

HISTORIC



ANDOVER.

By Annie Sawyer Downs.

THAT portion of the Merrimack valley in the immediate vicinity of Andover attracted very early the attention of the colonists. As the Indians had numerous little settlements all the way up and down the Shawshin and the Merrimack, trails existed in all directions, and the trees having been felled, a rich, heavy grass had sprung up on the meadows.

The town was incorporated May 6, 1646, although several years earlier the General Court had appointed committees "to license any that may think meet to inhabit there." In 1639 Rev. Nathaniel Ward, the able, eccentric minister of Ipswich, wrote Governor Winthrop, his kinsman by marriage "to be certain he did not dispose of Cochickawich (Andover) or Pentucket (Haverhill) until he heard from him." In 1641 the coveted territory was granted him; and six hundred acres of the best of it were immediately made over to Harvard College in payment of a pledge for which its authorities had long been pressing him.

The first settlers of Andover came from Cambridge, Salem, Ipswich and Rowley; but the English home at least of some among them must have been in Hampshire, for they insisted upon giving the present name to the infant settlement. Nothing shows so strongly the affection of the colonists for England as this determination to

perpetuate familiar names. The English Andover is situated like our own in the immediate vicinity of Amesbury, Salisbury, Newbury and Winchester; and as I walked, one summer day, its elm-shaded streets, I fancied our ancestors saying with Mr. Higginson, the first minister of Salem: "Farewell, dear England; yet why farewell,—we bear thee always in our hearts."

We have read hundreds of times how the men from Rowley and Salem settled in what is now North Andover,



THE WITCHES' CORNER—SITE OF THE FIRST SCHOOLHOUSE. ANDOVER, 1701.



THE BRADSTREET HOUSE.

"near the brook and under the hill," how they built the first log meeting-house close to the old burying ground; and then and there the distinctive Andover life began. The story is so familiar, the conditions are so changed, that we hardly realize the difficulty of marching whole families through twenty miles of unknown forests, without roads, without shelter for the nights, and without provisions excepting the scanty supply they carried with them. Still they record gratefully that the Merrimack and Shawshin were full of fish, that they traded with their Indian neighbors for venison and raccoon, and that Indian corn made as good a meal as rice. Mrs. Anne Bradstreet, writing to a friend at home, says: "Let no man make a jest of pumpkins; for with this fruit the Lord was pleased to feed his people until the corn and cattle increased." She goes on to say that the

great cost of cattle, their sickening and dying from the poisonous character of the wild fodder, the loss of sheep and swine by wolves, the deep snows, the dreadful cold, and the abiding fear of Indians made life harder than her friend could imagine. Of only one useful commodity was there enough in those early days—wood. Great bonfires were kept burning night and day in the hope of getting rid of some,

and Bradford writes: "If these great fires could not have been kept up the whole colony would have frozen."

Throughout the wide limits of the town of Andover there is not now standing a single one of the original houses of the colonists, the oldest being perhaps of the second period,



THE OSGOOD HOUSE, WHERE JAMES OTIS WAS KILLED BY LIGHTNING.

The illustrations of The Osgood House, Abbot's Tavern, and the Ancient Homestead of the Abbot's are reproduced by kind permission from Miss S. L. Bailey's valuable History of Andover.

although even of that we are not sure. Upon a torn leaf of the early records is written the following list, without date but probably while most of the founders were still living:—

The names of the housholders of Andover in order as they came to town, — Mr. Bradstreet, John Osgood, Joseph Parker, Richard Barker, John Stevens, Nicholas Holt, Benjamin Woodbridge, John Frye, Edmund Faulk-

names out of this list of twenty-three are common in Andover now, and in most cases descent can be traced to the original settler. The only memorial left of the founders is the tombstone of John Stevens, fifth in order of coming, the common ancestor of all the Stevenses who have been prominent ever since in the military, legislative and commercial life of Essex



REV. SAMUEL PHILLIPS.

ner, Robert Barnard, Daniel Poor, Nathan Parker, Henry Jaques, John Aslett, Richard Blake, William Blake, John Ballard, John Lovejoy, Thomas Poor, George Abbot, John Russ, Andrew Allen, Andrew Foster, Thomas Chandler.

John Woodbridge was the first minister. With the aid of Edmund Faulkner he bought the land of Cutshamache, the Sagamore, for six pounds and a coat. Twenty-one

County. The tombstone is in the old burying ground, at what is now North Andover Centre, on the hill southeast of the Bradstreet house, and close to the site of the meeting-house early burned by the Indians.

Only one of the names in the list above is prefixed by the honorable title Mr.; and well does Simon Bradstreet deserve the honor. He should be called the father of Andover; for

not only was he her first selectman, but he was continued in the office forty years, and in 1644, two years before the town was incorporated, built the first mill, destined to be the forerunner of scores of others, on Cochickawich brook. Born the same year that Queen Elizabeth died, 1603, he lived in the full possession of his unusual faculties, and most of the time in the most important offices of Massachusetts until 1697; and at his

1668. Its frame is massive, its walls are lined with bricks, and its enormous chimney, heavily buttressed, running up through the middle of the house, looks in the garret like a bastion wall. Anne Bradstreet planted the trees on the sloping lawn, died in an upper chamber of the house, and was probably buried in the old graveyard whose crumbling stone wall comes almost to its small, high windows. No trace of her grave remains, but her



THE OLD BURYING GROUND AT NORTH ANDOVER.

funeral he was called "The Nestor of New England," all who came out from England with him having died before him. He married in England, when she was only sixteen years old, Anne Dudley, and with her obtained not only a great fortune, but the first poet of New England. To be sure, Anne Bradstreet's verses are not very poetical, but she is of the greatest importance, because first in the line of gifted women, poets, novelists and miscellaneous writers, whom Andover has produced. It is thought that the house now standing in North Andover, nearly opposite the stately mansion of the Phillips family, was built by Simon Bradstreet in 1667 or



GRAVE OF JOHN STEVENS.



SOUTH CHURCH.



EPISCOPAL CHURCH.



THE PHILLIPS MONUMENT.

poems, as
Cotton
Mather
says, "div-
ers times
printed,

after he was ordained, in October, 1645.

For many years there was no vil-
lage, but farms were scattered over
both parishes. At the close of the
seventeenth century the twenty-three

tax-payers of
1664 had multi-
plied to one hun-
dred and fifty;
and in spite of
Indian wars,
Quakers and
witchcraft frenzy,
the Colonists had
grappled with the
necessities and
difficulties of pop-
ular education.
Private schools
had from the first
been kept by the
ministers in their

own houses, and in 1701 the first
schoolhouse was built, "at the parting
of the ways by Joseph Wilson's"—
and Dudley Bradstreet, Anne Brad-
street's oldest son, was the first master.
"The parting of the ways by Joseph
Wilson's" is also traditionally con-
nected with another period of An-
dover history; for it is said that from
a house whose cellar is still traceable,
Sarah Wilson, the wife, and Sarah
Wilson, the daughter, of Joseph Wil-
son, were taken to Salem jail on
charge of witchcraft.

The first church in Andover and
twenty-fourth in the colony was or-
ganized the 24th of October, 1645,
with ten male members, besides the
minister. The first meeting-house
was replaced by a second in 1670,
which had "upper and lower galler-
ies," and where the difficulty of seat-
ing people properly and satisfactorily
drove Colonel Dudley Bradstreet and
the Rev. Mr. Dane, then minister,
almost to distraction. This meeting-
house was used by the whole town
until 1709, when at its own imperative
demand the South Parish was set off
and the second church of Andover
was organized and called the South

have afforded a monument to her
memory beyond the stateliest mar-
bles." Anne Bradstreet is the an-
cestress of Richard H. Dana, William
Ellery Channing, Wendell Phillips
and Oliver Wendell Holmes.

The first marriage in Andover was
in 1653,—that of Henry Ingalls and
Mary Osgood, by Simon Bradstreet,
probably at his house. Nathan
Stevens, son of the John Stevens
whose gravestone still stands in the
old burying ground, was the first white
child born in Andover, and John
Barnard was the first child baptized by
the Rev. John Woodbridge, a few days

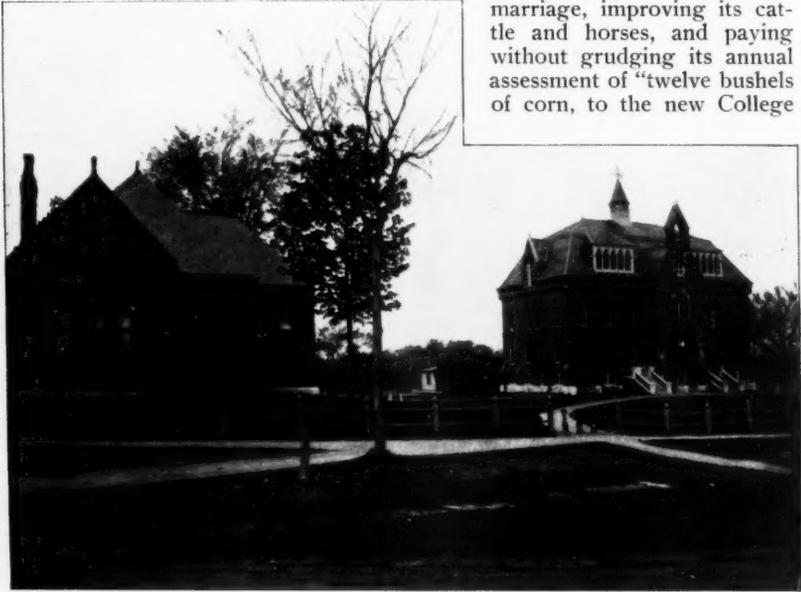
Church. It built a meeting-house at once; and its minister, Rev. Samuel Phillips, son of the goldsmith George of Salem, grandson of the minister Samuel of Rowley (one of the few clear-headed men among the clergy who did not give in to the witchcraft delusion), and greatgrandson of the Reverend George, who came over in the *Arbella*, introduces a new and powerful family into the town.

For thirty years the town had been so free from internal dissensions and Indian attacks, that the pioneers had grown rich rapidly. From the first the region had been considered the most favorable in eastern Massachusetts for farming purposes, while the abundant water power encouraged the erection of grist mills, shingle and saw mills; its mills also for grinding scythes and fulling cloth were resorted to by all the dwellers within fifty miles. But just as the rapidly increasing though still small rural community



HARRIET BEECHER STOWE.
From the portrait in Abbot Academy.

was settling itself to buying and selling, marrying and giving in marriage, improving its cattle and horses, and paying without grudging its annual assessment of "twelve bushels of corn, to the new College



PHILLIPS ACADEMY.

at Cambridge," the first Indian war broke upon it like lightning from a clear sky.

On the 19th of April, 1676, a day and month ever memorable in American annals, the howling savages fell upon two Abbot brothers, who were working in their father's fields. Their home was the garrison house which stood on the estate of the late Mr. John Abbot, on Central Street, west of the present South Church. They were stout, and fought manfully; but Joseph the elder was tomahawked, and Timothy the younger was carried

tected situations, and the General Court abated their taxes, because "they were so unsettled in their spirits, they could not go about collecting their English and Hay harvests." But Colonel Dudley Bradstreet came to the front, and rallied around him Abbots, Fryes, Holts, Poors, Baileys, Ballards, Farnums, Stevenses and Osgoods; and their courage and efficiency proved as potent as they have proved since on many a wider known battlefield.

A little breathing spell was now given the town, which was too soon rudely broken by the witchcraft tempest. As early as the spring of 1692, an Andover farmer, whose wife was a chronic invalid, journeyed to Salem and brought home two of the girls who were said to produce such remarkable results by diagnosing disease. They had been, according to Cotton Mather, "possessed of the Devil all winter," and supposedly through the devil's assistance were



DR. SAMUEL H. TAYLOR.

away captive. He was kept several months, then brought back by a friendly squaw. He grew up, married, had children, and his farm is one of the most valuable in the Andover of to-day. An aged man, one of his descendants and part owner of his broad acres, once told the writer that his grandmother, when very old, said she remembered Timothy Abbot, and that he would never allow a child in his family to say he was hungry, declaring he did not know the meaning of the word.

During the next few months the town was so constantly harassed that citizens began to leave for better pro-



C. F. P. BANCROFT,
PRINCIPAL OF PHILLIPS ACADEMY.

invested with supernatural powers. With an inconsistency peculiar to fanatics, these girls were almost worshipped, while the poor creatures whom they accused of bestowing upon them these marvellous gifts were hung. As was expected, they pronounced the sick woman bewitched, and promptly gave the names of her tormentors. At the end of three months, forty-one Andover people were in the crowded jail at Salem, eight of whom were condemned and

the Andover women hung, deserves immortality; for she stoutly denied with her latest breath, and from the first, either that she was a witch herself or that it was possible for a witch to exist.

The common sense of Andover rallied before that of any of her neighbor towns, and the first protest against the delusion came from "nine of her most respected citizens," October 12, 1692. It was followed by another still more urgent, and by a third, which was signed by many citizens of adjacent towns; and in May, 1693, the one hundred and fifty persons still in Salem jail were sent to their homes.

As in the case of some diseases of the body of which the sufferer is heartily ashamed, no sooner had the community recovered its self-control than it did its best to for-



THE JOHNSON HOMESTEAD.

under sentence of death. Three were hung, one died in her miserable cell, one, the daughter of the saintly minister Dane, was reprieved and thus saved, and the rest were released, one after another, as the frenzy abated. Martha Carrier, one of



THE HOME OF HARRIET BEECHER STOWE.



THE OLD SOUTH PARSONAGE.

get that it had ever lost it. No traditions are so difficult to substantiate as the witchcraft ones; and in the Andover of to-day a slight depression indicating the cellar of one house where two unhappy women, mother and daughter, were dragged from their home, and a very ancient dwelling, where colonial governors were often entertained, traditionally said to be that of one of the most prominent of the Andover victims, are all that connect the town directly with the Salem tragedy.

But long before Andover had recovered from the horror of the witchcraft delusion, the last and worst Indian attack was made on the town. On the 5th of March, 1698, thirty or forty painted and yelling warriors surprised the sleeping settlement, killing five persons, burning two houses and two

barns with their hay, horses and cows, and setting the meeting-house on fire. One of the killed, Penelope Johnson,



OLD PHILLIPS MANSION HOUSE.

was only nineteen years old, very beautiful and, tradition says, about to be married. Cotton Mather writes:—

“The Salvages likewise got Colonel Dudley Bradstreet and family into their hands; but perceiving the town mustering to follow, their



PROF. EGBERT C. SMYTH.

hearts were so changed that they dismissed their captives without any further Damage." The reason for their forbearance is said to have been a deed of kindness done in boyhood by Colonel Bradstreet to their leader.

In the famous Lovewell's Fight at Pequauket (Conway, New Hampshire), an Andover man, Jonathan Frye, was the hero. He was the chaplain of Captain Lovewell's little company, was mortally wounded on the 8th of May, 1725, then wandered painfully about in the wilderness with two companions, until, finding he could go no farther, he forced them to leave him to die alone. His story is as romantic as his fate was pitiable. He was in love with a girl whom his parents did not think his equal; and in despair of reconciling conflicting duties, he enlisted in Lovewell's ranks. In the same year, 1725, a ballad called "The Most Beloved Song in all New England" commemorated his sad fate, while the lady of his love penned "The Mournful Elegy on Mr. Jonathan Frye" as soon as the tidings reached Andover. In our day Mr. Upham has written a spirited poem upon the incident; and most notable of all is Hawthorne's story of "Roger Malvin's Burial." The great novelist calls it an incident of Lovewell's Fight; and as the only man who was deliberately left on that field was Jonathan



ANDOVER THEOLOGICAL SEMINARY.



PROF. AUSTIN PHELPS.



PROF. EDWARDS A. PARK.

Frye, it is likely that Eleazer Davis and that Jonathan Frye was Roger Malvin.

In 1709, as already stated, Andover was divided into two parishes. Up to this date all who lived within the limits of the original grant had worshipped in the successive meeting houses standing not far from the first site in North Andover. Mr. Barnard, who was the third minister since the settlement and the last over the whole town, was allowed to choose which parish he preferred; and he remained with the



Elizabeth Street Phelps

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North. In May, 1709, the South Parish was incorporated, and the first

meeting was held in its new meeting-house on the first Sunday of January, 1710. December 12, 1710, the parish "Voted unanimously that Mr. Samuel Phillips be our settled minister and that the Precinct build and maintain a parsonage house." The first meeting-house stood twenty-four years; but the parsonage house, built only a little later, remained in excellent preservation until 1892. "Forty-three feet long, twenty feet wide, and four-



ABBOT'S TAVERN, WHERE WASHINGTON BREAKFASTED,
NOV. 5, 1789.

teen feet stud," the parish voted its dimensions; and when it was torn down the beams were sound to the core. For years it was one of the most interesting places in Andover, with its gambrel roof, its quaint rooms, its carved woodwork, its wide lawn and its ancient trees. The landed property set apart for the support of the ministry in 1710 was sold about a century after, and was found to comprise almost a hundred acres.

The coming of Rev. Samuel Phillips to the South Parish is a very important event; for the three educational institutions which to-day make Andover famous the world over were founded more or less directly by men and women of his blood. Born in Salem in 1689, he was for sixty-two years min-

ister of the South Church. When he died in 1771, the parish voted, "that at his funeral the bearers should have rings; that the ordained ministers who attend the funeral shall have gloves; that the ministers who preached gratis in Mr. Phillips' illness, shall have gloves; that the parish will be at the charge of the funeral of the



THE ELM WALK.

Rev. S. Phillips; and voted—to *hear* the bearers in their turn."

Many are the stories still told of the Rev. Samuel Phillips,—of his generosity in giving one-tenth of his income in charity; of his parsimony in always blowing out his candle before he began the evening prayer; of his dignity as on the Sabbath he walked from the parsonage to the meeting-house with Madam Phillips (who was Miss Hannah White of Haverhill) on his arm,

while the negro man and the negro maid paced solemnly a little behind them. The numerous children marched behind the servants in a procession carefully arranged according to their age. All the parish stood reverently in their seats as the minister and his family walked up the broad aisle, and remained standing until he ascended the high pulpit and sat down.

In 1769 Mr. Phillips procured a warrant for the arrest of a youth who in time of divine service "sporting and played, and by indecent Gesture and Wry faces caused laughter and misbehavior in the beholders and thereby greatly disturbed the Congregation."

One of Mr. Phillips's printed sermons, preached on the death of a townsman and having a wide circulation, has on its cover a row of hour-glasses, and inside an equal number of skulls and crossbones. On the title page is a very large and unusually hideous skull.

His salary was not always paid promptly; and in 1750, when he was

preaching the "Election Sermon," he suggested as a tender point to the "honoured Fathers of the Commonwealth, that they consider at their leisure whether the generality of the people do not live in the sin of detaining from their ministers a part of their just dues,"—adding, what is a rather doubtful compliment to his own people, "not that I am under suffering circumstances myself, having through the mercy of God some other small means."

All the stories and traditions show us that he was a just, shrewd, patriotic, intelligent man, with a solidity of character which dominated his contemporaries. He left his family a large estate; but their most enviable legacy was the inheritance of his own rare qualities. His two sons, Samuel, born in 1715, graduated at Harvard College in 1734, and John, born in 1720 and graduated at Harvard in 1735, were the actual founders of Phillips Academy in 1778.

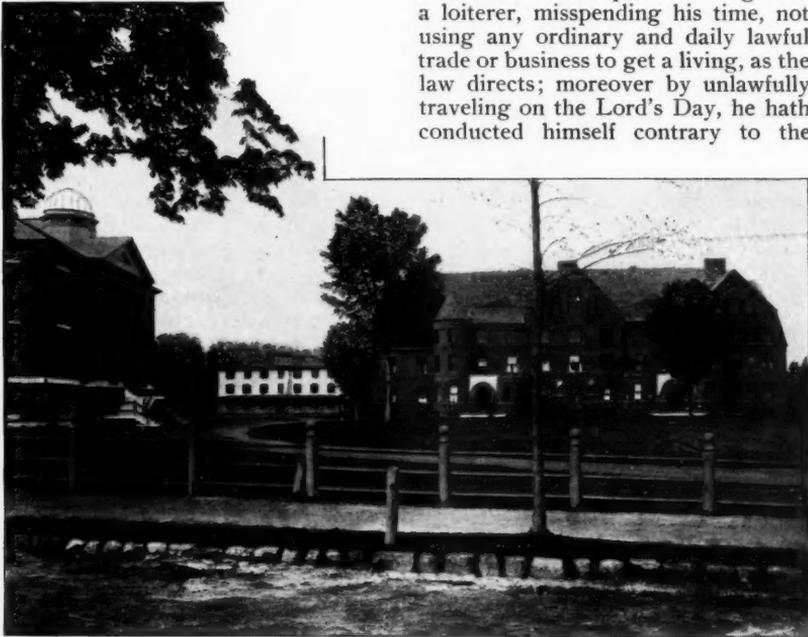
The older, commonly called Squire



NORTH ANDOVER CENTRE.

Phillips, kept the first store in the North Parish, and about 1752 built for his residence the house still owned by his descendants and known as the Phillips Manse. This house, through Squire Phillips's great granddaughter, Mary Ann Phillips Brooks, came into the hands of the late lamented Phillips Brooks, and after his death into those of his brother, Mr. William G. Brooks

the efficient founder of Phillips Academy, survived his parents. Squire Phillips, like his father, the minister of the South Parish, accumulated money rapidly, and was one of the most prominent and distinguished men of the time. He was a strict magistrate. We are told that he issued a warrant against Phineas Parker, husbandman, who appears to have been a forerunner of the modern tramp, "for having been a loiterer, misspending his time, not using any ordinary and daily lawful trade or business to get a living, as the law directs; moreover by unlawfully traveling on the Lord's Day, he hath conducted himself contrary to the



ABBOT ACADEMY.

of Boston. Situated on the main road between Boston and Haverhill, it is probably richer in relics of historical interest than any other house in Andover, while its collection of books, embracing, it is said, some which belonged to the Rev. George Phillips, the first minister of Watertown, who came over with Winthrop in the *Arbella*, is of priceless value.

Squire Phillips married Elizabeth Barnard, cousin of minister Barnard, and had a family of seven children, of whom only one, Samuel Phillips, Jr.,

peace of our sovereign Lord the king." The man in those days who had no lawful trade or business went to jail without further question.

The life of Squire Phillips covers the whole period of the French, Indian and Revolutionary Wars and the adoption of the Federal Constitution. When his townsmen, James, afterwards Lieutenant Colonel Fry, and Colonel, afterwards General Joseph Fry, returned from the taking of Louisburg, June 17, 1745, he addressed them publicly in words of



MISS PHILENA MCKEEN.

honorable praise; and when later the same Joseph Fry, then major under General Winslow, was blamed for the share he took in the destruction of the Acadian villages, tradition says that Squire Phillips bade the censors remember that a soldier must obey orders, no matter how repugnant to his feelings. When twenty-six of the wretched Acadians were quartered on the town, in the hard winter of 1756, who doubts that Squire Phillips was among the "men of weight and substance" who found them comfortable shelter? Who doubts that he visited a house on the farm of Jonathan Abbot, and saw "these gentle and profitable strangers pulling flax and harvesting oats"? Perhaps when Mr. Abbot received the beautifully carved and polished powder horn (still owned by his family) which after their removal the Acadians sent him as an evidence of their affection, Squire Phillips may have made the remark still quoted as having been made in connection with the incident, that it was "a gift as honorable to one party as to the other."

During the most critical period of

the Revolutionary War, in 1778, when Judge Samuel Phillips, his son, was in the midst of the perplexities and dangers of manufacturing gunpowder, when so great was the distress of our army that on February 16, the town voted "to each soldier doing duty for us one pair of shirts, one pair of shoes, two pairs of stockings, and a blanket," and when, with the alarm list and four militia companies, six hundred and seventy men were actually under arms in the town, Squire Phillips consented to alienate from that tenderly loved son almost his entire fortune, and found Phillips Academy. It was the act not only of good, but of supremely wise men. They saw, desperate though the struggle for liberty seemed then, that the elements in solution and agitation would soon crystallize into a form of society where educated men would be a necessity.

In order to appreciate the nobility and unselfishness of Judge Phillips, in persuading his father and his uncle, Dr. John Phillips of Exeter, to devote their fortunes to the infant institution, we must remember that he was the only child of the former and the heir of

MISS LAURA S. WATSON, PRINCIPAL OF
ABBOT ACADEMY.

the latter, who was childless. Indeed his enthusiasm seems to have fired the heart of his uncle, for only a year later he founded Phillips Exeter Academy and endowed it even more liberally.

So far as can be ascertained, the original gift to Phillips Academy consisted of one hundred and forty-one acres of land with buildings upon it in Andover, two hundred acres of land in Jaffrey, N. H., and five thousand four hundred dollars in money. Different members of the Phillips family added houses, land and money, until it is estimated that from them alone during the first century of its existence it received over one hundred thousand dollars. Judge Samuel Phillips, at that time a member of the General Court, drew the act of incorporation himself. In it he says that the academy is to be a free classical school for boys and is the first ever asked for in America.

But it has never been free in the sense that the public schools are free, but only in the sense that all boys may come who are able to pay the tuition fees.

The first school-house was a carpenter's shop, a little altered, which stood on ground now covered by the house of Professor Churchill of the Theological Seminary. It was from the beginning too small, and as early as 1780 work was begun on another. In January, 1786, it must have been finished, for school opened there on that date. It stood "on the hill," in

what was then a forest, but is now the southwest corner of the Theological Seminary campus, opposite the house which during the last thirty years has been occupied successively by Professors Barrows, Mead and Gulliver. Costing \$3,166.66, it was considered a very handsome structure, and when it was destroyed by fire on the night of January 30, 1818, it was greatly mourned in all the region.

On the hard benches of what had

been the carpenter's shop sat Josiah Quincy, afterwards for sixteen years president of Harvard College, who entered the school the day it was opened, at six years of age, an age when we should hardly have sent him to a kindergarten. Eighty years after, "the old man eloquent," as his contemporaries delighted to call him, said, "No man living has the same knowledge of the founders of Phil-



THE ANDOVER PHOTOGRAPH OF PHILLIPS
BROOKS.

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lips Academy that I have. They were my kinsmen; I have lived in every one of their families, and can testify that they were devoted to every lofty design, active in every generous purpose, foremost in fulfilling every duty in private life, in the legislative hall, and on the bench." In 1779 Mr. Quincy boarded in the family of the Rev. Jonathan French, second minister of the church in the South Parish, and successor of Rev. Samuel Phillips, the grandfather of Judge Phillips, the efficient founder of Phillips Academy. "The only



THE PHILLIPS MANSE, NORTH ANDOVER, THE SUMMER HOME OF PHILLIPS BROOKS.

bread we tasted," says Mr. Quincy, "was Indian or rye, or a mixture of both." This mixture still eaten in New England, is what we know as brown bread. "Mr. French," he goes on, "had on the Sabbath the special privilege of white bread, because as he said rye or Indian gave him the heartburn. As he took on that day no other dinner, he justified himself in indulging in that luxury. Chocolate was our breakfast; our dinner, salt pork and beef, with much cabbage and many potatoes. In winter frozen cod was brought from the coast." Mr. Quincy's life, beginning at almost the same time that Phillips Academy was founded, was prolonged until after the fring of the guns on Boston Common after Gettysburg.

The first principal of Phillips Academy was Eliphalet Pierson; and Mr. Quincy felt for him the same respect which he felt for his kinsmen, the Phillipses. "Eight years I was his pupil in Andover, and four in Harvard

University. I ever found his zeal and perseverance irresistible." Contemporaneous accounts say that Dr. Pierson was the first instructor in Phillips Academy, and the first man in New England to collect and prepare saltpetre from earth taken under the floors of barns and other buildings, for the use of the powder mill which Judge Phillips had just started to supply Washington's powderless army. For twenty years he was professor in Harvard University, then returned to Andover to take the infant Theological Seminary into the sheltering arms which had held Phillips Academy wisely and tenderly a score of years before. His pupils likened him to Dr. Johnson, in face, figure and learning; and whispered reverently, that General Washington had said, "His eye shows him worthy not only to lead boys, but to command men."

Doctor Pierson always saw something to correct in everything. One day some of the class found the orig-

inal Latin in Justin which had been translated in one of their text-books, and read it to the Professor as their own. He criticised as severely as usual; and when told where the passage was found replied: "I can't help it; Justin didn't live in the Augustan age; he could not read his own Latin." At another exercise they brought in in the same way a passage from Cæsar; but he at once said: "It is an interpolation; Cæsar never wrote such Latin!"

This admirable man has had admirable successors. Pemberton, New-

in it his youngest, almost idolized son died, after a short illness, and for fifteen years no hand touched his books or childish treasures. To this street corner, Principal Newman leading them, the Phillips boys escorted General Washington in 1789, and stood with heads uncovered until his stately figure faded away behind the hills of the Wilmington road.

The number of the Phillips Academy alumni who have influenced literature is large. Quincy, Kirkland, Cleveland, Pickering, Worcester, Marsh, Irving, N. P. Willis, Oliver



ANCIENT HOMESTEAD OF THE ABBOTS. TAKEN DOWN IN 1858.

man, Adams, Johnson, Taylor, Tilton and Bancroft—all have successfully striven to manage the school according to the spirit of its far-seeing founders. Of all these men Andover cherishes loving memories. There is hardly a house, stone or tree which is not historic on account of its relation to some man or some event in the history of the school. Under this gnarled oak sat Judge Phillips and planned the constitution of the academy, with his kinsmen and Dr. Pierson. Into a lowly room of the stately Mansion House built by Judge Phillips for his own residence men used to enter with reverent tread, for

Wendell Holmes, Hackett, Morse, Greenough, Charles Pinckney Sumner, Stephen Longfellow and Charles Lowell are among the names which first hold attention. Stephen Longfellow was the father of Henry Wadsworth Longfellow. Charles Lowell was the father of James Russell Lowell.

At the centennial of Phillips Academy, in 1878, the governors of most of the New England states were present, professional men, authors, artists and business men without number; and, honored above all others, Phillips Brooks, kin to all the founders and great-grandson of Judge Samuel

Phillips. Generous gifts were bestowed on Phillips Academy that day, fifty thousand dollars in money, and promises since nobly fulfilled, of buildings, books, pictures and laboratories, all imperative if she would start properly furnished for her second century of usefulness.

Judge Phillips, then lieutenant governor, died February 16, 1802. He was buried at Andover, in the graveyard close to the meeting-house which he had carefully and punctually attended, no matter how much his many cares pressed upon him. His wife, Phebe Foxcroft Phillips, and many others of his name and race sleep beside him. For all time he will stand in the annals of our country with John Harvard and Elihu Yale. Being intensely interested in all phases of popular education, he gave and left money for the better education of women as teachers, kept a careful eye on the grammar schools, selecting for masters men who were "Christian and learned"; and when, September 28, 1808, the Andover Theological Seminary was dedicated, it was said to have been embraced in his original conception of Phillips Academy. The name of his wife, Phebe Foxcroft Phillips, heads the list of donors, followed immediately by that of their only son, Hon. John Phillips. Beautiful, accomplished and sympathetic, Madam Phillips had shared all her husband's noble projects, had stood shoulder to shoulder with him in the stormy times of the Revolution, had watched night and day over Andover men wounded in early battles of the war; and it was inevitable that she should follow his example and devote the greater part of the fortune he had left her to providing that special preparation to students of divinity which the changed conditions of society demanded.

The Theological Seminary of Andover was the first Protestant theological seminary ever incorporated. It "owed its existence to a spirit of compromise between two theological

parties each of which had been planning the establishment of a theological seminary for itself." One of these parties wished to found an institution for maintaining that strict form of Calvinism called Hopkinsian; the other for teaching that milder form exemplified by President Stiles, Dr. Hopkins of Hadley, Dr. Lothrop and Dr. Tappan, representatives of those New England Congregationalists who, repudiating the Hopkinsian peculiarities, yet retained the essentials of Calvinism. The man who was most conspicuous in effecting this compromise was Dr. Pierson, the first principal of Phillips Academy.

The list of honorable positions which Dr. Pierson occupied in Andover, Boston and Cambridge cannot even be entered upon. Professor Park says that "if his friend Judge Phillips had lived, these honors would probably have culminated in his election to the presidency of Harvard University, as the successor of Dr. Joseph Willard." He prepared the constitution of the Seminary, so remarkable for its breadth and capacity for expansion, projected the sites for the buildings, planned the avenues and the lawns, and set out with his own hands many of the trees which are the glory of Andover Hill. He prepared an exhaustive history of Phillips Academy to be read the day the Seminary opened, and held the presidency of the board of trustees for nineteen years after the academy included the Theological Seminary. His influence was very great over the widow and son of his deceased friend Judge Phillips, as well as over his old companion Samuel Abbot, who was a kinsman of all who bear the name of Phillips.

Thirty students made up the first class in the Seminary, and through the energetic and enthusiastic efforts of Dr. Pierson and Rev. Samuel Spring of Newburyport the necessary endowment was procured. Hon. John Phillips, Hon. William Phillips and Madam Phillips pledged about fifty thousand dollars; Samuel Abbot ten

thousand; and a little later Moses Brown of Newburyport, whose wife was of the Phillips blood, and William Bartlett of the same city gave, the one ten thousand dollars and the other thirty thousand, while John Norris added another ten thousand. "These gifts and all others whenever given were to be forever appropriated and applied by the trustees for the use and endowment of a Theological Seminary in Phillips Academy described by the donors and regulated by their statutes."

Standing to-day on Andover Hill, one is deeply impressed with the fact that those relatively small sums given in 1778 and 1808 have under the beneficent laws governing such bequests grown to so great proportions. The united funds of Phillips Academy and the Theological Seminary now amount to over a million dollars, while instead of the few plain buildings of the Phillipses and their contemporaries, the whole hill is covered with the convenient, sometimes even elegant, structures which modern taste and intelligence demand, and whose value may be approximately stated at half a million of money. Professorships have multiplied in proportion; and in place of the five thousand books so proudly mentioned in the early days of the Theological Seminary are fifty thousand books and twenty thousand valuable pamphlets.

In the year 1863 the manufacturing firm of Smith, Dove and Company erected, as a gift to the Seminary, the stately Brechin Hall, where the library has for the last thirty years been safely and royally housed. In 1876 the same liberal firm assisted largely in meeting the cost of the beautiful Gothic chapel which the Seminary church dedicated in October of that year. Until the building of the new Episcopal church, the gift of Mr. John Byers, it was by far the most beautiful public edifice in Andover.

Of the eminent men who have been associated with the Theological Seminary, some have possessed world-

wide fame; all have been men of learning, goodness and wide-spreading influence. Professor Park said at the centennial of Phillips Academy in 1878, "that there had been forty professors in the Theological Seminary, and that six women, wives and daughters of the professors, have published more than two hundred books which in the aggregate have had a circulation of at least a million copies." And among the two thousand or more students who have been connected with the Seminary are hundreds who have been the light and the salvation of cities remote from letters and civilization, and other hundreds who, through the stress and storm of this eventful century, have stood firm for the right, sure as only an educated ministry can be that God is behind the truth.

The name of Leonard Woods best represents the first forty years of the Andover Theological Seminary. Clear and unwavering in his doctrinal beliefs, he was admirably fitted to construct and sustain a system of theology and to convince others that it was impregnable. Dr. Edward A. Lawrence, his son-in-law, says: "Doctor Woods claimed to be in the line of theological succession from Christ through Edwards, Calvin, Augustine and the Apostles." His sincerity, his fearless adherence to what he believed the truth, gave him a commanding influence, not only over the students who crowded his lecture-room, but over the infant American Tract Society, the young temperance organizations, and in the councils of the American Board of Commissioners for Foreign Missions, of whose prudential committee he was a member for more than a quarter of a century.

It was a great day for Andover Seminary when Moses Stuart was dismissed from his pastoral office in New Haven to fill the place which Doctor Pierson after only one year of service had vacated. He combined to his last day a remarkable enthusiasm with the power of a mind fully developed

and enriched with the fruit of years of unwearied investigation. First, perhaps, among American theologians he caught the spirit of the German scholars,—adopting their method of severe research, mingling with it the vivacity and enthusiasm of his temperament, and producing an effect not only in the class-room but in the pulpit, which spread the fame of the Seminary throughout the whole country.

Professor Shedd came to Andover in 1854 to occupy the chair of church history. Learned, able and profound, he contributed largely, by his published works, his teaching and his preaching, to the great fame and wide popularity which the Seminary attained in the middle years of the century. Traditions are still extant in Andover of the inflexible logic of his sermons, the way in which he pinned his hearers to point after point, and swept them to an inevitable conclusion.

Professor Stowe, who like several of the successive Andover professors was a graduate of the Seminary, was as early as 1828 an assistant professor here. In 1852 he was made Professor of Sacred Literature, and came with his famous wife, Harriet Beecher Stowe, to live in what was then known as the "old stone workshop," but has been known ever since as the Stowe house. Professor Stowe, whose ability and career in Andover as everywhere is obscured by the more brilliant wife was a man of much cleverness and possessed a quaint humor which will prevent his name ever being forgotten. Mrs. Stowe drew around her all the most distinguished people of this and other countries, and with her original, unconventional ideas, passionate love of beauty, and fondness for flowers and shrubs, aroused in the somewhat stiff Puritanic life of the period fresh interests and enthusiasms. Mrs. Stowe did not write "Uncle Tom's Cabin" in Andover. She corrected the proofs to the Key in Andover; and here she wrote her second great story, "Dred."

While here she was deeply interested in the life not only of the hill but of the whole town. In a collection of letters which it has recently been the writer's privilege to examine, most sympathetic and beautiful letters have been found from her to unhappy parents in the village whose sons were prisoners at Andersonville, Salisbury and Libby. She was a generous friend, and she was a most enthusiastic, practical helper in setting the then struggling Abbot Academy upon its feet. In those days when women made few speeches, we read that she made telling ones in its behalf, that she assisted at festivals and tableaux, and herself furnished the parlors of the new boarding house, Smith Hall. One of the gifts that came through her interest in Smith Hall still remains—a lovely crayon portrait of herself, the only picture I ever saw which showed the real Harriet Beecher Stowe.

In 1848 Rev. Austin Phelps was called from the Pine Street church in Boston to the Bartlett Professorship of Sacred Rhetoric in the Theological Seminary. The remainder of his life he spent in Andover, most of the time in the active service of the Seminary. It is so little time since he died that it is difficult to think of him except as still diffusing his spiritual, uplifting influence on all about him. As a critic, as a master of style, his pupils consider him unrivalled, and only one man perhaps in the history of the Seminary has had a wider reputation as a preacher. Perhaps no religious books in our day have had the wide circulation of his "Solitude of Christ," "The New Birth," and "The Still Hour." His wife, Elizabeth Stuart, was the daughter of Moses Stuart, and born in Andover. She was one of the most successful of the early writers of juvenile books, her "Sunny Side" alone reaching a sale of a hundred thousand copies and being translated and republished in many languages. Their daughter, Elizabeth Stuart Phelps, was likewise born in

Andover, and for a time attended Abbot Academy, although the larger part of her education was acquired at the school of Mrs. Bela B. Edwards, known as "The Nunnery." Many and pleasant are the memories of Elizabeth Stuart Phelps with which Andover is blessed. Those fortunate enough to know her, appreciated to the full her interesting personality, that rare quality which made one always say one's best in talking with her, that indescribable glance of the eye which told how instantly she caught one's thought. For years she occupied as a study a large room in one of the oldest houses on the hill; and no more charming pictures exist in the memory of the writer than those of Miss Phelps among her books, pictures and quaint pets.

Of Professor Park what adequate word can be said? One of the home missionaries, writing from the extreme western frontier, said in a private letter: "Nobody out here knows much about Andover; everybody asks about Professor Park." His life work has been done in Andover. Only students who have heard him lecture term after term can do his versatile genius justice. His fame as a preacher has always been great. His personality has been commanding, his voice one of the finest for pulpit oratory, his style Websterian in its march and force. Perhaps no man ever occupied a chair in the Seminary who has been more respected and honored by the whole town, or whose smile and salutation are so heartily prized. Long may he remain with us to wear the laurels he has so worthily won.

For the last few years the concerns of the Seminary have been public property; and whatever opinions may be entertained as to the absolute right of the case, there has never been any doubt of the sincerity of the leaders of the Andover movement and their earnest desire that the truth might be furthered. Professor Egbert C. Smyth, who has been first among

them, is regarded with the greatest respect by all his townsmen. No knight of old ever bore whiter shield into the field than he. He has shown great qualities as a leader, and greater as a Christian gentleman. He has been most ably supported by a strong and sympathizing faculty, in whose ranks are men—Harris, Ryder, Churchill, Taylor, Moore—who have won fame in many directions.

Fifty-one years after the founding of Phillips Academy, and twenty-one years after the incorporation of the Theological Seminary, Abbot Academy, the first incorporated academy in the United States for girls alone, completed the beneficent trio. It was actually incorporated February 26, 1829, but had been planned a year earlier, with a board of trustees consisting of seven men, one of whom, Mark Newman, had been principal of Phillips Academy; another, Samuel Farrar, was at that time its treasurer; and a third was Dr. Samuel C. Jackson, minister of the church in the West Parish, whose zeal and enthusiasm in the scheme were so great that he might almost be called its efficient founder. For months this board of trustees had no funds; but in June, 1828, Deacon Mark Newman gave one acre of land upon School Street for building purposes. This beautiful piece of ground is still the most valuable of all the landed property which Abbot Academy has acquired in its half century or more of existence. On the same day, Mrs. Sarah Abbot, wife of Nehemiah Abbot, first steward of the Theological Seminary, pledged a thousand dollars to be paid at her death; Mr. Samuel Farrar agreed to advance the money, and another original enterprise was launched in Andover.

Mrs. Sarah Abbot shared the blood of the distinguished family to whom the other learned institutions of the town owed their existence, being the granddaughter of George Abbot and Mary Phillips, grand aunt of Judge Phillips. She was a quiet woman, of

almost parsimonious habits; but she was a friend of Squire Farrar's, and Squire Farrar almost revered the character of Phebe Foxcroft Phillips. Coming, a young man, to Andover, as an assistant teacher in Phillips Academy, he was at once received into the home of Judge Phillips. Here he met Madam Phillips, and she became his model of womanhood. All his life he cherished an enthusiastic interest in the higher education of women, and he succeeded in so inspiring Mrs. Sarah Abbot that at her death she left Abbot Academy her residuary legatee. The whole sum of her gifts to Abbot Academy was \$10,109.04.

From the first, Abbot Academy has had many interesting persons among its students. Of Elizabeth Stuart, who became the wife of Professor Austin Phelps, I have already spoken. Two of her sisters, Sarah and Abby Stuart, later Mrs. Robins and Mrs. Anthony, both wrote juvenile books which had a large circulation. Elizabeth Stuart Phelps Ward, as a young girl a pupil of Abbot Academy, has always felt a warm interest in its welfare, and wrote a beautiful poem for its semi-centennial in 1879. The author of "The Lamplighter," Maria L. Cummins, was a student in 1845; and Miss Julia Fletcher, who early won fame by "Kismet" and "Mirage," was in 1867 a bright fair-haired child in one of the three halls which had taken the place of the cramped accommodations of an earlier day. Another gifted pupil present on the day the school opened in 1829 was Henrietta Jackson, sister of Dr. Jackson, who in later years became the wife of Dr. Cyrus Hamlin of Robert College, Constantinople. In later days the school has been proud to number among its alumnae, Octave Thanet, Kate Douglas Wiggin, Anna Fuller, Lily McDougall, and many others not so well known but of large literary gifts. As is natural in a school in Andover, Abbot Academy has also been a very nursing mother of missionaries; while during the seventy years of its existence its pupils have

come from all the states and territories of the Union, from Canada, South America, England, Turkey, India, Persia, China, Africa and the isles of the sea.

Until 1853 the principal was a man, frequently a theological student who from necessity practised teaching temporarily; but in August of that year, Miss Nancy J. Haseltine, niece of the celebrated Abigail Haseltine, was invited to take charge. She accepted and was so successful that a man for the head of the school has never been thought of since. Six years later, Miss Philena McKeen and her sister, Miss Phebe F. McKeen, accepted the positions respectively of principal and first assistant; and to them and their able faculty, is Andover indebted for the Abbot Academy of the present. Miss McKeen remained the honored and beloved principal, until 1891, when she was succeeded by Miss Laura S. Watson. Miss Phebe F. McKeen, to the inexpressible grief of hundreds of pupils and friends, died in 1880.

Many have been the generous gifts to Abbot Academy in later as well as earlier years. In 1890 a beautiful new boarding-house called Draper Hall, in honor of Mr. W. F. Draper, the largest among the many donors, was dedicated. It is one of the most artistic school buildings in America, and with its library, reading, drawing and music rooms, its art studios and deep window seats commanding the exquisite sunset views for which Andover is famous, it is a delight to all.

The years during which these institutions have been growing up have been fruitful in the history of the town. It was a strong town in the War of the Revolution. A powder mill was one of its first industries; in Andover the library of Harvard College found shelter from the perils of war; at Bunker Hill fifty Andover men were in the ranks; and ninety-eight men were in service during the whole war, while fifty men from the South Parish alone died in the field. General

Washington visited Andover in 1789, and the house still stands where he breakfasted and kissed the little girl who mended his glove. The old Mansion House where he called on Madam Phillips was burned in the autumn in 1887, but on the common opposite he sat his horse and received the grateful greetings of the crowd.

One of the most interesting old houses still standing in Andover is connected through James Otis with some of the most stirring memories of the days immediately preceding the Revolution. James Otis, "the great incendiary of New England," as the royalists called him, was here struck by lightning and killed, May 23, 1783. His boldness, eloquence and legal ability caused him to be intensely hated by the King's Party, and in 1769 the Commissioners of Customs sent charges of treason against him to England. He promptly and fiercely denounced them in the *Boston Gazette*. Soon after the issue of the paper he met Robinson, one of the Commissioners, in a coffee house, and a quarrel ensued, in which Otis received a dangerous blow on the head, which produced insanity and incapacitated him for the remainder of his life from serving his beloved country. About 1780 he retired to a secluded farmhouse in the West Parish of Andover, belonging to Mr. Jacob Osgood, whose brother, Rev. David Osgood, was a well known clergyman of the time, and who had been the room mate of Samuel Phillips at Harvard. During his stay in Andover Mr. Otis thought several times that he had fully recovered, but any attempts at resuming his former habits either of study or political activity brought on violent returns of his malady; and on the last occasion, after a dinner party at Governor Hancock's, he asked to be taken back to Andover, adding sadly that he never should visit Boston again and that he should soon die. One beautiful spring day he thinned out a young wood just back of the house and told

Mr. Osgood he should like to be buried there, adding with a characteristic twinkle of his eye: "You know it overlooks all your fields, and I could keep an eye on the boys!" Upon the day of his death a sudden shower sent all the family into the sitting-room. With his cane in his hand he was leaning against the door which opened into the entry, and had just finished an amusing story, when a terrific explosion shook the earth, and he fell dead without any mark upon his body. Says Bancroft: "One flash and only one was seen in the sky; one bolt fell and, harming nothing else, struck James Otis. In this wise all that was mortal of him perished."

The vicissitudes of more than a century have greatly changed the environment of the house. The "young wood" has disappeared, and the high road runs now upon the south instead of the north side of the house. But the room which the great patriot occupied is still pointed out, and the door against which he leaned when struck is the same. The house should be bought by the public and sacredly preserved; even now, in its half ruined state, it is visited every year by scores of pilgrims.

Again in 1861 Andover sprang promptly to arms. If an old Revolutionary soldier had risen from his grave in the South burying ground and called the roll on the common that memorable morning when came the tidings of the first gun at Sumter, he would have heard "Present!" from Johnson and Lovejoy and Abbot and Holt, and "Ready!" from Bailey and Barker, Osgood and Frye, Poor and Stevens. During the Civil War Andover men fought in forty regiments, were at all the great battles of the Army of the Potomac, at Ball's Bluff, at Cedar Mountain, at Antietam, at South Mountain, at Fredericksburg, at Spottsylvania, at Chancellorsville, at Gettysburg and in the Wilderness. In the dreadful prisons of Danville, Salisbury and Andersonville, Andover boys starved rather than disgrace the

old town. Andover has not forgotten them, and never will.

Through the generosity of the same great firm which had built the library for the Theological Seminary and Smith Hall for Abbot Academy, and assisted all three institutions in ways too numerous to chronicle, a Memorial Hall has risen in honor of the old town's soldiers. The principal giver and especial founder was Mr. John Smith; and he says: "The object of this hall is to commemorate and keep in remembrance the names of those who gave their lives in defending our national flag and saving my adopted country." Mr. Smith was a native of Scotland. The second story of the hall is called Memorial Room. Upon its walls is a marble tablet, where are inscribed the names of fifty-two men who died in the Rebellion. The lower story is occupied by a library and reading-room for the free use of the town.

The interest felt by Phillips Brooks in Andover was warmly reciprocated. Whenever he preached, lectured to the students, talked to the Phillips boys, or gave an address in the village, the space was all too small to contain his eager audience. It seemed as if he never spoke anywhere else just as he did to us. The consciousness of mutual ties, of kindred roots running deep through our town life for more than a century, seemed always present with him, and he seemed personally anxious that we should not be behind in the search for the best things. Special addresses of his at the dedication of the Memorial Hall and before the senior class of Abbot Academy are still often quoted. His aunts and perhaps his mother had been students at Abbot Academy, and he was always ready to assist the old school. At a meeting held in Boston in 1886 to see what could be done toward a new building he made a most impressive speech. When asked for it later, that it might be printed in the account of the proceedings, he returned the following interesting letter:

"A spoken speech ought to perish, so far as its form goes, in the speaking, and to live, if it lives at all, only as an influence. I have no idea what I said. Pray leave me out, or only say what is most true—that I expressed a heartfelt interest in the Academy and a most earnest wish for the success of the good plans in its behalf."

Andover has not only been a pioneer in her educational institutions; she has led the way in many prominent fields of modern humanitarian work. The religious newspaper, the missionary society, the temperance, tract and education societies, all originated in Andover.

Two hundred and nine years after the settlement of the town, in 1855, Andover was divided, the South Parish retaining the name of Andover, and the North Parish taking that of North Andover. But while the division is a real thing so far as local government is concerned, as a matter of fact there is not and never can be any division. The literature and associations, the history and interests of the two, are identical; the great men of one are the great men of the other; the educational institutions belonged to and were dependent upon both through the most critical periods of their history; the manufactures which make one rich and important to-day, are the property of men who live in the other; and the cemetery of the Theological Seminary, where lie Stuart and Stowe, Edwards and Woods, Taylor and Phelps, and many another whose name is a household word in widely scattered homes, looks as lovingly on the graceful hills and sparkling waters of the one as upon the green fields and arched avenues of the other. Above all, the old town is still one in its fidelity to the principles of its founders and their followers, who by their patriotism, their devotion and their love of knowledge and of truth, gave Andover so pre-eminent and proud a place among New England towns.