Chapter Fifteen.

ECCLESIASTICAL HISTORY.

In the preparation of this article on the churches of Lowell, I am greatly indebted to many of the pastors, who have kindly contributed necessary data; also to the very valuable sketches of church history written by Messrs. Cowley and Chase, for previous works of this kind. The early religious welfare of the people of Lowell seems to have been cared for by the Merrimack Corporation, whose Directors made provision for religious worship among their operatives. The fact of their interest in such a matter indicates their natural generosity and desire to establish a God-fearing and well-ordered community. With this purpose in view, according to Appleton, in December, 1822, Messrs. Jackson and Boott were appointed a committee to build a suitable church, and in April, 1824, it was voted that it should be built of stone, not to exceed a cost of $9000. In accordance with this vote, the corner stone of St. Anne's Church was laid May 20, 1824, and the house was consecrated March 16, 1825. The church was formally organized Feb. 24, 1824, as the Merrimack Religious Society. The first public services were held by the society on Sunday, March 7, 1824, in the Merrimack Company's schoolhouse, which was situated on the site of the present Green Schoolhouse. Rev. Theodore Edson, who had arrived only the evening before, officiated at the services and preached a sermon. The Rev. Mr. Edson was an Episcopalian clergyman, and Kirk Boott also being a member of the same creed, the services of the Protestant Episcopal Church were established as the form of religion. St. Anne's, which was built at this time, was not only the first Protestant Episcopal Church, but was the first building that was dedicated to religious worship within the present limits of the City of Lowell. A history of this church and others which have grown from it, is here presented.

ST. ANNE'S.

The history of this church begins with the history of Lowell. At the beginning of the industrial era, the Merrimack Company organized what was known as the Merrimack Religious Society, and a few weeks after this, Rev. Theodore Edson was engaged by the company to minister to the spiritual wants of this society. Mr. Edson was an Episcopalian clergyman, while most of his congregation were adherents of the Unitarian belief. His salary was fixed at $600 per annum, with a promise of $200 increase in case he married. Shortly after Mr. Edson's settlement, the Merrimack Company
ILLUSTRATED HISTORY OF LOWELL, MASS.

Among the interesting possessions of this church is the chime of eleven bells, the gift of private individuals. The dedication of this chime of eleven bells took place Oct. 17, 1857, when they were placed in the church tower. The total weight of the bells is 9899 pounds.

There are some beautiful memorial windows in St. Anne's, a brief description of which may not prove uninteresting. Of the first of these windows, Dr. John O. Green and William A. Burke were

mack Company $17,000 for the parsonage, having previously, in 1842, paid $12,000 for the church. This action on the part of the company was declared by no less a personage than Patrick T. Jackson, its Treasurer, to be “no better than highway robbery.”

Two buildings have been erected for the use of the Sunday School, one in 1830, at a cost of $600, and a second in 1839. These were superseded by the present stone structure, which cost $12,000. In 1873 further additions were made of choir room and sacristy, at an expenditure of $5000.

the donors. It has a particularly handsome design, representing the chief characteristics of the wives of the givers by two female figures, “Charity” and “Devotion.” The second, representing the “Annunciation,” is the gift of the widow of George H. Carleton, in memory of her husband, a former Warden of the church. The third was given by Mrs. Eliza C. Davis in memory of her parents. The fourth was the tribute of Mr. Elihu S. Hunt and Mr. Albert S. Cook to the memory of their wives.
The history not only of St. Anne's, but of Lowell itself, would be incomplete without some brief mention of the first pastor, Rev. Theodore Edson, D. D.

He was born in Bridgewater, Mass., Aug. 24, 1793. In early life he learned the carpenter's trade, which later he abandoned to prepare himself for a professional career. He taught school for two years, and in 1816 went to Phillips Academy at Andover, where he remained two years in preparation for college. Entering Harvard in 1818, he graduated with honors, after which he determined to enter the ministry. He assumed Deacon's orders, and was assistant at St. Matthew's Church, South Boston, when he was invited to come to Lowell. In accepting this invitation he speaks of himself in the following language: "I entered the ministry with a deep sense of unworthiness of so great an honor, and with intense gratitude to God for putting me into the sacred calling."

From his coming to Lowell until his death, Rev. Mr. Edson was deeply interested in all that concerned the welfare of his adopted town. He was foremost in the effort to establish schools in Lowell, and by his undaunted courage and resolute adherence to right overcame all opposition. Although by his action he suffered the loss of many valued and influential friends, yet he never wavered. Strong in consciousness of right and justice he triumphed. The schools were established, and to him more than any other belongs the title of "Father of our School System."

As to the whole man, the charity of his nature, the generosity of his devotion, Bishop Clark made the following remarks in an address delivered in 1865: "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's have not been opened to the worshipper. No heavy-laden sinner ever asked his counsel and was sent uncomforted away."

He died June 25, 1883, leaving one daughter.

Rev. A. St. John Chambre, D. D., became the second Rector of St. Anne's, May 15, 1884, in which position he still continues.

Under the direction of the present Rector, the parish of St. Anne takes a very active part in local charitable work. In connection with this work an orphanage, known as the Theodore Edson Orphanage, is maintained by the church. This orphanage was established in 1875 by Rev. Theodore Edson, and upon his death was given by his daughter to the church. It supports a number of children ranging from 2 to 7 years of age.

ST. JOHN'S CHURCH.

This church was organized July 30, 1860. The first Rector of St. John's was Rev. Charles W. Homer, who assumed the duties of his sacred office July 29, 1860. The first services were held in Mechanics' Hall, and afterwards in Wyman's Exchange. A church was soon erected at a cost of $17,000. The corner stone was laid April 15, 1861, the Masonic orders officiating. The church was finished and first occupied on the first Sunday of October, 1861.

The Rectors have been:

Rev. Charles W. Homer, who resigned Nov. 22, 1862.

Rev. Cornelius B. Smith was appointed Rector May 24, 1863. While in the Rectorship he cleared the debt of the church.

Rev. Charles L. Hutchins became the next Rector, Nov. 1, 1865.

Rev. Daniel C. Roberts came June 4, 1869, and served four years. After him came the present Rector, Rev. L. C. Manchester, Oct. 1, 1873.

One of the features of the service of this church is its music. It has a boy choir, for which Protestant Episcopal churches are so justly celebrated, and has maintained it for over twenty years.

A memorial window representing St. Luke was placed in the church in memory of Dr. Elisha Huntington, the first Warden.

THE HOUSE OF PRAYER.

The work which resulted in the formation of the parish of the House of Prayer, was begun by the Rev. D. C. Roberts, Rector of St. John's Church, who held services in Highland Hall and in private houses in the part of the city known as the Highlands. It was called the West End Mission. Many good people were interested in the undertaking, none more so than the Rev. Dr. Edson, Rector of St. Anne's, who in every way possible furthered it. At his suggestion some very estimable people transferred their connection from St. Anne's to the new mission. Subscription books were circulated and sufficient money was raised to warrant steps toward erecting a church. Aug. 31, 1876, a lot of land was purchased on Walker Street, just below Westford, on which the corner stone was laid September 16.
At the laying of the corner stone, Sept. 16, 1876, the clergy from a distance present were Dr. Hoppin of Cambridge, Father Hall of Boston, Mr. Walker of Peabody, Mr. Brown of Lawrence, Mr. Hill of the Advent, Boston. The boys of St. John's, Lawrence, the Advent, Boston, in surplices, with the choir of St. John's, Lowell, rendered the music.

The church was opened for worship December 29. Bishop Neeley of Maine preached the sermon. The Rev. B. F. Cooley proved to be an available man to carry on the work thus begun, on a more distinct and independent basis. By his energy the church had been built, and by his taste and skill the interior was decorated and properly arranged for a surpliced choir and the musical and ornate service which has always characterized this church.

Notice was given to the parishes of St. Anne's and St. John's of the desire to form a new parish, to be known as the Parish of the House of Prayer. St. Anne's gave consent, and St. John's made no objections. An informal meeting of those who desired to form the parish was held at the office of J. S. Searle, Esq., Justice of the Peace, Dec. 3, 1877. He was requested to issue a warrant to some one member of the congregation to call a meeting for the purpose of forming a corporate parish. This request was signed by Messrs. G. H. Tryder, W. H. Cooper, James Emmott, C. E. Dame, and W. H. Choate. The warrant was issued to Mr. W. H. Cooper, and the meeting was held at his office, Dec. 10, 1877. J. S. Searle, Esq., presided, W. H. Choate was elected Clerk and duly sworn. The Rev. B. F. Cooley was elected Moderator, and took the chair.

By-laws were adopted.

The Rev. B. F. Cooley was elected Rector. Mr. James Emmott was elected Senior Warden, and Mr. W. H. Cooper elected Junior Warden, and each duly sworn. Messrs. G. P. Elliott, G. H. Tryder, Hugh Butterworth, C. E. Dame, and Samuel Crossland, were elected Vestrymen. J. S. Searle was chosen Treasurer and duly sworn.

The Rev. B. A. Brown was elected Assistant Minister, March 18, 1878, and succeeded Mr. Cooley as Rector November 12 of the same year. He resigned July 14, 1879.

The Rev. J. J. Cressy, while yet in Deacon's Orders, was engaged to conduct the services. He was ordained Priest June 24, 1880, and continued as Rector until Nov. 16, 1887, when he resigned.

On November 22 a farewell reception was given him by his parishioners.

The Rev. A. Q. Davis was elected Rector Feb. 15, 1888. He resigned Nov. 1, 1894. Since that time the Rev. Wilson Waters has served the parish as Priest-in-charge.

The present officers of the parish are:
Senior Warden, James Driver.
Junior Warden, William H. Mansfield.
Vestrymen, John Tighe, George F. Mansfield, Michael Simms, C. A. Greene, E. A. Barrell.
Clerk, Moses N. Stanley.
Treasurer, Arthur W. Sherman.

Delegates to the Diocesan Convention, William H. Mansfield, George F. Mansfield, John Tighe.
Delegates to the Archdeaconry, James Driver, John Tighe, E. A. Barrell.

All Saints' Church, Chelmsford.

This parish was originally a mission of St. Anne's, Lowell. The Rev. Theodore Edson, D. D., held the first services in the Centre Village on
July 15, 1860, being the Sixth Sunday after Trinity. He was accompanied by his daughter, Miss Elizabeth M. Edson. These services were in what was known as the brick schoolhouse, at 11 A.M. and 1 P.M. There were thirty-seven persons present, including the families of Dr. Howard and Dr. Dalton. Dr. Edson declined an invitation to dine at the house of the latter, in order that he might remain and catechise the children and give instruction on the Collect for the Day. The bread thus cast upon the waters returned after many days, for some of the young people of various religious training, who were present, were afterwards baptized and confirmed in the parish of All Saints.

Of the various missionary enterprises of Dr. Edson, Chelmsford was that in which he was most interested from the start. In the various members of the Hunt family he had efficient co-workers, especially in Miss Anna Eliza Hunt. On various occasions he went from Lowell and officiated in Chelmsford. He also sent out on different Sundays the Rev. George Fisher, the Rev. Andrew Crosswell, during the Summer, and later the Rev. N. G. Allen (son of the historian of Chelmsford); still later the Rev. Dr. Hoppin of Cambridge. The Rev. Cornelius B. Smith also officiated, the Rev. Dr. C. L. Hutchins, Mr. Henry Hovey, and perhaps others.

May 13, 1867, a warrant was issued by Benjamin Walker, Esq., Justice of the Peace, to Samuel C. Hunt, for the purpose of organizing a corporate parish. The applicants were Samuel C. Hunt, George A. Howard, George W. Gaymonds, Adams Chamberlin, Thomas M. Gerrish, Samuel L. Byam, Albert C. Harris, Lafayette Ward, Everett E. Lapham, and John H. Hunt.

A meeting was held on May 20, at the Town Hall. After divine service, the Rev. Theodore Edson, D.D., and the Rev. Charles L. Hutchins officiating, assisted by the choir of St. Anne's, the meeting was called to order by Benjamin Walker, Esq., and the following officers chosen and sworn: Moderator, Samuel C. Hunt; Clerk and Treasurer, John H. Hunt.

Samuel C. Hunt was elected Senior Warden; Albert C. Harris was elected Junior Warden. George A. Howard, George W. Gaymonds, Samuel L. Byam, Everett E. Lapham, and Thomas M. Gerrish, were elected Vestrymen. The parish was named St. Anne's (afterwards changed to All Saints').

Bishop Clark of Rhode Island held the first confirmation June 17, 1867.

Through the exertions of Miss A. E. Hunt the parish came into possession of a parsonage and glebe of five acres of land at the centre of the village. Part of the building was fitted up as a chapel (called Emmanuel Chapel), where services were held. From 1871 to 1875 Dr. Edson had a list printed for the year, showing what clergyman or lay reader would officiate each Sunday, the Holy Communion being celebrated once a month by the Rectors of St. Anne's and St. John's. These contain the names of the Rev. Dr. Edson, the Rev. D. C. Roberts, the Rev. L. C. Manchester; Messrs. Fred Taylor, I. W. Beard, C. Eastman, A. Gilman, Jr., C. H. Abbott, Dr. L. W. Hixon, H. A. Kittredge, Edgar L. Fay, George W. Wiggin, Henry J. Fay, H. P. Webber, Fred Fay, J. S. Russell, S. Russell Kitchen, F. H. Coggeshall, Dr. Warner, John Coggeshall, and A. Gilman.

The Rev. Dr. Lambert, of Charlestown, also officiated in Chelmsford.

July 8, 1875, the Rev. B. F. Cooley took charge of the services. In November, 1878, he resigned, and went to the Church of Atonement, Westfield,
for nine months, when he returned, and was again made Rector, and remained until the year following, when sickness obliged him to give up the work.

He planned and partly built the unique and beautiful stone edifice, All Saints' Church, the corner stone being laid Nov. 5, 1879. The order of services for the consecration of the church-yard and for the laying of the corner stone was printed and used by those present. The church was consecrated by Bishop Paddock, Dec. 20, 1882. The tower was completed in 1888 in memory of Dr. Edson, chiefly by the generosity of his daughter, Miss E. M. Edson.

In 1881 the Rev. J. J. Cressy became Rector, and continued until the close of the year 1887. From 1888 the Rev. A. Q. Davis was Rector until 1892.

THE REV. WILSON WATERS

Became Rector, Dec. 5, 1892, having officiated for two months previous to that time.

The Rev. Wilson Waters was born at Marietta, Ohio, where, for more than forty years, his father was actively engaged in banking and numerous large business enterprises. He was educated in the schools of that city and in Marietta College, where he received the degree of Master of Arts, which degree has also been conferred on him by Trinity College. After graduation he spent a year in foreign travel and was for some time Cashier of the Bank of Marietta. In his parish church he was active as Vestryman and Choir-master. Mr. Waters is the author of "The History of St. Luke's Church, Marietta, Ohio," of which Bishop Perry speaks appreciatively in his Centennial History of the American Church.

Mr. Waters has also compiled a "Genealogy of the Waters Family of Marietta, Ohio," tracing his ancestry to James Waters of St. Botolph without Aldgate, citizen and ironmonger of London, who died in 1617, and whose son Richard, the first to come to this country, settled in Salem as early as 1636. His paternal line is also traced to John Richmond of Taunton, baptized in Wiltshire, England, in 1597, and to Governor William Bradford of the Mayflower. On his mother's side he is descended from Major General Artemas Ward, who preceded Washington as Commander-in-chief. The Ward homestead in Shrewsbury has been in the family for nearly two hundred years. The maternal line is traced to the Grosvenors of Connecticut, descended from Gilbert de Grosvenor, nephew of William the Conqueror. Through Major General Ward the ancestry goes back to John Cotton and Increase Mather, and to John Alden of the Mayflower. It is further traced for eight or ten generations in the Plympton, Denny, and Henshaw families, and through the latter, nineteen generations to Edward III., King of England.

In 1887 Mr. Waters went to Cambridge, Mass., and spent three years at the Episcopal Theological School, where he was awarded the Pierre-Jay prize, and received the degree of Bachelor of Divinity. He was ordained Deacon by Bishop Paddock, June 20, 1890; and Priest April 19, 1891, by Bishop Potter, at Tarrytown, New York. In the Summer of 1890, during the Rector's absence in Europe, Mr. Waters had charge of Grace Church, Newton. In the following November he came to St. Anne's, Lowell, as curate, remaining two years. In December, 1892, he became Rector of All Saints', Chelmsford, and two years later Priest-in-charge of the House of Prayer, Lowell, both of which positions he now holds. In April, 1890, Mr. Waters became a member of the Massachusetts State Society of the Sons of the American Revolution. He is Chaplain of the Old Middlesex Chapter at Lowell.

Work has begun on a new rectory and cloisters. In 1894 the basement of the church was handsomely finished and is used as a Guild Room.

The present officers are:
Senior Warden, Alexander B. Paasche; Junior Warden, Stephen Russell Kitchen.
Vestrymen, Alfred B. Paasche, Charles D. Clark, W. F. Putney, Charles Usher.
Clerk, Alfred B. Paasche.
Treasurer, Charles D. Clark.
All Saints’ Guild and a Chapter of the Girls’ Friendly Society are active parish agencies.

The Bible class, begun by Miss A. E. Hunt on the day of Dr. Edson’s first service, was continued by her and was the means of adding many to the congregation. She has ever since been a most devoted member of All Saints’ Church.

The church is built of field stones, gathered in the neighborhood. The orientation of the building is exact.

The interior of the church, with its stone walls and pillars supporting the noble chancel arch, its stained glass windows and handsome furniture and furnishings, as well as its attractive exterior, have given this the name of being the most beautiful rural sanctuary in the diocese. The furniture and altar ornaments are all memorial gifts, as well as the windows. The altar cross was a gift sent from England.

PAWTUCKET CHURCH.
(Rev. Willis D. Leland)

Originally, the town of Dracut, organized in 1701, had but one church; founded 1711. But before the town was a century old its long, narrow territory had become so well populated that this church, on a site about a mile westerly of Pawtucket Falls, had ceased to be convenient for all the worshippers; accordingly a discussion, lasting a number of years, arose about a new site. No new site could be found upon which all would agree. The result was that the old church was rebuilt on the geographical centre of the town—the Centre Church—and Pawtucket Church was organized in 1794, and completed its present edifice in 1797, on its present site, a place where John Eliot had preached to the Indians before.

These were early times. It was but a decade after the Revolution, when Pawtucket Toll Bridge was just built, and Mammoth Road just surveyed. From Middlesex Village to the Concord River, on the southerly bank of the Merrimack River, were not more than fifty houses. So Pawtucket Church, the first off-shoot of the old Dracut Church, was among the first religious influences of Lowell.

At first the church was not strong, and, apparently, preaching was not regular. After Andover Seminary was opened, students came over on horseback and preached “for two dollars and found.”

In 1819 Pawtucket Church, which had been known as the West Congregational Church and Society, became, until 1837, the Presbyterian Church of Dracut. As a Presbyterian Church, it received encouragement and material aid from that denomination, and from the Legislature thirty-one men and their families set off from Chelmsford, on the south of Merrimack River, to this parish. At this time, the parish comprised most of the territory of Lowell. This was the church the region found here when Lowell was organized.

From the time the church became Presbyterian, April 19, 1819, it maintained no uncertain existence. From its beginning it has had the following list of sainted and faithful Elders and Deacons: Asa Underwood, Jabesh Coburn, Parker Varnum, Samuel Coburn, Joseph C. Hall, Robert Bartley, Daniel Coburn, Nathaniel B. Coburn, Jeremiah Varnum, John P. Brown, Theodore Hamblet, Abel Coburn, Asa Clement, Augustus Coburn, Alfred Brown, Samuel P. Simonds, George B. Brown, Silas M. Dickey, with Dr. J. J. Colton and C. F. Miles, the present incumbents.

The first pastor was Rev. Reuben Sears, 1821-29, a man of that good ability, kindness, and sincerity that commanded the general respect. The other installed pastors were: Rev. Sylvanus G. Pierce, 1829-32, a man of uncommon excellence. His preaching was convincing and eloquent.

In 1828 a Sunday School was formed. The Superintendents have been: Robert Bartley, Jonas Varnum, Amos Pearson, Joseph Conant, Abel Coburn, Asa Clement, Henry M. Woodward, John J. Colton, Arthur M. Clement, James M. Coburn, Henry L. Newhall, E. S. Howe, and C. F. Miles.

Rev. Tobias Pinkham, 1836—39, during whose ministry the church became Congregational again, and known as the Congregational Church of West Dracut.

Rev. Joseph Merrill, 1842—48, “a sincere, earnest, faithful preacher,” whose ministry was blessed with a revival in which twenty-two persons joined the church.

In 1844 the building was remodeled inside. About six years later a substantial fence was built, with funds contributed by Daniel Varnum, and a day appointed on which the present fine elm trees were planted. Since that date many valuable improvements have been made to the building, among them the ladies’ parlor, but the building has been without essential change since 1844.

Rev. Brown Emerson, 1850—54. During this ministry the church enjoyed another revival.

In 1850 an organ was purchased for $400. From the first the music had been rendered by a selected choir, assisted with some instrument.

Before the next pastorate, the church, Dec. 2,
1859, secured a new bell in place of the one of 1820. This new bell, cast in the foundry of Paul Revere, 1822, was bought of the old Middlesex Village Church.

Rev. Perrin B. Fisher, 1863-65, whose ministry, though short, is well remembered and with much gratitude. During the war this church was represented among those of the Massachusetts Sixth wounded at Baltimore. The church was creditably represented during the war by soldiers, nurses, and funds. Twenty-one members of this congregation are known to have been in the army.

Rev. William Allen supplied the church for several years, ending in 1868, a much beloved man and faithful minister. In 1867 the parsonage was built. A. C. Varnum gave a most beautiful site for it, and a goodly number of people contributed funds.


Rev. Elias Nason supplied from 1876-84, at different parts of his life.

Rev. Charles H. Wilcox, 1884-92, a scholarly, devout, devoted minister, whose ministry was continual progress for the church. He left a parish witnessing in every point most excellent work. During this ministry were formed a number of most efficient organizations—the Christian Endeavor Society, 1884, of unusual size for the church, the Golden Rule Society, and Loyal Temperance Legion, Chautauqua Circle, 1885, and Woman's Auxiliary W. B. F. M., 1885. The temperance agitation began in this church in 1828, and culminated in this ministry in an organization of power.

Rev. Willis D. Leland, Ph. D., 1893. At the beginning of this ministry a large and useful addition was made to the parsonage. During the Winter of 1894-95 this church enjoyed the revival in the city under the lead of D. L. Moody.

This ministry has been of faithful, good men, some of whom were notable, all but two college educated, who have left good traditions after them, and a most admirable church and people.

A little less than five hundred people have been its members. Among these, and also among the members of the congregation, have been leaders in every reform and good work from the Revolution to the present time. A goodly number of them have been lawyers or doctors. The teachers, some of whom have been eminent, form a long list. There have also been leading farmers, manufacturers, and merchants in this congregation. One, Rev. Jonas Coburn, became a minister; another, Sarah B. Varnum, became the wife of Rev. Cyrus Kings, and a missionary to the American Indians. Today a large number of them are leading Christian workers. Among these are Mrs. H. M. Wilson, President of Lowell W. C. T. U., and Mrs. A. J. Howe; Mr. H. Howe, Secretary of the Young Men's Christian Association.

**FIRST CONGREGATIONAL CHURCH.**

Early in 1824 a few Christian men and women met at one of the corporation boarding houses, for the purpose of holding prayer service. Out of this grew the nucleus from which the present organization known as the First Congregational Society has grown, the date of its inception being June 6, 1826, and its membership fifty persons. The meetings of this society for two years were held in the old building formerly used by the Episcopal congregation of St. Anne's. In 1827, however, on December 25, they dedicated a new house of worship, which had been built by the society, and in which they worshipped until 1884, when the present edifice was erected on the site of the old church, which for many years had been one of Lowell's landmarks.

The first pastor, Rev. George C. Beckwith, was installed July 18, 1827. He served less than two years. He died in Boston in 1870, while in the employ of the American Peace Society.

Rev. Amos Blanchard, D. D., was the second pastor. He served fourteen years.

Rev. Willard Child succeeded Dr. Blanchard and was installed Oct. 1, 1845. He served nine years, and, after leaving Lowell, settled in Castleton, Vermont.

The next pastor was Rev. J. L. Jenkins. He was installed Oct. 17, 1855, resigned after six years, to accept a position with the American Board of Commissioners for Foreign Missions. He was succeeded in the pastorate by Rev. George N. Webber, who was installed Sept. 17, 1862. He resigned after four and one-half years, to become a professor in Middlebury College, Vermont.

The next pastor of this church was Rev. J. L. Jenkins. He was installed Oct. 17, 1855, and resigned after six years, to accept a position with the American Board of Commissioners for Foreign Missions. He was succeeded in the pastorate by Rev. George N. Webber, who was installed Sept. 17, 1862. He resigned after four and one-half years, to become a professor in Middlebury College, Vermont.

The sixth pastor was Rev. Horace James, who was installed Oct. 31, 1867, and remained three years. He afterwards became Secretary of the American and Foreign Christian Union. His death occurred in Worcester, Mass., in June, 1875.

The next pastor was Rev. Smith Baker, who was installed Sept. 31, 1871.

In June of 1892, after the First Congregational Church in Lowell had been two years without a pastor, Rev. George F. Kenngott was called from a most-successful pastorate in Newport, N. H., and
formally accepted the call two months later. He was installed as pastor Sept. 29, 1892, after clearly and unreservedly stating his theological belief to the large and representative council of churches.

At the annual meeting of the society, April 1, 1895, the Treasurer's report, as printed in the Lowell Mail, showed receipts for the year of $6357.79, and a balance on hand of $112. The pew rentals were $3613.88. The finances of the society were in a flourishing condition.

In 1895, after a remarkably successful pastorate of three years, owing to a disagreement of members in the church Mr. Kenngott severed his connection with the church, several of the members of the congregation retiring with him. Since this time he has held Sunday services in the building of the Mechanics Association on Dutton Street.

Mr. Kenngott is of German extraction, being the grandson of John George and Mary Kenngott of Reutlingen, Wurttemberg, Germany. His grandfather died there in 1894, aged 85 years, and his grandmother died in the same place in 1870. His father, George Kenngott, was born in Reutlingen in 1836. His mother, Elizabeth Dums, was born in Kelso, Scotland, in 1841.

The subject of our sketch was born in Pittsburg, Pennsylvania, Feb. 8, 1864, the younger of two children. At the age of 6 years he visited Germany with his parents, where he learned to speak German. Returning to his native city of Pittsburg, he attended the German Lutheran School until 9 years of age. He then attended the Lawrence public school of Pittsburg, where he remained until the age of 14 years, and passed the best examination in the city for the Pittsburg Central High School, from which he graduated with the highest honors in 1882. He then entered Amherst College, graduating with honor in the class of 1886, and receiving the degree of Bachelor of Arts. While here in the college class meeting, he declared his faith in the Congregational Church in preference to the Presbyterian, to which his father and mother belonged. He afterwards founded the Amherst Students' Lecture Course, and became President of the Amherst College Y. M. C. A.

After a Summer's contemplation with himself, he decided to enter the ministry, and for that purpose attended the Andover Theological Seminary for three years, and while here gave instruction to the boys in mathematics and the languages. He received the senior scholarship in pastoral theology from Professor Tucker. During the senior year at Andover he was licensed to preach by the Piscataqua Association, and acted as supply of the church at Newport, New Hampshire.

Upon his graduation from Andover he received a call to become pastor of that church, and was ordained and installed on Oct. 8, 1889. From here he received a call in 1891 to Bristol, Connecticut, which he declined, and in 1892 he received a call from the First Congregational Church of this city, and was installed September 29 of the same year. In all his studies he has been noted for proficiency in his work, and his widespread knowledge of the church.
Rev. Mr. Kengott is a firm believer in the principles advocated by the Republican party.

He was married Aug. 5, 1890, at Newport, New Hampshire, to Miss Lucretia Mae Lewis, of Boston.

Mr. Kengott was succeeded as pastor of the First Congregational Church by Rev. S. M. Dick.

ELIOT CHURCH.

This church was formerly known as the Second Congregational Church, and afterwards, when occupying its Appleton Street edifice, as the Appleton Street Church. Its present name it takes from the fact that the site which it now occupies, is situated near where John Eliot had his chapel. It was dedicated Dec. 21, 1880.

The cause of the forming of this church was due in a great measure to the overflow of the First Congregational Church, that house of worship being unable to accommodate its members, so that it may be truly said that this society is an offshoot or a child of the parent church, the First Congregational. Certainly, the last named organization did all in its power to organize and settle in a proper manner the new religious society.

The Appleton Street Church was dedicated July 10, 1831. After forty-two years of occupancy, it was sold for $15,000 to the First Presbyterian Church.

The first pastor of this church was Rev. William Twining. He was ordained Oct. 4, 1831. He was of a devout character and scholarly attainments. He was greatly beloved by the members of his congregation, and under his loving care the church prospered and grew strong. He served for three years, and then resigned to accept a professorship in Wabash College, Indiana.

The second pastor, Rev. Uriah Burnap, was installed July 6, 1837. His pastorate in Lowell covered a period of fourteen and a half years. He died in Lowell in 1854, revered by all those who had come under his ministrations.

Rev. George Darling, the next pastor, was installed Dec. 30, 1852. He remained two years, and after leaving Lowell was pastor of a church in Hudson, Ohio, for twelve years.

The fourth pastor, Rev. Dr. John P. Cleveland, was called to the pastorate Oct. 2, 1855. He served six years, when he resigned to become Chaplain of the Thirtieth Massachusetts Regiment. He served in this capacity but a short time. He died March 7, 1873.

Rev. J. E. Rankin, D. D., the fifth pastor, was a graduate of Middlebury College and Andover Theological Seminary. He was installed Dec. 17, 1862. He left Lowell after a service of two years.

The sixth pastor was Rev. Addison P. Foster. He graduated from Williams College and the Andover Theological Seminary, and was ordained to the ministry Oct. 3, 1866. He remained here two years, when he became pastor of Immanuel Church in Boston, a position in which his eminent abilities found a natural field for development.

The present pastor of the church is Rev. John M. Greene, D. D. He was graduated from Amherst College in the class of 1853, after which he studied theology at the Bangor Theological Seminary. He was ordained as pastor of the church at Hadley, Mass., Oct. 20, 1857, where he remained till called to the Congregational Church in South Hadley. He was installed in South Hadley Feb. 26, 1868. From that church he was called to Lowell, and was installed here July 20, 1870, Rev. Dr. E. B. Foster, of this city, preaching the sermon.

JOHN STREET CONGREGATIONAL CHURCH.

(By Rev. Geo. H. Johnson.)

It is one of the cherished memories of this organization that it was not born of a schism, nor was it the private luxury of a few wealthy and cultured persons. It was evident in 1839 that another Congregational Church was needed, and accordingly the male members of the First and Appleton Street Churches met on March 11, 1839, at the vestry of the First Church to take steps for its organization. At this meeting it was voted "that it is expedient
to form immediately a new church," and that "from each church should be taken, to form the new church, not more than twenty-five males and one hundred and fifty females, and not less than thirty males and one hundred and seventy females from both churches." Thus the new church was formed. It began its services in the City Hall, the first Sabbath in April, 1839, Rev. W. I. Buddington, then a student in Andover Seminary, being the first preacher. The formal recognition of the church by council occurred May 9, 1839, the services being held in the First Church. Of the members constituting the new church, twenty-five brethren and ninety-three sisters came from the First Church; nineteen brethren and eighty-seven sisters from the Appleton Street Church, and five brethren and fourteen sisters came from other religious societies, making forty-nine brethren and one hundred and ninety-four sisters in all. Although the sisters outnumbered the brethren four to one, they were not permitted to have any right of voting in the new organization; but as they did not expect any, in accordance with the customs of the times, there was no opposition to putting the control of the body into the hands of the few men. Indeed, it is yet remembered that such was the habit of the times, that when one over-anxious woman dared to rise one night in the prayer meeting to ask prayers for the conversion of one in whom she was deeply interested, the first pastor of the church would not allow her to offer her request, as it was deemed to be altogether improper and unbecoming for a woman to speak in the church assemblies.

The new church had no period of weakness to struggle through; it was at once a strong and self-supporting church. The first formal steps toward the erection of a new house of worship were taken by an act of incorporation dated Feb. 22, 1839, whereby John Aiken, Royal Southwick, and Jesse Fox were made "Proprietors of the John Street Church," A Building Committee, consisting of these three proprietors, with the addition of A. L. Brooks, David Sanborn, and Edward F. Watson, was appointed, the sum of $10,000 having been already subscribed for the purpose. The land was bought of the Proprietors of the Locks and Canals at a price of two shillings a square foot. The entire cost of the building was $17,884.12. The building was extensively repaired and its appearance somewhat changed in 1846, and again in 1871, the expense of the alterations in the latter year amounting to $10,000.

The dedication of the new building occurred on Jan. 23, 1840, the sermon being preached by Rev. Mr. Blanchard, pastor of the First Church. Steps were at once taken to secure a pastor, and after having failed in its effort to secure a certain "Rev. Doctor Pomeroy," a call was given to an Andover student, Stedman W. Hanks, a native of Connecticut and a graduate of Amherst College, who was installed the first pastor of this church, March 20, 1840. The installation sermon was preached by Rev. Josiah Leavitt. The new pastor was an active and energetic reformer, and his course speedily gave offence to the staid and conservative elements of society; the church came to be commonly designated as "Texas," and it was said that the subjects considered at its meetings were "rum and niggers" instead of the Gospel. After much consultation, a council representing twenty churches was convened to advise whether the zealous young pastor should be dismissed. All the deacons were opposed to his remaining; on the other hand, the women of the church stood loyally by their pastor, ninety-seven being in his favor to thirteen against him. The result of the council's deliberations was in favor of Mr. Hanks, and the opposition to him was gradually won over by his steadfast spirit, and by a real zeal for the prosperity of the new church enterprise.

A marked revival of religion followed this reconciliation; large congregations attended the services, and the Sunday School, containing over 700 members, was said to be the largest in the State. An addition of over 100 new members on a single Sunday, and a contribution of more than $700 at one collection, showed that the new church had outlived the spirit of dissension, and from that time to the present, no dissension between the pastor and people has marred the usefulness of the organization.

So large was the congregation at this time that it seemed wise to form yet another Congregational Church, and, following the precedent of the formation of the John Street Church, a convention of three churches—First, Appleton Street, and John Street—met at the last named church, and, after discussion, voted that a new church should be organized and located in Belvidere. The larger part of the new members forming the High Street Church were from John Street, and the establishment of the new Kirk Street Church at about the same time, naturally weakened the John Street Church.

Rev. S. W. Hanks was dismissed from the pastorate in October, 1852, after twelve years and a
half of earnest, faithful labor, during which he had welcomed into church membership 627 persons, 357 of them by confession.

Very different were the gifts of the second pastor of the church, Rev. Eden B. Foster, a graduate of Dartmouth College, who was installed here Feb. 3, 1853. Two hundred and twenty-five additions to church membership, ninety-five of them by confession, maintained the ranks of the working force of the church, and when the failure of the great preacher’s health necessitated his resignation in July, 1861, the regret of his people was alike universal and sincere.

He was born May 26, 1813, in Hanover, N. H. His father was Richard Foster, a native of Salisbury, N. H., son of Richard and Sarah (Greeley) Foster. His mother’s name was Irene, and she was the daughter of Rev. Eden Burroughs, D. D., the first pastor of the church in Hanover, and a Trustee of Dartmouth College, and Abigail (Davis) Burroughs. Dr. Foster was one of eight brothers who grew to manhood. Of these, seven were educated at Dartmouth College, while six of them became ministers. Three of them were officers in the war, two of these giving up their lives for their country.

Dr. Foster received his education at Kimball Union Academy, Dartmouth College (graduating in 1837), and Andover Theological Seminary. He married, Aug. 11, 1840, Catherine, daughter of Dea. Orramel and Eunice (Hough) Pinneo, of Hanover, N. H. Six children were born to them, of whom only two survive—Rev. Addison Pinneo Foster, D. D., of Boston, Mass., Secretary in New England of the American Sunday School Union, and Ellen Burroughs Foster.

After teaching for a few terms at Pembroke Academy and at Concord, N. H., he accepted the pastorate of the Congregational Church in Henniker, N. H., beginning his service here in 1841, and ending it in 1847. This was followed by a pastorate in Pelham, N. H., lasting from 1847 to 1853. Feb. 3, 1853, he was installed pastor of the John Street Church, Lowell, Mass. At that time the population of the city was between twenty and thirty thousand, mostly of American birth. There were then five Congregational churches in the city.

Dr. Foster commenced his pastorate in a time of great political agitation. Dr. Foster was not silent on the great questions which were stirring the nation. Certain sermons of his were on “The Rights of the Pulpit,” justifying the ministry in protesting against outrages on civil liberty; one on “The Perils of Freedom,” discussing the dangers to the Republic in the extension of slavery, and one entitled “A Northside View of Slavery,” were preached and printed by request at this time.

In 1861, greatly worn by the strain of a city pastorate in those exciting and trying days, he accepted a pastorate in the quiet and beautiful village of West Springfield, Mass. He remained here five years, returning to his old charge at Lowell in 1866.

In 1861 he received the honorary degree of Doctor of Divinity from Williams College. About this time also he gave frequent lectures at Teachers’ Institutes as they were held in different parts of the State. Some of his themes were “Self Culture,” “John Milton,” “The Dull Scholar,” and “Reading.” During this period the War of the Rebellion was in progress, and Dr. Foster took an active part and exerted a wide influence in staying up the hands of Government. At more than one public meeting he was helpful in raising the tide of patriotism and in promoting enlistments and securing contributions in defence of the country.

May 16, 1866, Dr. Foster began his second pastorate in the John Street Church, Lowell. In this second term of office he continued with vigor for several years. But his system was breaking down, and when 61 years old, after eight years of continuous labor, he found himself unable to continue his work, and in 1878, at his request, he was released from all responsibilities in connection with the church, and made pastor emeritus. He died April 11, 1882, aged 68 years.
When in his strength he was a man of great power in the pulpit. He had a marvelous flow of language and rare descriptive power. He always spoke with unction and persuasiveness. His ministry was blessed with many revivals. He was a man of public spirit, intensely interested in the welfare of the country and its problems.

The pastor during the exciting days of the war period was Rev. J. W. Backus, installed Sept. 24, 1862, and dismissed Feb. 21, 1866. He had received forty-three members into the church, twenty-five of them on confession.

The fifth pastorate was that of Rev. Joseph B. Seabury, a native of New Bedford and a graduate of Amherst College and Andover Seminary. Installed as associate pastor with Dr. Foster, Sept. 8, 1875, he became the sole pastor when Dr. Foster was pastor emeritus, and served the church until May, 1882. He was succeeded the following year by Rev. Henry T. Rose, whose pastorate continued until February, 1892.

The present pastor, Rev. George H. Johnson, is a native of Worcester, Mass., where he was born Dec. 29, 1850. He is descended from an old colonial family, whose American ancestor was William Johnson, who came from Hern Hill, near Canterbury, in Kentshire, England, in 1630. He was made a freeman, March 4, 1635, admitted to the church in Charlestown, Mass., Feb. 13, 1635, and died in Charlestown, Mass., Dec. 9, 1677.

His eldest son, John, born in England, was killed by the Indians, Aug. 29, 1708. Another son, Jonathan, born Aug. 14, 1641, at Charlestown, later removed to Marlborough, where he taught the first school, and died in 1712.

William, born in 1665, at Marlborough, Mass., moved to Southborough in 1688 and built a grist mill, which was in use until 1795.

The next in descent was Isaac. He had eleven children, the youngest of whom was Isaac. This Isaac had a son Elisha, born in 1753, who was a miller by occupation, and served in the Revolutionary War.

The next in descent was his son, Capt. Elisha Johnson, the grandfather of the subject of this sketch. He was born in 1783, at Southborough, was the Captain in a militia company in 1812, and died in 1854. He married Sophia Loomis, of East Warren, Conn., April 18, 1808. She died Dec. 10, 1849. They had Henry F. Johnson, who was born in Southborough, June 21, 1813. He was educated at Paris, and became a celebrated physician. He died July 20, 1877. Mr. Johnson's mother, Eunice S. Fay, was born in Westborough, Mass., March 15, 1824; was married Nov. 24, 1842, and died Feb. 15, 1891, at Amherst, Mass.

Mr. Johnson attended the public schools of Cambridge and was graduated from the Cambridge High School in the class of 1859. He was graduated from Harvard College in the class of 1873, and was one of the honor men of his class in that year. After leaving the University he studied theology at Andover, and at the Bengor Theological Seminary, from which institution he was graduated in 1876.

He preached his first sermon at Kenduskeag, Maine, July 12, 1874. After a short time spent in missionary work, he was called to his first parish at Amherst, where he remained for ten years. From there he went to Georgetown, Mass., and became pastor of the Peabody Memorial Church. After three and a half years service in this place, he came to Lowell in May, 1892, to assume the pastorate of the John Street Congregational Church.

In politics he is independent. He is a member of the Executive Committee of the Massachusetts Home Missionary Society, and an honorary member of the Foreign Missionary Society.

On May 1, 1879, he married Clara M. Crocker, who was born in Uxbridge, Mass., June 14, 1856. The following named children are the result of this union: Bertha L., born Feb. 6, 1881; Lucie B., born Nov. 8, 1883; Maria C., born Aug. 15, 1887; Helen G., born June 16, 1890; Ruth A. born Sept. 20, 1892; and Margaret H., born Nov. 3, 1893.

In the Spring of 1894 the pews of the church were made free to all comers and the sign "People's Free Church" placed over the door. Since this time the expenses of the church have been met by voluntary contributions.

Among the noteworthy incidents of the church's history is the enlistment of twenty-five young men in the Union Army from a single class of the Sunday School; from the congregation there were other volunteers, who brought the total number of enlistments up to over forty; twenty-two of these were members of the famous Massachusetts Sixth Regiment. Nine members of the church or Sunday School have entered the gospel ministry. Among the original members of the church was the well-known author, Lucy Larcom. She did not remain a member, as the record shows that on Feb. 26, 1844, she returned to the ranks of the First Church, to which she had formerly belonged.

The first session of the Sunday School was held in the City Hall, April 7, 1839, and the Christian Endeavor Society, organized Sept. 16, 1884,
was the second one to be formed in the city. Among the records on the Treasurer's books may still be seen the entry of a charge of $2.70 "for relieving fugitive slaves," good evidence that the famous underground railroad ran through the John Street Church.

Kirk Street Congregational Church.

Fourteenth among the churches to be organized in this city was the Kirk Street Congregational, which has now been in active existence for fifty-one years. Its predecessors in the local field were the Pawtucket Congregational Church, organized in 1797; St. Anne's Protestant Episcopal, 1824; First Baptist, 1826; St. Paul's M. E., 1826; First Congregational, 1826; First Universalist, 1827; First Unitarian, 1829; Eliot Congregational, 1830; Worthen Street Baptist, 1831; First Free Baptist, 1833; Second (now Grace) Universalist, 1838; John Street Congregational, 1839; Worthen Street M. E., 1841. Thus, the Kirk Street was the fourth Congregational Church organized within the present limits of the city, and was preceded by one Unitarian, two Universalist, one Protestant Episcopal, three Baptist, and two Methodist churches.

April 22, 1845, a petition was presented to the First Church asking that its signers, James Buncher and fifty-five other members of that parish, be dismissed in order that they might start a new church. During the next few weeks the number grew, and on May 2 the prayer was granted, and the signers at once began the work of founding a new organization. There were 157 members of the church when it first started, and of these 149 are dead, the survivors at the present time being Sewall G. Mack, Miss Parmelia A. Lyon, Mrs. Margaret (McVernon) Batchelder, Mrs. Laura A. (Rice) Frye, Mrs. Henrietta A. (Rice) Blanchard, Miss Mary N. Rice, Horace B. Shattuck, and Miss Julia A. Cochran, all of whom still live in Lowell. The church at once appointed committees to secure a place of worship and to take other steps necessary in the work of organization. It was voted to call Rev. Amos Blanchard, who was at that time pastor of the First Church, at a salary of $1000, and Mr. Blanchard accepted the call on May 17. A council held on May 21 formed the new church, dismissed Rev. Mr. Blanchard from the pastorate of the First Church, and installed him over the Fourth, afterwards Kirk Street.

On the very next Sunday services began in Mechanics Hall, which was secured at an annual rental of $200, and used until December of the same year. A Sunday School was formed immediately, and prayer meetings were held in the vestry of the John Street Church on Wednesday evenings for six months, by the courtesy of the members of that parish. Within half a year twenty members were added to the church roll. The first letter of dismissal was granted December 24, when George W. Shattuck went to the First Church.

In December the place of worship was changed to the City Hall, which was secured at the same rate as Mechanics Hall, and services were held there for about a year.

The question of a new building soon came up, and immediate steps were taken for a church home. It was voted on June 30, 1845, to secure a lot on Kirk Street, if land could be had at a price not to exceed two shillings six pence a foot. After the lot was secured it was voted to exchange with Forest Eaton, which was done by paying him a sum of money to make up the difference in value. The church was finished and dedicated on Dec. 17, 1846, more than fifty years ago. The whole cost was $22,679.12, including $1800 for an organ, and $3805.13 for land. In ten years the debt was all paid.

The pews were assessed at $3500 per annum, and the choice was sold at auction on Christmas day. The name, Kirk Street, was adopted in July, 1846.

The building is the same which is now used by the society. No radical changes have been made in it and its exterior appearance is much the same as when built fifty years ago. In 1872 the front of the building was moved forward six feet to cover all the land owned, at an expense of $8618.45. At various times the church has been frescoed and painted, and new furniture bought. In 1881 a small fire made it necessary to repair the roof and expend considerable money on the interior. The vestry was remodeled in 1888 to use all the space on the lower floor. It was then divided as it is seen now and a steam heating plant was put in, the whole expense amounting to $4597.19. On Jan. 4, 1889, the vestry was used in its new form for the first time.

In 1866 the outstanding debt of the church was all cleared off and a grand celebration of the event was held. During the same year Mrs. Battles's Sunday School class donated a marble font to the church and $20 to the library. In 1877 a communion table was given by Daniel Hussey.

The list of church officers is short, showing that the members of the society have been careful in their selections.
The list of pastors is as follows:

Rev. Charles D. Barrows, 1871-81.

The deacons who have served the church are:

John Aiken, elected 1845, but declined serving.
Sewall G. Mack, elected 1845, and resigned May 28, 1895, after fifty years of service, and made deacon emeritus.
James Buncher, elected 1845, but declined serving.
Samuel Stickney, elected 1845; died 1875.
James Buncher, elected 1847; resigned 1864; died Oct. 8, 1863, at Dartmouth, N. Y.
Nathaniel Bartlett, elected 1847; resigned 1864; died Sept. 13, 1876, at Middlesex.
William S. Southworth, elected 1864; resigned 1866; died July, 1875.
Sullivan L. Ward, elected 1864; still serving after thirty-two years' service.
Charles F. Battles, elected 1866; died 1870.
Philetus Burnham, elected 1871; died 1896.
Samuel Fay, elected 1875; died 1880.
Horace B. Shattuck, elected 1875.
Alexander G. Cumnock, elected 1875.
Jacob Rogers, elected 1886, but declined serving.
Herbert S. Johnson, elected 1888; resigned 1889.
S. H. Thompson, elected 1890.
J. W. C. Pickering, elected 1896.


Those who have presided over the Sunday School as Superintendent are Samuel W. Stickney, 1845; T. L. P. Lamson, 1849; Aaron Walker, 1850; Josiah G. Coburn, 1851; Andrew Moody, 1853; Samuel W. Stickney, 1853; George Ripley, 1862; Julian V. Keyes, 1865; Moses A. Johnson, 1865; Philetus Burnham, 1872; Alex. G. Cumnock, 1874; Albert W. Burnham, 1881; George M. Ward, 1886; S. Foster Whipple, 1887; Samuel H. Thompson, 1888; Frank H. Rand, Millard F. Wood, 1890; George M. Ward, 1891; Henry M. Southworth, 1893; J. W. C. Pickering, 1895.

The Superintendents of the primary department have been Mrs. Caleb G. Weaver, Miss Judith C. Ward, Miss Eliza S. Heald, Miss Eliza Smith, Miss Sarah B. Simonds, Mrs. Esther P. Spalding, Mrs. Julian V. Keyes, Miss Sarah H. Stickney, Mrs. F. F. Battles, Miss Annie Mack, Mrs. H. R. Shattuck, Mrs. P. M. Jefferson, Mrs. E. A. Robinson, Miss Minnie A. Cumnock, Miss Alice M. Batchelder, Mrs. Louis Alexander.

Following is the list of Treasurers: A. O. Ordway, 1845; John F. Rogers, 1847; Albert W. Burnham, 1860; Philetus Burnham, 1874; Clarence E. Burnham, 1881; S. Foster Whipple, 1888; Wm. R. Myers, 1889.

Rev. Amos Blanchard, who was called before the church was organized, was born in Andover, March 7, 1807, and graduated from Yale before the age of 20. He then entered the Andover Theological Seminary, and from there was called to the First Church, being ordained Dec. 25, 1829. From May 21, 1845, he acted as pastor of the Kirk Street Church, which he served until his death. He made a trip abroad in 1847, and spent some time in the South in 1869 for the benefit of his health. Jan. 14, 1870, he died of heart disease, after being forty years in the ministry, the entire time being spent in this city. He was dearly beloved by his whole congregation and the people of the city in which he made his home. He was instrumental in establishing the Andover Conference.

Dr. Blanchard was a veritable father of this church. He founded it, watched over its youth, and eventually saw it grow to strong and vigorous manhood. He brought it up literally in the nurture and admonition of the Lord, and he had reason to be proud of his child. He was known by almost every person in Lowell, and he entered into the life of his own people in a singularly sweet and sympathetic manner. He loved them, and they loved him, and his death was regarded as a calamity, especially by the older members. He wrought a great work and an enduring one in this church, and his memory will be treasured as long as the church has life and gratitude remains among the dominant virtues. Scanning the short but able line of men who have ministered to this people, the spirit of old Kirk Street might well say of him, "Many sons have done virtuously, but thou excelst them all."

Rev. Charles D. Barrows was called in June, 1870, a year before his studies were completed. He preached often during the ensuing year and was ordained July 13, 1871. He remained ten years and was then dismissed to go to San Francisco.

Rev. Charles A. Dickinson was installed Oct. 31, 1882, coming from Portland. March 26, 1888,
he was dismissed to go to the Berkeley Temple in Boston.

Rev. Malcolm McGregor Dana was called from St. Paul, Minn., and was installed in September, 1888. He resigned and was dismissed in 1894, after which the church remained without a pastor until Rev. William A. Bartlett was called to begin his labors June 14, 1896.

Beginning with 157 members, there have been added 587 by profession and 513 by letter, making a total of 1257. The importance of the Sunday School was realized at an early date, and it was started as soon as the church. Its membership has been from 163 to 260.

It was deemed best to buy an organ at first, and a subscription paper was started for the purpose Jan. 26, 1846. The committee secured the organ for $1800. It had 1238 pipes, and was several times improved.

The societies connected with the church have been instrumental in aiding the good work of the organization and in fostering a Christian spirit among the younger members.

The statement of expenses and charities, which have been compiled by Dr. A. W. Burnham, is very interesting, and shows that the members of the church have contributed a surprising amount to works of this character.

The entire contribution for expenses and charities for the first year was $982.86. The next year it was $2661.51. In 1847 it rose to $4563.01, being almost double that of the year previous, and five times that raised during 1845, and it stayed in the neighborhood of this latter amount until the close of the war. In 1865 it rose to $6499.20, and stayed in that vicinity until 1872, when it went up to $12,915.42. In 1873 there was $13,247.61 raised for benevolent and religious purposes, and in 1876, $16,507.19. This was high water mark until 1889, when over $20,000 was thus raised. The following is the financial statement of this church for the ten years ending in 1894, and it is a marvelous one:

<table>
<thead>
<tr>
<th>Year</th>
<th>Expenses</th>
<th>Charities</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1885</td>
<td>$6,017.51</td>
<td>$7,152.98</td>
<td>$14,450.49</td>
</tr>
<tr>
<td>1886</td>
<td>$10,332.21</td>
<td>$7,264.77</td>
<td>$17,597.98</td>
</tr>
<tr>
<td>1887</td>
<td>$9,540.01</td>
<td>$7,475.63</td>
<td>$17,015.64</td>
</tr>
<tr>
<td>1888</td>
<td>$8,952.42</td>
<td>$7,642.50</td>
<td>$16,594.92</td>
</tr>
<tr>
<td>1889</td>
<td>$10,618.26</td>
<td>$7,560.45</td>
<td>$18,178.71</td>
</tr>
<tr>
<td>1890</td>
<td>$7,337.70</td>
<td>$6,373.04</td>
<td>$13,710.74</td>
</tr>
<tr>
<td>1891</td>
<td>$6,319.00</td>
<td>$7,702.00</td>
<td>$14,021.00</td>
</tr>
<tr>
<td>1892</td>
<td>$6,851.85</td>
<td>$7,692.34</td>
<td>$14,544.19</td>
</tr>
<tr>
<td>1893</td>
<td>$6,728.00</td>
<td>$8,003.00</td>
<td>$14,731.00</td>
</tr>
<tr>
<td>1894</td>
<td>$7,751.00</td>
<td>$5,827.00</td>
<td>$13,578.00</td>
</tr>
</tbody>
</table>

Total for 10 years, $70,439.88 $71,674.21 $152,114.09

A comparison of the contributions by decades is very interesting. During the first ten years the total contributions amounted to $36,180.11. The next ten years the total was $37,170.64. The next ten years, from 1865 to 1875, show a wonderful increase, the total contributions reaching $78,674.15, more than that of the entire previous twenty years. The last ten years, as has been seen, the contributions amount to $151,114.59, or almost as much as the thirty years ending in 1875 amounted to, lumped together.

The total amount raised for expenses for 1895 was $7582, and for charities $5691, making a total of $13,273. The following table shows the entire amount given by this church, grouped, both for fifty years and up to 1896:

<table>
<thead>
<tr>
<th>Year</th>
<th>Expenses</th>
<th>Charities</th>
<th>Total</th>
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</thead>
<tbody>
<tr>
<td>1800-1845</td>
<td>$260,888.02</td>
<td>$182,267.22</td>
<td>$443,155.24</td>
</tr>
<tr>
<td>1846-1895</td>
<td>$268,470.02</td>
<td>$187,958.22</td>
<td>$456,428.24</td>
</tr>
</tbody>
</table>

This is truly a proud showing, and one which can be equalled by few churches in Lowell or any other city of its size on the continent.

Three pews in the church have not changed hands since the church was built and dedicated, Dec. 25, 1846, more than fifty years ago. These are the pews held by Mr. and Mrs. Frederick Holton, the family of William Kittredge, and that of Henry Emery.

Besides the original church members the following persons have been to the church constantly since its foundation: Mr. and Mrs. Frederick Holton, Deacon S. L. Ward, William G. Ward, Albert W. Burnham, Miss Lucy Fay, and Miss E. T. Sanford. This makes fifteen persons in all that are still living who can remember the founding of the church and who have seen its subsequent rise and progress. And to them is given the proud and unique honor today, as they look back upon the Kirk Street's career, to exclaim with the Roman of old, “All of which I saw and a part of which I was.”

HIGH STREET CONGREGATIONAL CHURCH.

The High Street Congregational Church was organized Thursday, Jan. 22, 1846. The congregation numbered seventy-one members, fifty-two of whom came from the John Street Church, and nineteen from other churches. The church edifice was located on High Street, and from its location the church derived its name.
Its first pastor, Rev. Timothy Atkinson, was installed Feb. 25, 1846, the ceremonies of installation being held in the John Street Church, and his salary was fixed at $1000.

Rev. Joseph H. Towne followed Mr. Atkinson in the pastorate. He was installed Dec. 15, 1847.

Rev. Orpheus T. Lamphear followed Mr. Towne in the pastorate. He served for seven years and was succeeded by Rev. Owen Street, D.D.

Mr. Street was succeeded by the present pastor, Rev. Charles W. Huntington.

Of treasurers there were Milton Bonney, J. D. Putnam, S. A. Chase, F. N. Chase, and Clarence W. Whidden.

The enterprise of which this church has been the outcome, had its origin in an informal meeting of seven persons, held Feb. 21, 1883. The distance to the nearest church of the order, a mile away, and the rapid growth of the Highlands, were the reasons for the beginning of the work. The meeting was held at the residence of Deacon John T. Carter (No. 3 Loring Street), and organized with James G. Buttrick for Chairman and Hammond Spiller, Secretary. Four of these seven persons continued with the movement until the organization of the church, and were chosen its first deacons.

At an adjourned meeting held February 27, at the house of the Chairman, when eleven persons were present, the Highland Congregational Association was organized, with an Executive Committee of seven to take charge of the enterprise, consisting of James G. Buttrick, Chairman; Hammond Spiller, Secretary; Edwin Lanson, Treasurer; Cyrus B. Emerson, John T. Carter, I. K. Goodale, and WM. L. Davis. It was decided to start with a preaching service on Sabbath afternoon, a prayer meeting in the evening, a week-day prayer meeting, and to follow later with a Sabbath School, as the way should be opened.

The first service was held at Highland Hall, on the afternoon of Sunday, March 11, 1883, when Rev. J. M. Greene, D.D., pastor of Eliot Church (Congregational), preached from the text Prov. ix. 11. On the evening of the same day a prayer meeting was held, and the week-day prayer meeting was instituted on the Tuesday evening following. Thereafter, until the church was organized, regular preaching services were held every Sabbath, the various pastors of the city kindly giving their services in aid of the new movement.

June 24, 1883, the Sabbath School was organized and placed in the charge of a committee, who chose James G. Buttrick, Superintendent, and Willard Everett, Secretary and Treasurer.

At a meeting of the Executive Committee, held June 28, the Devotional Committee were instructed to arrange for organizing a church, as soon as thirty families were found ready to join.

Aug. 12, Rev. S. L. Blake, D.D., preaching, the first baptism took place, and Percy Irwin Perkins was dedicated by his parents to the Lord.

At a meeting held in the hall, Nov. 8, of all
interested ones, when seventy-five to one hundred were present, it was voted that a church be organized, to be called the Highland Congregational Church, and committees were appointed on creed, on the legal bearings of organizing without a society, and on organization and council.

The church was organized Jan. 1, 1884, at the Highland M. E. Church by a council, Rev. C. L. Woodworth, D. D., of Boston, Moderator, and Rev. Henry T. Rose, of Lowell, Scribe, with forty-seven members by letters.

Rev. Dr. C. W. Wallace, of Manchester, N. H., was secured for acting pastor for the first six months.

In May the church obtained an act of the Legislature, incorporating John T. Carter and others, members of Highland Congregational Church, into a legal body, with the privilege of holding property for religious and parochial uses to the amount of $50,000.

Sept. 9, 1884, the church voted a unanimous call to Rev. S. Winchester Adriance, of Woodfords, Me., to become its pastor. The call was accepted, and Mr. Adriance began his labors November 1. He resigned, owing to ill health, in April, 1891.

Rev. Charles Loveland Merriam was called the following June to this church. He began his labors in July. He was installed as pastor Wednesday, Oct. 7, 1891, the sermon being preached by Rev. W. D. Hyde, D. D., President of Bowdoin College.

THIRD CONGREGATIONAL CHURCH

This church, like the Second Congregational Church, was an offspring of the mother church, the First Congregational. The preliminary meeting looking to organization was held on June 25, 1832, and July 2 of the same year the church was duly organized.

Its first and only pastor, Rev. Giles Pease, of Coventry, Rhode Island, was installed Oct. 2, 1833. Its first place of worship was a building erected by the Methodists at the corner of Market and Suffolk Streets. It was afterwards compelled to give this up, and worship in the Town Hall. Later, this society purchased what was known as the "Theatre Building" for $4000. It was the second building above Worthen Street on the north side of Market Street. The church finally disbanded in 1838, and, according to Chase, its members voted themselves letters of dismissal to other churches of their choice.
ROMAN CATHOLIC CHURCHES IN
LOWELL.

ST. PATRICK'S CHURCH.

The early history of the establishment of Roman Catholic houses of worship begins with the coming of Irish emigrants, who were employed in large numbers in digging the canals and erecting

the new mills. These people were attended by clergymen from neighboring towns, and Rev. John Mahoney celebrated Mass in Lowell as early as 1822.

Father Mahoney was the first Roman Catholic pastor in Lowell. In 1827 he reported to Bishop Fenwick, of Boston, "that there were twenty-one families and thirty unmarried men settled here." In 1830 the Roman Catholics in Lowell numbered 400, and July 3, 1831, the first church was dedicated by Bishop Fenwick, who also, on that day, administered the sacrament of confirmation to thirty-nine persons. In February, 1836, Father Mahoney resigned his charge in Lowell, to assume the pastorate of St. Augustine's Church, in South Boston, where he remained until his death, Dec. 29, 1839. Of his work in this city it has been said that "he labored most faithfully for the spiritual and temporal welfare of the Catholics here." His remains, with those of many others of the early Catholics of Boston, rest in St. Augustine's old cemetery, which is looked upon "as a shrine of historic interest and of reverent pilgrimage." Since this time many other devoted pastors have labored for the welfare of the Roman Catholics of this city.

Father Mahoney was succeeded by Rev. E. J. McCool, who came Feb. 14, 1836, and remained
REV. MICHAEL O'BRIEN.
ILLUSTRATED HISTORY OF LOWELL, MASS.

until Aug. 24, 1837, when he was succeeded by Rev. James T. McDermott. Rev. James Conway became assistant to the latter in December, 1839. Other pastors have been Rev. Hilary Tucker, who was succeeded in December, 1848, by Rev. John O'Brien, of whose memory it is said "time has but rendered it dearer and more revered by Catholics; indeed, by all denominations in Lowell."

June 27, 1851, Father O'Brien was joined by an elder brother, Rev. Timothy O'Brien, who proved an invaluable assistant and who was much revered for his devotion and piety. He died Oct. 11, 1855.

The present pastor of the church, Rev. Michael O'Brien, a nephew of the last two named clergymen, was born May 1, 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 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.

Father Michael O'Brien came to Lowell June 29, 1867. He was already eighteen years a priest and had labored faithfully in the Christian ministry in Buffalo, Rochester, and northern New York, before joining his uncle, the Rev. John O'Brien, in Lowell. In his labors as a missionary throughout a district which was but little more than a wilderness, he accomplished much good and greatly endeared himself to those who at that time came under his spiritual ministrations. During his long residence in Lowell, Father Michael has 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 have been his efforts for the good of the entire community.

Of all the objects of Father O'Brien's interest, there is none dearer than the proper education of the young committed to his care, for whom he has provided such excellent instruction.

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 observer, the wisdom of his judgment is excelled only by his 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 might, perhaps, 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. MICHAEL'S CHURCH.

The division of the city into parishes was announced in the various churches early in November, 1883. All the parishes were known by the names of the churches in them, while the Centralville parish was named St. Michael's. The first religious services in this parish were held on Sunday, Jan. 6, 1884, when Mass was celebrated by Rev. William O'Brien in the hall of the engine-house on Fourth Street. This place served the parish until the basement of the new church was ready for occupancy.

The site upon which the church is built is centrally located and possesses many qualities which render it especially desirable for church purposes. The original lot purchased had a frontage of ninety feet on Sixth Street and was one hundred and eighty feet in depth, extending to Seventh Street, with the same frontage on this as on Sixth Street, in shape making it an oblong square. On December 10 of the same year Rev. William O'Brien broke the
ground for the beginning of the work upon the base­
ment, and from that time forward work was pushed
rapidly, and on the 21st day of April occurred the
laying of the corner stone. The ceremonies attend­
ing the laying out of this important event were
very impressive. It was estimated at the time that
not fewer than 15,000 persons crossed Central Bridge
for the purpose of witnessing them. The floor
of the church was packed with a surging mass of
people.

For more than a decade the basement has
served the people for all church purposes. The
marvelous increase in the membership of the parish
within the past few years made it imperative that
the building should be rapidly completed. Were it
not for the demands made upon the financial resources
of the parish for the carrying out of other projects
in connection with the regular church work, the
finished edifice would have been ready ere this.
The great bulk of the parish membership consists
of those who earn their living in our great work­
shops and factories, and while they have been most
generous in their contributions, when compared with
their incomes, still it required an immense sum of
money to begin the finishing of the structure. With
that quiet perseverance which is so characteristic of
the man, Father William O’Brien kept steadily at
work until he was in a position to accomplish the
cherished object of his life. Early in July, 1895, he
announced his intention to again take up the task.
Since then scores of masons and artisans have been
constantly employed, and to-day the perfected
exterior of St. Michael’s commands the admiration
of all. The style of architecture is Romanesque.
The plans were designed by the well known archi­
tect, P. C. Keely, of New York. Originally, it was
intended to have a building seventy feet in width
and one hundred and thirty-five feet deep, with a
tower, containing a belfry, one hundred and seventy
feet high. Since then it was decided to increase
the length twenty-two feet, and to have a more
imposing front. The change has resulted not only
in increased accommodations, but in giving better
proportions to this pile of masonry and greatly
enhancing its artistic appearance. The windows
will be stained glass of the finest quality. The
material used in the construction is the finest
quality of pressed brick, with granite trimmings.
The interior of the church will be finished in hard
ash. The number of pews will be about 250, with a
seating capacity of 1250. The altars will be three
in number, and made of marble. The main altar
will be an imposing and beautiful masterpiece of the
sculptor’s art. The pulpit will occupy a position in
the centre of the church. It will be of cherry wood,
and finished in the latest style. The organ will be
in keeping with the rest of the church, and will
probably be furnished by Ryder, the maker of the
organ now used in the basement. The architect’s
estimate of the cost of constructing the building is
$100,000.

In addition to St. Michael’s, there is another
church in this parish. It is situated in the further­
most end of the parish and was built by Michael
Collins, proprietor of the Beaver Brook Woolen
Mills, in that part of Dracut known as Collinsville.
It is called St. Mary’s Church. The site is upon the
“Navy Yard” Road, and from the eminence upon
which it is built a charming view of the surrounding
country can be had.

It was dedicated August 24, 1884, by Rev.
Martin O’Brien, of Salem, assisted by Rev. William
O’Brien, of St. Patrick’s Church, Lowell; Rev. M.
T. McManus, of South Lawrence, and Rev. Daniel
Gleason, of Cambridge. A choir from Lowell fur­
nished music. Rev. Fr. M. T. McManus preached
the sermon, taking for his subject, “The Catholic
Church.” The cost of the building was about $2000,
and it was built by Mr. Collins for the accommoda­
tion of his help, it being too far for them to go to
St. Michael’s Church, though they are both in the
same parish. Mass is celebrated here every Sunday
morning at nine o’clock, while in the afternoon
Sunday School services are held.

Besides the task of building the church, Father
O’Brien has accomplished a great deal in another
line. It is the building of the parochial school. A
few years ago he purchased land adjoining the church
property and erected thereon a large schoolhouse,
two and one-half stories high, containing six recita­
tion rooms and a large hall. Here the youth of the
parish who desire to attend are furnished with a
good elementary education, while the kindly Sisters
of St. Dominic, who instruct them, pay special
attention to their moral welfare.

Rev. William O’Brien, the esteemed pastor of
St. Michael’s Church, was born in Ballina, County
Tipperary, Ireland, in November, 1851. He finished
his preparatory studies at the Diocesan College of
Killaloe, and next entered All Hallows College,
Dublin, to take his ecclesiastical course. He was
ordained June 24, 1875, by Bishop McDermott. He
was intended for the American mission, and accord­
ingly, after his ordination, he came to this country
in September, 1875. He was appointed assistant at
St. Patrick’s Church, Lowell, and remained there
ILLUSTRATED HISTORY OF LOWELL, MASS.

until the new parish of St. Michael's was formed in 1884.

The parish of St. Michael's was created in 1883, and includes the district on the further side of the Merrimack River, known as Centralville. Since the creation of St. Michael's parish it has prospered beyond all expectation, and much credit is due to its energetic pastor, Father William O'Brien. The congregation has grown from very humble proportions, until today it numbers 3000 souls.

ST. PETER'S CHURCH.

In 1841 steps were taken to erect a church to accommodate the Roman Catholics living in the neighborhood of Gorham, Green, and William Streets. Finally through the efforts of Rev. Fathers McDermott and Conway a lot of land was purchased on Gorham and Appleton Streets, and a house of worship was erected. The location is the site of the present Federal Building. This church was dedicated Oct. 16, 1842. The congregation of St. Peter’s worshipped in this place for forty-six years, when it was sold to the United States Government, and the erection of a new and elegant church edifice on Gorham Street begun, which is not yet entirely completed.

The pastors of this church have been Rev. Father Conway and Rev. Peter Crudden. The present pastor, Rev. Michael Ronan, became pastor of this church in August, 1888. He is highly respected by all classes. In the direction of church affairs he has exhibited considerable executive ability, and is respected as a man of high character and great moral excellence. He has three assistants. St. Peter’s Orphan Asylum, adjoining the church, is under the direction of this parish.

IMMACULATE CONCEPTION CHURCH.

This church is under the direction of the Oblates of Mary Immaculate, and the parish, besides others in the city directed by the priests of this order, is attached to what is known as the Province of the United States. It is composed of seven Houses and four Residences, almost equally divided between the North and South. These two great divisions of the country will, it is hoped, soon develop into separate provinces.

Lowell has four churches attended by the Oblates; the Church of the Immaculate Conception and of the Sacred Heart, for English-speaking congregations, and St. Joseph’s and St. Jean Baptiste's, for the French Canadians. The latter now number 15,000. The Provincial resides in the Residence of the Sacred Heart parish.

The Fathers of the Residence of the Sacred Heart, besides their ordinary parish work, attend to the spiritual wants of the Roman Catholic inmates of the City Almshouse, and the State Almshouse of the neighboring town of Tewksbury. Thus do the Oblates, here as elsewhere, realize their motto: “The poor have the gospel preached to them.”
The Fathers of the Province, but especially of Lowell, combine parochial and mission work. They give missions in English and French. Since the foundation of the Immaculate Conception Church, Sept. 1, 1868, they have given 175 missions and retreats in fifteen different dioceses. The parochial schools of the Oblate Fathers of Lowell are attended by over 1900 children.

Near Lowell, at Tewksbury Centre, is the Immaculate Conception Church was dedicated June 10, 1877, by Archbishop Williams. July 1, 1883, Rev. Father McGrath was succeeded by Rev. C. J. Smith, O. M. I., and he, in July, 1886, was succeeded by the present pastor, the Rev. W. D. Joyce.

Rev. William D. Joyce, O. M. I., was born in Tallow, County Waterford, Ireland, Nov. 30, 1836. His grandfather was David Joyce. His father, David Joyce, was born in 1838, and died in 1870.

Residence of the Sacred Heart of Mary, the Novitiate of the Province, already referred to, where its important work is explained.

In 1869 Rev. Andre M. Garin, O. M. I., purchased a little wooden building, formerly used by the Sisters of Charity as a chapel, in which he held services, and from this humble beginning, assisted by Rev. J. M. Guilard, O. M. I., he extended the work, which resulted in the erection of two magnificent church edifices, the Immaculate Conception and St. Joseph’s. Rev. James McGrath, O. M. I., was first pastor of St. John’s Chapel. He came to Lowell in October, 1870. Under his ministry the He was the proprietor and manager of a hotel. His mother was Mary Ann Evans.

The subject of our sketch received his education in the national schools of Ireland, and afterwards entered the Lismore School, where he remained until 1871, when he entered the classical school of the Trappist Monks at Mt. Melleray, in the same county, where he remained two years, leaving there to go to St. John’s College, in the city of Waterford. After continuing here one year he decided to enter a religious order, and accordingly went to the Junior House of the Oblate Fathers, at Sickling Hall, Weatherby, Yorkshire,
England. Having completed his classical studies, he entered the Novitiate of the Oblate Fathers near Dublin, Ireland, remaining one year, after which he went to France to the Oblate Scholastic House at Autun. He completed his studies in 1880, and was missioned to Manitoba, Canada, and ordained a priest at the age of 23 years, at Winnipeg, by the Most Rev. Archbishop Tache, D. D., O. M. I., the first priest ordained in that city. He continued there three years, and in the last days of December, 1882, came to Lowell.

He worked in the Immaculate Conception Church, giving missions in different parts of the country, until January, 1884, when the City of Lowell was divided into parishes, and he was given charge of the Sacred Heart parish on Moore Street, where he built the basement of the present church and organized the parish. He was then recalled to the Immaculate Conception Church in September, 1886, and in October, 1887, was named acting pastor of the church. In January, 1890, he became Superior of the Fathers of his church, and assumed complete charge of the parish.

Upon the death of Rev. Andre M. Garin, O. M. I., the lamented pastor of St. Joseph's Church, the Rev. Dioscoride Napoleon Forget, O. M. I., became his successor. The Rev. Fr. Forget was born in St. Janvier, Terrebonne County, P. Q., Canada, Nov. 24, 1855. His father was Jean Marie Felix Forget, and his mother was Tarsile Nadon. They were good, honest, God-fearing people, farmers by occupation, and were the parents of seventeen children.

The reverend gentleman attended the Seminary of St. Therese, near Montreal, at 13 years of age.

At the age of 22 he entered the Novitiate of the Oblate Fathers, missionaries amongst the poor. He was ordained priest June 11, 1881, in Ottawa University, where he had been for ten years a professor of French and prefect of discipline.

In 1890 he came to Lowell, worked with the late Rev. A. M. Garin, and succeeded him in St. Joseph's Church as pastor.

From the time of coming to Lowell he took a deep interest in the work confided to his charge. Upon the death of Father Garin he assumed entire charge of the parish. In this position his duties were many and varied, but were performed in a manner to win the approval and earnest support of his parishioners. In the movement for the erection of a monument to Father Garin, much of the work fell to him, and to his untiring efforts much of the success attending the dedication of this tribute of the citizens of Lowell to his lamented predecessor is due. He was held in the highest esteem in this city, and was much beloved by his parishioners. In 1896 he was transferred to Montreal.

The French Congregational Church of our city, like any other missionary church, had its humble and difficult beginnings.
It was in the Winter of 1877, when the present pastor of this church, who was also its founder, passed in our city in a trip of collection in the interest of the French Protestant churches in Canada, that the Rev. T. G. A. Cote, in presenting this cause, created a real interest among the Congregational pastors and church members.

In May of that year, a committee composed in part of the Congregational pastors, having the late Judge Crosby for its President, sent a petition or a call to Rev. T. G. A. Cote, then busy collecting in New York City, asking him to come and accept the charge of starting a new French Evangelical work in Lowell. After some consideration, Mr. Cote resigned his charge as pastor of the French Protestant Church of Joliette, Canada, and came as a Lowell resident at the beginning of June of the same year, 1877.

Wyman's Hall had been rented and fitted for the opening of this work.

On the 3d of July, 1877, the French Congregational Church was organized in that hall with seven members. The late Rev. Dr. Barrows, of Kirk Street Church, preached the sermon. The late Rev. Dr. Street, Rev. Dr. Greene, Rev. Dr. Baker, of the First Congregational Church, Rev. Mr. Seabury, of the John Street Congregational Church, with several friends, at the head of whom was Judge Crosby, the constant and true friend of this cause, with the late Mr. Robbins, of East Merrimack Street, were among those present.

In 1879, a fire, which started in the cellar of Wyman's Hall, destroyed two stores and the French Congregational Church. Several churches were offered to the French Protestants to hold their services, and the Y. M. C. A. Hall, under the leadership of Mr. McCoy, was secured for the future work of the church.

The meetings were held here over two years, during which time Mr. Coolidge and scores of friends of the church collected funds, and a corner lot was bought by a committee appointed by the Congregational churches, at the corner of Bowers and Fletcher Streets, the site of the present church.

The new building was started in 1879, and in 1881 the dedication occurred.

In February, 1884, the Rev. T. G. A. Cote, being asked by the Massachusetts Home Missionary Society to take charge of the French Evangelical work in the State of Massachusetts, resigned his pastorate to become General Missionary for the society. A council dismissed him at the close of February, 1884.

Rev. C. E. Amaron succeeded him as pastor, but remained only two years. At intervals Mr. Cote and Rev. Mr. Derome attended the interest of the church.

In 1887 Rev. J. L. Marin, of Holyoke, accepted the call of the Lowell church, and remained about two years. Rev. Mr. Jules Derome preached also a few months.

During that period, a benevolent lady of our city, Miss T. Inez Van Tassell, a great friend of the cause, and very much interested in the French church, undertook the great task of collecting funds for the beautifying of the interior of the church. Miss Van Tassell was very successful in her undertaking; she raised nearly $1000, made the contract with the decorator, attended herself to all the decoration, the painting, etc. The old communion table was removed from its place and a very beautiful one was bought by Miss Van Tassell and put in the same place.

In 1890 the services of Rev. J. H. Paradis were secured. He stayed till 1895, when he was succeeded by Rev. T. G. A. Cote.

Mr. Cote accepted the second call and preached his first sermon on the first Sunday of July, 1895. On that Sunday twelve new members were received in full membership of the church. During the year of July, 1895, to July, 1896, thirty-six new members were taken into full membership. From July, 1896, to September, 1896, eleven new members were united to the church, and the work at the church goes well. Peace, zeal, and harmony exist between the church and its pastor.

FIRST BAPTIST CHURCH.

The Merrimack Manufacturing Company erected a schoolhouse on the identical spot where now stands the Green Schoolhouse upon Merrimack Street, and it served the double purpose of holding a school on week-days and prayerful worshippers on Sundays.

The first to occupy this building for religious worship were the Protestant Episcopalians, who vacated it in 1825.

About 1822 Rev. John Parkhurst, pastor of the Baptist Church at South Chelmsford, preached on two occasions, and in 1824 John A. Weston (who established the Watchman in 1819) came to Lowell and preached a sermon. The sermon of Weston (and probably those of Parkhurst) were delivered in the house of Abel Rugg, a stanch Baptist, who then, and for some years after, lived in a one-story house now, as then, standing upon what is now known as the corner of Hosford Square and Wamesit Street.
When the Episcopal people vacated the schoolhouse, in 1825, the Baptists, organized more firmly, established a meeting of their own in the vacated schoolhouse, and invited such persons as they could readily secure to hold public services on the Sabbath. From the records we copy the following, which led to the formation of the First Baptist Church:

"EAST CHELMSFORD, Jan. 1, 1826.

"At the P. M. service in the School-House all Brethren and Sisters, members of Baptist Churches in good standing, were invited to meet on the evening of the 7th inst. at the house of Bro. Nathan Oliver, to take into consideration the propriety of forming a church in this place."

The meeting was held on the 7th of January, followed by others on the 15th, the 21st, and 23d of January. January 24 letters were sent calling a council to be held Feb. 8, 1826, at the Merrimack Hotel, to constitute a church if found expedient. February 6 the Declaration of Faith and Church Covenant were adopted, by raising the right hand and verbally assenting to them.

The Ecclesiastical Council met, organized, and letters were read from Baptist churches dismissing six brethren and twenty-two sisters to be united into a distinct and regular Baptist Church. "The Council being satisfied with the moral character and Christian experience, views of doctrine, discipline, and practice, and circumstances and proceedings, the Articles and Covenant of the above named brethren and sisters—voted unanimously that this Ecclesiastical Council proceed to acknowledge them as a church of our Lord Jesus Christ in fellowship with us."

Public services were held at the place of worship and the church was publicly recognized.

The text taken by the preacher, Ps. lx. 22, was a remarkable one, in view of the subsequent history of the church—the prophecy being literally fulfilled thirty-seven years after, in 1863, when the church that year reported a membership of 1034.

The first baptism was Feb. 28, 1826, when Rev. G. F. Davis baptized four persons in the Concord River, near where the Colburn School now stands.

After due deliberation, choice was made of Rev. John Cookson, then settled in Malden, to become the first pastor. Mr. Cookson accepted, and was installed Nov. 15, 1826, the same day that the newly erected meeting-house was dedicated. Mr. Cookson served less than one year. About the 1st of February, 1828, Rev. E. W. Freeman, lately ordained at Gloucester, Maine, came to Lowell, preached his first sermon, and at the conclusion of the service baptized eleven persons in the river.

After preaching two months a call was extended to him to become pastor, and he was installed June 4, 1828. He faithfully served the church over seven years, when his tragic death occurred Sept. 22, 1835.

The following table gives the names of the fourteen pastors, with the date of their settlement and other statistics of interest:

<table>
<thead>
<tr>
<th>PASTORS</th>
<th>WHEN SETTLED</th>
<th>WHEN RESIGNED</th>
<th>Baptized</th>
<th>Letter and Experience</th>
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<td>John Cookson</td>
<td>Nov. 15, 1826</td>
<td>Aug. 5, 1857</td>
<td>80</td>
<td>29</td>
</tr>
<tr>
<td>Enoch W. Freeman</td>
<td>June 4, 1828</td>
<td>Died Sep. 27, 1848</td>
<td>467</td>
<td>174</td>
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<td>Joseph W. Eaton</td>
<td>Feb. 24, 1830</td>
<td>Feb. 1, 1837</td>
<td>55</td>
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<tr>
<td>Joseph Ballard</td>
<td>Dec. 30, 1837</td>
<td>Dec. 1, 1845</td>
<td>442</td>
<td>243</td>
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<td>Daniel C. Eddy</td>
<td>Jan. 29, 1840</td>
<td>Oct. 18, 1860</td>
<td>635</td>
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<td>William H. Alden</td>
<td>June 10, 1857</td>
<td>March 22, 1894</td>
<td>214</td>
<td>137</td>
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<td>William E. Stanton</td>
<td>Nov. 2, 1860</td>
<td>June 30, 1870</td>
<td>178</td>
<td>50</td>
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<td>Norman C. Mallory</td>
<td>Sept. 14, 1870</td>
<td>Feb. 29, 1874</td>
<td>98</td>
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<td>Orson E. Mallory</td>
<td>March 24, 1875</td>
<td>Aug. 31, 1886</td>
<td>108</td>
<td>26</td>
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<tr>
<td>Thomas M. Odwell</td>
<td>May 1, 1875</td>
<td>June 30, 1887</td>
<td>71</td>
<td>36</td>
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<tr>
<td>John Gordon</td>
<td>Jan. 24, 1886</td>
<td>March 3, 1889</td>
<td>19</td>
<td>17</td>
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<tr>
<td>Alexander Blackburn</td>
<td>Oct. 20, 1887</td>
<td>May 3, 1893</td>
<td>829</td>
<td>264</td>
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<tr>
<td>Robert H. Seymour, D.D</td>
<td>May 5, 1893</td>
<td>June 30, 1896</td>
<td>92</td>
<td>25</td>
</tr>
<tr>
<td>S. Thomas Ford</td>
<td>June 1, 1896</td>
<td>June 30, 1896</td>
<td>92</td>
<td>25</td>
</tr>
</tbody>
</table>

Total baptisms to date, 2961.
Average baptisms for each year, nearly 44.
Admissions by letter and experience, 1411.
Average for each year, nearly 20.

Of the fourteen pastors, five have passed on to the better land. John Cookson returned to England and died soon after.

E. W. Freeman is peacefully sleeping among
his parishioners in the Lowell Cemetery, in a lot
owned by the society.
Joseph W. Eaton died in Cambridge, Mass.,
Nov. 29, 1869.
Joseph Ballard died at Norwalk, Conn., November,
1884.
Daniel C. Eddy, D. D., died at Cottage City, in
July, 1896.
William H. Alden, D. D., lives in Boston, and
is not at present a pastor.
William E. Stanton lives in Florida, in active
Christian work.
Norman C. Mallory, D. D., is pastor in
Minneapolis.
Orson E. Mallory is pastor of the Branch Street
Church in this city.
T. M. Colwell, D. D., resides in the suburbs of
Chicago.
John Gordon, D. D., is pastor in Philadelphia.
Alexander Blackburn, D. D., is pastor of the
First Baptist Church at Cambridgeport.
Robert G. Seymour, D. D., is Field and Bible
Secretary of the American Baptist Publication
Society.
Smith Thomas Ford is serving the church as
pastor, and long may the relation continue and
prosper.

WORSTEN STREET BAPTIST CHURCH.

This church, the second Baptist Church in
Lowell, was organized Sept. 6, 1831, at a meeting
held for that purpose in the vestry of the First
Baptist Church. At a later meeting, held September
13 of the same year, this action was ratified and
another church of “Baptist faith and order” was duly
established. On the evening of the same day religious
services were held in the Town Hall, the Rev. Mr.
Barnaby of Danvers officiating. The first edifice
occupied by this society was later known as St.
Mary’s Church. The society remained here but a
short time, the first church on the present site being
erected in 1838 at a cost of $8000. This church was
destroyed by fire Dec. 31, 1887, and the present
handsome structure was erected in its place at a cost
of $40,000. It was dedicated Feb. 26, 1890.

The present pastor is Rev. Bowley Green. He
is greatly beloved by all, and by his energy and
devotion has accomplished much in the upbuilding
of the church.

FIFTH STREET BAPTIST CHURCH.

(By Rev. Henry W. O. Millington.)

This church was organized on the 17th of
March, 1874, with twenty-six members, who had
brought letters from the various churches with
which they were connected.

Rev. N. C. Mallory, who was then pastor of
the First Baptist Church, feeling that there should
be a place for religious services in Centralville, which
was a rapidly growing part of the city, purchased a
site and raised the funds necessary for the erection
of a suitable building, and for more than a year
previous to its organization as a church, a Bible
School and Sunday evening preaching service had
been held.

Rev. T. J. B. House had for some months been
acting as supply, and was recognized as pastor of
the church upon its organization. On the first
Sunday of the following month he led thirteen con­
verts into the baptismal waters, and at nearly every
communion service in his pastorate, which lasted
nearly three years, some received the hand of
fellowship.

During the pastorate of Rev. M. C. Thwing,
who succeeded Mr. House, several important changes
occurred. The lot of land on which the church was
built had not been paid for, and about $2500 was
needed to liquidate this debt. This money had
hardly been raised when the matter of a new church
edifice began to be considered. It was, however,
finally decided to enlarge and reconstruct the old
building. The work of rebuilding was begun in the
Summer of 1880, and in the following March the
first public service was held in the edifice, Rev. Mr.
House, the first pastor of the church, preaching the
sermon. In February, the month previous to that
in which the new building was completed, Mr.
Thwing resigned his pastorate, which had been
laborious and unusually successful.

The church then engaged Rev. N. C. Mallory
to supply for an indefinite period. He served in this
capacity for nearly a year, when he was called to
become pastor. His interest and love for the church,
which he himself planted, was shown throughout his
pastorate. After a long and fruitful ministry, Mr.
Mallory received and accepted a call to the Baptist
Church in Racine, Wis.

Rev. L. G. Barrett served as pastor for nearly
five years, during which time he labored zealously
for the interests of the church, in which work he was
ably seconded by Mrs. Barrett. Upon his resigna-
tion the church was for five months without a leader,
and when Rev. Henry W. O. Millington assumed the
pastorate on the first day of May, 1892, the church
was in an exceedingly low state, both financially and
spiritually.

Mr. Millington still remains with the church,
and during his pastorate there has been a steady
growth along all lines. Additions to the membership
have been frequent and numerous, so that now there
are 378 members. The pew rental system has been
discontinued, the people feeling that the Lord's
House should be free to any who might come. A
mission has been organized on Billings Street, where
a house has been leased and fitted up for the purpose.
Here a Bible School is held each Sunday afternoon,
with a large attendance of scholars; and a Gospel
service is conducted every Friday evening.

Rev. Henry W. O. Millington, the present pastor
of the church, is descended from a family of English
origin. One of the members of this family was distin-
guished as being a member of Cromwell's Parliament.
Mr. Millington's grandfather was John Millington.
His father, William E. Millington, a Baptist min-
ister, is now settled in Keeseville, New York. His
mother, Hannah Oldknow, was born in Scotland,
and died at Port Jervis, New York, in November,
1890.

Rev. Henry W. O. Millington was born in
Derby, England, Feb. 10, 1864, the second child of
the family. He studied law in England, and after
coming to America studied at Cook Academy,
Havana, New York, also at Cornell University, and
graduated from Newton Theological Institution in
May, 1892. After graduation Mr. Millington
became a minister of the Gospel of the Baptist
denomination.

Mr. Millington was married to Miss Emma D.
Tuttle in 1886, at Candor, New York. Two children
have blessed this union: Yale O. Millington and
Mae Lilla Millington.

PAIGE STREET FREE BAPTIST CHURCH.

The church was organized Aug. 15, 1833, with
twenty members, the result of a prayer meeting
established in 1830. A beautiful church edifice was
erected, and dedicated Nov. 15, 1837, on Merrimack
Street, at the head of Central.

In five years the church numbered 470 mem-
bers. In 1840 a second church was organized on
Colburn Street, but in 1843 this new enterprise was
abandoned. Owing to bad financial and business
management, the First Church lost its beautiful
house of worship, and from July 31, 1846, for a
number of years was obliged to occupy rented
quarters. Adversity, however, only drove the
faithful nearer to God and each other, and the first
Sabbath in May, 1842, was a red-letter day in its
history, 100 persons uniting with the church on that
day. Feb. 1, 1854, the present church, on Paige
Street, was dedicated, having been erected through
the persistent effort and untiring zeal of Rev. Mr.
Moulton, the pastor. During Rev. Mr. Mott's
pastorate the side galleries were added to accommodate
the people.

During Mr. Dame's pastorate the church
determined to establish a mission, and, as a result,
the Mt. Vernon Chapel was built, and dedicated
July 10, 1873, costing $8700.22, and Dec. 29, 1874,
a second church was organized; and from it sprang
a third, in the Chelmsford Street Church, both
having beautiful structures, doing credit to their
membership and honor to the denomination. A
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FIRST BAPTIST CHURCH.

Rev. Mr. Harris, the recent pastor, graduated
from Bates College in June, 1894. He was born
in Yarmouth County, Nova Scotia, Aug. 11, 1858.
He is descended from a family which early settled
in New England.
His grandfather, Ezra Harris, a farmer by occupation, died about 1860, aged 75 years. His father, Moses Harris, was born in Yarmouth County, Nova Scotia, and died there in 1873, aged 59 years. His mother, Phoebe Killan, was born at Hebron, Yarmouth County, Nova Scotia, in 1819, and is still living.

Mr. Harris attended the public schools of his native place until the age of 15 years, after which he served an apprenticeship of three years to the shoemaker’s trade. After working at his trade for a number of years, he took the full course in Eskerr’s Commercial College at St. John’s, New Brunswick, and afterwards entered Nichols’s Latin School at Lewiston, Maine, in 1888. He afterwards became a student in Bates College at Lewiston, from which institution he was graduated in 1894. During his residence here, he also pursued a course of studies in the Cobb Divinity School.

Nov. 26, 1881, he was united in marriage to Harriet Alice Churchill, at Yarmouth, Nova Scotia. Le Roy, born in Brockton, Mass., Oct. 30, 1886; and Ruth, born in Lewiston, Maine, May 21, 1894, are the result of this union.

The present acting pastor is Rev. A. E. Wilson, who began his duties in November, 1896. Although not as yet formally installed, he has taken charge of the work with great energy and has achieved a large measure of success. Mr. Wilson is especially interested in revival work, and his special meetings have been productive of great good.

From this church over twenty persons have entered the Christian ministry, and two are now preparing themselves for this service. Two of its members, Mrs. Jeremiah Phillips and Mrs. O. R. Bachelor, in early life went to the foreign fields in India. It sustains the usual auxiliaries, which are now so necessary to make a successful and aggressive church.

The pastors have been: Revs. Nathaniel Thurtton, April, 1834, to September, 1840; Jonathan Woodman, September, 1840, to March, 1844; Silas Curtis, March, 1844, to February, 1849; A. K. Moulton, June, 1849, to June, 1855; Joseph B. Davis, July, 1855, to December, 1859; Darwin Mott, April, 1860, to June, 1862; George W. Bean, May, 1863, to March, 1865; J. B. Drew, November, 1865, to January, 1868; D. A. Morehouse, May, 1868, to December, 1869; John E. Dame, November, 1870, to June, 1875; E. W. Porter, November, 1875, to June, 1884; George N. Howard, January, 1885, to January, 1894; W. W. Harris, July, 1894 to 1896.

The present resident membership is 350.

LOWELL BAPTIST UNION.

(by Warren L. Floyd)

The first special work among the French population of Lowell was by Rev. Mr. Narcisse Cyr, and Mr. Z. Patnaude, who was appointed a colporteur before 1873 by the American Baptist Home Mission Society. In April, 1873, Rev. J. N. Williams, Superintendent of French Missions in New England for the Baptist Home Mission Society, began to hold preaching services in French, once a month, in the Y. M. C. A. Hall, spending the following Monday and Tuesday visiting French families.

The French Mission has had the following stated workers since 1885, viz.: Rev. Gideon Aubin, 1885–86; Rev. J. D. Rossier to Dec. 1, 1887; Rev. E. U. Brunn, September, 1888, to Sept. 1, 1889; Rev. N. N. Aubin, Sept. 16, 1889, to February, 1892; Rev. I. B. LeClaire, February, 1892.

Rev. I. B. LeClaire was born at Contrecoeur, Canada, Sept. 17, 1854, of Roman Catholic parents. He came to the United States in 1865, and settled in Putnam, Conn., with a purpose of making this country his permanent residence. Like the majority of his countrymen, in early youth and manhood he professed the Catholic religion, but later in life experienced a change of heart, and embraced the Baptist faith, being baptized in the Baptist Church at Putnam, Conn., in March, 1879. Since that time Mr. LeClaire has been earnestly and devotedly engaged in evangelical work. In 1883 he entered the academy at Wilbraham, and in 1884 the Worcester Academy, where, under the inspiring tutelage of Prof. Rossier, he made rapid progress in his studies, and took high rank in scholarship. During this time he determined to consecrate his life to the service of God, and, encouraged to this end by Rev. J. N. Williams, General Missionary of French Baptist Missions in New England, he began his evangelical career.

From this time on Mr. LeClaire visited many missions and brought many precious souls to profess Christ and understand the power of His mercy and goodness.

In 1884 he was in Worcester, and in 1886 in Holyoke. In 1888 he became pastor of the church in Waterville, where he remained three years and accomplished much good. He was ordained to the ministry in that place in 1890, and baptized 35 persons during his stay there. In February, 1892, he
came to Lowell, where he has had charge of the French Baptist Mission work. Since his coming he has accomplished much good, and has built up a large congregation.

In the missions which he conducted in the neighborhood of Worcester, he had the pleasure of inducing 47 French Canadians to embrace the Baptist faith. He established a large mission in Jamesville, where he built a chapel with a seating capacity of 200 persons. In Lowell he has baptized 82. Of those converted under his work, three have been ordained to the ministry, and three others are working as missionaries.

The Rev. Mr. LeClaire was the first to introduce the "Gospel Wagon" into his mission services, and has met with great success in this feature of his work. During his active ministry Mr. LeClaire accomplished astonishing results in the number of converts he has conducted into the light of the Gospel.

Other Baptist churches in Lowell are:

The Mt. Vernon Free Baptist Church, which was organized Dec. 29, 1874, with a membership of 26. The first pastor was Rev. George S. Ricker. Other pastors have been Revs. C. E. Cate, E. G. Wesley, J. L. Smith, C. E. Cate, C. S. Frost, F. D. George, O. H. Denney.

Branch Street Baptist Church.—July 1, 1869, this church was duly organized with Rev. E. A. Whittier as its first pastor. The church edifice was dedicated Jan. 16, 1872. Its pastors have been Rev. E. A. Whittier, July 1, 1869; Rev. G. F. Warren, Sept. 24, 1873; Rev. S. H. Pratt, Feb. 4, 1876; Rev. O. E. Mallory, March 3, 1878.

The Chelmsford Street Free Baptist Church was the outgrowth of a Sunday School organized in 1880 by Deacon A. L. Russell. In 1882 a church was erected at a cost of $6000, with a seating capacity of 450. Brother Russell contributed $1000. Rev. John Malvern became first pastor, and was followed by Rev. W. J. Hulse, of New Brunswick, who was installed in October, 1887. In March, 1890, he was succeeded by Rev. H. Lockhart.

Immanuel Baptist Church, Blossom Street.—This church was the outgrowth of a Mission Sunday School opened May 27, 1888, in Parker Hall, on Manchester Street. It was carried on by W. L. Floyd until October, 1890, when Rev. T. S. Sayer, Jr., was engaged as missionary and became first pastor of the church, which was recognized in May, 1895.

METHODISTS.

Among the second colony of immigrants who arrived in 1736 at a settlement on the site of which now stands the city of Savannah, was the distinguished John Wesley, the founder of Methodism, and, as has been truly said, "He came, not as a politician, not as a minister, merely, but as an apostle. To spread the Gospel, to convert the Indians, and to introduce a new type of religion, characterized by few forms and much emotion; such were the purposes that inspired his hopes."

The followers of John Wesley were among the first to unite in religious association in the early history of the city. Miss Phoebe Higgins is said to have been the first Methodist here, and through the efforts of James R. Barnes, who came here in 1824, the first Methodist Church was established. Chase, in his history of the churches of Lowell, says of him: "In 1824, about the first 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 1827 the Methodists of Lowell were supplied by outside ministers, who held meetings at the Old Red Schoolhouse, and oftentimes in private houses. The first house of worship was situated on Chapel Hill, and was dedicated Nov. 29, 1827. Rev. Hiram Walden was installed as the first pastor about June 13, 1827. On December 14 of the same year he was succeeded by Rev. A. D. Merrill, a man of great zeal and devotion, and under whose ministrations the church flourished and grew strong.
He was succeeded by Rev. Benjamin F. Lambord, July 30, 1828; Rev. Aaron D. Sargent, June 17, 1829; and on May 27, 1830, Rev. Ephraim A. Avery became the pastor. In his mention of this minister Mr. Chase, in his History of Lowell, says: "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 December 20, 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, 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 the Second Methodist Church was formed. It worshipped in a large house at the corner of Lowell and Suffolk Streets. Its pastors were Rev. George Pickering and Rev. David Kilburn.

In 1834 the Methodists worshipped in a large house on Lowell Street. From 1835 to 1837 they were served by the following named clergymen: Revs. Ira M. Bidwell, Charles Noble, in 1835; Rev. Orange Scott and Rev. John Parker, in 1836; Rev. E. W. Stickney and Rev. John Lovejoy, in 1837.

The next place of worship which the Methodists purchased was the large brick church on Suffolk Street. This church had been erected by the Baptists at a cost of $20,000. It is now the property of St. Patrick's Roman Catholic parish.

In 1838 the Methodist congregations were divided into two distinct churches by authority of Bishop Waugh. They were called the Chapel Hill Church and the Wesley Chapel Church.

ST. PAUL'S METHODIST EPISCOPAL CHURCH.
(By Rev. Frank K. Stratton.)

One hundred and thirty-six years ago there were but two people on the American Continent who bore the denominational name Methodist, viz. Philip Embury and Barbara Heck. Putting this fact beside this people today, reminds us of the words of the Psalmist: "There shall be a handful of corn in the earth, upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth." History affirms that "In the second story of a rude and unsightly building, reached from the outside by a tumbling stairway, with the inscription over the entrance ‘Sail Loft,' was the birthplace of Methodism in America."

What is known as the "Christmas Conference" was held in 1784, when the complete ecclesiastical organization was accomplished with eighty-three travelling preachers and 15,000 members.

When the census of the United States gave us 60,000,000 inhabitants, the population of Methodism was 15,000,000, or one-fourth of the whole. It had 4,532,658 members and 29,492 ministers.

The first Methodists came to Lowell in 1824, and Mr. James R. Barnes, a local preacher, formed the first Methodist class.

In 1826 the first regular services with a stated ministry were organized in the Old Red Schoolhouse, located at what is now the junction of Gorham and Thorndike Streets. In June, 1827, on the corner of what are now Central and Elm Streets, the corner stone of the First Methodist Church edifice was laid, with Masonic ceremonies in connection with religious services. The edifice, which was called a "chapel," was dedicated on Thanksgiving Day, Nov. 29, 1827. At this time only four or five houses stood on the hill, and the name Chapel Hill was given to that locality from the erection of this house of worship. This was the third church edifice built in Lowell, St. Anne's being the first and the First Baptist the second.

In 1827 Mr. Ferdinand Rodliff, now an honored member of St. Paul's Church, came to Lowell. He was converted under the ministry of Rev. Abram D. Merrill. For nearly seventy years he has been a pillar in Methodism in this city. In later years came Mr. Edward Hartshorn and Mr. Samuel L. Brown; these in advanced age still maintain active relations with St. Paul's Church. From this society or church organization, Methodism spread through the city.

Under the ministry of Rev. A. D. Merrill in 1833, the membership of Chapel Hill Church increased from 390 to 724. This great increase of congregations made it necessary to obtain a second place for holding Methodist services. The two congregations formed one parish until 1838. From that date there were two Methodist Episcopal Churches in Lowell, each having a pastor appointed by conference. The one on Lowell Street was called "Wesley Chapel Church;" the other, on Chapel Hill, was named the "Chapel Hill Church," which, being the cradle, has been styled the "Mother Church of Methodism" in Lowell.

The Chapel Hill society, again finding its church
edifice incapable of accommodating its steadily increasing numbers, purchased of the Middlesex Corporation 10,000 feet of land on a small common between Hurd and Warren Streets, for the erection of a new and larger church edifice. On this spot still stands the plain brick structure which was dedicated in November, 1839. Fifteen hundred people attended the service of dedication.

In the midst of the activities of those times William North, Jonathan Weeks, Horace J. Adams, Ferdinand Rodliff, Stephen K. Fielding, and other noble men, served the interests of the church with great efficiency. Mr. Fielding, while directing the excavations for the foundations of the building, came upon conclusive evidences that this spot was once an Indian burying ground.

Rev. Dr. D. Dorchester, when a pastor of this church, wrote: “Where this edifice now stands, for aught we know, rested the dust of kings. The historic muse refuses to unroll her scroll back into the age of their prowess and valor; but they we know, they belonged to a noble race, and were the devout and sincere children of the Great Spirit, whom now we here worship.”

A thousand people as a regular congregation in St. Paul's Church, has been known in various periods of its history. Severe divisions have also wrought mischief.

At the time of the great anti-slavery discussion Lowell Methodism was sadly involved, and the pastor of St. Paul's withdrew, carrying with him a large part of the membership. A season of great discouragement followed, but Rev. William H. Hatch, being appointed as the next pastor, drew together the few scattered forces remaining, and at the close of a two years' pastorate left a united and strong church.

It was during the pastorate of Rev. William R. Clark that our civil war broke out. The Union sentiment burst into a flame at once in St. Paul's Society, and the pastor led off in the movement which resulted in unfurling from the bell tower the first Union flag that was raised on any church in New England.

The interests of the society have been suffering in a serious manner for many years for want of greatly needed repairs. Efforts, made from time to time, to begin the work have resulted in failure. In the Winter of 1895-96 the matter of a thorough reconstruction was again agitated, and finally plans were settled upon and the work begun. The work was well done, and the interior of the church was entirely remodeled and made modern. The outlay was about $10,000.

It is but just to say that the great revival in the Autumn of 1894, which brought in about two hundred members, has been helpful in a large degree to all the interests of the church. Rev. J. H. Weber was the evangelist that was employed to assist the pastor. His methods of work and sensational speeches were subjects of some severe criticism, but the results bear testimony in Lowell, as well as in many other of the best churches in this conference, that he is a most successful winner of souls.

From 1840 to the present time twenty-nine pastors have served this church in the following order: Revs. Joseph Merrill, L. Haes, Hatch, Remington, Stephens, True, Willetts, Studley, Twombly, Cox, Barrows, Smith, Chapin, Steel, Sand, Clark, Dorchester, Upham, Jones, Knowles, Smith, Studley, Hulburd, Hills, Weston, Rice, Davis, Thomas, Stratton. The latter was appointed in April, 1894, and continues on his third year.

All the departments of church life and work are at present well organized and doing efficient service.

Pastor, Rev. F. K. Stratton.
Sunday School Superintendent, George S. Penderson.
President of Epworth League, F. W. Ward.
President Board of Trustees, C. E. Farrington.

WORTHEN STREET METHODIST EPISCOPAL CHURCH.
(By Rev. E. T. Curnick.)

In 1825 this society became part of the Needham Circuit, Rev. Benjamin Hazelton, pastor, under whose direction, in May, 1825, Rev. John E. Risley preached in the schoolhouse at the corner of High and Andover Streets, the first sermon ever delivered by an itinerant Methodist minister in the city.

The first regular preaching place was in the "Old Red Schoolhouse," near the junction of Thorndike, Gorham, and Central Streets.

From the erection of the "Barnes Church" in 1832 to the division of the church in 1838, there was one church organization with two congregations, served by a pastor with an assistant.

In June, 1838, the church was divided into the Chapel Hill M. E. Church and the Wesley Chapel M. E. Church by Bishop Waugh, who appointed Rev. E. W. Stickney pastor of Chapel Hill Church, and Rev. John Lovejoy of Wesley Chapel Church. From the Chapel Hill Church the St. Paul's has been developed, and from the Wesley Chapel Church the Worthen Street, so that ecclesiastically
these two churches are "sister churches," equal in age and the same in origin. In this they differ from the other Methodist churches in Lowell.

In 1841 the Wesley Chapel charge engaged the services of Rev. W. H. Brewster as pastor, contrary to Methodistic usages, and on the appointment of Rev. A. D. Sargeant as their pastor by the Bishop, part of the church refused to accept him, and were organized into the Third Methodist Episcopal Church of Lowell, with Mr. Brewster as their pastor. One hundred and seventy-three members accepted Mr. Sargeant as their pastor, and hired Mechanics Hall, where they held religious services while their present edifice on Worthen Street was being erected, which they dedicated and entered in 1842.

During the pastorate of Rev. W. T. Perrin, in 1890, extensive alterations and repairs were made upon the church edifice at a cost of nearly $14,000. The building was greatly beautified, and the auditorium was made one of the most pleasing and comfortable in the city.

Worthen Street Methodist Episcopal Church has been a real instrument for righteousness in Lowell. It has been known as a revival church. During its history probably 16,000 souls have made profession of faith in Jesus Christ, while over 10,000 have been enrolled on its books as members. Quite a number of its young men have entered the gospel ministry from her pale, some of whom have performed distinguished service for their Lord and Master.

The church of today is fully organized, embracing Sunday School, Epworth League, Junior League, Home Mission Band, Woman's Foreign Missionary Society, Ladies' Aid Society, etc. All of these are doing a noble work in promoting the religion of Jesus Christ.

During its history since 1841 the church has had twenty-seven pastors. The present incumbent is Rev. Edward T. Curnick, who was appointed to the charge in April, 1894.

CENTRALVILLE METHODIST CHURCH.

This church was organized June 19, 1887, and was one of the first established in this part of the city. The church edifice is situated on Bridge and Hildreth Streets, and cost about $18,000. Its first pastor was Rev. Sullivan Holman, who in May, 1887, was appointed by the Bishop of the New Hampshire Conference to form a parish.

HIGHLAND METHODIST EPISCOPAL CHURCH.

This society was formally organized March 12, 1875; June 11, 1876, the present edifice in which this church worships was dedicated. In 1875 Rev. G. W. H. Clark became its first pastor. Since then its pastors have been: Rev. J. H. Mansfield, 1875 to April, 1877; Rev. Abner R. 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, April, 1889; Rev. C. E. Tilton, 1892; Rev. James Mudge, 1895.

FIRST UNITARIAN CHURCH OF LOWELL.

A meeting was held Aug. 30, 1829, at the house of Thomas Ordway, to consider the expediency of forming a Unitarian Society in Lowell. As a result of that meeting, in a room of the old stone tavern on Pawtucket Street (now the Ayer Home for Young Women and Children), September 26, 1829, the First Unitarian Church of Lowell was organized. We have the names of nine who were present at that time, among whom were Judge Seth Ames, John P. Robinson, John Avery, John A. Knowles, Judge Hopkinson, Dr. Bartlett, Samuel Batcheller, and James G. Carney. The Sunday School was begun in June, 1830, and the church connected with the society was organized Nov. 7, 1830.

The first religious services of the society were held in the schoolhouse of the Appleton and Hamilton Corporations, now used for the Free Chapel. The first sermon was preached by Rev. Caleb Stetson on the first Sunday of October, 1829. Rev. Wm. Barry first preached to the society May 9, 1830, and was invited to remain indefinitely. Sept. 8, 1830, the society voted to extend a call to Mr. Barry, at a salary of $700 a year. Oct. 8, 1830, the society voted to call their organization "The South Congregational Society." Mr. Barry having accepted the call, became the first minister of the society and was ordained Nov. 17, 1830, in the First Baptist Church, which was kindly offered for the occasion. At this time there were sixty families in the parish, and seventy more were added the following year. The first communion service was observed May 1, 1831, thirty being present.

On Saturday, Sept. 17, 1831, ground was broken for the erection of a new meeting-house, the whole capital stock having been previously subscribed.

The new meeting-house (the one now occupied) was dedicated to Almighty God, Christmas Day, 1832.
Rev. Mr. Barry resigned July 12, 1835.
Rev. Henry Adolphus Miles, the second pastor, was installed Dec. 14, 1836, and remained nearly seventeen years, resigning May 30, 1853, and becoming Secretary of the American Unitarian Association, which position he held for six years.
Rev. Theodore Tebbetts was called to become the third pastor of the church, before he had graduated from the Harvard Divinity School. He was ordained Sept. 19, 1855. His active ministry was for only ten days, during which time he preached twice, when he was taken ill. Not recovering his health, he resigned in May, 1856.
The fourth pastor of the society, Rev. Frederic Hinckley, was installed Nov. 12, 1856. It was during his ministry that the second Sunday service was abolished, and also that the new vestry (the one now used) was erected. His ministry closed Oct. 3, 1864.
Rev. Charles Edward Grinnell was the fifth pastor, and was ordained Feb. 19, 1867. He resigned Oct. 20, 1869, and some years later left the ministry for law.
The sixth pastor, Rev. Henry Blanchard, was installed Jan. 19, 1871. It was during his pastorate that the Channing Fraternity was organized. He resigned April 14, 1873. He was ordained to the Universalist ministry, and has since returned to that denomination.
The seventh pastor, Rev. Josiah Lafayette Seward, was ordained Dec. 31, 1874. Thirteen years later, Jan. 1, 1888, his letter of resignation was sent to take effect at the end of the church year, July 31, 1888.
Rev. George Batchelor, the eighth pastor, was installed Feb. 27, 1889, and resigned Nov. 26, 1894, his resignation to take effect the last of May, 1895. He became Secretary of the American Unitarian Association.
The present pastor is Rev. Charles Towne Billings.

GRACE UNIVERSALIST SOCIETY.

This was originally known as The Second Universalist Society, and later as The Shattuck Street Universalist Society.
The first meeting out of which grew The Second Universalist Society of Lowell, was held in the old City Hall, Sunday, May 22, 1836. Rev. J. G. Adams was the preacher and he officiated for four Sundays.

On Monday evening, June 13, 1836, a meeting was held in Mechanics Building to consider the advisability of continuing the services. A committee was chosen to engage a hall and a preacher, and raise money. On the 7th of August following the committee reported favorably, and a committee was appointed to consider the expediency of forming a society, which also made a favorable report, and on the 4th of September, 1836, a society was duly organized.
The following is the preamble:
"Whereas, it is desirable to us, the undersigned, inhabitants of Lowell and its vicinity, assuming as we do, the name of Universalists, and believing in the doctrine of God's unbounded goodness, and the ultimate salvation of all men through Jesus Christ our Lord, and residing as we do at too great distance from the House of the First Universalist Society in Lowell, we do hereby purpose and pledge to commence the building of a Second Universalist Society, being stimulated thereto by the necessities of the case, a general wish to enlarge the place of our tent, stretch forth the curtains of our habitations, lengthen our cords and strengthen our stakes, and more particularly by our anxiety to bring our own means of grace within the walk of our families and neighbors. Therefore, we agree to form ourselves into a society and be governed by the following constitution."

This preamble and constitution was signed by one hundred men and women.

A call was extended to Rev. J. G. Adams to become pastor of the new society, which was declined.
The first annual meeting of the society was held March 27, 1837. The Chairman was Solon D. Pumpelly, David Tapley was chosen Treasurer, W. B. Davis, Collector, and Isaac Place, James C. Hill, Hale Clement, Otis Bullard, and Holland Streeter, Prudential Committee.
Rev. Zenas Thompson, the first pastor, was installed Feb. 5, 1837. His pastorate continued a little more than two years. During that time the church edifice, corner of Market and Shattuck Streets, was erected, and dedicated November 15, 1838. Rev. Abel C. Thomas succeeded the first pastor, and continued three years. Rev. A. A. Miner, of Methuen, followed Mr. Thomas, and remained six years. Rev. L. J. Fletcher succeeded Mr. Miner, but his stay was brief, when Rev. L. B. Mason came to the pastorate for one year.

In 1849 Rev. Q. D. Williamson became pastor of the society, but ill health compelled him to resign at the end of one year. Rev. N. M. Gayland was pastor for one year. Rev. J. S. Dennis was settled over the society about three years, and was followed.
by Rev. C. H. Dutton, who also remained about three years. The pastor for the next three years was Rev. L. J. Fletcher. Rev. F. H. Hicks, after a pastorate of one year, died and was succeeded by Rev. John G. Adams. During all these years the meeting-house in which this society worshipped was owned in shares by members of the society and others, until 1860, when it became the property of Rev. A. A. Miner, D. D.

Rev. Mr. Adams soon began to urge the importance of the society's owning the house, and after some time and much agitation, $10,000 was raised, and for the sum of $16,750 the property was purchased. The committee to raise the subscription were Mr. Isaac Place, Mr. B. N. Webber, and the pastor, Mr. Adams.

Mr. Adams's services were retained by the society from November, 1865, to July, 1872. On the first Sunday in April, 1873, Rev. W. G. Haskell assumed the pastoral office of the church, and continued in it for three years. During one year there was no settled pastor.

In the Spring of 1877, April 1, Rev. R. A. Greene began his pastorate, which at the present time is nearing the end of the twentieth year. During this time there were many changes in the old church edifice, and it was in 1888 that the name was changed by act of Legislature to Shattuck Street Universalist Society. The society had been made a legally constituted body by act of Legislature when the church edifice was bought.

During Rev. Mr. Haskell's pastorate somewhat extensive repairs were made on the exterior front and vestibule of the church. Soon after Mr. Greene began his work, alterations were made in the vestry, which at that time was really the attic of the building. Later the old pews in the audience room were exchanged for those of more modern construction, and then the tenants in the stove store beneath the audience room were warned out, and the store that had been so long a smoky, greasy shop, was transformed into a vestry, light, airy, and commodious, while one end of the building was used for mercantile purposes. About this time the old organ was also exchanged at considerable expense for a new one, and the pulpit end of the church remodeled and frescoed.

By the legacy of the Place estate, the society was freed from debt at one time, but the extensive repairs and alterations created another debt, which was also, by the will of Bradley Marshall, nearly wiped out.

In the year 1892 the pastor and others began to talk of the project of disposing of the old church property, and selecting and rebuilding in some more desirable part of the city. The movement was of slow growth, but it gathered force and momentum until it commanded attention.

At a meeting of the society, May 10, 1893, the special committee on church property was requested to ascertain the value of the church property, and what sum it would probably bring.

Messrs. J. P. Gray, Geo. S. Cheney, H. P. Goodell, Geo. H. Chandler, and L. R. Welch were appointed a committee to investigate sites for a new church, at this meeting.

At a meeting of the society, June 3, 1893, the Committee on Church Property was authorized to sell it on approval of the society. Mr. Gray resigned from the committee on account of removal from the city, and Mr. L. A. Pierce was elected to fill the vacancy.

At a meeting of the society, Sept. 6, 1893, the Committee on Church Property was instructed to ascertain on what terms the lot at the corner of Princeton and South Canton Streets could be purchased, upon which to build a new church.

Oct. 19, 1893, the society voted to purchase the so-called Princeton Street lot at a sum not exceeding $5000.

Nov. 1, 1893, Messrs. George H. Chandler, Geo. S. Cheney, J. G. Merchant, Geo. A. Gardner, and Lincoln R. Welch were appointed a Building Committee, and the Treasurer was authorized to give the vote of the society for the Princeton Street lot.

April 9, 1894, the Building Committee was instructed to offer prizes for plans for a new church.

June 4, 1894, Mr. G. H. Chandler and Mr. G. S. Cheney withdrew from the Building Committee, and June 12, following, Mr. H. P. Goodell and Dr. C. W. Taylor were elected to fill the vacancies. June 4, 1894, the society voted to accept and build from a plan offered by Architect William C. Chase, of Boston.

Nov. 27, 1894, the Building Committee was instructed to raise a sum of money not exceeding $35,000 to build a new church.

At a meeting of the society, Dec. 18, 1894, a committee was instructed to revise the constitution and by-laws of the society.

At the annual meeting of the society, Jan. 21, 1895, the society voted to change the name of the society from Shattuck Street Universalist Society
to Grace Universalist. By application to the General Court, then in session in Boston, through the kindness of Representative Geo. A. Roper, the name was legally changed in accordance with the vote of the society.

The first stone in the foundation of the new building was laid on the morning of April 11, 1895, at 8:30 o'clock.

The Building Committee, by unanimous vote, invited William North Lodge, F. and A. M., to lay the corner stone of the new structure, which invitation was accepted, and the date of the ceremony fixed for May 25, at 2 o'clock p.m. The ceremony was carried out in due form, and a programme of the same, as well as a copy of this sketch of the society, deposited in the stone.

Building Committee, Harlan P. Goodell, J. Gilman Merchant, Geo. A. Gardner, Lincoln R. Welch, Charles W. Taylor, M. D.

Pastor, Ransom A. Greene.

Rev. Ransom Alphonso Greene was born in Rochester, Vermont, Oct. 11, 1848, the second in a family of ten children. He is descended from a family of English origin, whose members were among the early colonial settlers.

His grandfather, Charles Greene, was born in Pittsfield, Vermont, previous to 1800, and died at Buffalo, New York, in 1875. His grandmother, Harriet Hall Greene, was born in Pittsfield, Vermont, in 1798, and died in Buffalo, New York, in 1860.

His father, Milton Greene, was born in Pittsfield, Vermont, in 1820, and is still living at Randolph, Vermont. His mother, Aurora Goodnow, was born in Rochester, Vermont, in 1823, and died in 1890, at Stockbridge, Vermont.

Mr. Greene attended the public schools and the State Normal School at Randolph, graduating in the class of 1868. Upon leaving school, he entered St. Lawrence University, and graduated with the class of 72. He was afterwards settled in the ministry, and began preaching at Northfield, Vermont, in the Universalist Church, remaining there for five years. He severed his connection with this church to come to Lowell in April, 1877, where he has since remained as pastor of the Grace Universalist Church.

Mr. Greene was a member of the Lowell School Committee from 1885 to 1895; is a member of the William North Lodge of Masons, the Lowell Chapter, and Commandery in Vermont; also of the Royal Arcanum.

In October, 1875, he was married to Hattie M. Clifford, of Northfield, Vermont. One child, Vernon Lorenzo Greene, born July 5, 1890, is the result of this union.

In his parish work, Mr. Greene has met with a large share of success, and is highly respected as a true Christian minister, and as a man of broad, human sympathy.

FIRST PRIMITIVE METHODIST CHURCH.

The First Primitive Methodist Church originated in a voluntary missionary movement, headed by Mr. Thomas Leland. The meetings were held in Preston's Hall, Davis Square, Gorham Street. A Sunday School was established, and the nucleus formed of the church society. The work prospered, and in 1871 the site at the corner of Gorham and Congress Streets was secured, and the present edifice erected under the superintendency of Rev. W. Kirkby, the first pastor.

The society was incorporated under date of Feb. 14, 1871, with the title of “Zion Primitive Methodist Church." Its pastors have been: 1871, Rev. W. Kirkby; 1872, Rev. H. Matthews, Rev. W. Marks; 1873, Rev. G. Parkes; 1874, Rev. J. Barkes; 1875, Rev. C. Spurr. In 1878 Rev. N. W. Matthews came here. Under him the society was re-organized Jan. 5, 1879; the building re-purchased; and the church again incorporated, in October, 1880, under its present title, "The First Primitive Methodist Church of Lowell."
Since that time its success has been steady and uninterrupted.

Mr. Matthews was succeeded in 1883 by Rev. John A. McGreaham.

Rev. T. M. Bateman entered on the charge in May, 1888, and remained till 1893.

Rev. W. H. Yarrow, the present pastor, began his ministry with the church in May, 1893, and is now in the fourth year of his pastorate.

The present membership of the church is 170.

The Sunday School is well organized under the superintendency of Mr. A. Hindle, and meets after the morning service.

There is a prosperous Young People's Society of Christian Endeavor, which meets every Wednesday evening.

The church has an able and responsible Board of Trustees, of which Mr. John W. Mountford is President, and Mr. Eli Turner, of 110 Howard Street, Clerk, an office he has efficiently discharged for several years.

The musical department is under the direction of Mr. Joseph Fielding, and the church is noted for its congregational singing.

The church, on the whole, is in a united, peaceful, and prosperous condition.

**FIRST PRESBYTERIAN CHURCH.**

This is the only Presbyterian Church in the City of Lowell, and is attached to the Presbytery of Boston and New York Synod of the Presbyterian Church in the United States. The church has a large and active membership, who are nearly all of Scottish descent.

The pastors have been Rev. John Brash, Oct. 26, 1869; Rev. Alfred C. Poe, a brother of the author of the "Raven," Nov. 11, 1870; Rev. Solton F. Calhoun, October, 1871.

The present pastor, Rev. Robert Court, D. D., was installed May 6, 1874.

**OTHER RELIGIOUS SOCIETIES.**

There are many other churches in the City of Lowell, which have a most interesting history and which have accomplished much good in the line of religious effort, which the limited space at our disposal denies us the privilege of including in this article. These churches are:

- **Berean Primitive Methodist Church,** Moore, near Lawrence Street. Organized 1886.
- **First Swedish Methodist Episcopal Church,** Moore, corner Bourne Street. Organized 1892.
- **Unity Congregational Church (Unitarian),** 118 to 122 Church Street. Incorporated 1895. Pastor, Rev. George C. Wright.
- **Jewish Synagogue (Khilos Jacobe),** No. 8 McIntire Street. Organized 1889. Rabbi, Elias Wolfson.
- **Advent Christian Church,** Grand Street. Services morning and evening.
- **Seventh Day Adventists.** Meet every Saturday afternoon in Bay State Hall, 103 Central Street, at 2 o'clock, for Bible study and conference.
- **Seventh Day Bible Class.** “Believers in the Restoration of Israel.” Meet every Saturday, at 2:30 p. m., in Bay State Hall, 103 Central Street.
- **First Church of Christ, Scientists,** Pollard Building, Palmer Street. First Reader, Mrs. Emeline A. Merriam, C. S. V. Second Reader, James B. Harrington, C. S. Services Sundays at 10.30 A. M. and 6.30 p. m.