred office September, 1888. He was educated in Montreal. The church worships in Mechanics' Hall, its membership being about 100.

FIRST BAPTIST CHURCH.—This church was organized February 6, 1826. It was the second church formed in the original territory of the city, St. Anne's Episcopal being the first. From the organization of St. Anne's Church in 1824 until two other churches (the First Baptist and the First Congregational) had been formed, in 1826, a certain amount was regularly deducted from the pay of the operatives in the Merrimack Mills to support religious worship at St. Anne's. To many of the operatives this tax was distasteful, and to some it seemed oppressive. The tax
was abandoned, the public opinion against it being very strongly expressed.

As early as 1825 the Baptists began to consider the question of forming a church of their own persuasion. Prayer-meetings were held in private houses. It is even asserted, and probably with truth, that one and perhaps two Baptist clergymen preached sermons in private dwellings before the first sermon of Dr. Edson was preached, on March 7, 1824. The house of Jonathan C. Merrill, the first postmaster of Lowell, seems to have been the place in which most of these early devotional meetings of the Baptists were held, and for this reason it has been styled a tent in the wilderness. These earnest and crowded meetings seem to have given offence to Mr. Kirk Boott, agent of the mills, but the Baptists bravely held their ground.

Only nine months after the organization of the church their first house of worship was dedicated. The dedication of the house and the installation of their first pastor, Rev. John Cookson, took place on the same day, November 15, 1826. This first house, situated on Church Street, is the same as that in which the church now worships. Great alterations and improvements have, however, been made in it. The land thus donated by Mr. Hurd had not a high value, perhaps about $150, and was rather low, having between it and Central Street a marshy spot, over which a dry path was made by means of boards and shavings which the brethren brought to the spot on their way to the Saturday evening meetings. The church members must have been a feeble band at first, for when the first pastor was called only nine votes were cast, and three of those in the negative. From such small beginnings has sprung one of the strongest church organizations in our city. It seems, however, that the "society" was stronger than the church. The members of the "society" embraced some of the most prominent and worthy citizens, and with these men the pastor chosen by the church was far from being popular. The result was that Mr. Cookson, yielding to the many charges made against him, as being an unfit man for his position, resigned his office not many months after his settlement. He seems to have been a good pastor, and in his short pastorate many new members were added to the church. He was born in England, and after acting as pastor of churches in Malden and Lowell, Mass., and in Morrisania, N. Y., he returned to England.

But the resignation of Mr. Cookson did not restore harmony. The man selected by the church as second pastor did not please the "society," and so for months there was no pastor of the church.

At length Rev. Enoch W. Freeman was selected for the sacred office, and was installed June 4, 1828. The pastorate of Mr. Freeman was one of great prominence and importance in the history of the church. He was a man of marked and peculiar character. He graduated from Waterville College in 1827, at the age of twenty-nine years, and in only one year after his graduation he became pastor of the church in Lowell.

The signs of disaffection which had existed early in Mr. Freeman's ministry became very apparent upon his marriage to his cousin, a woman who had been divorced from her husband, and had a tarnished reputation. As time passed, new causes of suspicion and scandal arose. One Kenney, of Boston—a man of intemperate habits and a gambler, who had once been a lover of Mrs. Freeman—was wont to frequent the parsonage in Lowell. On one Sunday afternoon Mr. Freeman began the religious services in the usual way; but, on reading the second hymn, he was attacked with sickness of a peculiar nature, and was borne tenderly from the church to his home, where he died on the succeeding Tuesday. His widow ere long married Mr. Kenney. About four years after this marriage Mr. Kenney died under such suspicious circumstances that his wife was strongly suspected of poisoning him, and she was tried for murder. The body of Mr. Freeman was exhumed, and found to be surcharged with poison. The two husbands, as well as the father of Mr. Freeman, had died with similar symptoms and under very suspicious circumstances, and there were many who fully believed that the suspected woman was a second Lucretia Borgia. The absence of a sufficient motive for the commission of such horrid crimes was probably the only consideration that secured her acquittal.

The sensation occasioned by this painful affair produced a feeling in the church destructive to all Christian fellowship and harmony. Religion and scandal cannot live together in peace. The fearful wrong by which the pastor's life was taken away created in those who loved him and believed him a murdered man the profoundest sympathy. This sympathy prepared them to be dissatisfied with his successor, whoever he might be. Nobody could fill the place of the beloved, the murdered Mr. Freeman.

His successor, the Rev. Joseph W. Eaton, a recent graduate of Newton Seminary, and a young man of great promise, was ordained February 24, 1836. But the hearts of the people seemed shut against him. "He felt the shadow of Freeman falling everywhere." He was charged with preaching an im prudent sermon, and was asked to resign. Only one short year before, he had received an almost unanimous vote, inviting him to come, and now an almost unanimous
vote invites him to leave. The church was without a pastor during most of 1837. The dissensions were not healed. A council was called to settle difficulties. Men who had been set aside for their opposition to Mrs. Freeman were restored to fellowship. At length the true character of the suspected woman appeared; she was excluded from the church, and the dark shadow passed away.

The third pastor, Rev. Joseph Ballard, was installed December 25, 1837. He proved to be the man most needed by the distracted church. "He brought experience, character and firmness. It needed just such a man to adjust matters and restore quiet and order. Under him the church flourished, and in 1840, 137 new members were added."

It was in Mr. Ballard's ministry that the extensive revival occurred under the preaching of the great revivalist, Rev. Jacob Knapp, whose services were held in the First Baptist Church. "No such revival ever occurred in Lowell. It was general, deep, permanent in its results. The records of the church that year were like the bulletins of a conqueror."

Mr. Ballard, on coming to Lowell, was in the prime of manhood, being thirty-eight years of age, and he did a noble work in bringing to the church harmony and strength and great prosperity. His pastorate in Lowell continued eight years. He had been settled over churches in Medfield and Hyannis, Mass., and in South Berwick, Me. After leaving Lowell he preached for several years in Yorkville, N. Y.

On January 29, 1846, Rev. Daniel C. Eddy was ordained as pastor of this church. He was only twenty-three years of age, and this was his first pastorate. He had been educated for the ministry in the New Hampton Theological Seminary, and came to Lowell with fresh zeal and bright promise of future usefulness and distinction in his sacred calling. This promise he has abundantly fulfilled. Few clergymen have gained a more commanding influence or risen to a higher position as orators or as men than he. He gave strength to his church, and though very young, he soon proved himself the peer of any clergymen in the city. His pastorate continued eleven years. Since leaving Lowell he has been the pastor of churches in Boston, Fall River and Philadelphia.

Rev. Wm. H. Alden, a graduate of Brown University, was installed as pastor June 10, 1857. He had been settled in Attleborough before coming to Lowell, and since leaving Lowell he has been settled in Albany, N. Y., and in Portsmouth, N. H. He proved a very acceptable pastor, especially in social life and pastoral duty.

Rev. Wm. E. Stanton was ordained to the sacred office November 2, 1856, and continued in service until 1870, when ill-health compelled him to resign. He was a young man of excellent spirit and devout Christian character. He was a graduate of Madison University and Theological Institution.

Upon leaving Lowell he sought health in Florida, where he labored successfully for the Home Missionary Society.

Rev. Norman C. Mallory was settled July 1, 1870, and continued in the pastorate four years. He was a graduate of Madison University and Theological Seminary. He had previously preached in Morrisville, N. Y., and in Manchester, N. H. On leaving Lowell he took charge of a church in Detroit, Mich. He filled his office well and especially excelled as a sermonizer.

Rev. Orson E. Mallory was settled in March, 1875. It is an interesting fact that the three pastors last mentioned were classmates in Madison University, and graduated the same day. Mr. Mallory is now pastor of the Branch Street Baptist Church in Lowell.

On May 1, 1878, Rev. T. M. Colwell was installed as pastor. Dr. Colwell was a man of marked ability, and he gained, while pastor of the church, a commanding influence. His connection with the well-known "Colwell Motor" enterprise, in the minds of some, greatly impaired his reputation, while others still clinging to him with affection and with faith in the honesty of his conduct and the uprightness of his character.

Rev. John Gordon was installed as pastor February, 1885. He was a man of Scotch descent, and of decided talent, but as a pastor he proved a man so positive in his convictions and so blunt and dogmatic in the expression of them, that he failed to gain the favor of his parishioners.

Rev. Alexander Blackburn, the present pastor, was ordained October 23, 1887. Under his administration the church is in a prosperous condition, the "known list" of members being 629. This church sustains a Sabbath-school of 580 members, and is engaged in other benevolent enterprises.

WORTHEN STREET BAPTIST CHURCH.—The history of this church apparently begins with a meeting held on September 6, 1831, in the vestry of the First Baptist Church, in order to take measures for the formation of a second Baptist Church in Lowell. As the result of this and a subsequent meeting an ecclesiastical council met on September 13, 1831, at the house of Deacon S. C. Oliver, and duly formed a new sister church of "Baptist faith and order." In the Town-Hall, which had been engaged by the new society as a place of worship, a religious service was held on the evening of the same day, at which Rev. Mr. Barnaby, of Danvers, preached, and the new church was duly recognized.

Rev. James Barnaby, the first pastor of this church, was installed on July 5, 1832. In these early days the church grew rapidly in numbers. It took high ground on the great moral questions of the day, especially on that of temperance. The first house of worship, a neat and commodious building of brick, situated on Suffolk Street, was completed as early as July, 1833. This building is now in the hands of the...
this church from 1867 to 1870. His faithful labors, on the return of the church, the church debt was cleared away and his pastorate was marked with union and prosperity. The number of members in 1847 being estimated as high as nearly 900. In 1851 Mr. Porter's resignation was accepted. He died in October, 1864, while in service as secretary of the American Tract Society.

The Rev. James W. Smith, a student from Newton Theological Seminary, became pastor of this church in 1851, and served in the sacred office two years. After leaving Lowell he was a pastor in Philadelphia for twenty-six years. The Lowell church gave him up with deep regret.

Rev. D. S. Winn, also from the Newton Seminary, was, on September 14, 1858, ordained as pastor, and entered heartily and hopefully upon his work. After about two years of service he accepted a call to a church in Salem.

Rev. T. D. Worrall, from Mt. Holly, N. J., became pastor in 1855, and served the church till 1857.

Rev. J. W. Bonham was pastor from 1857 to 1860. He was an earnest and faithful pastor, and his church gave him up with regret.

Rev. Geo. F. Warren, of Attleboro', was installed in October, 1860. Under Mr. Warren's efficient administration of seven years the flagging courage of the church returned, the church debt was cleared away and his pastorate was marked with union and strength. In 1867 he accepted a call to Malden, Mass.

Rev. S. R. Morse, of East Cambridge, was pastor of this church from 1867 to 1870. His faithful labors and the kindness of his heart are still tenderly recollected by those who enjoyed his ministrations. It was in his pastorate that the Branch Street Mission was started, the Third Baptist Church and the Central Mission Church having become extinct.

Rev. Henry Miller, of Elizabeth, N. J., came to this church as pastor early in 1872, and remained two years. To the great regret of his church in Lowell he accepted a call to the Plymouth Baptist Church in New York City. For about one year previous to April, 1873, the church was without a pastor.

Rev. E. A. Lecompte, of Syracuse, was installed as pastor on Sept. 9, 1874. He found much to discourage him in performing the duties of his office. The church had had no pastor for many months, the mill operatives were no longer Protestants and worshipers in Protestant Churches, and it was difficult for the most faithful pastor to sustain the interests and prosperity of the church.

Mr. Lecompte died March 2, 1880. He was much beloved, and the words of James have been affectionately applied to his character: "First pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits." The vacancy in the pastorate following the death of Mr. Lecompte, in March, 1880, was filled by Rev. J. C. Emory, under whose successful ministration of five years the church debt was paid, and 170 new members were added.

Rev. W. S. Ayers, of Newton Theological Seminary, was ordained June 4, 1888, and is still the faithful pastor of the church.

On the last day of the year 1887 the wooden church in which worship had been maintained for nearly fifty years was burned to the ground. The church could ill afford to meet so great a loss, but with admirable generosity, courage and despatch a new and elegant house of brick has been erected. The new house is of the Romanesque style, and provided with every modern convenience to meet the wants of a church.

The cost of the old church was $8000. The new church, which was dedicated Feb. 26, 1890, cost about $40,000. This sum includes the organ and all the interior equipments of the church.

The Third Baptist Church was organized in 1840, and in 1846 the edifice on John Street, now occupied by the Central Methodist Church, was erected for its occupancy at the cost of $14,000. This church, after a struggle of twenty-one years for success, was compelled to disband in 1861. Its pastors were: Rev. John G. Naylor, Rev. Ira Person, Rev. John Duncan, Rev. Sereno Howe, Rev. John Duer, Rev. J. Hubbard.

BAPTIST FRENCH MISSION.—This organization is under the auspices of the American Baptist Home Mission Society. It is not a church, but a mission. Those who labor in it are members of various Lowell churches. Its main design is to bring French Roman Catholics under the influence of Protestant churches. As early as 1871 Rev. N. Cyr commenced holding French services in Lowell, and a colporteur was employed to labor among the French people of the city. Rev. J. N. Williams succeeded Mr. Cyr. The services of these missionaries were conducted in the French language, the meetings being held in the rooms of the Young Men's Christian Association and in the vestry of the First Baptist Church, and elsewhere, probably. The missionaries have not always resided in Lowell while conducting the mission. Rev. G. Aubin followed Mr. Williams in charge of the field. Mr. N. N. Aubin for some time had the oversight of the work. Then followed Rev. E. U. Brun. After Mr. Brun, Mr. N. N. Aubin, having completed his theological studies in the Newton Seminary, again, as a regularly appointed missionary, assumed the charge, under the auspices of the Baptist Home Mission Society.

As the result of the labors of this mission fifty-one French converts are reported to have joined the various Baptist churches of the city.
Branch Street Baptist Church.—This church was organized July 1, 1869. Its house of worship, dedicated Jan. 16, 1872, is in a rapidly-growing part of the city. The auditorium is remarkable for its acoustic qualities, few, if any, large halls in the city equaling it in this respect. Its seating capacity is 1500. Present number of members, 419.

The first pastor of this church, Rev. E. A. Whittier, assumed the pastoral office at the organization of the church, July 1, 1869; Rev. G. F. Warren, Sept. 24, 1878; Rev. H. S. Pratt, Feb. 4, 1876; Rev. O. E. Mallory, the present pastor, was settled March 3, 1878.

The seats in this church are free, weekly offerings being relied upon to meet expenses.

Fifth Street Baptist Church.—This church was organized March 17, 1874. It had its origin in the religious wants of the part of the city in which it is situated.

Before the erection of its house of worship religious services were held in a chapel built in 1872.

Its house of worship on Fifth Street in Centralville was erected in 1879-80, and dedicated March 6, 1880, its cost, land included, being $20,000. It has a seating capacity of 450.

The property is well situated as to its surroundings, with a roomy chapel in the rear of the church, in the second story of which is a large social hall with a kitchen.

Like all other suburban churches, it has hitherto suffered from the tendency of church-goers to seek a house of worship on Sundays near the business centre of the city, where they go to trade on week-days. The church begins to feel the influence of the increase of the number of inhabitants in its vicinity, and is, on the whole, in a prosperous condition.

Its pastors have been as follows: Rev. T. J. B. House, settled March 17, 1874; Rev. M. C. Thwing, March 1, 1877; Rev. N. C. Mallory, January 1, 1882; Rev. J. J. Reader, June 12, 1886; Rev. L. G. Barrett, January 1, 1888. Present number of members, 549.

Highland Baptist Church.—Since June, 1889, Myron D. Fuller and John J. McCoy have held Gospel services in Highland Hall, Branch Street. A Sunday-school has been formed. In October, 1889, it was resolved to form a church, and steps are being now taken to complete the organization. It is to be known as the Highland Baptist Church.

Methodist Churches.—The pastors of other denominations frequently remain so long in office, and their lives are so intimately interwoven in the lives of their churches, that it has seemed almost a necessity, in giving the history of the churches, to give also a brief personal notice of the pastors. But in regard to pastors of Methodist Churches these personal notices are nearly precluded by the great number of pastors and the shortness of their periods of service. And yet the Christian Church has been blessed with no more eloquent and devout men of holy lives and exalted character than are found in the Methodist denomination. The lives of such men well deserve even more than a brief record, but this short history cannot afford the space in which to give it. I am therefore obliged to do what I am not pleased to do, and to make the history of the Methodist Churches far too statistical to interest the general reader.

St. Paul's Church.—In the churches in any city and of any denomination it is worthy of remark that the number of women far exceeds the number of men. And it is not in numbers alone that they deserve most the love and honor of the Christian Church. Such love and honor the Methodist Church has never failed to give, and it is to a devout woman that St. Paul's Church loves to trace its origin. This woman, Miss Phebe Higgins, is said to have been the first Methodist in the city of Lowell. She was a woman in humble station, but eminent for the purity of her life and conversation. She kept a journal of her experience and lived to the great age of eighty-seven years.

Mr. James R. Barnes, who came to Lowell in 1824, and who had been previously ordained as a local preacher, seems to have been mainly instrumental in forming the first Methodist Church in the city. In 1824, about the 1st of June, he formed a "class" of eleven persons in his own house in Dutton Street, on the Merrimack Corporation. Of this "class" he became the religious teacher, and this class was the germ from which sprang St. Paul's Methodist Church and also the Worthen Street Methodist Church. Until August, 1826, the Methodists of Lowell, though few in number, kept up religious meetings and enjoyed the occasional service of a preacher whenever such service could be secured. One of these occasional preachers, Rev. H. S. Ramsdell, says that on his coming to Lowell to preach on one occasion Rev. Dr. Edson "very kindly opened his church for our accommodation. He went to church with me and conducted me into the desk." The Old Red School-house near Hale's Mills was the favorite place of meeting to the early Methodists. Mr. Jonathan Knowles kindly opened his house for class and prayer-meetings, "with a large cane keeping the bad men and boys quiet without, while the Methodists sang and prayed and exorted within."

In the Conference year ending in June, 1827, 135 sermons were delivered in Lowell by no less than eleven clergyman, a record of them having been kept by a son of Mr. Knowles.

The number of worshipers at length outgrew the Old Red School-house, and a house of worship was erected. This house, situated near the site of the Court-House, on Chapel Hill, was dedicated on Thanksgiving Day, Nov. 29, 1827, two and a half years after the dedication of St. Anne's, and a few days before the dedication of the First Congregational Church on Merrimack Street. From this church or chapel the place took the name of "Chapel Hill."
Though other denominations formed "religious societies" earlier than the Methodists, the Methodists claim that to them belongs the honor of being the first to form in Lowell a Christian Church.

About June 13, 1827, Rev. Hiram Walden was stationed by authority as a preacher and pastor in Lowell. On Dec. 14, 1827, Mr. Walden was succeeded by Rev. A. D. Merrill, under whom the church greatly prospered. On July 30, 1828, Rev. Benj. F. Lombard became pastor. On June 17, 1829, Rev. Aaron D. Sargeant was stationed in Lowell. On May 27, 1830, Rev. Ephraim K. Avery was appointed, under whom the membership rose from 227 to 451.

I need to do scarcely more than briefly to refer to the fact that in a few months after Mr. Avery had removed from Lowell to Bristol, R. I., in 1832, a young woman, Sarah M. Cornell, who was a member of his church in Lowell, followed him to Rhode Island, and was, on Dec. 20th, foully murdered by some unknown hand. Circumstances painfully suspicious pointed to Mr. Avery as the murderer, and he was tried for the crime and acquitted. The New England Conference resolved that he was innocent. I cannot trace the subsequent career of Mr. Avery, but can only state that nearly thirty-four years after this affair he was a highly respected citizen of Pittsfield, Ohio, and occasionally preached with great acceptance.

In 1831 an attempt was made to form a new Methodist Church, and a house of worship for the new organization was erected on Lowell and Suffolk Streets,—a large square, wooden house, without a steeple,—but in a few months the enterprise failed for want of pecuniary support. It was called The Second Methodist Church. In 1832 Rev. George Pickering and Rev. David Kilburn were appointed over the two churches.

In 1833 Rev. Abram D. Merrill was appointed. Under him the Methodists required two places of religious worship—their chapel on Chapel Hill and the chapel of the present City Government Building on Merrimack Street, then called the Town Hall. In 1834 Rev. E. W. Stickney and Rev. John Lovejoy, in 1836; Rev. E. W. Stickney and Rev. John Lovejoy, in 1837.

Of the clergymen just mentioned, Rev. Orange Scott became widely known and celebrated as an anti-slavery lecturer in those stirring days of anti-slavery agitation.

In 1837 the large brick church on Suffolk Street, built by the Baptists and costing $20,000, was purchased by the Methodists and occupied in place of the wooden house on Lowell (now Market) Street. It is now owned by the Catholics.

It was on June 13, 1838, that Bishop Waugh divided the one church worshiping in two separate places into two distinct churches, to be called respectively the Chapel Hill Church and the Wesley Chapel Church, appointing Mr. Stickney as pastor of the former, and Mr. Lovejoy pastor of the latter. From the former sprang the St. Paul's Church, and from the latter the Worthen Street Church. As the St. Paul's Church occupied the first house of worship erected by the Methodists of Lowell on Chapel Hill, it may in a popular sense, be called the "Mother Church," but in reality, both the St. Paul Church and the Worthen Street Church have the same origin and the same age.

Leaving for the present the history of the newly-formed Wesley Chapel Church worshiping on Lowell Street, we will trace that of the mother church on Chapel Hill. The chapel becoming too much crowded, a hall on Hurd and Central Streets was hired to receive the overflow till the new church, now being erected between Hurd and Warren Streets, could be completed. This church was dedicated on Nov. 14, 1839, its incorporated name being "The St. Paul's Church." In the year of this dedication Rev. Orange Scott, having relinquished his employment as an anti-slavery lecturer, was for a second time the pastor. The new church was erected on a somewhat romantic spot where there was a sandy knoll, a burial-place of the Indians, some of whose skeletons were found in removing the knoll.

In 1841 a very serious conflict arose between the bishop of the diocese and the church. The church had requested the appointment of Rev. Schuyler Hoes, of Ithaca, N. Y., as pastor. This the bishop refused to grant, and appointed Rev. Joseph A. Merrill. The people and the church rebelled, and Mr. Merrill was denied admission to the pulpit. The result of the conflict was that Bishop Hedding came to Lowell, and through his conciliatory course peace was restored, Mr. Hoes receiving the appointment. Under Mr. Hoes the church's membership was increased by 175, there having been a revival following the preaching of the Evangelist, Elder Knapp, in the neighboring Baptist Church.

In the pastorate of Mr. Hoes also occurred the "great secession" from St. Paul's Church, under the leadership of Rev. Orange Scott, a secession in which more than half the male members of the church united. The seceding members formed a new church called the Wesleyan Methodist Church, purchased the vacated Methodist chapel on Chapel Hill, and moved it to Prescott Street for their house of worship. Here the church had for pastors, Rev. E. S. Potter, Rev. James Hardy, Rev. Merritt Bates, Rev. Wm. H. Brewster and Rev. Daniel Foster, the
last of whom entered the army and was killed in battle at Fort Harrison, while in command of a company of the Thirty-seventh Colored Troops.

The occasion of this Wesleyan secession was the neglect of the National M. E. Church to discipline members in the South who persisted in holding slaves, and for alleged complicity with slavery. The subsequent course of the national church, however, was so satisfactory to anti-slavery men that, by degrees, most of the seceders returned to the fold, and the secession movement was one of short duration.

The space allowed for the history of St. Paul's Church is so far exhausted that I have room only to mention the list of pastors from 1842, a list which contains many gifted men of commanding eloquence. I give the date of appointment in connection with each name. Rev. Wm. H. Hatch, in 1843; Rev. Stephen Remington, in 1846; Rev. Charles K. True, D.D., in 1846; Rev. Alphonso A. Willette, in 1848; Rev. Wm. S. Studley, also in 1848; Rev. John H. Twombly, in 1849; Rev. Gershom F. Cox, in 1851; Rev. L. D. Barrows, D.D., in 1853; Rev. Daniel E. Chapin, in 1855; Rev. George M. Steele, in 1856; Rev. Henry M. Lord, in 1858; Rev. Wm. R. Clark, in 1860; Rev. Daniel Dorchester, in 1862; Rev. Samuel F. Upham, in 1864; Rev. Sylvester F. Jones in 1867; Rev. D. C. Knowles, in 1870; Rev. T. Burton Smith, in 1872; Rev. Wm. S. Studley, in 1875; Rev. Merritt Hulburd, in 1877; Rev. Charles D. Hill, in 1879; Rev. Hiram D. Weston, in 1882; Rev. Charles F. Rice, in 1885; Rev. Charles E. Davis, in 1888.

Worthen Street Methodist Church.—For the history of this church prior to June 13, 1838, I refer the reader to my account of St. Paul's Methodist Church. The original church, before its division, had worshiped in the Old Red School-house, in the chapel on Chapel Hill, in the Town Hall, in the wooden church on Market Street, and in the brick church on Suffolk Street. As the exigency demanded, it had had sometimes one pastor and sometimes two, sometimes one house of worship and sometimes two. But after the division of the original church into two distinct churches, called the Chapel Hill Church and the Wesley Chapel, the latter, now the Worthen Street Church, worshiped for three years in the brick house on Suffolk Street.

In tracing the history of the Worthen Street M. E. Church, I begin with a list of all its pastors from 1838 to the present time, after which, with this list before us, I shall give a brief account of the church. The pastors, with the date of their appointment, have been as follows:


From 1834 to 1841 peace and harmony reigned. But in 1841 came the great conflict between the bishop and the two Lowell churches on the subject of slavery. The Lowell churches, believing that the National M. E. Church had truckled to the slave power, were unwilling to accept as pastors the clergymen appointed by the bishop. To the Wesley Chapel the bishop had appointed, in 1841, Rev. A. D. Sargeant. The church refused to receive him, and elected Rev. Wm. H. Brewster as their pastor. Mr. Sargeant, with 173 members of the church, held religious services in Mechanics' Hall until the new house of worship on Worthen Street was completed in the following year. This house of worship, dedicated in 1842, still remains the house of worship of the Worthen Street M. E. Church. Its original cost was $9000.

Respecting the general character of this church, I can do no better than to quote the language of Rev. N. T. Whitaker, its pastor in 1884:

"The Worthen Street Church has always been a revival church. More than 10,000 have been enrolled upon her records as members. More than 16,000 souls have professed conversion at her altar. The church is remarkable for her harmonious, benevolent and progressive spirit, and is thoroughly consecrated to the service of Christ."

The present pastor, Rev. W. T. Perrin, is a clear-thinking, genial man, and a successful pastor. In 1889 and 1890 the church edifice was almost entirely reconstructed at an expense of $13,000.

Central Methodist Church.—The years of 1851 and 1852 were years of unusual religious interest in the Methodist Churches of Lowell. Crowds gathered at the houses of worship. Rev. Mr. Collyer, of the Worthen Street Church, seemed to be endowed with great power over the minds of his hearers. This state of things naturally suggested a new Methodist Church to meet the growing numbers and the kindling enthusiasm.

Accordingly a new church organization was formed, and the building opposite our post-office now known as Barristers' Hall was hired for a place of worship. This building had been erected for the Third Universalist Society, formed in 1843 and subsequently disbanded.

The first pastor of the new church, the Rev. William Studley, an eloquent man, was appointed in April, 1854. His successor, Rev. I. S. Cushman, pastor of the church in 1856-57, filled the sacred office under great discouragements. These years were years of financial distress. Many mills closed, their operatives leaving the city for their homes in the country, and these causes depleted the number of worshippers and brought gloom and discouragement.

Next follows Rev. J. P. Collyer, a man of ardent zeal and skilful leadership. The church revived...
The Indians.

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house of worship.

creased. It was during Mr. Thayer's pastorate that this

church purchased of the Baptists the house on John

Street which it now occupies, for $8000. Mr. Thayer

had a large place in the hearts of his people.

In 1863 Rev. J. H. Mansfield was appointed to the

pastorate of the church, and in 1865 the Rev. Andrew

McKeown. Under both these pastors the prosperity of

the church continued, the debt of $4000 being paid off.

In 1867 Rev. Wm. High began a ministry of three

years, in which $5000 was expended in improving the

house of worship.

In 1870 Rev. Fred Woods became pastor, and in

1872 Rev. Daniel Dorchester, a man who has since

attained a high reputation, having been recently ap-

pointed by President Harrison a commissioner to the

Indians.

Rev. J. H. Mansfield, in 1874, was a second time

appointed pastor of this church, and was in the sacred

office three years.

Then follow Rev. M. B. Chapman, Rev. Geo. L.

Westgate, Rev. W. W. Foster, Jr., Rev. I. H. Packard,

Rev. S. B. Sweeten, Rev. J. N. Short.

Mr. Short is the present incumbent. The member-

ship of the church is about 300.

Centralville Methodist Church.—The village of Cen-

tralville, which constitutes all that part of Lowell

which was in 1851 set off from the town of Dracut, on

the north side of the Merrimack River, contained at

the last census about 8000 inhabitants. Since that
time the population has rapidly increased. Up to 1886
only one church of any denomination had been erected
in the village. In the latter part of that year, Rev. C.
V. Dunning, presiding elder of the Dover District, New

Hampshire Conference, carefully looked over the

ground and fixed his eye on a desirable location for

a church, and reported the whole matter to the en-
suing Conference in 1887. Accordingly the Bishop of

the New Hampshire Conference, to whose Episco-
pal jurisdiction the village belonged, advised the for-
mation of such a church, and in May, 1887, he ap-

pointed Rev. Sullivan Holman as its pastor.

The church was organized with only four members

on June 12, 1887. A lot for a church edifice on Bridge

and Hildreth Streets was purchased, and divine wor-

ship was held for one year in a cottage standing on

the lot.

The work of erecting a house of worship was

promptly begun, and at the present time the vestry in

the basement story is finished and is used for the

meetings of the church.

The enterprise is still in its infancy. It occupies

an important position, and is surrounded by a rapidly
increasing population. The fact that the membership
has already increased from four to sixty or sev-

enty, bears witness to the fidelity of the pastor and the

zeal of the people.

The house of worship is to be of brick and will

probably cost about $18,000.

The Berean Primitive Methodist Church.—In 1884
the population of Lowell had extended so far up the
Concord River, that there seemed to be an evident

call for the work of a church in that quarter of the
city. Accordingly a mission school was established
by the Methodists on October 3, 1884, and a small

hall was built for its use on land owned by Mr. James
Dugdale, on Lawrence Street. The leaders of this
enterprise were Rev. J. A. McGreaham and Mr.

Thomas Leland.

After two years the hall on Lawrence Street was

sold, and the church, which was first organized as a
mission school, moved into its new house of worship
on Moore Street, near Lawrence Street. This house

was first occupied in December, 1886, but was dedi-
cated May 7, 1887.

The first pastor of this church, Rev. G. J. Jeffries,
was appointed May 10, 1887.

The second and present pastor, Rev. T. G. Spencer,
was appointed May 8, 1889. The cost of the house

of worship was $2500. Its seating capacity is 300.

First Primitive Methodist Church.—This church
was organized in 1871. Like other Primitive Meth-

odist Churches, it differs from the Methodist Episco-
pal Churches in rejecting Episcopal control and in

adhering to what is believed to be the primitive apo-
sotic methods of the early Christian Churches.

The church was organized in a hall near Davis'
Corner, where worship was held. The present house

of worship on Gotham Street was erected in 1871, at
the cost of $3900. It will seat 400 persons and large

congregations attend its services.

The present number of members is 195. Since the
erection of the church, a parsonage has been built on
Congress Street, in the rear of the church.

The following are the names of the pastors of this
church as appointed by the Conference: Rev. William
Kirby, Rev. Joseph Parker, Rev. George Parker, Rev.

Charles Spurr. No successor to Mr. Spurr was ap-

pointed for three or four years, the church mean-
time being disbanded.

On January 5, 1879, it was reorganized, and Rev.
N. W. Matthews appointed pastor. He served four
years, and was succeeded by Rev. J. A. McGreaham,
and then by the present pastor, Rev. T. M. Bateman,
under whom the church prospers.

Highland Methodist Episcopal Church.—This church
was organized March 12, 1875. Until June, 1876,
divine service was held in Highland Hall, on Branch
Street. The house of worship now occupied by this
church is situated on Loring Street and was dedicated
June 11, 1876.
Services preparatory to the formation of a church were held in Highland Hall as early as September, 1874, the desk being occupied generally by students from the Boston Theological School. But early in 1875 Rev. G. W. H. Clark became the pastor and continued in office until September, 1875.

From September, 1875, to April, 1877, Rev. J. H. Mansfield, pastor of the Central Methodist Episcopal Church, assisted by the other Methodist pastors of the city, supplied the pulpit.

The following is the list of pastors since appointed to this church, with the dates of their appointment: Rev. Abner H. Gregory, April, 1877; Rev. G. H. Clark, April, 1878; Rev. Austin H. Herrick, April, 1879; Rev. E. A. Smith, April, 1881; Rev. W. H. Meredith, April, 1884; Rev. W. W. Colburn, April, 1887; Rev. Alexander Dight, the present pastor, April, 1889. Present membership, 200.

This church occupies a position of much importance in one of the most beautiful and most rapidly increasing parts of the city, and it was to meet the wants of this thriving and attractive section of Lowell that the church was established.

South Congregational Society.—This is familiarly known as the Unitarian Church. Its first germ of recorded history is found in a meeting held on August 80, 1829, in the house of Thomas Ordway, well known in after years as the clerk of the city of Lowell, to consider the expediency of forming a Unitarian Society. The result was that such a society was organized at a subsequent meeting, held on September 26, 1829, in the stone house near Pawtucket Falls, long known as the residence of Dr. J. C. Ayer. Among the founders of this society were many of the most distinguished men of the city. I need mention only the names of Judge Thomas Hopkinson, Judge Joseph Locke, Samuel L. Dana, LL.D., Dr. John C. Dalton, Judge Seth Ames, Dr. Elisha Bartlett, first mayor of the city, Samuel Batchelder, Hon. Luther Lawrence, second mayor of Lowell, and James G. Carney, a well-known banker.

Rev. Wm. Barry, the first pastor of this church, was ordained November 17, 1830, the services of ordination being held in the First Baptist Church. Up to this time the society had worshiped in the Free Chapel on Middlesex Street. Mr. Barry’s pastorate continued four years. He was a graduate of Brown’s University and of the Harvard Divinity School. After leaving Lowell he was settled over a church in Framingham, and afterwards he returned to Lowell and became the pastor of the Lee Street Unitarian Church. He was a man of thorough education, refined taste and pure life. He recently died in the city of Chicago. Though not a man of vigorous health, he attained a great age.

On December 14, 1836, Rev. Henry A. Miles was installed as second pastor of this church. Dr. Miles graduated at Brown University in 1829, and at Harvard Divinity School in 1832, and had, before coming to Lowell, been settled for four years over a church in Hallowell, Me. His pastorate in Lowell continued nearly seventeen years. Since leaving Lowell he has served for six years as secretary of the American Unitarian Association. He has also engaged in literary work, having written several theological books. While in Lowell he wrote the first published history of the city, a work of much merit, and entitled, “Lowell As It Was and As It Is.”

Two years after the resignation of Mr. Miles a call was extended to Mr. Theodore Tebbeta. He accepted the call, and was ordained as pastor September 19, 1855. At the time of receiving this call he had not yet completed his course in Harvard Divinity School. Only ten days after entering upon his charge he was attacked by a violent and long-lingering fever, which compelled him to resign his office in order to restore, if possible, his impaired health, but he never fully recovered. He died in Medford in 1863, at the age of thirty-two years. He was an accomplished man, having in college taken a high rank and having graduated with high honors.

Rev. Frederick Hinckley, a graduate of Harvard Divinity School, was installed as pastor of this church November 12, 1856. He had, before coming to Lowell, been settled over churches in Windsor, Vt., and Norton and Haverhill, Mass. His ministry closed in 1864, after a service of eight years. He was subsequently pastor of churches in Boston and Washington, D. C.

Rev. Charles Edward Grinnell, the fifth pastor of this church, before his ordination in Lowell, graduated at Harvard College, and studied in the Yale Theological School, the Harvard Divinity School, and the University of Gottingen in Germany. He was ordained February 19, 1867. He was a man of wide culture and literary taste. He published several philosophical and theological essays. In 1871 he had the honor of preaching the annual election sermon before the government of the Commonwealth in the Old South Church in Boston. Upon leaving Lowell, in 1869, he became pastor of the Harvard Church in Charlestown, and also served as chaplain of the Fifth Regiment, Massachusetts Volunteer Militia. He retired from the ministry in 1874, and entered upon the practice of law in Boston.

Rev. Henry Blanchard, the sixth pastor of this church, graduated from Tufts College. Before his settlement in Lowell he had been pastor of a Universalist Church in Brooklyn, N. Y., and had preached in a Unitarian Church in Indianapolis, Ind. He was ordained in Lowell, Jan. 19, 1871, and was in office two years. Since leaving Lowell he has preached in Worcester and Portland, Me., where he now resides.

Rev. Josiah L. Seward, the seventh pastor of this church, graduated at Harvard College and at the Harvard Divinity School. He was ordained in Lowell, Dec. 31, 1874. After a pastorate of fourteen years he resigned his charge and was settled over the
Unitarian Church in Waterville, Me. Mr. Seward is distinguished for his wide range of scholarship and his great acquisitions of knowledge.

Rev. George Batchelor, the present pastor of this church, was ordained Feb. 27, 1889. He has previously been settled over churches in Salem, Mass., and Chicago, Ill.

Second Unitarian Society.—This organization, familiarly known as the Lee Street Unitarian Church, was instituted Aug. 2, 1845.

As this society was abandoned more than twenty-eight years ago, I can scarcely give more of its history than the names of the pastors and the dates of their settlement. The first pastor, Rev. M. A. H. Niles, was installed April 8, 1846. Rev. Wm. Barry preached his first sermon Dec. 12, 1847, having waived a formal installation. Rev. Augustus Woodbury commenced his services as pastor Sept. 1, 1853. Rev. John K. Karcher was ordained March 30, 1858. Rev. Wm. C. Tenney was installed Oct. 26, 1859.

On June 24, 1861, the society disbanded. Among the causes of the failure of this enterprise was the great loss which it suffered both in membership and financial support by the War of the Rebellion.

The Lee Street Stone Church, of Gothic architecture, was erected for this church in 1850. After the dissolution of the church, in 1861, this house of worship was occupied by the Spiritualists for several years, and about 1868 sold for $11,500 to the St. Joseph's Catholic Church.

The Ministry at Large, a charitable institution, formed in 1845, under the auspices of the Unitarian Church, deserves a passing notice. Its design has been somewhat modified since its first establishment, and I shall speak of it only as at present conducted. A recent report defines the object of this institution in the following words: "To befriend and help the unfortunate but worthy working poor, who are likely soon to be able to help themselves." Those "who do nothing and want to do nothing" receive no aid. A deserted wife, struggling to support a large family of small children, is an object of special favor. The honest and industrious poor man, when sickness comes upon him, finds a friend in this beneficent institution. Its object is not alone to give, but to encourage also, and advise.

The annual expenditure of this institution is something less than $3500, which is derived in part from the interest on funds donated to it or to the city for such charitable purposes, and partly from the contributions of the friends of the cause.

Under Rev. George C. Wright, the present Minister at Large, there are sustained, in the building owned by this Institution, and situated on South and Eliot Streets, a children's sewing-school, a school of dress-making and a cooking-school. Religious services are held on Sundays, attended by about forty families.

Of the worthy Ministers at Large who have served this beneficent institution during the forty-six years of its existence, special mention should be made of the Rev. Horatio Wood, whose faithful and efficient ministry continued for twenty-four years.

First Universalist Church.—The First Universalist Society in Lowell was formed on July 23, 1827, by John Bassett and ninety-eight others. During the year 1827 meetings of Universalists were held in the Old Red School-house, near Davis' Corner, a house which was also a favorite place of meeting to the Methodists of those early days. Four Bassett brothers, one of whom was teacher of the school kept in the house erected by the Merrimack Company, were at that time the efficient and acknowledged leaders of the Universalists of the city. In 1828 Judge Livermore offered them the use of a convenient hall in Belvidere. This hall was probably in the Old Yellow House, which had once been a hotel, and in which Judge Livermore resided.

The first church built by this society was erected on Chapel Hill, and dedicated November 27, 1828. This location, however, was at so great a distance from the homes of most of the worshippers that it was, in 1837, removed to a more populous part of the village and placed upon the site of the Boston and Maine depot. Here it stood for many years one of the well-known landmarks of the city.

On the same day of the dedication of the house of worship, Rev. Eliphalet Case, a recent convert from Methodism, was installed as pastor of the society. Soon after the dedication and installation a church organization was effected, which has ever since enjoyed uninterrupted harmony. Mr. Case was in office about two years. He was an outspoken and able defender of the doctrines of his church. "He came not to bring peace, but a sword." In September, 1830, Rev. Calvin Gardner was invited to the pastorate of this church. He continued in office about three years. The society would gladly have kept him longer.

The Rev. T. B. Thayer was the next pastor of the church. His letter of acceptance is dated March 25, 1838. He was an eloquent young man of unusual promise, and he served the church for twelve years. It was in his pastorate in 1837 that the house of worship was removed from Chapel Hill to the spot where now stands the Boston & Maine Depot on Central Street. On leaving Lowell, in 1845, Mr. Thayer was settled in Brooklyn, N. Y.

Rev. E. G. Brooks, the successor of Mr. Thayer, remained as pastor only one year.

In 1846 Rev. Uriah Clark accepted a call to the pastorate of this church and served the church four years. He was a man of good talents, but not of unqualified character. The church can hardly be said to have prospered under him. For a year after Mr. Clark left the pastorate the church was without a shepherd.

In 1851, to the joy of all, Mr. Thayer again returned to the office he had resigned in 1845. His
second ministry continued six years. They were years of prosperity. In 1857 Mr. Thayer resigned to take charge of the fifth society in Boston, and for two years the Lowell church was without a settled pastor.

In September, 1859, Rev. J. J. Twiss, who came from New Bedford, succeeded to the pastorate. The twelve years of the ministry of Mr. Twiss were years of material prosperity, and the church became the possessor of the house of worship, which heretofore had been the property of a corporation distinct from the church.

The seventh pastor of this church was Rev. G. T. Flanders. During his pastorate of seven years the old house of worship was demolished to give place to the Boston & Maine Railroad Station, and the beautiful brick church on Hurst Street was erected, at the cost of $80,000. This house was dedicated February 10, 1875.

Rev. G. W. Bicknell assumed the office of pastor December, 1879. He is an eloquent and popular man and the church is in a flourishing condition.

SHATTUCK STREET Universalist Church.—It is evident that in the early days of our city the Universalists of Lowell gained a large share of popular attention. This denomination then had in Massachusetts men of unusual eloquence and power, who won the popular ear wherever they preached. As early as April 18, 1826, Dr. Thomas Whittemore preached in Lowell, in a hall connected with the Washington House. Rev. Hosea Ballou, in 1828, preached the sermon at the dedication of the chapel erected by the Universalists on Chapel Hill. Subsequently, in 1836, Rev. Dr. Thayer, pastor of the First Universalist Church, preached to immense audiences in the City Hall. So great was the popular favor that the Rev. John G. Adams was invited from New Hampshire to come to the aid of Dr. Thayer. This state of things seemed to warrant the formation of a second Universalist Society. Such a society was formed, and the Trumpet and Freeman of September 24, 1836, made the following announcement respecting it:

"A Society of Universalists, consisting of fifty male members, was formed in Lowell, Mass., on the 4th inst., called the second Universalist Society in Lowell. They commenced with a zeal worthy of the good cause they espoused."

Rev. J. G. Adams received and declined a call to become the first pastor of the new society. The society for some time relied upon various preachers to supply its pulpit. One of these was W. H. Knapp, who was an eccentric man, who believed in good eating and drinking—particularly the drinking. The services, it seems, were held in Town Hall, which was in the second story of our present Government Building. At length, after listening for more than a year to occasional preachers, a pastor, the Rev. Z. Thompson, was secured.

Rev. Zenas Thompson was installed pastor of this church Feb. 5, 1837. He preached in the City Hall, heretofore called Town Hall, to a congregation of more than a thousand persons, most of whom were in the early prime of life. Of this congregation he said, many years afterwards: "I do not remember but a single head that showed gray hairs."

A new house of worship was speedily erected and dedicated Nov. 15, 1838. This is the house now known as the Shattuck Street Universalist Church. The work of erecting a new church bore heavily upon the pastor, and from weariness he felt compelled to resign a position which demanded such severe labor, and return to his former position in the State of Maine—leaving a salary of $1200 for one of $900.

Soon Rev. Abel C. Thomas was invited to the pastorate. He has been styled the "Quaker Universalist." His ordination took place Aug. 26, 1839, and he remained in office three years. He fell upon stirring times which demanded all his energies. Millerism was then rife in Lowell, and Mr. Thomas delivered lectures against that heresy. Elder Knapp, the revivalist, came to Lowell, and Mr. Thomas became involved in the excitement attending the revival. He said hard things about Elder Knapp. He declared that the Elder's "familiar acquaintance with the devil enabled him to present him in probably faithful portraits, and his success in frightening children and weak-minded men and women was beyond all question." On the other hand hard things were said against Mr. Thomas. It was asserted that he entered a revival meeting where he found his own wife and dragged her out by the hair of her head. To this charge he made the following witty reply: "1. I never attempted to influence my wife in her choice of a meeting. 2. My wife has not attended any of the revival meetings. 3. I have not attended even one of them. 4. Neither my wife nor myself has any inclination to attend them. 5. I never had a wife."

Rev. Alonzo A. Miner came to the pastorate in July, 1842, and held the office during six prosperous years. Dr. Miner was an eloquent preacher and a man of superior endowments. Since leaving Lowell he has been president of Tufts College, and many years pastor of the Second Universalist Church in Boston. At the present time he is everywhere known for his able and persistent advocacy of "prohibitory legislation against the sale of strong drink."

Rev. L. J. Fletcher commenced his ministration in May, 1848, but served only a few months, and was succeeded by Rev. L. B. Mason, whose "stay was very short."

Rev. I. D. Williamson, who entered upon his pastoral duties in September, 1849, was very soon compelled by ill health to leave his charge.

Rev. Noah M. Gaylord was pastor from 1849 to 1852, when he accepted a call to Columbus, Ohio.

Rev. Joseph S. Dennis served the church as pastor from 1852 to 1864.

Rev. Charles Cravens served for one year, resigning in 1855.
In 1855 Rev. C. H. Dutton commenced his pastorate of three years.

In 1859 Rev. J. L. Fletcher again became pastor, and in his pastorate of three years, by his faithful and popular preaching, revived the drooping spirits of the society. But it was a time of war, and the society became embarrassed with debt. Mr. Fletcher retired, and there was no settled pastor for about one year.

On July 1, 1864, Rev. F. E. Hicks began his brief ministry. In November, 1865, Rev. John G. Adams commenced a pastorate of nearly seven years.

Rev. W. G. Haskell became pastor in April, 1873, and remained three years.

The present pastor, Rev. R. A. Greene, came to this church from Northfield, Vt., which was his first parish, and was settled in April, 1877, the church having been without a pastor for one year.

Under the efficient administration of Mr. Greene the church is now stronger than ever before, and the sum of about $9000 has been expended upon the church edifice.

A Third Universalist Church was formed in 1843. The building now known as Barrister's Hall, on Merrimack Street, was erected for its use. Its pastors were Rev. H. G. Smith, Rev. John Moore, Rev. H. G. Smith (again) and Rev. L. J. Fletcher.

This disbanded church seems to have left very little recorded history. Mr. Cowley gives us, in his "History of Lowell," the following account of it: "After a languid existence it was dissolved. The two last pastors of this church were not in full fellowship with their denomination, but preached independently as ecclesiastical guerrillas."

PAIGE STREET FREE-WILL BAPTIST CHURCH.—The origin of this church is found in a prayer-meeting, established about 1830, by the Free-Will Baptists of the city, at the house of Dea. Josiah Seavy, father of one of the postmasters of Lowell in later years. This house was situated on Merrimack Street, near John Street. For about three years no public meetings for preaching were held on the Sabbath. But on May 19, 1833, such a meeting was first held in Classic Hall, on Merrimack Street, Rev. Nathaniel Thurston, of Dover, N. H., being the officiating clergyman. Only about twenty persons were present. Subsequently the Free Chapel on Middlesex Street was engaged for Sabbath services, and in that place a church was organized Aug. 15, 1838, of which Mr. Thurston was elected pastor. He did not, however, enter upon his duties until April, 1839, the pulpit being supplied meantime by Rev. Benjamin S. Mansur and Mr. J. L. Sinclair. Classic Hall, on Merrimack Street, was for several months the place of worship for this church.

Under Elder Thurston the church greatly prospered, the number of members on Sept. 1, 1838, being 470. The wife of the pastor was a lady of ability and culture, and occasionally assisted her husband by preaching in his pulpit.

The first house of worship of this society, a spacious brick edifice, erected on Merrimack Street, on the site of the present Hildreth Block, was dedicated Nov. 15, 1837. The corporation which erected this building, having the pastor at its head, acted as a savings bank, receiving deposits and paying interest on these deposits. The management of this corporation became one of the sensations of the time. The pastor was esteemed a man of such sincere piety and good sense that many mill girls and other depositors of humble means intrusted their money to his hands with the most implicit confidence in his integrity and ability. The new building arose amid a languid existence it was dissolved. The two last pastors of this church were not in full fellowship with their denomination, but preached independently as ecclesiastical guerrillas."
Next follows the pastorate of Rev. J. B. Drew, who was in the pastoral office from 1865 to 1868, making an honorable record.

Rev. D. A. Morehouse, the next pastor, was in service less than two years, resigning Dec. 31, 1869.

For five years, beginning in 1870, Rev. J. E. Dame held the pastoral office. His pastorate was marked by a revival spirit. It was during Mr. Dame’s pastorate that the Mt. Vernon Church was formed as a mission enterprise. The Mt. Vernon Chapel, erected at the cost of $8700 on Mt. Vernon Street, was dedicated March 11, 1885.

Rev. Geo. N. Howard, the present pastor, was installed March 11, 1885.

There have been connected with this church since its organization 3992 persons. It is estimated that more than 20,000 persons have been connected with the Sabbath-school.

This church has at all times taken high grounds and an advanced position on all the great moral enterprises of the day, and has faithfully and zealously labored for the spiritual good of the city.

The house of worship abandoned by this church in 1846 had a history which should be recorded. It was converted into a museum and theatre by Noah F. Gates, who purchased the museum belonging to Moses Kimball, which had been started in 1840 in Wyman’s Exchange, on Merrimack Street, and removed it into the church edifice. The building was subsequently licensed as a theatre, though the license met with opposition from the community. Disaster befell it. Three times it was ravaged by fire. The museum and theatre departed and the building was reconstructed and made into stores and offices. At length it was demolished and the splendid Highbeth Block erected on its site.

**Mount Vernon Free Baptist Church.**—This church had its origin in the mission spirit of the first Free Baptist Church on Paige Street. Its location, on the corner of Mt. Vernon and Butterfield Streets, was selected because within a half-mile of that spot there had been no church of any denomination established, and the thriving and industrious residents of the neighborhood were fully able to welcome and support a new religious organization in their midst.

As the first step the mother church on Paige Street in 1872 resolved to erect a chapel on the spot designated above, and proceeded promptly to carry out its plan. The chapel was completed at a cost of $10,000 and consecrated on July 10, 1873. Following the consecration of the chapel was the organization of a Sunday-school, which, with the regular meetings for prayer and the preaching services on Sunday evenings, made the new chapel the home of an active and enthusiastic religious enterprise, an enterprise which has ever been attended with harmony and prosperity.

The enterprise rapidly grew and soon warranted the employment of a regular pastor. To this end the Rev. Geo. S. Ricker, of Richmond, Maine, in May, 1874, was invited to assume the charge, and in December of the same year a church was formed and Mr. Ricker chosen as its pastor. Under the pastorate of Mr. Ricker the church was blessed with spiritual interest and healthy growth. In its first five years the membership had increased from twenty-six to one hundred and fifty-five.

The second pastor, Rev. C. E. Cate, was settled Dec. 20, 1882. His successor, Rev. E. G. Wesley, was settled Oct. 29, 1884. The present pastor, Rev. J. L. Smith, was settled in Oct., 1888. The membership is about 120.

**Chelmsford Street Free Baptist Church.**—In October, 1880, Mr. A. L. Russell opened a mission Sunday-school in the Sherman School-house. In a few Sundays it outgrew its home, and Mr. Russell, in two months’ time, had built a chapel for its needs. Later, the chapel was moved off, and the present brick church, on Chelmsford Street, was built, Mr. Russell contributing one-half the entire cost of the church and the lot. This church edifice was dedicated September 24, 1882.

The cost of the house of worship was about $8000, the seating capacity being 450. The present number of members is 142.

The pastors, with date of settlement, have been as follows: Rev. J. Malvern, November 1, 1882; Rev. L. W. Raymond, November 1, 1884; Rev. W. J. Halse, the present incumbent, October 1, 1887.

This church meets a long-felt want in the southwest portion of our city, in which there has been, in recent years, a rapid growth in population and business. This is an active and aggressive church, and is doing good service in a location in which a church is greatly needed. The ladies of the church support two native teachers in India.

**Advent Christian Church.**—This church was organized about 1846. The records of its earlier years are incomplete.

The church worshiped in various halls until the erection of its house of worship on Grand Street. The cost of this house was $6500. The number of members is 101.

Among the pastors of this church have been Elder Cole, Elder Williams, Elder Thurber, Elder Thomas, Elder Emerson, Elder Couch. The terms of office of some of the pastors have been brief, and dates are very generally wanting.

The society at the present time is in a flourishing condition, with a good Sunday-school.

The present pastor is Elder J. Hemenway.

**Catholic Churches.**—The work of starting the great manufactories of Lowell began in the spring of 1822. The quiet village of East Chelmsford then
became a scene of intense activity. In four years it was to become the town of Lowell, and in only ten years more it was to receive its charter as a city. The vast amount of labor required in digging canals and erecting the mills and the boarding-houses adjoining them invited laborers even from the Old World. The town became a centre of attraction to the Irish laborer. Mr. Hugh Cummiskey, a pioneer in the work, came, with thirty men, from Charlestown, all on foot, to work on the canals. "Kirk Boott met them at what is now the American House, and gave them money to refresh themselves."

They began their work April 6, 1822. Soon, other Irishmen came in great numbers. In those days almost all the ground between the American House and Pawtucket Falls was an open common. On this ground the Irish laborers put up their rude habitations. The spot on which they gathered was known as "The Acre." These exiles from home were not forgotten by their Church. Even in 1822, their first year in Lowell, Father John Mahony, of Salem, came to them and celebrated Mass. The Bishop of the diocese came to Lowell in person, October 28, 1828, and religious services were held in the house which stood on the site of the Green School-house, and in which so many other religious societies had worshipped in their early years. After that, Father Mahony came from Salem once a month to celebrate Mass. But numbers rapidly grew, a larger house of worship was needed, and the building of churches begins.

St. Patrick's Church.—It is safe to conclude that amongst the early pioneers of Lowell, a few, at least, were Catholics—Irish Catholics, no doubt—driven from home and country, perhaps, because of participation in the brave but unsuccessful attempt of 1798 to win independence for their native land; an attempt whose strongest encouragement had, doubtless, been the success of the Americans in a similar cause, and the important part the Irish race had taken in achieving that glorious result. Yes, they were probably here. Wherever earnest, enterprising men came together throughout the land, and the laborious and hazardous work of the early settler had to be done, there the strong, willing sons of Erin have been found, with the noble simplicity and confiding trust of their country's faith still in their brave, generous hearts. They were needed, and because needed, welcome. The bone and sinew, "the muscle and the heart," were helpful in such emergencies; years of toil and endurance, with little more than mere existence as requital, had insured them to the privations of a pioneer life; and, never disheartened, they determined to win from the stranger what their Motherland was often debarked from providing—a home. If any such there were, however, it is more than probable that they received little encouragement in the practice of their religion.

1 By Katharine A. O'Keefe.
ST. PATRICK’S CHURCH AND PAROCHIAL BUILDINGS,
LOWELL, MASS.
in each place a necessity, Father Mahony was appointed for Lowell; and the erection of the church was immediately followed by that of a pastoral residence close by, which was finished in 1832.

Soon after, in 1833, Father Curtin was sent to Father Mahony's assistance, and remained here until 1836, when he was transferred to the cathedral at Boston, and his place at Lowell filled by Rev. James Connelly, who had come some time previous. It was largely through the efforts of the latter, under Father Mahony's direction, that two wings were added to the church.

From his first advent in Lowell, Father Mahony had taken steps towards educating the children of his parish, who were brought together for that purpose as early as 1828; but the poverty of their parents and the scanty means at his disposal, rendered aid from some other quarter necessary. From the school records we learn that "At the annual town-meeting in May, 1830, an article was inserted in the warrant for the appointment of a committee to consider the expediency of establishing a separate school for the benefit of the Irish population." The committee reported in favor of such a school; the report was accepted, and the sum of $50 was appropriated for the establishment and maintenance of a separate district-school for the Irish. It was kept only part of the time and suspended. All the arrangements hitherto were unsatisfactory. In 1834 Rev. Mr. Connelly carried on a private school in a room under the Catholic Church. In June, 1835, this gentleman made application to the School Committee for aid, and an arrangement was entered into between them."

Now that this subject of Catholic schools has been mentioned, it may be as well to continue it for a brief period, though it somewhat anticipates other points of our sketch.

The School Committee appears to have, under this arrangement, assumed supervision of a private school already existing in a room under the Catholic Church, and elected its teacher, Mr. Patrick Collins, as a member of the corps of public instructors. The following September, another Catholic school, in the vicinity of Chapel Hill, was adopted as a public trust, and its teacher, Mr. Daniel McIlroy, confirmed as a teacher in the town's employ. The school term of 1837 saw another room under the Catholic Church prepared for educational purposes; and another school, with conditions similar to the first two, was opened with Miss Mary Ann Stanton as its teacher. The following June Mr. Collins' and Mr. McIlroy's schools were united under the name of the Fifth Grammar School, with Mr. McIlroy as principal, and moved to Liberty Hall, on Lowell Street. January 8, 1844, this school was moved to a new building on Lewis Street, ever since called the Mann School. The arrangement that the teachers of schools made up of Catholic children should be Catholics, but subject to examinations and visitations of the School Committee, like all the other public schools and teachers, continued some time; till finally, "in 1848 a large private school which had been kept in the basement of the Catholic Church was disbanded, and most of the pupils entered the public schools."

In 1833 the charity of the Irish Catholics led to the organizing of the Lowell Irish Benevolent Society, whose first president was Mr. Michael Cassidy, who was also president when it was incorporated in 1843. The gentleman holding that office for the current year (1890) is Mr. John Dougherty.

An idea of the increasing numbers and influence of the Lowell Catholics may be gleaned from the fact that St. Patrick's Day, 1838, was appropriately celebrated by them, not only by a High Mass in the morning, at which Father Mahony preached an eloquent panegyric of the saint, but also by a procession and banquet under the auspices of the Lowell Irish Benevolent Society, on which occasion the mayor, Dr. Elisha Bartlett, made an address in which he commended their industry and their fidelity to their religion and country.

Lowell's first pastor labored most faithfully for the spiritual and temporal welfare of the Catholics here, until, in February, 1836, he was placed in charge of St. Augustine's Church, South Boston, where he continued his good work until his death, December 29, 1839. His remains, with those of many others of the Catholic pioneers of Boston, rest in the old cemetery of St. Augustine's, which is looked upon "as a shrine of historic interest and of reverent pilgrimage."

Father Mahony's successor at Lowell was Rev. E. J. McCool, who remained from February 14, 1886, to August 24, 1837, when he was succeeded by Rev. James T. McDermott.

Father McDermott was ordained by Rt. Rev. Bishop Fenwick, in 1832; and, after a short time in Hartford, was sent to aid Rev. James Fitton in attending New Haven, Bridgeport, Norwalk and other places in Connecticut, besides several missions in the western part of Massachusetts, all of which were then included in the Boston diocese. Having built the first Catholic Church in New Haven, and had it dedicated in May, 1834, he continued his duties in that part of the diocese until August, 1837, when, as has been stated, he came to Lowell. Owing to the increase in the congregation in Lowell, and the neighboring places attended from there, an assistant became necessary, and Rev. James Conway was, in December, 1839, appointed to that position, after having spent several years on the Maine missions, and, subsequently, some time at the Cathedral in Boston.

On St. Patrick's Day, 1841, we again find mention of a celebration of the event, when High Mass was offered by the pastor, Father Mahony, and an able discourse delivered by Father Conway. At a banquet in the evening, at which were present many of the leading citizens of other denominations, one of the...
Rev. Hilary Tucker, of the Cathedral, was sent, March 17, 1847, as his successor, to St. Patrick's. In the fall after his coming, the citizens of Lowell, Catholic and Protestant, manifested their charity by contributing nineteen hundred and ninety dollars towards the relief of Ireland, then stricken by one of her most appalling famines,—famines caused not so much by crop failure—for in her worst years she has produced more than enough for all her children—but by the rapacity and injustice of tyrannical landlords.

Father Tucker remained until December, 1848, when he returned to the Cathedral, and was succeeded by a pastor whose memory time has but rendered dearer and more revered by the Catholics,—indeed, by all denominations in Lowell,—Rev. John O'Brien. As the details of his edifying life will be given elsewhere, here will be mentioned only those particularly connected with the pastorate of St. Patrick's.

One of the memorable events in the early days of Catholicity in this city took place the year following Father O'Brien's advent,—the visit of Rev. Theobald Mathew, the famous Apostle of Temperance.

The Lowell Courier, dated Monday September 10, 1849, thus announced his coming:

"The Committee of Arrangements for the reception of Father Mathew beg leave to announce that he is expected to arrive at the depot of the Lowell and Lawrence Railroad, on Middlesex Street, at eight o'clock to-morrow (Tuesday) morning. He will then be received by the Committee and such other gentlemen as may unite with them, and thence be escorted through Middlesex, Central to Tyler, through Tyler, Lawrence, Church, Andover, Nesham, Merrimack, Dorset, Lowell, Cabot and Merrimack Streets to the Merrimack House.

"Father Mathew will remain in the city three days, and spend a portion of each day at the Catholic Church. During his visit so opportunity will be offered to such of your citizens as may desire it, for an introduction to him, of which due notice will be given.

"E. B. Patch, Sec'y."

The programme, as thus announced, was carried out. An immense crowd gathered at the railway station to welcome him; but, owing to Father Mathew's desire, because of indisposition resulting from his extraordinary labors in the temperance cause, his reception was as quiet as possible. After arriving at the Merrimack House, as the crowd insisted on hearing him, he addressed them briefly. During his stay he was the guest of Rev. Father O'Brien, who rendered him valuable assistance in his noble work.

That day, Father Mathew administered the pledge to over a thousand people, he worked until after ten o'clock that night, and address to St. Patrick's Church, after which he visited the mills, accompanied by Father O'Brien, and attended by members of the committee and prominent mill officials, and was everywhere received with the greatest courtesy. Returning again to St. Patrick's, although he worked until after ten o'clock that night, and administered the pledge to over a thousand people, many were still obliged to go away without it, owing to the lateness of the hour. Wednesday, he spent at St. Mary's, where he was fully occupied the greater portion of that day; Thursday, the same at St. Pe-
ter's, until three in the afternoon, when he went to
the City Hall, where a large audience had gathered
to meet him. Short addresses were given by Dr.
Huntington and Father Mathew; and the latter,
after being introduced, shook hands with large num-
bers of citizens, and administered the pledge to all
who desired it.

It was estimated that in all, he administered over
five thousand pledges. Friday, he was obliged to
depart for Lawrence, owing to other engagements.

The Lowell Daily Journal and Courier, dated Thurs-
day, Sept. 18, 1849, contained the following tribute to
his worth and successful endeavors:

"Our citizens are under lasting obligations to
Father Mathew for the amount of good he accomplish-
and will yet accomplish. Although there has been
no strong public demonstration—owing to a wish ex-
pressed on his part that he might be allowed to work
—there is a deep feeling of respect for him pervading
our community, whose hearty good wishes for his
future prosperity will accompany him wherever he
goes."

The following letter, written the evening before
Father Mathew's departure, may be of interest not
only as a souvenir of the great temperance advocate,
but also as recording the impressions of an experi-
enced and cultured stranger on a visit to Lowell,
more than two score years ago.

"Lowell, Thursday Night, 12th Sept., 1849.

"To His Honor, the Mayor:

"I have the honor to be, my Dear Sir,

"Your devoted servant,

"Thos. Donald Mathew."

The 27th of June, 1851, another much beloved and
highly respected priest came to Lowell, Rev. Timothy
O'Brien, an elder brother of Father John. A brief
sketch of him, also, is given elsewhere; suffice it here
to say that he bravely encouraged and ably assisted
his brother through the trying period of 1854 and
1855, in which latter year he died the 11th of Octo-
ber, deeply regretted.

Since 1848 the Catholic children of Lowell had at-
tended the public schools. Desirous of securing for
them not only a secular, but also a religious educa-
tion—a training of heart and soul as well as mind—
the Rev. Fathers O'Brien by their united efforts es-
abled the Convent and Girls' School, the land and
first frame building for which were donated by Rev.
Father Timothy. The school was committed to the
judicious care of the Sisters of Notre Dame, a com-
unity of religious women devoted exclusively to
Teaching, which had been introduced into this
country—at Cincinnati—about twelve years before;
and into New England—at Boston—soon after,
through the efforts of Rev. John McElroy, S. J.

The Sisters, five in number, sent from Cincinnati
on the Lowell mission, under the direction of Sister
Desires, reached Boston, Friday, September 17, 1852.
Having remained with Sisters of their order estab-
lished there on Stillman Street until the following
Monday, September 20th, they came thence to Lowell,
accompanied by Rt. Rev. Bishop Fitzpatrick and
Father McElroy, and were established in their little
wooden convent on Adams Street. Two days after
their arrival, the classes in the parish school were
opened and three hundred children enrolled as pupils.
In addition to the free-school, a pay-school was soon
after established for the accommodation of those who
desired to pursue more advanced studies.

In a Catholic Directory, at the beginning of 1854,
we read of "An Academy and Free-School by the
Sisters of Notre Dame in a spacious and handsome
building erected near St. Patrick's Church, Lowell, by
Rev. Timothy O'Brien. It is in contemplation also
to build an hospital and asylum in connection with
this establishment."

The boarding-school—a now flourishing institution
numbering about one hundred pupils pursuing a high
order of studies—had a very simple beginning.
The mothers of many of the pupils of the parish school
were obliged to spend the day working in the mills,
which often necessitated the absence of the elder
children to take care of the younger ones. In order
that the former might not be deprived of school bene-
fits, the Sisters opened a small and unpretending kin-
dergarten for the little ones, the good results of which led their mothers to urge the Sisters to keep their little charges altogether. Permission was given by their superior, and went into effect the 2d of November, 1854, when three applicants were received as regular boarders, and St. Patrick's Boarding-School thus established.

This last event, however, somewhat anticipates events in the history of the church itself, which we now resume.

The successful development of Lowell industries having effected a marked addition to the population, a proportional increase in the Catholic congregations was the result, and in none more so than in St. Patrick's; so that the frame building erected 1830—even with its several additions since then—was inadequate to their needs.

With a wise foresight, plans were then commenced by Rev. John O'Brien for the present splendid granite edifice, whose cornerstone was laid on the Fourth of July, 1859, by Rev. Timothy O'Brien, assisted by Rev. John and Rev. Michael O'Brien, the latter their nephew, and now the respected rector of St. Patrick's Church, who, from 1861 till his appointment to Lowell, was an occasional visitor of his revered relative. From that time until October 29, 1854, when the church was dedicated, the work went steadily on, notwithstanding many threatening attacks upon it during the troublous times of that year, the two brothers, whose devotion to each other was only excelled by their devotion to their divine vocation, generously giving thousands of dollars to the noble task of erecting a suitable temple to the service of the Living God.

The successful development of Lowell industries having effected a marked addition to the population, a proportional increase in the Catholic congregations was the result, and in none more so than in St. Patrick's; so that the frame building erected 1830—even with its several additions since then—was inadequate to their needs.

At Vespers, in the evening, the church was again crowded. The sermon then delivered was by Rt. Rev. Bishop O'Reilly, after which the Sacrament of Confirmation was administered to three hundred and twenty-five children by Rt. Rev. Bishop Fitzpatrick. While this noble work in the cause of religion had been advancing to completion, religious bigotry—of all prejudices the most unreasonable, the most unconquerable, the most degrading—was exerting its bitterest malice, in different parts of the country, against Catholics. As a writer, who has made a study of the subject, has said, "The Anti-Catholic agitation breaks out periodically in the United States, and the symptoms of the malady are the same from the colonial times down to our own." For two decades it had seemed an intermittent fever, whose worst stages were reached in the years '34,'44, and now '54, in each of which anti-Catholic delirium had fiercely raged, its haunting spectre being "the bug-bear Romanism, ready to glut itself with the blood of honest Protestants." Rev. Mr. Goodman, an Episcopal clergyman, said on the subject: "Congregations, instead of being taught from the pulpit to adorn their profession by all the lovely graces of the
Gospel, by kind and affectionate bearing in the world, by earnest and ever-active endeavors to secure for themselves and others the blessings of peace, were annoyed with inflammatory harangues upon the 'great apostasy,' and upon abominations of the Roman Church."

The year 1834 had witnessed, "in the very part of the country which boasts most of its culture and self-command, men who dishonored the religion they professed, preached falsehood against Catholicity, and bounded on their dupe to violence." It had seen a convent burned, its inmates, nuns and pupils, turned out homeless on the streets at midnight—one of them to die, thus adding murder to arson. It had seen whole neighborhoods of Catholics thrown into consternation, churches threatened and the graves of the dead ransacked.

1844 had witnessed still greater devastation in various places, noticeably in Philadelphia, the "city of brotherly love." The Episcopal clergyman before quoted thus summed up the vandalism in that one city: "Nativism has existed for a period hardly reaching five months, and in that time of its being what has been seen? Two Catholic churches burned, one twice fired and desecrated, a Catholic seminary and retreat consumed by the torches of an incendiary mob, two rectories and a most valuable library destroyed, forty dwellings in ruins, about forty human lives sacrificed, and sixty of our fellow-citizens wounded; riot and rebellion and treason rampant on two occasions in our midst; the laws boldly set at defiance, and peace and order prostrated by ruflian violence! These are the horrid events which have taken place among us since the organization, and they are mentioned for no other purpose than that reflection be entered upon by the community which has been so immeasurably disgraced by these terrible acts."

1854 saw another anti-Catholic delirium agitate the country, and in no place did it run higher than in New England. The houses of Catholics were wrecked and their lives endangered; in nearly every city churches were threatened and many attacked, blown up and burned down; the lives of priests menaced, and one of their number tarred and feathered and left for dead on the roadside.

In many instances these midnight orgies had been performed under the inspiration of Orange airs, and had been particularly active against Irish Catholics, indicating that the unrelenting hate that had driven them from their native land had pursued them to a country, one of whose fundamental principles is religious toleration and equal rights to all. There were too many of these Irish Catholics in Lowell to allow them to pass unmolested. The bigots known as "Natives," in 1844, were, in 1854, known by the appropriate title of "Know-Nothings," and showed that the same virulence actuated them under a different name; they had "learned no truths and forgotten no fable."

A part of the programme of this attack consisted in employing "mad preachers to declaim against Popery in the public streets and squares, in hopes of provoking the Catholics, and especially the Irish Catholics, to resent their insolence." This was carried out to the letter in Lowell. The advent of one of these—a fanatic named Orr, who blasphemously assumed the name of the Angel Gabriel—was soon heralded. The Lowell Advertiser of Saturday, June 10, 1854, stated that Orr would come that evening "tooting a tin trumpet and talking to the rowdies in the streets." His coming, however, was delayed. The same paper stated, June 16th, "We have 'Know-Nothings' among us;" and Saturday, June 17th, "Orr, the tooting angel, arrived in town to-day with his tin trumpet." He had come that noon and gone to the Washington House. At seven that evening he went to the South Common, and there, mounted on a barrel, had harangued the thousands that had gathered around him, some through curiosity, some through sympathy, some through malice.

Nine o'clock Sunday morning—the day that should be a "Truce of God," a rest from earthly labor and turmoil, a feast of religious truth and brotherly love—one again saw him, "a British subject on American ground," insulting the religion, ridiculing the race of thousands of Lowell's citizens, nearly half of whom were American born. However, much to his chagrin, and to the disappointment of the "Know-Nothings," he did not succeed in stirring up any marked disturbance, notwithstanding the treasonable and insulting motto with which every discourse was prefaced: "Rule Britannia! Hail Columbia! and Down with the Mother of Abominations!" a motto which conclusively proved whence came the animus that dictated his utterances.

An editorial of the Lowell Daily Advertiser of Wednesday evening, June 21st, wrote thus of the attitude of the Catholics of Lowell during this exasperating episode: "Let us suppose that some native American Catholic should come in our midst, and, after sounding his horn, should gather about him an audience of thousands, and then proceed to harangue that audience, composed of Catholics and Protestants—men, women and children—by calling the Protestants a race of cowards, blackguards and 'Mickey's.' Not content with this, let us suppose him to point out, personally, a member of the crowd and ask the audience to 'look at his ugly mug.' Under such circumstances no one could deny that he was disposed to enjoy great freedom of speech, and if he was permitted to leave the grounds unmolested, great credit would be claimed for our Protestant population on the score of toleration and liberality. But when, added to all this, he should happen to be a foreigner, adopting for his motto the words: 'Rule Britannia!' we very much question whether the vigilance of our police, and the influence of all our clergy combined, could prevent a serious and bloody riot. But all this, and..."
much more, the Catholics of Lowell have endured, and not for fear, but because principle and respect for law and order guided their actions; and they are entitled to as much credit for their forbearance as Protestants would have been had they exhibited as much Christian virtue under like circumstances."

The moderation of the Catholics was, however, of little avail. Acts of violence cannot be attributed to them, whether or no. Most improbable reports became current to inflame the wrath of their Protestant fellow-citizens against them, if possible. Tuesday, the 28th of June, the absurd canard was spread that five Irish companies from abroad were expected to assist the "Jackson Musketeers"—a chartered military company of American citizens, mostly of Irish blood—in cutting the throat of the people of Lowell. Where these "Irish companies" were to come from nobody knew. They were to "come at seven that evening." It is needless to say that this spectre of a diseased imagination did not materialize. An anti-Catholic mob did, however, not long after, with direct menaces against every thing Catholic.

The good Sisters did not escape from these maniacal threats and fiendish onslaughts. From one of them, then, as now, a resident of the convent, we received the following account:

"Almost two years had passed since the opening of the convent, when the peace was broken and terrifying rumors came to the ears of the little community. The lawless marauding of the Know-Nothing was then rife in Massachusetts; churches had been mobbed and convents threatened, a band of the fanatic had even forced an entrance to our convent in Roxbury, then in its first days of existence, and the effect of these reports upon the sisters of Lowell was anything but reassuring. Soon, to their terror, they heard that the enemy was upon them; some of the band had come to this city, and an attack upon church and convent was expected hourly. The sisters had dismissed the classes, tending the children to remain in the safety of their own houses. Then, gathering their few belongings, they banded them together, and each sister was allotted her portion to carry, should they be compelled to flee. A watch was set in the church-tower, and one peal of the church bell was to let priests, sisters and people know that the godless band was upon them. It had been arranged, that, at the first warning, a board from the fence that enclosed the convent yard was to be wrenched away, and the sisters were to escape through the opening thus made, and pass to a neighbor's house, until the work of destruction had been wrought upon the defenders. A guide paused, and informed them that the privacy of the sleeping community rooms. When they reached the dormitory, the reverend guide paused, and informed them that the privacy of the sleeping apartments of the religious should be respected. To their insistent bidden, he stoutly declared that they should not set foot within them; and shortly after they took their leave, much to the relief of the community."

This, however, did not end the annoyances and difficulties of the Catholics of Lowell, either Sisters or people. The Know-Nothing fever had not yet reached its turning-point. "It would seem, indeed," says Colonel Stone, a Protestant editor of the New York Commercial Advertiser, "as though these people had yielded themselves to this species of monomania, and from mere habit they give a willing credence to any story against the Roman Catholics, no matter what or by whom related, so that it be sufficiently horrible and revolting in its detail of licentiousness and blood."

The elections of November, 1854, sent to the Legislature of several States many members of the new party whose influence was immediately felt. Massachusetts, in addition, elected a Know-Nothing Governor, Henry J. Gardner, of whose policy we may glean an idea from the following extract from his inaugural address, delivered early in January, 1855:

"The honor of the American Flag should be confined only to those who are born on the soil hallowed by its protection: They alone can justly be required to vindicate its rights. One of my earliest official acts, then, will be, if sanctioned by the laws require, by the advice and consent of the executive council, whom you will select, to disband all military companies composed of persons of foreign birth."

That the executive council did consent, and moreover added that "admission of an adopted citizen into a military company would deprive that company of the bounty of the government," we have testimony from the Boston Atlas, bearing date January 11, 1855, which contains the order of Henry J. Gardner, Governor and commander-in-chief, ordering that the Columbian Artillery, Webster Artillery, Shields Artillery and Searlefield Guards, in Boston (respectively, Companies B, F and H, of the Fifth Regiment of Artillery; and Company C, of the Third Battalion of Light Infantry), Jackson Musketeers in Lowell (Company A, Fifth Regiment of Light Infantry), Union Guards in Lawrence (Company G, Seventh Regiment of Light Infantry), and the Jackson Guards of Worcester (Company D, Eighth Regiment of Light Infantry), all of either "foreign birth" or extraction, be disbanded.

The Jackson Musketeers manfully determined not to obey this order, considering themselves "a military company of American citizens, organized precisely like any other military company, that had done
no act as a company, nor as individuals, unbecoming soldiers, good citizens, or gentlemen of the nicest honor.

In this determination they were encouraged, perhaps led, by the colonel of the regiment, Benjamin F. Butler, who wrote the following letter:

"HEADQUARTERS 5TH REG. Lt. INF."

"LOWELL, Jan. 22, 1855."

"General: At night, on the 20th instant, 'Brigade Order, Number 2,' transmitting 'Division Order, Number 3,' with a copy of 'General Order, Number 2' and 'Council Order advisory thereto,' was received."

"I am thereof charged with the duty of disbanded Co. A of this Regiment. Upon consideration, I am of opinion that the order is one not required or authorized by law, and therefore respectfully decline to execute it."

"I have the honor to be,

Your obedient servant,

BENJ. F. BUTLER,

Col. Commanding 5th Reg. Lt. Infantry."

On the 1st of February, Col. Butler was removed from command by the Governor's order, without having officially served on the company the order to disband; hence, when, on the 15th, the armory of the Jackson Muzzeteers was broken open, and the muskets seized by order of Gen. Stone, they were still—

which made the act more glaringly unlawful—a regularly organized company.

Having uttered various protests, the members, at last convinced that neither the Chief Executive nor Legislature of Massachusetts, as then constituted, would give them justice, allowed the matter to rest, and did not again attempt to resume arms until six years after, when their country needed them for the preservation of the Union.

March 29th, 1855, saw the convent once more invaded. Again we quote from the Sister's account:

"Nearly a year had passed since the terrible days of threatened attack from the Know-Nothing party. The sisters still looked back to those hours of dread they spent during the eventful June of fifty-four, and prayed God they might never know the like again. All seemed peaceful, when lo! the clouds gathered threatening as before. The report reached Lowell that another band of fanatics was making raids upon convents; and under the name of 'Smelling Committees,' had appointed to themselves the task of dragging dark secrets forth to the light of day. They had already visited the convent of our order in Roxbury, succeeding in putting the sisters to great annoyance. Now, they announced their intention of making a thorough search of the Lowell convent. Back to the minds and hearts of the sisters came the terror that had borrowed its existence from the ever-generous hand of Father Timothy; the faithful are purified.

However, as has been well said, "Man cannot be kept in a state of constant fury against his fellow-man, especially when the latter is inoffensive and innocent; and when the passions are no longer excited by the leaders of the movement, natural benevolence resumes its course. There are moments when apostles of error stop from weariness, and others, when political reasons make it prudent to wheel Catholics by presenting real toleration and not a sham. And lastly, God wishes to give his Church some days of repose amid the trials of the crucible in which the faithful are purified."

The Know-Nothing frenzy subsided; and it became evident that Catholics were ready to at least forgive its injustice and malevolence; and to forget them, unless recalled by similar outrages, which—God forbid!

To return again to St. Patrick's school. The number in the different departments, free-school, academy and boarding-school, rapidly increased, and, with them, necessarily the number of Sisters, so that school and convent accommodations in a short time became inadequate, and once again evoked assistance from the ever-generous hand of Father Timothy O'Brien, who seems to have taken the schools under his special care. Soon after the dedication of the church, work was commenced for the erection of a large frame school building. Father Timothy's intention had been that it should be finished for the opening of the September term of 1855, but he was disapp-
pointed not only in that, but in ever witnessing its completion; for he was called to the reward of his labor, as has been said before, on the 11th of October, 1855.

Shortly after his death a handsome granite monument was placed over his remains. A Lowell paper dated July 10, 1856, thus commented upon it: "On leaving the church-yard we noticed that the monument to the late Rev. Mr. O'Brien, which has been in the course of erection for some time past, is completed and placed over his remains immediately opposite the main door of the church. . . . The monument has that suitable appearance and grand solemnity about it which the granite alone can give, making it in all respects an appropriate testimonial of the respect in which the late clergyman's memory is held. It was built and placed where it now is by the congregation of St. Patrick's."

Soon after Father Timothy's death Rev. Thomas R. McNulty was sent from St. Augustine's Church, South Boston, as assistant to Father John O'Brien, and remained in Lowell until February, 1857, when he was transferred to Milton, where he founded St. Gregory's Church, Dorchester Avenue.

Another assistant, Rev. T. P. McCarthy, was sent to St. Patrick's, November 26, 1856, and remained till May, 1858, when, his health failing, he retired; and soon after died in a religious retreat in the West.

The school building in which Father Timothy had been so deeply interested was completed in the fall of 1855, and immediately occupied.

The convent also—intended for five Sisters where now there were twice that number—was not large enough. The fall of '56 saw the beginning of a brick convent, which still remains, though with later additions considerably larger than the first building, which latter, at the time of its completion, seemed extravagantly commodious. Soon, owing to the rapid increase of pupils in the different departments, every available space was occupied. In 1864 the building was again enlarged, and in 1855 the Academy was incorporated under the title St. Patrick's Academy. It seemed, however, a difficult matter to keep the accommodation proportionate to the ever-increasing pupils. A short time after the foundation-stone of the present building was laid, and before many months, a substantial structure of brick, finely proportioned and handsomely finished, was completed, needing nothing but an extensive play-ground and pleasant surroundings to make it an ideal boarding-school. In these last it was for a time lacking; but, gradually, some unsightly buildings that surrounded it were purchased and removed; and, at length, sufficient land had been procured and handsomely laid out to make the surroundings correspond with the Academy itself.

The one most closely connected with Father John in all these improvements—Sister Desiree, the worthy Superior who had led the little band of five to the humble convent in 1852—was cut down in the midst of her usefulness on the 16th of October, 1879, regretted by the people of Lowell as one whose dearest aspiration had been for God's glory and the spiritual and temporal welfare of all; a comforter and assistant in poverty, suffering or sorrow; a watchful and loving mother to the young committed to her care; a kind friend and wise counselor to the many who had sought her guidance.

In addition to the pupils at the different schools, hundreds of women and girls had been gathered together in religious societies, largely through her efforts under the direction of the pastor. Of these, the Sodality of the Immaculate Conception was organized as early as 1854, with the following officers: Prefect, Miss M. O'Connor; Secretary, Miss Georgiana Cummiskey. It now numbers six hundred and fifty members, with Miss Ellen Dinneen as Prefect, and Miss Elizabeth Johnson as Secretary; and is a source of encouragement and assistance in every good work in the parish. The Sodality of the Holy Family, for married women, was formed about the year 1861, with Mrs. Catherine Haviland, Prefect, and Mrs. Catherine Ring, as Secretary. It now numbers over three hundred members, with Mrs. Marcella Courtney as Prefect, and Mrs. Sarah Kelley as Secretary. This latter Sodality has taken upon itself "the pious and humble task of clothing poor children and rendering destitute homes more comfortable."

1857, "the year of the panic," was a sad one for the poor throughout the country; and nowhere did they suffer more than in manufacturing cities and towns. In Lowell, several mills were closed and much poverty and suffering resulted, which the priests and the sisters at St. Patrick's did all in their power to alleviate. In many instances, whole families were kept for weeks by their bounty; food being dispensed at all hours from parsonage and convent to men, women and children without regard to race or creed.

The opening of the mills, in the spring of 1858, soon restored prosperity and happiness, which remained undisturbed until the spring of 1861, when the Catholics of Lowell, in common with all their fellow-citizens, felt the shock and the grief of the attempted dissolution of the Union.

Notwithstanding the slur that had been cast upon the loyalty and military abilities of the Irish race in Massachusetts six years before, we find some of them—Catholics, as the Irish and their descendants generally are—in the militia which responded to the first call of the President, when the "gallant Sixth Massachusetts," containing four Lowell companies, started April 17, 1861, for the defence of the Nation's capital. One of these, Timothy A. Crowley, may be taken as indicative of the calibre of most of the others. He was Lowell born, but of Irish descent. At the departure of the company, a local paper said of him: "The color-bearer of the Sixth Regiment is Timothy A. Crowley, a private in the Watson Light Guards of
throughout the land! The flag of our country, which
response. Sixty-six men that evening, and four more
affix their signatures to a document for the above
on which the first blood was shed in the Union cause:
—"The Hill Cadets—the first company organized in
next morning, enrolled themselves as defenders of the
Union. Saturday morning the company was accepted
ed! Now is the time to prove our devotion to the be
we have sworn to support and defend, has been assail
own adopted Commonwealth. It was not until they
received the shock of a bloody civil war, that the na-
tive and foreign-born began alike to feel that, in spite
of all their little differences, they were all Americans
at heart—loving their country with a warm and equal
love, and ready to peril all in her defence."

Of the officers of the Hill Cadets, Matthew Dono-
van's bravery led to his promotion to the rank of ma-
or; David W. Roche was subsequently transferred to
Company A of the same regiment, and promoted to a
captaincy. He was killed at Gettysburg, July 3, 1863;
his remains brought to Lowell and interred, as had
been Captain Crowley's, August 3, 1863. Thomas
Claffey's career is thus described by a local historian:
—"On December 13, 1862, the Army of the Potomac
under General Burnside advanced on the defences
of Fredericksburg, but only to be driven back, after a
sublime exhibition of its courage and a lavish empty-
ing of its blood, to its original lines. Among the
killed in this engagement was Captain Thomas Claffey,
of Lowell. He was born in Cork, Ireland, and came
to Lowell when a boy. At Fredericksburg, the com-
mand of his company devolved on him, and here
his gallantry won him a commission as brevet captain.
This honor, however, was conferred too late. Early
in the engagement, he for whom it was intended fell,
shot through the mouth and neck, and so, amid the
cloud and thunder of battle, the impetuous spirit of
Thomas Claffey took the everlasting flight. His body
was not recovered."

This was not the only company made up of Lowell
Catholics of Irish blood. Before the close of that
same first month of the war, still another call was
issued, and answered, to form a company to be at-
tached to the Irish Brigade of Boston; and, on the
1st of May following, the Butler Rifles—Co. G of
the Sixteenth Infantry—was organized, including a large
number of men of either Irish birth or parentage,
and with Thomas O'Hare its first lieutenant, and
afterwards its captain.

Nor were the Catholic women of Lowell lacking in
patriotism, and loyalty to the Union. Side by side
with their Protestant sisters, and with devotion by no
means less marked, did they work in their own wo-
manly way for their country's defenders, as the follow-
ing extract will show:—"The ladies named below,
belonging to the different Catholic churches in this
city, have patriotically volunteered their services as a
committee to furnish the soldiers of Captain Proctor's
company with flannel garments, and invite the co-op-
eration of other ladies who may wish to unite in
the same benevolent work.

"The committee will meet in the vestries of the
eral churches tomorrow afternoon, for the purpose
of making further arrangements. We learn that the
city government have granted the use of their rooms
in the government building as a workshop for the
ladies engaged in this enterprise. The following are
the names of the committee:—St. Patrick's Church,
Mrs. Hogan, Mrs. P. Haggerty, Mrs. T. D. Smith, Miss
B. Proctor, Miss M. A. Doyle, Miss M. Shea, Mrs. D.
Crowley, Miss L. Enright, St. Mary's, Miss B. Car-
roll, Mrs. T. Lucas, Miss M. Pender, Mrs. J. Warren,
Mrs. P. Lynch, Miss M. Deehan, Mrs. J. Heland, St.
Peter's Church, Mrs. J. Quinn, Mrs. B. Costello, Miss
Well, indeed, might the Lowell Advertiser of Thursday, May 2d, state: "The fidelity of the Irish to the general government is indisputable. No class of our people excel them in patriotic devotion to the land of their adoption." And with confidence did the pioneer Catholic organ of the State, the Boston Pilot, of the preceding week assert: "The Irish adopted citizens are true to a man to the Constitution. No exception to the ancient character of their race will now be discovered. This is their real country. The government of the United States is their favorite system of national policy. They have taken a solemn oath to be loyal to America against all other nations in the world. Here they flourish in all their undertakings. Here they are deeply fixed with their wives and families, whom they support from profits of their permanent engagements in the various pursuits of business in the State. Here are rooted all their hopes of happiness, honor and emolument from farming, from commerce, from artisanship, from public toiling, from politics and from the professions. They have too much at stake here—to much of their honor and too much of their other interests—to be traitors to the country."

In an editorial in the Lowell Advertiser of that time reference is thus made to the Irish volunteers and to their treatment a few short years previous: "We can conceive of no more withering rebuke to the State of Massachusetts, than is paid it in the promptness with which the men who compose these companies have come forward, in the dark hour of our country's peril, to defend it from the attacks of domestic traitors, to uphold our flag, and under its protecting folds to battle for the right. What better evidence is wanted to satisfy Americans of the error they have committed in doubting the patriotism of these men, and denying them the same political and social rights enjoyed by all other classes of citizens. Let us hear no more of such illiberal sentiments from Massachusetts. They have too long been a disgrace to the intelligence of the State, both at home and abroad; and may we not hope that the extra session of the Legislature about to be called, will take, at least, the initiatory steps in purging out all unjust laws affecting their rights."

"At any rate, we cannot doubt, that in whatever post of danger or of peril they may be placed, in the fearful struggle through which we are now passing, they will do their duty bravely, with honor to themselves, and credit to our city; and that they will show to us, of the manor born, that the love and patriotism which Irish adopted citizens have always claimed to cherish for our country and its free institutions have been no idle boast. They will show us, too, the injustice of the disbanding of the so-called Irish military companies of Massachusetts by a Know-Nothing administration, for the poor reason alone, that they happened, perchance, to be born upon another soil and exercise the constitutional right to offer up their prayers to God before a Catholic altar."

The Hill Cadets made their first appearance in their new uniform on Sunday, May 5, 1861, when they assisted at Mass at St. Patrick's Church. The Mass was celebrated by the pastor, Rev. John O'Brien, and when, at the Consecration, the drum beat and the men presented arms before the Lord of Hosts, the God of Battles, it was a most impressive scene, reminding one of the Ages of Faith, when the Crusaders dedicated their arms to the Holy Cause, and sought at the altar of God inspiration and encouragement to battle for His Holy Land and Holy Name.

Their next public appearance was the following Thursday evening, when they marched to the residence of Paul Hill, Esq., a gentleman who had been very active in their behalf and in whose honor they took their name. They were presented on that occasion with a handsome flag, the presentation address being delivered by John F. McEvoy, Esq.

We next hear of them the 23d of June, and also of a delegation of the Butler Rifles, as attending, at St. Mary's Church, the funeral services of Rev. Joseph Gray, a highly esteemed priest, who died suddenly, June 21st, at the residence of Rev. Father McDermott, and whose remains now lie in St. Patrick's Cemetery, where a monument has been raised in his memory "by the Catholics of Lowell, under the auspices of the Young Men's Catholic Library Association."

A few days after, Monday, July 8, 1861, the Hill Cadets and the Butler Rifles left Lowell for Camp Cameron, Cambridge, and were attached to the Sixteenth Regiment, with which they soon went to the front, and bravely and honorably served for three years, returning July 21, 1864, after having taken part in the battles of Fair Oaks, Malvern Hill, Chantilly, Fredericksburg, Chancellorsville, Gettysburg, Locust Grove, Wilderness, Spottsylvania, Cold Harbor and Petersburg,—"a record their children and their children's children may look back upon with pride."

And so we might continue a roll of honor from officers and privates, in army and navy, radiant with the loyalty and bravery of the Catholics of Lowell, some of whom sleep in unknown graves on Southern battle-fields, "Southern dews weeping above them as gently as though they lay in their Northern village church-yards," some of whom repose this June morning 'neath flag-marked and flower-strewn graves in St. Patrick's Cemetery; some of whom we, happily, have yet amongst us; and still others of whom have been called hence to serve again their country in various positions of honor and trust.

During all these years several worthy priests had been sent to Lowell to assist Father O'Brien. In June, 1858, came Rev. M. X. Carroll, and remained until February 28, 1859, when he went to Mansfield, and after some time was transferred to his present place at the Boston Cathedral; Rev. P. O'Donoghue
was also here from December, 1838, to February, 1859, when his place was filled by Rev. E. O'Connor, who remained until June, 1861, and not long after died in the Milwaukee Diocese. Rev. Emiliano Gerbi, O.S.F., next came to Lowell in June, 1861, and, having served until April, 1862, was sent to St. Mary's, Charlestown, and thence to the Gate of Heaven Church, South Boston, where he died. In June, 1862, Rev. Peter Bertoldi came to St. Patrick's, whence he was transferred, July, 1864, to St. Peter's Church, Sandwich; Rev. Peter Hamill came soon after, September, 1864, and remained until December, 1864, a short time before his death. Rev. James McGlew, the present respected pastor of the church of St. Rose, Chelsea, spent a few months at St. Patrick's, from January, 1865, to July 1st of the same year, when he was appointed to St. Mary's Church, Randolph, and afterwards, as has been stated, to Chelsea. Rev. Charles F. Grace next succeeded, in July, 1865, remaining until July, 1868, when he was transferred to Great Barrington. About a year after his coming, the congregation, which had greatly increased, required the presence of another priest, and Rev. Dennis C. Moran, having been appointed in August, 1866, remained until March, 1868, when he was placed in charge of St. Mary's, Uxbridge, also of Whitinsville, where he built a fine church, the present St. Patrick's, after which he was appointed to the pastorate of St. Charles' Church, South Adams, which position he still occupies.

Meanwhile another care had come to the priest of St. Patrick's—that of the Catholics of Chelmsford. Finding them quite numerous, and realizing the distance they had to come to Mass, Father O'Brien purchased a Protestant Church in East Chelmsford, which he moved to a central position in North Chelmsford, where it still remains, under the patronage of St. John the Evangelist, attended by priests from St. Patrick's Church, Lowell.

Before Father Moran's departure it was found that two assistants would be necessary; and, at the earnest solicitation of Father John, his nephew, Rev. Michael O'Brien, St. Patrick's present rector, came from Rochester, N. Y., to Lowell, June 29, 1867. The details of Father Michael O'Brien's career, previous to this event, will be found elsewhere; but from this time forth little can be said of him apart from the history of St. Patrick's Church—a chapel was erected close by, and for a while attended by priests from St. Patrick's. Not long after this, the spiritual care of the French-speaking Catholics having been committed to the Missionary Oblates of Mary Immaculate, fathers of that society came to Lowell, and also took charge of the little hospital chapel, which has since developed into the beautiful Church of the Immaculate Conception.

Some time previous to this, Father John had made extensive additions to St. Patrick's Cemetery, which, when he came to Lowell, consisted of only a few acres that had originally been set apart for burial purposes by Lowell's first Catholic pastor, Father Mahony. For this purpose, a large tract of land in the vicinity of the first one was purchased, and it has since been greatly increased by the present rector, who has continued Father John's admirable arrangement and appropriate ornamentation, until St. Patrick's Cemetery—the only Catholic one in Lowell—now consists of about seventy acres, is excellently laid out, has numerous handsome monuments, and is second to none in the city. Within its sacred enclosures lie the remains of Rev. Fathers Gray, McDer- mott, Crudden, Phaneuf, Trudeau and Ryan, each of whom a monument has been raised—that over the last-named clergyman having been erected by the kindly remembrance of Rev. Michael O'Brien. There, also, repose several of the good Sisters of Notre Dame and of Charity, the greater part of whose pious lives was devoted to the welfare of the Catholics of Lowell; besides all the laity of the city who have died in the Catholic communion, realizing, beyond a doubt, that "Blessed are the dead who die in the Lord."

And now, to once again resume our sketch of the church. On the departure of Father Moran, already referred to, Rev. Arthur J. Teeling, then recently ordained, was appointed in his place in July, 1868, and remained till August, 1871, when he was transferred to the Church of the Immaculate Conception, Newburyport, of which he is now permanent rector—thus, by something of a coincidence, reversing the order in which Lowell now did for Newburyport. In connection with Father Teeling's term in Lowell, and subsequent
career, a sketch of the Catholic Church in Newburyport states: "It may be a not uninteresting fact that Newburyport’s present pastor, Rev. Arthur J. Teeling, was for three years assistant to Rev. John O’Brien, of Lowell, Newburyport’s first pastor. Perhaps, from the one whose brief sojourn in that town had been so successful, and who had given the good work such a strong impetus on the right road, Father Teeling, in the impressionable days of his early priesthood, imbued some of the zeal that during his pastorate had crowned the church of Newburyport with a success almost unprecedented in the ecclesiastical records of Massachusetts, and equal to that of any church in the country similarly situated."

It was while Father Teeling was in Lowell—and largely through his assistance and that of Father Michael O’Brien—that the pastor, in 1869, organized the St. Patrick’s Temperance Society, which soon after became one of the largest in the State, numbering thirteen hundred members—about seven hundred men and six hundred women. Its first officers were: President, Rev. Michael O’Brien; Treasurer, Rev. Arthur J. Teeling; Secretary, Mr. James J. Shea. The society still exists, though with somewhat diminished numbers, and consists of men only. Its present officers are: Spiritual Director, Rev. R. S. Burke; President, Mr. William E. Broderick; Secretary, Mr. Henry Johnson; Treasurer, Mr. Michael Rourke.

The additional priests at St. Patrick’s having rendered the pastoral residence as inadequate as it had always been unsuitable, Father John had it removed, and the present commodious one erected, at his own expense, in 1869.

Having now provided, not only for all the present needs of the parish, but for many of those for years to come; and beginning to feel the weight of advancing age upon him, Rev. John O’Brien resigned the pastorate of St. Patrick’s in 1870, and Rev. Michael O’Brien became pastor de facto, though always under Father John’s guidance. Hale and hearty, and scarcely less active than ever, did the zealous priest remain for four years more, when he was suddenly called, October 31, 1874, to enjoy the reward of his noble and edifying life. After most impressive funeral rites, his remains were placed beside those of his beloved and revered brother.

Meanwhile, other changes had taken place amongst the priests at St. Patrick’s. After Father Teeling’s departure, in 1871, a worthy successor came in the person of Rev. Michael T. McManus, who remained from May, 1871, to April, 1875, when he was transferred to West Newton; and, after six years, was appointed to the spiritual charge of the large and prosperous congregation of St. Patrick’s Church, South Lawrence.

A few months before Father McManus left Lowell, two other assistants having become necessary for the increasing parish, Revs. William and Martin O’Brien came in Sept., 1875. Of these reverend fathers, the former, Rev. William O’Brien, most faithfully ministered to St. Patrick’s congregation until June, 1884, when he was placed in charge of the then recently formed congregation of St. Michael’s Church, Centralville, of which he is still the esteemed pastor. Rev. Martin O’Brien remained in Lowell about a year and a half, when he was sent to the Church of the Immaculate Conception, Salem, whence, after nine years of valuable service, he was transferred to the pastorate of St. Mary’s Church, Newton Upper Falls.

In September, 1876, Rev. William M. O’Brien came to Lowell, and, after a twelve years’ stay, which is pleasantly and gratefully remembered, was appointed pastor of St. Mary’s Church, Winchester, Massachusetts.

Rev. John J. Shaw, happily still at this, his first mission, came here January 16, 1888; and, about a year after, January 19, 1884, came Rev. James W. Hickey, whose health obliged him, in September, 1887, to seek the more genial clime of California.

Rev. Richard S. Burke came to take his place here soon after, and St. Patrick’s is still favored with his services.

With the assistance of these zealous priests—under the wise and fatherly guidance of the rector—several excellent societies have been formed in addition to those already mentioned. Amongst these is one very important in the advancement of religious affairs and the general good of the community—the Holy Name Society, organized in May, 1879, with the following officers: Spiritual Director, Rev. M. O’Brien; President, Mr. Michael Meally; Secretary, Mr. John J. Shea; Treasurer, Mr. William Downey. The society now numbers three hundred and fifty members, with Rev. Michael O’Brien, spiritual director; Rev. Michael McDermott, president; Mr. Michael Moran, secretary, and Mr. John Whitty, treasurer. Another society this present year established, is for the benefit of the poor and suffering—the Conference of St. Vincent de Paul. Its Spiritual Director is Rev. Michael O’Brien; President, Mr. James O’Sullivan; Secretary and Treasurer, Mr. John P. Mahoney.

To revert again to the sad event of October, 1874. After Father John’s death it soon became evident that his mantle had, indeed, fallen upon his chosen successor, Rev. Michael O’Brien, whom Bishop—now Archbishop—Williams immediately confirmed in that position.

To give an idea of what St. Patrick’s Parish owes to these two zealous workers in God’s vineyard—indeed, to the three; for Father Timothy was equally generous—is next to impossible. From the present rector, who is truly one that ‘lets not his right hand know what his left hand does,’ one can get only a meagre account. But, “actions speak louder than words,” and “figures will notlie.” Ask the parishioners when contributions were solicited for such
and such improvements and additions—they cannot
tell you—they cannot remember. So quietly and un-
ostentatiously has everything been done, that it is
taken almost as a matter of course—"Father John
did it"—"Father John gave it"— and the same with
Father Michael.

The time, however, for something of a reckoning
had come. When Father Timothy came to Lowell,
everything he then possessed, and everything he after-
wards received, were generously placed at the dispos-
al of Father John for the building of the church and
school; so that, at the time of his decease, a large
debt was virtually due him, which amount reverted
to Father John as his heir. The latter, however,
followed his brother’s example, everything that be-
longed to him, that came to him, he seemed to regard
as belonging to his church and his flock. The Christ-
mas before his death he made a statement to that
effect, as many of the older parishioners can, proba-
ably, remember. Out of what others would consider
his own private resources, the parochial residence,
worth ten thousand dollars, had been built; from
them also, thousands of dollars had been expended
on the school building, and three thousand had
been left as a fund, the interest of which was to pur-
chase text-books for needy pupils; and three thousand
more had been expended on repairing St. Mary’s
Church. These, and other figures, which might be
presented by his successor, Father Michael, showing
the indebtedness of the church and parish to them
and to him, would be almost incredible. They were,
however, submitted, with confirmatory vouchers, in the
report of the standing of the church for the year end-
ing December 31, 1874, to one who understood their
truthful showing, the Right Reverend Bishop of
the Diocese, accompanied, out of the generosity of mem-
er of the congregation:

"With best wishes for the year,
Yours very sincerely,
John J. Williams,
Bp. of Boston."

Soon, Father O’Brien’s zeal began to manifest
itself. Anything that time had impaired, or that had
heretofore been overlooked was soon attended to.
Amongst the former was the basement of the church,
which he renewed and greatly improved in 1878,
making of it a large and handsome chapel, of the
same dimensions, except height, as the church above,

for the celebration of Mass on week-days, for con-
fessions, and for the accommodation of the Sunday-
school, and of several religious societies that meet
there at different times; while two good-sized and
convenient apartments were set off, one for a vestry,
the other for a library.

Not long after the completion of this, he commenced
ed preparations for the crowning glory in St. Patrick’s
record—the consecration of the church. Devoting
to this purpose his strongest energies, and giving to-
towards it—as in many other instances—thousands of
dollars of his own private resources, more, indeed, than
he will ever acknowledge, he went on with the noble
work of clearing the church wholly from debt, and
making the alterations and repairs necessary to render
it worthy of that distinction. With this end in view, he
had handsome new seats and fine, massive new doors
put in; also a most chaste and beautiful marble altar
erected. This last is a magnificent specimen of art.
It is built in the Gothic style to correspond with the
church, and is composed of gray and white marbles,
and inlaid with rich specimens of precious Mexican
onyx, and rare marbles from Ireland and Portugal.
At its base it measures twenty feet, and from its base
to the top of the central pinnacle, the measurement
is twenty-three feet. On the Gospel and Epistle
sides of the altar are niches; in the former of which
placed a marble statue of the Blessed Virgin, and
in the latter, a statue of the same material of St.
Patrick, the patron of the church. Describing it the
week after the consecration, the Boston Pilot said:
"Altogether the altar presents a most imposing ap-
pearance, and is one of the finest in the country."
The walls and ceiling he also greatly beautified, the
whole interior having been frescoed with a delicate
purple tint and embellished with rich gilding. Under
his direction, too, the old windows were removed,
and beautiful new stained-glass ones—a series of ed-
ifying and instructive lessons presented in lovely tints
and colors by the sunshine—substituted for them,
through the generosity of members of the congrega-
tion and a few others.

Following is a list of the windows and their donors.
The first on each side facing each other, are orna-
mental windows presented—that on the left or Gospel
side, by James J. McCaffery, Esq., in memory of his
father; that on the Epistle side, by Mary and Katie
Griffin. Second, Gospel side, an allegorical repre-
sentation of Temperance with its good, and Intem-
perance with its evil results, designed expressly for
and presented by St. Patrick’s Temperance Society;
second, Epistle, pictures of St. Michael the Archangel
and St. James the Apostle, presented by Rev. James
McGlew. Third, Gospel, the Miraculous Draught of
Fishes, donated by Miss B. C. Proctor in memory of
her brother, Captain Patrick S. Proctor; third, Epistle,
a picture of the Miracle of the Loaves and Fishes
given by the Sodality of the Immaculate Conception.
Fourth, Gospel, pictures of St. Matthew and St. Mark,
given by James Collins; fourth, Epistle, pictures of St. Luke and St. John, presented by the Holy Name Society. Fifth, Gospel, picture of The Raising of Lazarus, the gift of the Rosary Society; fifth, Epistle, representation of Christ Restoring Sight to the Blind, gift of Mr. Timothy O'Brien. First in Gospel transept, pictures of St. Jerome and St. Augustine, presented by Rev. Arthur J. Teeling; first in Epistle transept, pictures of St. Gregory and St. Ambrose, given by Mrs. A. F. Jewett, in memory of her husband, Andrew F. Jewett. Second Gospel transept, pictures of St. Patrick and St. Bridget, given by Patrick Mead; second Epistle transept, pictures of the Blessed Virgin and St. Anne, given by Anne Hallinan. On left side of altar, picture of the Nativity of Christ, presented by Dr. F. C. Plunkett; right side, picture of the Resurrection, presented by Patrick Lynch. Above these in left transept, picture of the Annunciation, gift of the Sodality of the Holy Family; above in right transept, one of the Ascension, gift of the Sisters of Notre Dame. In the choir, also, are two handsome windows—at the left, one representing St. Rose and St. Agnes, presented by John Donovan; and one at the right, representing St. John the Baptist and St. Columbkille, presented by Mrs. Terence Hanover, in memory of her husband, Terence Hanover. Above the altar is the masterpiece of all—a representation of the solemn and sublime mystery of the Crucifixion of Christ—donated by Rev. Michael O'Brien in memory of Revs. Timothy and John O'Brien.

Everything being now in readiness, even to the placing of the twelve anointed crosses that always mark a consecrated church, the solemn act of consecration—one of the most impressive ceremonies of the Catholic Church—was performed Sunday, September 7, 1879.

The following extracts are taken from the full account of the ceremony which appeared in the Boston Pilot of that week:

"A Rare Ceremony."

"Conservation of a Church in Lowell."

"A rare Catholic ceremony was performed on Sunday, the 7th inst., by the Most Rev. Archbishop Williams, the occasion being the consecration of St. Patrick's Church, Lowell, Mass. This is the third church that has now been consecrated in the archdiocese of Boston, the other two being the Church of the Immaculate Conception, in Boston, and the church of the same name in Newburyport."

"The Conscription."

"The ceremonies of consecration, which were very long, began at seven a.m., the Most Reverend Consecrating being assisted by the following clergymen: First deacon, Rev. Thomas Shaheen, Boston; second deacon, Rev. John Gray, Salem; sub-deacon, Rev. M. McManus, West Newton; Masters of Ceremonies, Revs. A. J. Teeling, Newburyport, and John Gilmore, O.S.A., Lawrence. This portion of the ceremony occupied three hours, and was private. The church was opened to the congregation, who were admitted only by tickets, at ten o'clock; and in a short time every available space was occupied. The Solemn Pontifical Mass was commenced at quarter-past ten. His Grace, the Archbishop, being the celebrant; Very Rev. Father Byrne, V.G., acting as Archpriest; deacons of honor, Rev. James McGlew, Chelsea; Rev. James Haughey, Binghampton, N.Y.; deacon of the Mass, Rev. Father Smith, rector of the Boston Cathedral; sub-deacon, Rev. Father..."
An interesting event in connection with this school took place March 17, 1890, when our country's flag was raised above it, with most impressive ceremonies. The school hall, decorated for the occasion with national emblems and the Irish colors, was inadequate to accommodate the large number of people gathered to witness the exercises. The school orchestra, and St. Patrick's School Brass Band, of twenty-six pieces, took place March 17, 1890, when our country's flag was raised above it, with most impressive ceremonies.

The school hall, decorated for the occasion with national emblems and the Irish colors, was inadequate to accommodate the large number of people gathered to witness the exercises. The school orchestra made its first appearance, and its fine rendering of national airs won enthusiastic applause from the audience, as did all the other participants. The flag was presented with an appropriate speech by Rev. Father Burke, on behalf of the St. Patrick's Temperance Society, and was accepted by the rector, Father Michael O'Brien, in behalf of the school. Mayor Palmer also made a short address. A few days before there had been erected on the school building a substantial flag-pole, surmounted by the national emblems and the Irish colors, was inadequate to accommodate the large number of people gathered to witness the exercises. The school orchestra made its first appearance, and its fine rendering of national airs won enthusiastic applause from the audience, as did all the other participants. The flag was presented with an appropriate speech by Rev. Father Burke, on behalf of the St. Patrick's Temperance Society, and was accepted by the rector, Father Michael O'Brien, in behalf of the school. Mayor Palmer also made a short address.

A few days before there had been erected on the school building a substantial flag-pole, surmounted by a gilded cross—"the cross, not as the emblem of so-called Romanism, or Anglicanism, or any other 'ism,' but as the emblem of man's salvation." After the presentation all adjourned to the school-yard, whence to watch the raising of the flag, and, as the "Star Spangled Banner" was thrown to the breeze, all the pupils sang "The Flag Above the School," a song written for the occasion by Henry F. O'Meara, of Boston. A few days after, a somewhat similar ceremony took place at the Academy.

The interest of the Catholics of Centralville, that part of the city across the river, who had been obliged to come quite a distance to attend Mass, next engaged Father O'Brien's special attention; and, the Archbishop having decided that they were entitled to a church, formed of Centralville and Dracut a separate parish, and committed to Father O'Brien the building of a church for their benefit in the former place. The site of this building is central and well adapted to religious purposes. It has a frontage of ninety feet on Sixth Street, and is one hundred and eighty feet deep, extending to Seventh Street, with the same frontage on this as on Sixth Street, making it altogether most desirable. On the 10th of December, 1883, ground was accordingly broken for the beginning of the work on the basement. From that time forward, work was pushed rapidly, and on the 21st of the following April the corner-stone was laid with impressive ceremonies in the presence of over twenty thousand people. The Most Rev. Archbishop Williams, on the 21st of April, 1884, laid this corner-stone, in the city of Lowell, in the presence of an immense concourse of people, under the invocation of St. Michael, Jesus, Mary and Joseph.

From that time forward, the work was pushed with incredible rapidity, until, the basement having been made ready for religious services, it was dedicated by Archbishop Williams, as St. Michael's Church, on the 22d of June of the same year, with Rev. William O'Brien, whom we have already mentioned, as its pastor. Mass on the occasion was celebrated by Rev. Wm. Blenkinsop, South Boston, and an appropriate dedication sermon preached by Rev. Joshua P. Bodfish. Vespers in the evening was sung by Rev. Arthur J. Teeling, who preached an eloquent sermon on devotion to St. Michael, the Archangel.

Divine service is still held in the basement. It is provided with three altars, of which the principal is a very handsome and costly marble one, presented by Mr. Timothy O'Brien. The two others are of cherry wood, finely finished and polished. The place is well ventilated and lighted by twenty-four large windows, and there is a seating capacity of about eleven hundred. The church, which is to be Romanesque in architecture, is to be built of brick, with granite trimmings, and, when completed, will be very handsome. It will be seventy feet in front, and one hundred and thirty-five feet deep. The tower will be one hundred and seventy feet high, and will contain a belfry. The windows will be the finest quality of stained glass. The interior will be finished in hard ash. There will be two hundred and thirty-five pews, and the seating capacity of the church will be over fifteen hundred. There will be three handsome marble altars, and a finely-finished cherry pulpit. The architect's estimate of constructing the building is one hundred thousand dollars.

Of its esteemed pastor, Rev. William O'Brien, a
A handsome parochial residence was purchased soon after the dedication, and a fine parochial school was then built—a school said to be possessed of every convenience, and, in point of architectural beauty, unsurpassed by any building of its class in the city. It is of wood, sixty by sixty, and two and a half stories high, or sixty-two feet from the first floor to the bell-tower. There are six rooms, which, altogether, will accommodate over four hundred pupils. In the top story, will be a large hall which will be used for lectures and entertainments. The basement can be used as a recreation hall on stormy days. Being ready for occupancy in September, 1889, the Girls' School was opened with two hundred pupils, in charge of five Dominican Sisters. The coming September the Boys' Department will be opened with about the same number, and under Sisters of the same order.

The education of all committed to his care having been attended to, through the provision of parochial schools and the Academy, Father O'Brien was next desirous of providing for the theological training of poor but deserving young men of his parish, whom God might bless with a vocation for the priesthood. Accordingly, on the opening of the Diocesan Ecclesiastical Seminary, at Brighton, he contributed a bursar of five thousand dollars to that institution, with the understanding approved of in the following acknowledgment which he received from the Archbishop:

"Boston, June 15, 1888.

"Received from Rev. Michael O'Brien, F.R., St. Patrick's Church, Lowell, five thousand dollars for a full bursar or two half bursars by the Boston Ecclesiastical Seminary, Brighton, with rights of presentation by the rector of St. Patrick's Church, Lowell, for students for the bursar, and with preference to be given to students from the said parish.

"+ Geo J. Williams,
"Archbishop of Boston, Præs."

And now to return finally to "the parent church" of all Lowell's Catholic temples of divine worship—St. Patrick's—after having given somewhat of a description of all the buildings connected with it—the Parochial Residence, the Convent, the Sisters' Chapel, the Academy, and Girls' School, the Boys' School, and the Brothers' House—all of which appear in the accompanying engraving.

In describing its beauties and recounting its excellent qualifications for the sacred purpose of its erection, it seemed difficult to specify anything in which St. Patrick's Church seemed lacking. There was one thing, however, that presented itself to the minds of the zealous and active assistant priests there, when the approach of the fortieth anniversary of the ordination of the honored rector, February 17, 1889, suggested a celebration of the event, and a presentation of some gift that would, in a measure, bespeak the reverence, affection and appreciation of themselves and of the congregation. This was a chime of bells to be placed in the church-tower in his honor. The absence of Father O'Brien, who had gone to Palmyra, N. Y., to attend the funeral of an old friend, Rev. Thomas Cunningham, gave them an opportunity to carry out their plans. Calling the congregation together, the project was no sooner mentioned than it was entered into with the greatest enthusiasm. Committees were formed and the parish canvassed with most gratifying results before Father O'Brien's return; which, however, did not occur until after the anniversary; and they, in consequence, were obliged to postpone the celebration of the event until Sunday, February 24, 1889. That was, indeed, a gala-day at St. Patrick's. The religious commemoration of the event commenced in the morning, when Solemn High Mass was celebrated by the reverend rector himself. The Very Rev. John B. Hogan, D.D., president of St. John's Ecclesiastical Seminary, Brighton, and Rev. Louis S. Walsh, also of the seminary, were present at the Mass.

The exercises connected with the presentation took place in the evening after Vespers, which commenced at half-past seven, when the church, ablaze with lights and fragrant with flowers, was crowded to its utmost capacity. Describing the event, the Lowell Daily Courier said: "It was an occasion unique among the Catholic community, and it was improved to the utmost, with an outpouring of good will and substantial appreciation that could not fail to impress all who participated as it did the honored recipient. St. Patrick's Parish is a good deal like a gigantic family. The pew-to-day are largely occupied by those whose fathers and grandfathers preceded them in the same places, and there is naturally that feeling which, while in no way exclusive or reserved towards the new-comers, warms into a glow on an occasion like this, when the thousands to whom St. Patrick's is the cradle of faith, gather to do honor to a beloved pastor and friend. The affection between the shepherd and the flock was never more cordially exhibited, and on both sides there were the most touching evidences of mutual good will, respect and love." And the Lowell Sun gave the following tribute to the worthy recipient of all these honors: "The friends of Father Michael found it hard to convince themselves that that young-looking priest had been a worker in the Church during forty years. It is safe to say that hardly a dozen members of St. Patrick Parish were aware one month ago that Father Michael was about to reach his fortieth sacerdotal anniversary. And his review of his early days as a priest astonished them still more, as he presented for their inspection the scenes he acted in as a missionary in the frontiers of New York and Pennsylvania. The missionary days of Father Michael O'Brien had been carefully concealed by that gentleman, and his retiring disposition kept in the
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background deeds of which any priest might be proud. These were brought to the front at this late day on a flood of tender emotions raised by the unexpected tribute from his congregation.

In the front pews of the middle aisle were seated His Honor, Mayor Palmer, a contributor to the bells fund, the Xaverian brothers, delegates from the sodalities and other religious societies, members of the committee, and several prominent citizens.

Vespers were chanted with Rev. M. T. McManus, South Lawrence, as celebrant; assisted by Rev. D. J. Gleeson, of St. Patrick's; and Rev. William M. O'Brien, of Winchester; and with Rev. John J. Shaw, of St. Patrick's, as master of ceremonies. In the sanctuary, were all the other priests of St. Patrick's, besides Revs. William O'Brien and John J. Gilday, of Centralville; and Rev. J. J. Foley, of Lowell.

After Vespers, while Father O'Brien knelt before the altar in silent prayer, the choir sang Vivat pastor bonus, on the conclusion of which he took his seat in front of the altar with Father Shaw beside him. John J. Hogan, Esq., then advanced to the altar rails, and, on behalf of the congregation, delivered an eloquent address, in the course of which he reviewed the priestly life of the beloved pastor of St. Patrick's on his various missions before coming to Lowell, and then thus spoke of his services in this city:

"To the people of St. Patrick's parish you have ministered for more than twenty-two years. In that period, how many of the sturdy, upright and honest men of our congregation have passed away, who, with your minstrel predecessors, Fathers John and Timothy, built this sacred edifice, and now the sons and daughters of those men revered, respect and honor you, their worthy successor.

"By your efforts the church freed from debt and consecrated to the service of God. It stands for future generations to gaze upon, giving testimony of an earnest and loyal people, proud in having so splendid and indefatigable a pastor.

"To you we are indebted for this beautiful marble altar, a work of art and beauty, and emblematic of the purity of our church. The magnificent east windows, which portray the mysteries of our religion, are the result of your labor; and our efficient schools, founded by you, are further proofs of your anxious care and watchfulness.

"For these priceless favors we, your parishioners, are most deeply grateful, and in appreciation thereof we have assembled here to extend to you our best wishes and heartiest congratulations. This is a grand and magnificent outpouring of your people, all actuated by the single purpose to do honor to you, whom, with profound faith and willing obedience, we look up to as our spiritual guide.

"And now, Reverend Father, in behalf of your people, it is my pleasure to present to you this most beautiful chalice, symbolic of the priestly bread of the poor, who have been the first to touch the sacred vessel.

"Beloved pastor, while you were visiting the cities of your early priestly labors, your congregation, as one harmonious whole, resolved to crown this bountiful temple with a chime of bells. We feel that this noble structure in which you and your devoted people take a just pride should have located in its lofty tower some tokens of music, that will proclaim to heaven the love of the flock for the sinner to return to his mother Church. I hereby place in your hands a purse of money, the sum of five thousand dollars, subscribed for the purpose.

"In conclusion it is our wish upon this anniversary to assure you of our affectionate attachment to your person, and to offer up a sincere prayer that Almighty God may preserve you in health and strength in these coming years in order that you may live to celebrate your golden jubilee.

"Mr. Hogan also informed Father O'Brien that, in due season, he would be asked to accept a bronze bust of himself as a token of the esteem of the clergy and relatives.

"Mrs. Mary Calvert then addressed Father O'Brien in behalf of the Holy Family, of which she was then prefect; and Miss Nellie Foley, for the Sodality of the Immaculate Conception, in which she held the same office. Both ladies presented handsome bouquets of rare flowers. Mr. Michael McDermott spoke for the Holy Name Society, and James H. Carmichael for the Young Men's Society, whose offering to their pastor was a gold-headed cane.

"We quote a brief extract from the eloquent address of the gentleman last mentioned as an epitome of what had preceded:

"Forty periods of time called years have elapsed since you became a minister of God. During those years you have seen churches raised in former wildernesses; you have seen dioceses spring up in almost an undiscovered country; you have seen universities and colleges established and schools built in every part of this vast country; and more wonderful than all, you have seen your people increase from a few thousand to millions. You, reverend sir, have proved true in periods of persecution and oppression, have seen your people persecuted on account of their Faith, prohibiting them from enjoying all the privileges and political rights granted them by the Constitution of our country.

"You have heard your people's devotion to the Constitution and laws of these United States questioned by corrupt, ignorant and lawless fanatics and bigots; and you have seen your people give the lie to these defamers when the nation was in its hour of peril. They proved their devotion to the Constitution and their loyalty to the institutions of the country by sacrificing their lives for its defence.

"Father O'Brien then ascended the pulpit, and though much overcome at first, recovered strength as he proceeded in an eloquent response to this remarkable demonstration of his people's esteem. We do not give here his address in full, as it was main-

...
The following Tuesday most pleasing celebrations of the suspicious event took place in the Academy and in the girls’ department of the parochial school; and Wednesday the same in the boys’ department, on all of which occasions gifts were presented. A few days after, members of the Sodalities of the Holy Family and Immaculate Conception informed Father O’Brien that they intended, as soon as possible, to present an altar shrine to the church in commemoration of the happy anniversary—an intention, which, as we write, is approaching realization, and is to be supplemented by a similar gift from Father O’Brien and the congregation. To this end, plans have been drawn, and specifications made out, whose execution, next October, will provide St. Patrick’s Church with two most beautiful marble side-altars, one in each transept, each to be surmounted by large groups of sculptor work, thirteen feet high and eight feet wide. That to be presented by the sodalities is to represent the Apparition of Our Holy Lord to the Blessed Margaret Mary; and the one by Father O’Brien and the congregation to represent St. Dominic receiving the Rosary from the Blessed Virgin. These are to be made of alabaster, in full alto-relievo, and finished in old ivory.

In less than a year from the presentation of the bells fund, the chime of bells was finished and set up in the belfry, all but the principal one—St. Mary’s—which, representing the whole chime, was yet to be blessed.

This ceremony, which is a most impressive one, took place on Sunday, the 9th of February, 1890. The Lowell Sun thus graphically described the surrounding circumstances: “The thousands who attended St. Patrick’s Church on Sunday last will remember the experience as one of the most inspiring of their lives. All the space in the church that could hold a spectator was filled at both morning and afternoon services; the vast crowds gathered to attend the ceremonies attendant on the dedi-
Church prayed that the matter profane might be consecrated to God, and in this prayer all implored that the spirit of darkness in it might be from that time dispelled.

You see that the revered brethren went around consecrating it by repeated signs of the cross, first with water and then with repeatedunction of consecrated oil, and, at last, you saw that they placed in it the smoking thurible, showing thereby what should be the sacredness of the sound diffused by the bell in the upper realms. Thus the church makes everything sacred, and thus she blesses this instrument in order to consider it freed of all profanity, and that for the first time its voice be like that of one crying in the desert, and that you will hearken to its sounds as to the voice of the servant of God in all the benedictions it brings to you.

I am the voice of one crying in the desert, and this bell, when elevated in the tower of the church, will be to you a preacher; and when I look upon this congregation and remember the old bell that sounded on so many days of gladness and of sorrow in this church in years past, I cannot but wish that this voice that cries in the wilderness may be to you a faithful preacher and keep in your minds the divine character of the church and her teaching. And I cannot but hope, too, that it will be many years before the bells erected here to commemorate the fortieth anniversary of the ordination to the priesthood of your dear pastor—will toll the sad notes that will follow him to the house of his predecessors.

On the conclusion of the discourse the Archbishop gave the Benediction of the Most Blessed Sacrament to the kneeling multitude, in which every heart thrilled with the triumphant inspiration of Catholic piety as Father O'Brien rang out the consecrated bell's first peal in honor of the Real Presence of our Lord.

A few days later, this bell also was raised to its place in the belfry beside the other sixteen. Thursday evening of that week Mr. Babourka gave a most pleasing concert upon them, the first number of which was, most appropriately, a hymn to St. Patrick. This was followed by various sacred and patriotic airs. Mr. Babourka's place has since been well supplied by Mr. Coegrove, whose manipulations are most satisfactory.

And thus the chimes have continued ever since, and will so continue long after they have tolled a requiem for all who now listen to their summons—increasing in strength and harmony, gladdening priests and people as they raise their hearts and souls heavenward; a call to God's worship, a proclamation of the glory and splendor of His holy temple, and a reminder of the devoted priest more than half of whose consecrated years have been unselisarily given to the Catholics of St. Patrick's Parish.

The year 1890 presents, indeed, a pleasing retrospect in the history of St. Patrick's Church. She has been assailed by many enemies and conquered them; loved and respected by many friends, and been true to them; mother of many devoted and worthy children whom she has tenderly nurtured, and for whom she has won the blessing of her Divine Spouse. She sees now, in place of the few exiled, poverty-stricken, but whole-souled and 'faithful sons of St. Patrick forty thousand Catholics of various ancestors, but all devoted and loyal to this noble country, whose justice and liberality have allowed their Church such phenomenal growth. She sees them gathered around many altars of the one True Living God, in the numerous temples of Catholic worship in Lowell, all of whom look upon her as the parent church; and she congratulates herself and them that the three-score years of Catholicity in their city that have rolled on, with their changing seasons, their varying sunshine and storm, have but caused her Heaven-inspired organization to wax stronger and stronger, and become a more and more potent factor in the temporal, educational, moral and spiritual advancement of the people of Lowell.

Rev. John O'Brien.†—In the honored list of pastors of St. Patrick's Church, Lowell, none, probably, will hold a higher, none, certainly, a dearer place, than Rev. John O'Brien, whose devoted toil of upwards of twenty-six years made for that parish a most honorable record, and won for Catholicity most glorious results.

Descended from a noble family of ancient Thomond, whose records are amongst the most illustrious in Ireland's annals, John O'Brien was born in the year 1800, in Ballina, County Tipperary, Ireland. Blessed, as had been his brother, Timothy, who was nine years his senior, with a vocation for the priesthood, he was carefully educated for that highest of all professions; and, having honorably completed his studies, was ordained at Limerick the 28th of December, 1828, for the Diocese of Killaloe. He was stationed for some time at Clare, near Ennis, and was there highly esteemed; as, indeed, he was wherever the duties of his profession led him.

After about twelve years of faithful and zealous service, he expressed to his bishop an ardent desire to once again see his brother, Father Timothy O'Brien, who had left Ireland when John was only sixteen years old, but for some time his request for permission to visit him was not granted. Meanwhile, accounts from Father Timothy and others of the scarcity of priests in this country, and the great work to be done here, inspired him with a desire not only to visit, but to remain with his brother. At length, permission was given him to do so; and about the year 1840 the two brothers, separated for twenty-four years, were reunited at Richmond, Va., where Father Timothy was for several years stationed. They did not remain so long, however. In about a year Rev. Richard V. Whelan, who had been pastor of Martinsburg and surrounding missions, was consecrated Bishop of Richmond, March 21, 1841; and, having a high appreciation of Father John's energy and zeal, as also of his great physical strength and vigor, urged him to take his own place in the extensive missionary field to which Martinsburg belonged.

Interpreting the request as the will of God, Father John complied with it, and for about seven years led a most laborious and self-sacrificing life, spending a considerable portion of his time on the road, going from one station to another, riding oftentimes many miles...
miles to administer the rites of the Church to the sick and dying. Well might it be said of him, as of his predecessor, Father Whelan, "He traversed hills and mountains, through rain and shine and cold and heat; many a death-bed was cheered by his presence, many a heart made glad, many a soul saved through his labors. Great and grand was his charity, sincere his life, and disinterested his sacrifices. . . . Though a stranger to us, in a strange country, his life's work challenges our admiration."

In addition to Martinsburg, Father O'Brien had the spiritual care of Winchester, Harper's Ferry and several other places. In a collection of sketches of the churches in that vicinity, we find the following, with regard to the former place: "For four long years they [the people of Winchester] had not the happiness of being present at the Holy Sacrifice. At last, in 1844, their dear Saviour had compassion on their loneliness and sorrow, and sent them Rev. John O'Brien, then stationed at Harper's Ferry, who visited Winchester once in three months, and offered the Holy Sacrifice for the half-dozen Catholics present. It was not until 1847 that things began to change for the better. In that year turnpikes were being built, on which many Irishmen and Catholics worked. A priest from Harper's Ferry now came regularly once a month.

Father John, as also his brother, always kept up a close intimacy with the Jesuits; and it was by one of these, the venerable Father McElroy, that the Boston diocese was suggested to the former as a more fertile field for his pious labors. He, accordingly turned hither his steps in 1848, and was cordially welcomed to this diocese by Rt. Rev. Bishop Fitzpatrick, who commissioned him to take charge of the Catholics in Newburyport, Chelsea and other eastern districts in this State, the former of which he chose as the headquarters of his mission. Father O'Brien's first visit was well and pleasantly remembered by many persons still in Newburyport. During his brief stay there, he did everything possible to advance the cause of religion; his genial manner, cultured mind, pious zeal, and interest for the good of the general public, both Catholic and Protestant, being very powerful in softening the asperities with which those who differ from them in religion are apt to look upon the first Catholic priest that takes up his residence amongst them. His superior abilities and marked success in Newburyport led to his being called to the more important pastorate of St. Patrick's Church in this city.

Of the good works he accomplished during his quarter of a century and more in Lowell, we have already spoken, but by no means done them justice, in our sketch of the church. Neither did we do so to the able assistance and unbounded generosity of his brother, Father Timothy, who joined him in Lowell, in 1850. As an account of one is incomplete without a brief sketch of the other also, we will here digress to say a few words about this good priest, whose five years' ministrations in this city so endeared him to the people of Lowell, particularly to the Catholics of the older generation.

Timothy O'Brien was born in the year 1791, in Ballina, County Tipperary, Ireland. Having, at an early age, manifested a vocation for the priesthood, he was educated with that noble end in view; and, after completing a most creditable course in the classics, finished his theological studies at St. Patrick's College, Carlow. With the design of becoming a Jesuit, on the American mission, he came to this country in 1818, and entered the Jesuit novitiate at Georgetown, D. C., where he remained about two years; when, with the approbation of his spiritual directors, he laid aside his long-cherished desire of becoming a member of that society, and was ordained a secular priest in 1818, at Baltimore, by Archbishop Maréchal. His intention at the time, and theirs also, was that his entrance into the Society of Jesus was to be simply deferred for a few years; and, though God appeared to will otherwise, he always retained his predilection for the Jesuits, to whose warrior-like spirit in fighting the battles of Religion, his own brave, zealous disposition seemed akin; while they, in turn, continued their interest in the earnest, devoted priest, so much so, that the Provincial Rt. Rev. Dr. Ryder had made arrangements that Father O'Brien should be received into the society even on his death-bed if he so desired. His first mission was to St. Patrick's Church, Fell's Point, Baltimore; and he also for some time officiated at Carrollton Manor, where a church, St. Joseph's, had been built in 1820, mostly through the generosity of Charles Carroll, of Carrollton, who gave the lot and a considerable portion of the funds for its erection. Thence he was transferred to Richmond, Virginia, but soon after absented himself from that place for about a year, having volunteered to minister to the wants of the Catholics of Baltimore, who at the time were—priests and people—stricken with a plague.

After this period of heroic and self-sacrificing devotion to his sacred calling, he returned to his charge at Richmond, and labored there faithfully and zealously for nearly twenty-nine years. When he went to that city but few Catholics were to be found there, and they were unable even to provide a place of worship. In no wise disheartened, however, Father O'Brien went to New York and elsewhere collecting for the benefit of his people, until, at last, through his untiring exertions, an elegant and substantial church—St. Peter's, now the Cathedral—was built. As the Catholic population rapidly increased, he became able to supplement this by other good works; and, accordingly, he built an asylum and a girls' school, both of which he placed in charge of the Sisters of Charity, who are still there. The school-house—a very fine one—he built from his own private means, at a cost of thirty thousand dollars.
At the appointment of Bishop McGill, in 1850, Father Timothy retired from Richmond, and carried out a long-cherished wish to spend the remainder of his life with his brother, Father John, in Lowell. Of his assistance and encouragement to the latter during the most trying period of his pastorate, and of his earnestness in the cause of education, we have already spoken. A scholarly man and an eloquent preacher, his abilities commanded universal respect, while his charity, his kind, genial disposition won him the affection of all who came in contact with him.

In March, 1855, he was threatened with pneumonia, but soon recovered and the warm weather found him apparently as well as ever. Early in October of that year his intense interest in the progress of the school, which he was building, led him to expose himself to cold and dampness, which brought on a fresh attack of pneumonia. He was confined to his bed the 6th, and died Thursday afternoon, the 11th of October, 1855, at the age of sixty-four.

Appreciation of his good work in Lowell and regret at his departure were expressed on all sides. The following is quoted from the Lowell Daily Journal and Courier, Saturday, October 13, 1855: "He has been in this city five years and has won the personal esteem of all who have known him. He was a good and useful citizen, and in his death the community has met with a loss. Unchristian, indeed, must be the feeling that would withhold from such a man of any faith the posthumous praise due his character."

Extracts from a lengthy tribute in the Evening Advertiser of Friday, October 12, 1855, are as follows: "For nearly five years past he has officiated in this city, nor has he been idle during this time. The new church on Adams Street, which is, perhaps, one of the finest in the country, was built partly through his exertions, and it stands a proud monument to his memory, and an everlasting testimony of his zeal in the cause of religion. While the Catholics of this city have, by his death, suffered the loss of one of the best and most tender Fathers, the community at large has been deprived of a good and useful citizen; one who took a warm interest in everything that concerned the public good.

"In all his acts he exhibited the true Christian; and, although he has passed from our midst, he has left behind him works that speak his virtues more eloquently than any words of ours. In his intercourse with society he was most kind and amiable, a benefactor to the poor, a friend to the erring, and generous to the afflicted."

Rev. Father Timothy was buried the Saturday following his death, after a Solemn High Mass of Requiem had been celebrated, at which Right Reverend Bishop Fitzpatrick and about twenty priests were present. His remains were then buried in St. Patrick's Church-yard, where, in a few months, the Catholics of St. Patrick's Parish erected a monument, already described, in grateful commemoration of his virtues.

"To return now to his brother, Father John. From an address of welcome to his nephew, the present rector, several years afterwards, on his return from a visit to his native land, we copy the following tribute paid to Father John's memory by one who knew him well and long, Hon. John Welch:—"How our thoughts return to-night to the past receding past, to the past fraught with events of so much importance to the parish and its people! How we wonder when we reflect, that—not so many years ago, but that many in our midst can recall to mind the time when the Church of St. Patrick's was the only Catholic Church in Lowell, and the Catholic people but a handful! Where we now stand, stood a poor wooden structure, and where we are now numbered by the thousands, there were but a few hundred. Then it was that Father John was sent by a kind Providence. He was filled with the ardor and zeal of youth and religion, and, aided by the untiring efforts of Father Timothy, this noble structure towered to heaven. But was this the only monument he left to posterity? Ask the unfortunate, the needy! More lasting than pile of stone or brazen column is his memorial in the hearts of all; for his great charity, like the circling sun, was for all without distinction. How his grand, stately form now looms up before our eyes; how his earnest, kindly voice rings in our ears, as it was wont when urging his beloved people to 'love one another.' Deeply had he imbibed of the fountain of love from the lips of the beloved disciple whose name he bore, whose words he so loved to utter, and whose life he so strove to imitate. 'As a man lives, so shall he die,' was his oft-repeated exhortation; and in him, how truly was it exemplified. But shall we ever forget the grief that wrung our hearts when it was told us that 'Father John was dead,' that that pure and noble soul which had labored so indislimably for our welfare was gone from out of our midst! that that great and generous heart which beat with such affection and love for us was forever at rest! That was the saddest hour for us ever experienced, and the gloom that settled over the entire Catholic population was heavy and deep and dark indeed."

The sad event here referred to took place the eve of the festival of All Saints, Saturday, October 31, 1874. A few years previous, in 1870, realizing that he had reached his "three-score years and ten," though, apparently, little enfeebled by them, he had resigned the charge of the parish to his nephew, Father Michael. For some time after, he seemed almost as energetic, and, to the end, remained just as interested as ever, his departure being most sudden. It was All Saints' eve, and some of the oldest of his parishioners were gathered, where they had so often been for over a quarter of a century on similar occasions, around his confessional, and there they had kept him the greater part of the afternoon occupied. His duties, therefore, had probably amounted to an over-exertion, and he entered the dining-room of the pastoral residence at
six o'clock greatly fatigued. Seated at the table, however, he rallied, and was conversing freely with Fathers Michael O'Brien and McManus, who were present, when, suddenly, raising his hand to his head, he complained of being ill, and, with a few words, in reply to his alarmed companions, he fell back in his chair. Father McManus immediately administered the Sacraments to him; and in a few moments he breathed his last. The cause of his death was supposed to be apoplexy.

As soon as his death became known, the streets leading to his residence became crowded by his parishioners and others anxious to learn whether or not the sorrowful news was true. The next day, Sunday, the sad event was touchingly announced in all the Catholic churches of the city; and when, at one o'clock, the remains were laid in the parlor of the parochial residence, it was estimated that over five thousand persons came to pay their last tearful tribute of respect to their deceased friend and pastor. Members of the O'Connell Literary Institute acted as ushers.

At a special meeting of the Lowell City Government, held Monday evening, November 2d, to take action upon the invitation extended by Rev. Michael O'Brien to attend the obsequies, the following communication from the mayor was presented:

"Gentlemen of the City Council:

"I have called you together at this time that you may take such action on the invitation which I have this day received, for the City Council to attend in a body the funeral obsequies of the late Rev. John O'Brien, as you may think just and proper under the circumstances.

"The Rev. John O'Brien, who was taken from this to the spirit world, without a moment's warning, was one of our old and respected citizens, who had performed his part well as a citizen; and, as a preacher and minister, has endeared himself to his parishioners by his kind acts of benevolence; and their kind hearts are made sad by this sudden dispensation of Divine Providence.

"Francis J. Hewett, Mayor."

On motion of Alderman Huntoon, the invitation was accepted. Alderman Crowley, in seconding the motion, addressed the board as follows:

"I would that the pronouncing of a proper eulogy upon the life and character of the beloved deceased were left to some one in this board beside myself. I have known Rev. Father O'Brien from my boyhood, and have sat under his ministrations since that time as a Catholic. He was a warm-hearted friend, and much loved the city of Lowell and its people. A year ago he received an invitation to visit Ireland, the land of his birth, and to view the scenes of his childhood once again. He declined the invitation in fear, as he expressed himself, that he might die there; for he desired to die in Lowell, where he had so many ties of interest. He was a friend to me in boyhood, and an esteemed and beloved counsellor at all times."

At the conclusion of Alderman Crowley's remarks, he moved that a committee, consisting of the mayor and Alderman Huntoon, and such members of the Common Council as might join, be appointed to take action with regard to attending the funeral. The motion was adopted.

Wednesday morning, the funeral services took place in St. Patrick's Church, which the Sisters of Notre Dame had draped in mourning. The beloved remains, vested in clerical robes, lay in a handsome casket before the altar in the main aisle. At the right of the altar were seated the members of the sodalities of the Holy Family and of the Blessed Virgin, each with appropriate mourning badges; while beyond, in the recesses of the school-room of the convent, between which and the church the sliding doors had been opened, might be seen the Sisters of Notre Dame and the children of the school, whom Father John had cared for so tenderly. The Sisters of Charity were also there, accompanied by nearly fifty orphans, towards whom his fatherly heart had ever been most kind.

The Catholic organizations of the city formed the line of march on Market Street about nine o'clock, with Mr. D. J. Sullivan as marshal, and Messrs. John Grady, John Sullivan, Patrick Lynch, P. J. Courtney, J. McLoughlin and J. Healy as aids, and marched through Central, Merrimack and Suffolk Streets to the church, the bands accompanying the different organizations playing, meanwhile, their solemn funeral dirges. At Merrimack Street, the members of the City Council were received at the City Government Building and escorted to the church, where they were given the seats reserved for them. The venerable Dr. Theodore Edson, fifty years pastor of St. Anne's Protestant Episcopal Church, and an old friend of the deceased, also occupied an honored place in the congregation. The church was crowded to its utmost capacity.

All the societies having been seated, at ten o'clock the clergy entered, and the Office for the Dead was intoned, the principal chanters being Revs. A. Sherwood Healy and John Delahunty—both since deceased—while five bishops and over one hundred priests occupied places in the sanctuary. At the Solemn High Mass of Requiem which followed, in presence of Rt. Rev. Bishop Williams, with Revs. William Blankinsop and E. H. Purcell as deacons of honor, the celebrant was Very Rev. P. F. Lyndon, Vicar-General of the diocese; deacon, Rev. James A. Healy, then of Boston, now Bishop of Portland; sub-deacon, Rev. J. B. Smith, of the Cathedral, Boston; and masters of ceremonies, Rev. A. J. Teeling, of Newburyport, and Rev. J. J. Gray, of Salem. The choir was under the efficient direction of the organist of the church, Mrs. James Marren.

At the conclusion of the Mass, Rt. Rev. Bishop Williams, D.D., spoke as follows:

"Beloved People:—It is a sad duty we are called upon to fulfill this morning, to pay our last respects to the remains of your beloved Father John. You had all hoped that he would have been long spared to preside over the parish and enjoy the fruits of his work, but a satisfied God called him suddenly to his reward. We cannot recall him; we can only mingle our tears with yours, for the sorrow you feel is common to all.
of all the clergy, none was more endeared. It was recreation to listen to his genial conversation, his humor without guile, to enjoy his generous hospitality. He lived with you a quarter of a century, and worked with you and for your good, and where he knew his superior felt no anxiety. All knew what he found here—what he left. The old church, built when Catholics were few, was then standing, and he determined to erect one equal to the best. He did not begin at once; he saw around him the immediate want of religious instruction. He therefore called faithful women about him, who might teach, not only the science of the world, but the science of Heaven. Relying on God and your generosity, no one ever heard of mourning for his church, no building went up with so little noise—so few collectors. All that came to him was put into this house, and it was only after finishing it that the old pastorate was changed for the new.

We had hoped he would have been spared to enjoy it—to see his good work carried on. God willed otherwise, and he was taken from you suddenly. Too often had he said, "Eternity, to be found unprepared." Those who knew him in Retreat knew that no call, however sudden, could find him unprepared. You will not forget him, you will pray for him. As you remember Father Timothy, remember Father John. As you prayed for one, kneel now and pray for both, who will look upon you and bless you. You have been blessed with two such men; pray that their successor, Father Michael, may be spared to carry on the good work, and, like them, to fight the good fight. Pray that the mercy of God will permit you to join them in Heaven for eternity."

Final absolution was then given by Rt. Rev. Bishop Williams, assisted by Rt. Rev. Bishops Lynch, of Charleston, S. C.; O'Reilly of Springfield, Mass.; Hendricken, of Providence, R.I.; and Conroy, of Albany, N. Y., after which the remains were borne to the tomb in the church-yard, on the shoulders of the lay pall-bearers, Dr. Plunkett, and Messrs. Richard Comerford, P. Dempsey, James Collins, James Owens, and Patrick Lynch; while the following clerical pall-bearers immediately followed: Revs. John O'Donnell, V. G., of Nashua, N. H.; Peter Blenkinop, S. J., of Worcester; E. H. Purcell, of Pittsfield; James McGlew, of Chelsea; Bernard Flood, of Waltham; P. Crudden, of Lowell; Wm. Hally, of Salem; T. B. McNulty, of North Bridgewater, and John Delahunty, of Roxbury.

Rt. Rev. P. T. O'Reilly, Bishop of Springfield, Mass., blessed the grave, and the casket was lowered into its final resting-place by the side of Father Timothy, amidst the tears of thousand of his parishioners and friends who stood around. The monument which Father John had erected to the memory of his brother now serves for both. Standing as it does in the heart of the parish, in sight of all, it will prove a constant reminder of his great labors and a perpetual claim upon their prayers. During the hours of the obsequies, business seemed suspended; it appeared as if the greater number of the inhabitants of Lowell had gathered in the church or around the church-yard as mourners; and the whole city bore the appearance of having sustained a deep loss.

The press of this and neighboring cities teemed with tributes of respect and esteem for the venerable departed pastor of St. Patrick's. The Boston Pilot announced "with the most sincere regret the death of one of the best and most beloved clergyman in the diocese of Boston." A friend who had known him well from his coming to Lowell wrote of him, "Father John was greatly beloved for his genial, warm-hearted cordiality, as well as for his zealous, priestly character. He was the courteous Irish gentleman, and a truer, warmer friend it would be hard to find;" and the Lowell Daily Courier testified: "For his liberality, his goodness of heart, and his many other virtues, deceased will ever be held in cherished memory as a citizen, and as a priest he was universally beloved by both the Catholic and Protestant people who knew him."

REV. MICHAEL O'BRIEN, permanent rector of St. Patrick's Church, Lowell. Were it not that more than half the sacerdotal life of Rev. Michael O'Brien, permanent rector of St. Patrick's Church, Lowell, was passed in most eventful service elsewhere, there would be but little to mention concerning him outside of her successful and edifying record; for, as is true of every faithful priest, his history is indissoluble with the history of the church committed to his care, his life is dedicated to her welfare and advancement. Already eighteen years a priest when he came to Lowell, however, there is much honorable mention of him to be selected—more, indeed, than we have space to give—from the records of other churches, where his career was signalized by the same earnest but unostentatious piety, executive ability and generous devotion to the interests of religion that have marked it in this city.

He was, as has been already stated, nephew of Rev. Fathers Timothy and John O'Brien, and was, on both the paternal and maternal sides, an O'Brien, his mother, Bridget, being their sister, and his father, John, a member of a different branch of the same family—a family that has given a remarkable number of priests and nuns to the service of God. Of these, in addition to several deceased, and also a number still living in Ireland, there are in this country at present, besides Father Michael himself, eight priests, holding various important and honorable positions in the Church. Four of these are his nephews—Rev. Michael Bonfield, and Rev. Michael O'Brien in the Chicago diocese; Rev. Martin A. Culbert, in the Buffalo diocese, and Rev. Daniel J. Gleeson, in the Boston diocese, at Lowell. Four are his cousins—Rev. Michael O'Brien, in the diocese of Peoria, Ill., and his brother, Rev. William O'Brien, in the Boston diocese, at Centralville, Lowell; Rev. Martin O'Brien, at Newton Upper Falls, and his brother, Rev. William M. O'Brien, at Winchester, both also in the Boston diocese. Of the many members of the family, here and in Ireland, who have become nuns, there are still living in this country his sister, Madame Ellen O'Brien, a member of the order of the Sacred Heart, at Manhattanville, N. Y., and three nieces—Madame Julia and Bridget Gleeson, both also in the Boston diocese. Of the many members of the family, here and in Ireland, who have become nuns, there are still living in this country his sister, Madame Ellen O'Brien, a member of the order of the Sacred Heart, at Manhattanville, N. Y., and three nieces—Madame Julia and Bridget Gleeson, in the same order at Kenwood, near Albany, N. Y., and Margaret Culbert, (in religion, Sister Thomasina), of

1 By Katherine A. O'Reilly.
HISTORY OF MIDDLESEX COUNTY, MASSACHUSETTS.

The subject of our sketch was born the 1st of May, 1825, at Ballina, County Tipperary, Ireland, and, having completed his classical studies at Killaloe, determined to dedicate himself to the service of God in the priesthood. He accordingly entered upon his theological studies at All Hallows College, Dublin, where he remained for four years; and then, desiring to devote himself to the American mission—where, from 1840 to 1850, work for the clergy had been greatly increased, owing to the marvelous Catholic immigration of those years—he came to this country in 1848. After spending a few months under the immediate direction of Bishop Timon, of Buffalo, he was ordained there by that prelate on the 17th of February, 1849, at which time he is described as having been "a delicate, boyish-looking priest, over whom his companions shook their heads and said he was in consumption."

In no wise disheartened by his apparently delicate health, this young priest, after a few weeks at the Buffalo Cathedral, cheerfully started out upon the arduous duties of a missionary life, having been given charge of the counties of Allegany and Steuben, in New York State, with his headquarters at Greenwood, in the latter county. Soon after, at the request of Bishop O'Connor, of Pittsburgh, Pa., McKean and Potter Counties, in that State, were added to his parish, thus leaving him the only priest to attend to a district of over one hundred miles square. At that time, this vast territory was little more than a wilderness—no churches, no railroads, and with poor and uncertain means of communication. Like many other Catholic congregations of the time, his people were poor and humble, mostly emigrants from his own country, honestly and industriously struggling for the success of their faith and disinterested generosity amongst the Irish exiles, as well as great kindness at the hands of many of the Protestants with whom he came in contact.

Whilst on this mission, he built a neat and commodious frame church and house in Greenwood, from which place, as a centre, he often had to travel nearly thirty miles a day in discharge of his various priestly duties; and, even with those efforts to accommodate the people in his charge, many of them had frequently to travel twenty-five miles to attend Mass. From a recent biographical sketch we learn that "Father O'Brien made his journeys in rough wagons, over roads that led for miles through forests or over mountains. Night often came on while he was miles from a settlement. The Catholics were very devout, and the joy with which they received the travel-stained priest was a balm that soothed every pain he suffered in their interest. One of his staunchest friends was the pious father of the present Senator Kiernan, of New York. A Mr. McCormick often accompanied Father O'Brien on his journeys. Mass was said in log-cabins, court-houses, and in a few Protestant churches, the use of which was generously given to the poor Catholics."

Soon, learning that the Erie Railroad was to be laid at Hornellsville—"now a flourishing city, but then only a village, with forests standing where at present stand granite blocks"—he began preparations for a church there, knowing that Catholic settlers would soon follow the road. It was during one of the severe storms that often came down from the neighboring mountains, threatening the village, that Father O'Brien reached the place, after a day's journey of forty miles over roads almost impassable because of deep ruts, heavy logs and fallen trees. From the very beginning, his course was beset by difficulties and obstacles that would have disheartened a less courageous priest. To him they were but vapors that were dissipated before the warmth of his ardor, shadows that fled before the sunshine of God's omnipotence.

On reaching Hornellsville, he found shelter at a little inn kept by an old man named McGee, who was disposed to be most kind and respectful to him, but soon appeared quite helpless in his regard. Before he had been in the place an hour, a number of rough, ignorant bigotes, having heard of his arrival, came to the inn with the avowed intention of tarring and feathering the "popish priest;" but their evil intent was thwarted by the prompt action of the chief engineer of the railroad, Mr. Emmet, a grandson of Thomas Addis Emmet, and grand-nephew of the Irish patriot martyr, Robert Emmet. Mr. Emmet, although a Protestant, was too truly a "son of his sires" to tolerate such cowardly injustice, and, suddenly appearing on the scene, hurled the ring-leader down the steps of the inn, dispersed the others, and thus secured the young missionary from present and future molestation. In that place also, notwithstanding its unpromising beginning, he built a fine brick church and house which met the demands of the place for several years.

Continuing along the line of the railroad for a distance of about one hundred miles, from Corning to Cuba, he occasionally found himself in the midst of stirring scenes. We quote one instance of many from the sketch before referred to. "On one occasion he broke up a 'shanty' where the laborers were intoxicated and fighting like animals. For breaking in the heads of three whiskey barrels, this delicate priest, who was told one year before that he was going into consumption, was placed under arrest by a constable. He was brought before the judge of the district, who was busy digging potatoes. The case was not pressed, however. Vigorous measures had to be taken at times, and the rough men of all creeds are long learned..."
to respect and love the young priest whose courage and zeal were so great."

While on this mission, he also built a little frame church at Scio; and, after being allowed by the authorities of Angelica, New York, to use the courthouse there for divine service for a year and a half, he had just purchased the old jail, on the site of which it was his intention to erect a church,—since built and still in use,—when he was transferred to the less arduous, but more important parish of Geneva, New York, on the 1st of January, 1851.

At Geneva, Father O'Brien built a fine brick church which had just been commenced by his predecessor, Father Bradley; and also built a pastoral residence. He had the basement of the church well fitted for a parochial school which he there opened—one of the first in the State. He also purchased and tastefully laid out a good cemetery.

His remarkable success in this parish led, in less than four years, to a still higher promotion,—the pastorate of St. Patrick's Church, Rochester, to which he was appointed in October, 1854, as successor to the Vicar-General of the diocese, Very Rev. William O'Reilly, who left Rochester for Hartford, Conn., whither he came to assist his brother, the Rt. Rev. Bishop of that diocese.

A broader field, a more important position meant, to Father O'Brien, only stronger endeavor and more unselfish devotion in God's service. Accordingly, we find him almost immediately hard at work. A parochial school for girls had already been founded by Rev. Bernard O'Reilly, afterwards the bishop already referred to, who had been Father William's immediate predecessor; but the boys of the parish were unprovided for until Father O'Brien's advent. With his never-failing interest in Christian education, their needs in that respect engaged his first attention. For the sum of eight thousand dollars, he purchased one of the finest sites in the city for a boys' school, and soon erected thereon a handsome and excellently provided building. He then obtained from Montreal seven Christian Brothers,—one of the first communities to come to the United States—all excellent teachers, and soon had in running order one of the best parochial schools in the country,—a school to which Father O'Brien has every reason to look back upon with a commendable pride; for its graduates fill many of the highest positions in the State, some being greatly esteemed clergymen, others talented editors whose influence is felt far beyond its limits, while others again have won credit in the medical and legal professions, or stand amongst the most successful in commercial life; and all are upright, honest citizens, and good Christian men.

After this important matter had been attended to, he founded St. Mary's Hospital, which he placed under the direction of the Sisters of Charity, led by Sister Hieronymo O'Brien. These Sisters still have charge of the institution, which is one of the best-appointed and largest in the State. In connection with it is a most admirable department, known as St. Mary's Retreat, for the benefit of persons who may desire a quiet and healthful place of sojourn during periods of weariness or convalescence. The hospital was liberally patronized by the city, and the State gave large sums towards its support. During the war it was a most valuable place for the wounded soldiers.

In June, 1859, Father O'Brien was appointed Vicar-General of the diocese, which necessitated his removal, for some time, to Buffalo. His stay of five years at Rochester, and the great good he had, during that time, accomplished there, had so endeared him to the people that his departure from amongst them was regarded with universal sorrow, and by none more sincerely so than by the pupils of the schools after whose interests he had always so carefully looked. An extract from an address presented him, together with a handsome present, by the pupils of St. Patrick's Academy, may give some idea of the estimate in which he was held:

"Deae Beloved Pastor,—We, the pupils of St. Patrick's Academy, have come this evening to congratulate you on your promotion to the very honorable and most important office of Vicar-General of this diocese, to which God, in his all-wise Providence, has seen fit to call you. But we do assure you that our joy is greatly clouded by the sad thought that this promotion will cause us to be deprived of your much loved presence amongst us. This, indeed, is most sorrowful news for the Catholic community of Rochester in general; for your unbounded zeal and generous devotion during the few short years that God has willed you to be in our midst, have, we may say, reached all the different classes—the rich and poor, young and old, widow and orphan, and poor suffering humanity—all, all have felt the effects of your vigilance and charity."

His stay in Buffalo was as fruitful in good works as had been his previous missions. He had just successfully negotiated for another band of Christian Brothers for a boys' school, who soon after came, when he was recalled to Rochester, after an absence of about a year and a half.

The sorrow of the people of Rochester at his departure was only exceeded by the joy with which they welcomed him back, as ready as ever, to take up his interrupted good work amongst them.

Soon after his return, a pressing call for help came across the waters from Ireland to the Irish race in this prosperous country. It was immediately answered, on the part of Rochester Catholics, by Father O'Brien, who first called a meeting in the church, where, on Father O'Brien's invitation, the mayor of the city presided. The result of the movement was a subscription of seven thousand dollars which Father O'Brien immediately sent to the sufferers.

As the Catholic congregation of St. Patrick's Church had greatly outgrown the accommodations of the church which he found there, his next step was towards beginning the erection of a splendid granite church to take its place. Various circumstances, for some time, impeded this great and much needed work. Mean-
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while, the direful calamity of Civil War came upon the country, rendering prayer and religious consolation more than ever necessary from God's chosen ministers of peace; and cherished, indeed, in many grateful hearts is the memory of the loving kindness with which he encouraged and sustained them during that sad period. Memorable, too, is the noble generosity and disinterested patriotism he manifested in connection with that time that so "tried men's souls." No appeal for encouraging words, for substantial aid to the soldiers, was ever unheeded by him. Many of the more than fifteen thousand people present at the camp-grounds, outside the city of Rochester, still remember the inspiring address he there delivered, at the invitation of the general in command, to one of the regiments of Meagher's Irish Brigade, on its departure for the battle-field; and many, too, can recall, as well, the patriotic and consoling funeral sermons he delivered at St. Bridget's Church, over the remains of the brave and deeply regretted General O'Rourke, and also over those of the gallant Captain Sullivan and other soldiers at St. Patrick's. The war happily over, plans for the church building were being pushed rapidly forward. Inspired by his energy and generosity, the parishioners became as earnest as himself; and he succeeded in procuring, for the contemplated church, sixty thousand dollars in cash or its equivalent before laying a stone. All during its erection, however, Father O'Brien had been pressing a request for his transfer to Lowell, where his uncle, Rev. John O'Brien, was very desirous of his presence and assistance in the heavy work which he saw before him in this city. Loath to part with so devoted and able a priest, the Bishop long deferred acceding to his wish. Uncertainty, however, did not deter Father O'Brien in the good work at Rochester which he pushed on as energetically as ever. At length the church, St. Patrick's—now used as the Rochester Cathedral—was well on its way to completion, when, soon after the death of Rt. Rev. Bishop Timon, came the long-desired permission; and, immediately on receiving it, Father Michael hastened to his reverend uncle.

Once again his congregation was called upon to suffer the loss of their esteemed pastor. As a token of their appreciation of his virtuous endeavors and of their sorrow at his departure, they presented him with an eloquent address, accompanied by a valuable gold chalice, ciborium and remembrance. The first he still uses; the remembrance he returned to the Cathedral at Rochester, and it is now used by the Bishop of that diocese.

Received most cordially by the venerable pastor of St. Patrick's Church, Lowell, on his arrival, June 29, 1867, he soon won the respect and esteem, not only of St. Patrick's Parish, but of all the well disposed citizens of Lowell of whatever denomination, so earnest and helpful were his efforts for the good of the entire community. The condition of affairs on his arrival and his subsequent course here have been already recorded, and we will not repeat them, but confine ourselves to a few events of his personal history.

We have already mentioned his active and successful assistance towards his suffering native land, while in Rochester. He has been, while in Lowell, no less interested in her welfare, and no less ready with aid in her present struggle for national independence. In the threatened famines of 1879-80, St. Patrick's Parish was amongst the first to send aid. On Christmas Day of the former year, he announced a collection for that purpose, the results of which enabled him to send to Ireland two thousand two hundred dollars. A few weeks later, January 13, 1880, on the visit of Messrs. Parnell and Dillon, to Lowell, both received a cordial welcome, and valuable co-operation at his hands. From the Lowell Sun, of Saturday, January 17, 1880, we learn that, after the meeting in Huntington Hall, where these two distinguished guests appeared, had been called to order, "Rev. Michael O'Brien was announced as the president of the evening, and the reverend gentleman came to the front amid great applause." At this meeting also his customary generosity was manifest in the large contribution presented. Mr. Dillon was his guest during his stay in the city, and returned soon after and gave a lecture here for the benefit of the Brothers' School.

Several times since coming to this country, Father O'Brien has visited his native land, whose history, resources and general condition few better comprehend. His travels in Europe have been quite extended on the Continent, whose principal countries he visited in 1876, bringing back with him a fund of information that years of home study would not have accumulated. It was during this visit that he enjoyed the pleasure of a short stay in Rome, and the honor of a most satisfactory and encouraging interview with his Holiness, Pope Pius IX.

During another European trip a well-deserved honor was conferred upon him, in September, 1881. He was one of the first three in the diocese to be appointed permanent rector, the other two being Rev. Patrick Strain, of Lynn, and Rev. Thomas Scully, Cambridgeport. On his return, he was received with a most hearty welcome, and most sincere congratulations by the congregation, and by the several religious societies which he has founded and fostered. We have also, in the sketch of the church, referred to the splendid demonstration in honor of the fortieth anniversary of his elevation to the priesthood; and we then quoted from the different addresses, extracts that were particularly connected with his career as rector of St. Patrick's Church. Those that now follow seem most appropriate here. The first is from the address of John Hogan, Esq., representing the congregation:

Forty years ago you received the call of action that you might ascend God's altar and offer sacrifices for the living and the dead. For
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forty years you have been a faithful priest of the holy Roman Catholic Church, and it has been your pleasure to lift up, day by day, the unsnorted Host, the Price of our salvation; to announce with authority the Word of God; and to exercise the divine power of forgiving sins.

"As you stand here in the presence of your flock, your mind will recall the day of your ordination, when, in the prime and vigor of manhood, you dedicated your life to saving the souls of your fellow-men. What is more noble, more heroic, or more worthy of emulation? During these forty years, how many are the infants on whose heads you have poured the waters of regeneration and made them children of our holy Church? How many the orphans you have sheltered, the works of charity, of self-sacrifice, and of self-denial, you have performed, and how many poor souls, are they departed this life, you have ministered to and spoken words of consolation and comfort!"

The second brief extract is from Mrs. Mary Calvert's address, representing the Holy Family Sodality:

"We thank you for the care you take of our own souls, but, oh! how every mother's heart moves towards you for your special care of our little ones, training them by the aid of religious instruction, and by the examples of religious teachers who with your fatherly interest has provided for them. May they one day rise up and call you blessed."

Another brief extract is from Miss Nellie Foley's address, representing the Sodality of the Immaculate Conception:

"As children of Holy Mother Church, we gladly yield you the fealty of true Catholics to God as the shown priest; as members of St. Patrick's parish, we rejoice in so true-hearted a pastor, so vigilant a guide; and as children of Mary Immaculate, we claim a special share in this demonstration, for to us you are the spiritual fathers, who, through our consecration, has led us to Mary's feet."

Still another is from Mr. Michael McDermott's address, representing the Holy Name Society:

"To embellish the dignity, the character, and the mission of a true priest, we must see that you do not neglect either the rhetoric, nor from flattery. As the ambassador of Divine Providence to redeemed mankind, the priest speaks to God by prayer and to the people by exhorting them to the practice of the saving truths of salvation. For forty years each, dear Father, has been your two-fold office; and in the discharge of the sacred duties of the ministry, by the wisdom which regulated your zeal and the prudence which tempered your piety, you have been an honor and credit to the Church, and the pride and glory of her loyal sons and daughters in the city of Lowell."

The following we take from the address by James H. Carmichael, Esq., representing the Young Men's Sodality:

"This occasion must, indeed, be a happy and glorious one for you, surrounded, as you are, by your congregation; the old and the young, all rising with each other to make this a pleasant and memorable epoch in your life. We who have known you in your midst for years, know of your unostentatious and holy life; know of your conscious acts of charity; who have received consolation and hope from you in the dark hours of sorrow and affliction; we who have seen you like a ministering angel pouring words of consolation and heavenly hope! "

"Having now congratulated teachers and pupils on the excellence of this evening's exercises, I have a word to say to the audience on the general subject of education. Inasmuch as some people of little judgment have lately been enjoying quite a discussion especially on the merits of secular and religious education. I consider the religious question settled, and I see no room for controversy between the public and the parochial schools. I think they can both live together in the most amicable relations and acted upon by honorable rivalry which will do the better work. I firmly believe, and I hold we have just reason for thinking our schools surpass the public schools. In the first place, we lay a splendid moral foundation for the edifice of education; and you know that without a substantial foundation, an edifice is in danger of falling when it meets the shock of the cyclone. We lay at the foundation stone the commandments of God and the precepts of the Church, which require us to love our neighbor as ourselves—that is, men of all conditions and professions—love God who created us, and do his will in all things. On this foundation we raise the superstructure of education, and we think we impart as good a secular education as can be given by any other school."

Father O'Brien then referred to the victories won in New York by the pupils of the parochial school; where, on the occasion of an examination for a cadetship at West Point, for which there were about seventy-five competitors and only ten obtained the required percentage, eight of the ten successful ones were pupils of the parochial schools. In Buffalo, N. Y., a similar examination has been held for a number of years, and in every case, a pupil of the parochial schools has been successful. He also reverted to a recent examination in this city in which a place was won in a competition by a young man, a graduate of our parochial school.

In conclusion he said:

"These cases, with the high percentage gained by our school children, together with the excellence of the exercises you have seen here this evening [Monday, June 23, 1890], should be sufficient to convince everybody of the success of our schools. We are determined that they shall surpass the public schools; and if they do not equal those schools, we will close them altogether."

Nor has Father O'Brien's interest been confined to those of Lowell of his own race and creed. Becoming, as soon as the law allowed, an American citizen, he feels that no other country has now equal claims on his love and allegiance. A most devoted Catholic, pious and ardent in his sacred calling, and allowing no interference with the discharge of his religious duties, or of those of his people, he never interferes with the religious opinions of others.

A friend to humanity in its broadest and most charitable sense, any work for the benefit of the community, Catholic or Protestant, receives from him most cordial encouragement, and the ready aid of
purse, voice, or influence. A keen reasoner, the wisdom of his judgment is only excelled by its charity; and the devotion and earnestness of his piety are equally manifest in his exemplary life, and in the edifying, soul-reaching discourses with which he is ever ready when duty and occasion require. Quiet and scholarly in his tastes, he is, none the less, most public-spirited; and keeps abreast of the times in everything that concerns the interest of his church, his schools, and the general public.

As to the rest, see his own simple, honest words, in response to one of the grandest demonstrations of respect and affection with which a pastor could be honored.

His life in Lowell is an open book, which all may read. Some pages, perhaps, might be better written but such as they are, they stand for his best efforts. Surely those efforts will win for him the commendation, "Well done, good and faithful servant!" and will be crowned with rich and enduring results in this city to whose spiritual and temporal interests he is so devoted.

St. Peter's Church.—As early as 1841, ten years after the dedication of St. Patrick's Church, the number of Irish people living in the neighborhood of Gorham, Green and William Streets had become so great that a new Catholic Church was evidently called for in that part of the city. Rev. James Conway, assistant of Father McDermott in the Church of St. Patrick, was chiefly instrumental in planting the new church. A lot of land was secured in 1841 on Gorham and Appleton Streets and a substantial brick building was erected as a house of worship. This house was dedicated October 16, 1842. It is proper to state, in passing, that this is the house recently purchased by the United States Government in order that its site may be used for the erection of a building for the Lowell post-office.

The church edifice was erected at a liberal expenditure for the times, and it has served the church for forty-six years.

Rev. Father Conway, the first pastor of this church, removed to Salem in 1847, and the Rev. Peter Crudden was his successor.

In August, 1885, Rev. Michael Ronan, from St. James' Church, Boston, became pastor of this church. He is still the beloved and faithful pastor of St. Peter's Church, having three assistants. A new house of worship will soon be erected.

St. Peter's Orphan Asylum, which adjoins the parochial residence, now freed from debt by the efforts of Father Ronan, is in charge of the Sisters of Charity of Nazareth.

St. Joseph's Church.—Rev. Andre M. Garin, a member of the Society of the Oblate Fathers of Mary Immaculate, came to Lowell in April, 1868, and entered upon his work of the religious instruction of the French Catholics of this city. He soon purchased of the Second Unitarian Society their stone church on Lee Street for $11,500. This house, since twice enlarged at an expense of nearly $60,000, is still the house of worship of the French Catholics of Lowell, the genial and excellent Father Garin being still their pastor. The enterprise has had great success. Notwithstanding the enlargement of the church, it has proved too small to accommodate the crowds who flock to it, and a lot on Merrimack and Austin Streets has been purchased for the erection of a new church for the French Catholics of the city. This new church, which is already in the process of erection, is to be of grante size at North Chelmsford and of the Roman style of architecture. Its name is to be St. Jean Baptiste Church. The new church is to be in St. Joseph's Parish, which is one of the most flourishing in the United States.

Father Garin, the pastor of this parish, has six assistants.

The basement of the new church was opened for worship and dedicated on February 2, 1890, by Bishop Clut, of the Order of Oblate Fathers, a missionary among the Indians on Mackenzie River.

Immaculate Conception Church.—The wooden chapel of one story situated near St. John's Hospital, in Belvidere, and called St. John's Chapel, having been erected by the Sisters of Charity of St. John's Hospital, was in 1869 purchased by the Oblate Fathers and made the temporary place of worship for a new Catholic Church. Rev. Andre M. Garin was, in 1870, appointed first pastor of this new organization, having for his assistant Rev. J. M. Guillard. Steps were promptly taken towards erecting on Fayette Street the massive and imposing stone structure now known as the Church of the Immaculate Conception.

The first pastor of St. John's Chapel, Rev. James McGrath, was appointed in October, 1870. On November 30, 1871, Archbishop Williams laid the cornerstone of the new church edifice. The basement, which was for some time used as the place of worship, was blessed July 7, 1872, and the church itself was dedicated by Archbishop Williams, June 10, 1877.

The translation of the relics of the martyr, St. Verecunda, took place on November 24, 1878, and the anniversary of this translation is still observed at this church on the second Sunday of September, every year.

The church is of the Gothic style of architecture and is surmounted with spires and pinnacles. The seating capacity is 1571.

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St. Michael's Church.—The city of Lowell was ecclesiastically divided by the Archbishop of the diocese into Catholic parishes in 1883. Each parish takes its name from the name of the church within it. One of these parishes, St. Michael's, includes the village of
Centralville, in which the Irish population has in late years rapidly increased. A church to be known as St. Michael's is already in the process of erection. It occupies a lot which extends from Sixth Street to Seventh Street. The corner-stone was laid by the Archbishop in April, 1884, in the presence of "no less than 15,000 persons." The basement, which is already completed and dedicated, will accommodate 1100 persons.

The church is to be of the Romanesque style of architecture. The material to be used will be the finest quality of pressed brick with granite trimmings. There will be 235 pews with a seating capacity of 1600.

Rev. William O'Brien, the first pastor, was born in Ireland and educated at All Hallows Seminary. He is still in service, having one assistant. The parochial school connected with this church was opened in September, 1889, and is under the instruction of the Dominican Sisters.

Church of the Sacred Heart.—This church, still in its infancy, was organized in 1884, under the auspices and government of the Oblate Fathers. Measures were promptly taken to erect a house of worship, and in 1885 the basement was completed. It is situated on Moore Street and has a seating capacity of about 1400. The church will be of brick and will accommodate 2000 persons. The first pastor, Rev. W. D. Joyce, was appointed in 1884. He is now the pastor of the Church of Immaculate Conception. The present pastor is Rev. J. C. Lavoie, who assumed his sacred office in 1886. He has one assistant.

The Lowell Young Men's Christian Association was organized February 4, 1867, and incorporated in 1868, "for the purposes," as expressed in its charter, "of providing for the physical, moral and spiritual welfare of young men." The number of active members in April, 1889, was 498, of whom 303 were active members and 195 associate members. Any young man who is a member of an Evangelical Church, in good standing, may become an active member by paying one dollar annually, and any young man of good moral character may become an associate member by paying one dollar annually.

There is a standing committee of four from each church whose duty it is to seek out young men who come to Lowell, to bring them under good moral and religious influences, to aid them in finding boardings-places and employment, to secure their attendance at church and to surround them with Christian associates. At their headquarters they have a reading-room and library, intended as attractive resorts of young men in boarding-houses. Here also they have Bible-classes, prayer-meetings and social gatherings. Prayer-meetings are also held in various parts of the city. Under their auspices are held out-of-door services on the Commons, at which sermons are preached by the Lowell clergymen and others. Literary classes are formed at their rooms, the sick are visited and in a word, every effort is made to encourage young men in virtuous living, to strengthen the weak and rescue the fallen. In a work so beneficent they find support in all the churches, and sympathy from all good men.

Until 1889 the headquarters of this association were in Barristers' Hall, opposite the post-office, where rooms in the third story were rented. But by the liberality of friends, a building on Hurd Street has been purchased for the association, which, with necessary improvements and the addition of a new hall having a seating capacity of 350, will cost about $32,000. The new building was entered in 1889, and the hall dedicated December 17, 1889. The presidents of this association have been: I. W. Beard, Sullivan L. Ward, William W. Sherman, C. W. Sleeper, George F. Willey, N. W. Frye, A. C. Russell, Philetus Burnham, E. P. Woods, J. G. Buttrick, A. W. Woodworth, Wm. H. Ward, W. F. Hills. The general secretaries have been: Dauphin Osgood, G. C. Osgood, G. E. Lovejoy, Henry J. McCoy, C. K. Flanders, George S. Avery, D. A. Gordon, C. P. Harlow. The general secretary and his assistant are salaried officers, and are the active agents and managers of the Association.

CHAPTER X.

LOWELL—(Continued).

MILITARY.

No part of the honorable military record of the town of Chelmsford in the War of the Revolution or in the War of 1812 can be properly credited to the town or city of Lowell. Nor was Lowell's part in the Mexican War in 1846-47 worthy of extended historical record. As a city, Lowell sent no troops to wage war against the sister republic. The army, which, on Sept. 14, 1847, captured the city of Mexico, consisted of a small division of the regular army of the United States and 50,000 volunteers. All New England contributed but a single regiment to this war, and Lowell raised no companies and paid no bounties. Her citizens, though proud of the success of our national arms, had at heart but very little sympathy with the spirit which precipitated this war or the purpose for which it was waged. The noble part, however, which Lowell took in the great Rebellion of 1861 is abundantly worthy of historic record.

With the cause of the National Government in crushing this gigantic rebellion, Lowell was in full sympathy, and had taken her full share of the responsibility of electing a President pledged to its suppression.

The cause of this momentous conflict can, doubtless, be found in the incompatibility of slavery with the institutions of freedom. Two elements so utterly