1775.

Centennial of the Gallant Concord Fight.

OUR FIRST RED LETTER DAY

The Battle Ground of Liberty an Elysian Field.

DECKING THE REVOLUTIONARY RELICS.

How Lexington and Concord Honor Their Sires.

HAIL, NEW ENGLAND!

Massachusetts Ablaze With Goodly Memories.

THE RELIGION OF PATRIOTISM

Brilliant Address at the Old North Church, Boston, by George B. Loring.

THE LANTERNS HUNG OUT

The Days of Religious Zeal and Manly Courage.

TRUTH AND FREEDOM.

Pulpit Heroes—Chauncey, Cooper, Eliot and Lathrop.

REV. DR. CUDWORTH'S ADDRESS.

Home Memories for the Grand Army of the Republic.

HON. RICHARD FROTHINGHAM'S LECTURE.

What Led Up to the Struggle Against Foreign Domination.

Dr. Adams Preaches at Lexington.

SERMONS IN THIS CITY.

The President in Church at Concord.

THE CENTENNIAL SHOT.

A New Point in the Question—Who Fired It?

A MIDDLESEX MAN'S LETTER.

Said Deacon Hayward, "Concord Found the Ground and Acton the Men."

GLORY ENOUGH FOR ALL.

BOSTON, April 18, 1875.

This city was as much excited to-day over the celebrations at Concord and Lexington to-morrow as if Boston itself was the scene of the displays which are to signalize the day. Strangers arrived in the city by all the early trains, and the hotels were crowded with visitors from New York, Philadelphia and other cities. While Boston was thus overrun by strangers, all the Bostonians who could get away, especially those who will be unable to participate in the festivities to-morrow, were off to the great centres of attraction on this occasion.

In both places, where the festivities are to be celebrated, the scene was a busy one. Every historic spot, from Cambridge to Concord, was visited by long lines of pilgrims, and the decorations and traditions distinguishing the many points of interest were discussed with much animation by a multitude of freedom's sons, who knew very little of the events and the objects they were talking about, and as provincial New England could do nothing without preaching a sermon over it or before it, or after it, so republican New England found it impossible to celebrate the past without a reasonable amount of preaching. In Concord the principal discourses were by the Rev. Grindall Rayneds and the Rev. Josiah P. Cooke, the latter of Boston; and in Lexington the sermon was preached by that distinguished New England clergyman, the Rev. Dr. William Adams. The services held in the Unitarian church at Concord this morning were attended by the President and party. During the day the party drove to the historic points and inspected them, in company with the Hon. E. R. Hoar. An informal reception was held in the afternoon. The President, in his movements, was received without any sign of popular ovation. Over 2,500 strangers were in town to-day, and accommodations are already at a premium. The streets are adorned with innumerable flags, and this evening the decorative features of the celebration were completed and are magnificent. Many private residences are elaborately festooned with colors. The mammoth tent on the Provincial Parade Ground is in readiness for dinner and appropriately ornamented with mottoes and banners. The arrangements for to-morrow are complete in every respect, and the various committees seem to have performed their duties with remarkable faithfulness. The Rev. Mr. Cudworth, of East Boston, also preached a memorial discourse, and the eminent historian of the Revolutionary period, Richard Frothingham, delivered an interesting Sunday evening lecture before the Young Men's Christian Union of this city, on "The Shot Heard Round the World."

THE OLD NORTH CHURCH IN BOSTON.

Down in Salem street, at the North End, is one of the traditional and ancient structures of a century ago, in the shape of the Old North Church. Its history and kindred associations have already been fully described in the HERALD. This evening the spire showed forth its lanterns the same as a hundred years ago to-night. Within there were commemorative and appropriate exercises, chief among which was the following address by President Loring, of the Massachusetts Senate:—

GEORGE B. LORING'S ORATION.

FELLOW CITIZENS:—It seems to have fallen to my lot, on this centennial year of the earliest steps of the great American Revolution, to discuss those significant and heroic events which attended the opening of the conflict, and which first gave evidence of the defiant spirit of freedom which characterized the fathers of the Republic. It is but a few weeks since I was called on to present the picture of revolutionary Salem, and to pay a tribute to her magnimity and her honor, when her "one hundred and twenty-five patriots declared in written address that they had common cause with the oppressed town of Boston, and would in no way take advantage of the prohibition of her trade;" and to summon the attention of a grateful people to the brave stand taken by Pickering and his men at the North Bridge, at an hour when British power was yet considered supreme and American valor was yet untried. And in this service I do indeed rejoice. It was the dawn [illegible] a great heroic chapter in histor[illegible] marked by the most brilliant and [illegible] streaks of light, and which charms t[illegible] with the freshness and vigor of u[illegible] day. The heroes who set the first watch-fires are the heroes whom we love. We indeed admire the majestic march of great armies and are impressed with the thunders of the captains and the shouting; but now our very hearts move within us as we contemplate the midnight march of the little band, which, unaided by civil power, without an inspiring past or a supporting present, or even an opening future, sallies forth, strong in itself alone, to strike the first blow and to set the first inspiring example. It is so great and noble to lead the way that we worship him who does it. He who starts forth in a holy cause without fear of consequences or hope of reward is crowned at once as the hero or is cherished as the martyr. And the simple valor of the opening conflict as far outshines the imposing tumult of great battles and the glittering pageantry of victory as the glory of the morning rises superior to the blaze of noonday or the mild light of the setting sun. We do indeed rejoice over the day at Yorktown, but we linger around Pickering at North Bridge, and Parker at Lexington, and Davis at Concord, and Prescott at Bunker Hill, and we listen and listen and listen to the words of Quincy and Otis and Adams, and wander along the dark passages of the town with Dorr and Revere, and climb the mysterious stairways with the sexton to hang out the signal lantern from the North church steeple, and muse with ever new delight upon the thoughts and emotions which inspired the heroic actors in these fascinating scenes.

AND SO IT COMES TO PASS

that the event which we have met to commemorate is full of charm and meaning, and arrests our attention with a force which cannot be resisted. The part performed by the community which a hundred years ago occupied the spot where we have now assembled has a deep and profound interest, equalled only by the deeds which rendered Marathon and Thermopylæ, and Ghent, and Burges, and Plymouth, the immortal names for heroism and self-sacrifice. The feeble ray shed from this church spire on the night of April 18, 1775, shone not simply to warn the messengers of their duty toward the slumbering patriots along the road to Lexington and Concord, but it streamed across the land as a signal from revolutionary Boston to a people determined to be free. Already was the town fixed as the North Star of freedom in the firmament of the heavens. Not populous, she was already great and powerful. Her churches and her schoolhouses were even then her pride. Her people had for generations manifested a lofty tone of character, and had been guided by that integrity and honesty which has always marked her career. Her prosperity was universal. Her popular leaders were men of great power. Otis, with his flaming tongue; Samuel Adams, with his deep and untiring courage and sagacity; John Adams, with his impetuous impulse; Hancock, with his dignity and defiance; Joseph Warren, with his fresh and vigorous enthusiasm and his manly determination; Josiah Quincy, Jr., the silver-tongued orator of freedom, and Paul Revere, "the great leader of mechanics" and the vigilant and sleepless defender of popular right. Her divines, Chauncy and Cooper and Eliot and Lathrop, thundered from their pulpits in the cause of freedom, so that the enemy said of them:—"Some of the ministers are continually in their sermons stirring up the people to resistance, an instance of which lately happened in this neighborhood, where the minister, to get his hearers to sign some inflammatory papers, advanced that the signing of them was a material circumstance to their salvation, on which they flew to the pen with an eagerness that sufficiently testified their belief in their pastor." Of her mechanics Frothingham eloquently says:—"The Boston mechanics, as a general thing, were the early and steady supporters of the patriot cause. No temptation could allure them, no threats could terrify them, no tory argument could reach them. In vain did the loyalists endeavor to tamper with them. 'They certainly carry all before them,' a letter says.

AS THE TROOPS THICKENED IN BOSTON

some living in town and some from the country, without much thought, accepted the chances to work on barracks for their accommodation. It did not, however, last long. 'This morning,' Newell writes, September 26, 1774, 'all the carpenters of the town and country that were employed in building barracks for the soldiery left off work at the barracks.' British gold could not buy Boston labor. 'New England holds out wonderfully,' a letter in September says, 'notwithstanding hundreds are already ruined and thousands half starved.' Loyalists from abroad were astonished at such obstinacy. Gage was disappointed and perplexed by the refusal. It was one of the disappointments that met him at every turn. 'I was premature,' he writes Lord Dartmouth, October 3, 1774, 'in telling Your Lordship that the Boston artificers would work for us. This refusal has thrown us into difficulties.' He sent to New York for workmen. The Boston mechanics, through their committee, sent a letter, expressing their confidence 'that the tradesmen of New York would treat the application as it deserved.' The Governor was at length successful in getting mechanics from New York and other places to work for him. The patriotic mechanics of Boston were doomed to a long season of trial and suffering." The officials of the town were as energetic as the people. Clubs abounded throughout the place. Caucuses were in frequent session, and were attended by all the powerful and leading men of the time. "We were so careful," Paul Revere writes, "that our meetings should be kept secret, that every time we met every person swore upon the Bible that he would not discover any of our transactions but to Messrs. Hancock, Adams, Drs. Warren, Church and one or two more." The Boston press expressed in every variety of way the popular sentiment which was thus cultivated by pulpit and rostrum and cherished in the club and caucus. The town was for years the theatre of intense popular feeling and untiring popular action. Singled out as a special object of royal wrath, its business was withdrawn, its port closed, its numerous shipyards were silent, its people were rapidly reduced to poverty and want. And yet while bowed down with all this suffering and sorrow, her people kept watch on the dangers which surrounded the country and forgot not the exposure of those who were removed from the immediate scene of the conflict. The spire of Christ Church, where we are now assembled, flamed forth in the beginning, and the worshippers of Christ Church, inspired with a spirit of patriotism as time went on, erected within these walls the first monument dedicated to him whose faith and courage delivered his country from the oppressor, and whose wisdom guided her in her infancy.

WHILE CONTEMPLATING WITH ADMIRATION

this proud and revolutionary spirit of Boston a hundred years ago, we should not forget the circumstances by which the people of that day were surrounded. Then not a freeman's foot pressed the soil on which we now tread. They were subjects of the crown, who wrested from a tyrant's grasp those weapons which were to be used for a tyrant's purpose. And not by accident, not by impulse, but taught and impelled by the events of years, did our citizens of that day oppose by force every attempt at violent subjugation. From the earliest settlement of the country there was a spontaneous growth of representative governments. The colonial legislatures sprang into existence without concert of action on the part of the colonies, without special grant, but as it were from a popular instinct, which lay at the foundation of that constitutional freedom which our fathers sought on this Continent. "A House of Burgesses broke out in Virginia in 1620," says Hutchinson; and "although there was no color for it in the charter [illegible] a House of Deputies [illegible] 1634." All attempts [illegible] "Lord Say tempted [illegible] Massachusetts to make [illegible] their heirs nobles and absolute [illegible] a new colony, but under this plan [illegible] could find no people to follow them." The colonists were not to be led away from that principle of government, which was the great prize in the new world, and for the possession of which they braved the dangers of the sea, and welcomed the gloom and horrors of a savage wilderness. For nothing came from Europe but a free people—a people determined to leave behind them all those social and political distinctions which ages had fixed there, and to bring with them a new charter of freedom, a new gospel for the healing of the nations. Under the benignant influences of free government thus founded, without ostentation and display, an intelligent, frugal and industrious people rose to a state of general prosperity and elevation unknown before. For nearly one hundred and fifty years the work went on, silently and imperceptibly, until there appeared before the statesmen of the old world a vigorous, defiant, untameable young nation, whose political philosophy was expounded by Jefferson and Franklin, whose orators and warriors were Warren and Hancock and Washington, and Patrick Henry, and Putnam and Greene, and the two Adamses, before whose flaming words the orators of England grew dumb, and before whose flaming swords the warriors of England laid down their arms.

The attempt of Great Britain to deprive the colonies of that representative system of which I have spoken hastened on the Revolution. The passage of the Stamp Act and the Port Bill fell upon the minds of a spirited and jealous people like a decree of bondage. The presence of bodies of armed men, instead of producing that intimidation which was expected, served only to cement the colonies in a common bond for mutual support and protection.

History presents no parallel to the devotion exhibited by the various colonies then composing our country, scattered as they were over a large extent of territory, and bound together, not by common interest, but by a common and all-pervading sentiment of freedom.

In Boston the opposition to the oppressive acts of the mother country had been most vigorous; to Boston the torture which should produce submission was applied; and around Boston the cities and towns and colonies clustered with hearts full of sympathy and hands full of aid. On the 10th of May, 1774, "the act closing the port of Boston, transferring the Board of Customs to Marblehead, and the seat of government to Salem, reached the devoted town." From that hour the work began. The counsel and advice of the surrounding towns were asked by Boston, and given; the poor were provided for in view of the coming trial; and the inhabitants, by the hand of Samuel Adams, made their touching appeal "to all sister colonies, promising to suffer for America with a becoming fortitude, confessing that simply they might find their trial too severe, and entreating not to be left to struggle alone, when the very being of every colony, considered as a free people, depended on the event."

The cause of Boston became common cause for the other important towns of the colony. The merchants of Newburyport were the first who agreed to suspend all commerce with Britain and Ireland. Salem, also, the place marked out as the new seat of government, in a very full town meeting, and after some impassioned debates, decided almost unanimously to stop trade not with Britain only, but even with the West Indies and the colonies of Great Britain. A hundred and twenty-five of the merchants of Salem protested against turning the trade of Boston into their own harbor, saying, "We must be lost to all feelings of humanity could we indulge one thought to seize on wealth and raise our fortunes on

THE RUINS OF OUR SUFFERING NEIGHBORS."

The historian of the United States tells us that as soon as the true character of act closing the port of Boston became known in America, every colony, every city, every village, and, as it were, the inmates of every farm house, felt it as a wound of their affections. The towns of Massachusetts abounded in kind offices. The colonies vied with each other in liberality. The record kept in Boston shows that the patriotic and generous people of South Carolina were the first to minister to the sufferers, sending early in June two hundred barrels of rice, and promising eight hundred more. At Wilmington, N. C., the sum of two thousand pounds currency was raised in a few days; the women of the place gave liberally; Parker Quince offered his vessel to carry a load of provisions freight free, and master and mariners volunteered to navigate her without wages. Lord North had called the American Union a rope of sand. "It is a rope of sand that will hang him," said the people of Wilmington, as their hearts warmed toward their suffering brethren in Boston. Hartford was the first place in Connecticut to pledge its assistance; but the earnest donation received was of two hundred and fifty sheep from Windham. "The taking away of civil liberty will involve the ruin of religious liberty also," wrote the ministers of Connecticut to the ministers of Boston, cheering them to bear their heavy load "with Christian fortitude and resolution." "While we complain to heaven and earth of the cruel oppression we are under, we ascribe righteousness to God," was the answer. "The surprising union of the colonies affords encouragement. It is an inexhaustible source of comfort that the Lord God Omnipotent reigneth," said the pious and faithful souls throughout the land who, stirred by the faith and heroism and self-sacrifice of Boston, adopted her great cause as their own.

The small parish of Brooklyn, in Connecticut, through their committee, of which Israel Putnam was a member, opened a correspondence with Boston. "Your zeal in favor of liberty," they said, "has gained a name that shall perish but with the glorious constellations of Heaven;" and they made an offering of flocks of sheep and lambs. Throughout all New England the towns sent rye, flour, peas, cattle, sheep, oil, fish—whatever the land or the hook and line could furnish—and sometimes gifts of money. The French inhabitants of Quebec, joining with those of English origin, shipped 1,040 bushels of wheat.

Delaware was so much in earnest that she devised plans of sending relief to Boston annually. All Maryland and all Virginia were contributing liberally and cheerfully, being resolved that the men of Boston who were deprived of their daily labor should not lose their daily bread, nor be compelled to change their residence for want. In Fairfax county Washington presided at a spirited meeting, and headed a subscription paper with his own gift of £50. A special chronicle could hardly enumerate all the generous deeds, beyond the Blue Ridge the hardy emigrants on the banks of the Shenandoah, many of them Germans, met at Woodstock, and, with Muhlenberg, then a clergyman, soon to be a military chief, devoted themselves to the cause of liberty and sympathized with the sons of Boston. Higher up the valley of Virginia, where the plough already vied with the rifle, and the hardy hunters not always ranging the hills, with their dogs for game, had also began to till the soil, the summer of that year ripened the wheat fields of the pioneers, not for themselves alone. When the sheaves had been harvested and the corn threshed and ground, in a country as yet poorly provided with barns and mills, the backwoodsmen of Augusta county, without any pass through the mountains that could be called a road, noiselessly and modestly delivered at Fredericksburg 137 barrels of flour as their remittance to the poor of Boston. Cheered by the universal sympathy, the inhabitants of this town "were determined to hold out and appeal to the justice of the colonies and of the world;" trusting in God that "these times should be overruled for the establishment of liberty,

VIRTUE AND HAPPINESS IN AMERICA."

While the spirit of generous charity, which can never be forgotten, was displayed North and South toward the principal object of the wrath of Great Britain, political movements were also going on in the colonies, whose importance was not fully appreciated in that day, and cannot be overestimated in ours. The sympathy which for a time found expression in acts of kindness soon created a desire for a more practical and substantial Union; and the call was universal for a general Congress. The Sons of Liberty in New York, although at length overwhelmed by the moderate men of that city, proposed as their last act the assembling of a Congress for the colonies. Their appeal to New England and to the Southern colonies was heard and answered—Philadelphia and New York, which had then unfortunately, for a time, passed out of the hands of the Sons of Liberty, alone giving a cool and feeble response.

Baltimore at once and earnestly advocated suspension of trade with Great Britain, and a Congress, saying to the friends in Boston, "The Supreme Disposer of all events will terminate this severe trial of your patience in a happy confirmation of American freedom."

New Hampshire and New Jersey joined heartily in the movement.

South Carolina, although pressed with no grievances, and dependent chiefly for her trade on British factors, declared that "the whole Continent must be animated with one great soul, and all Americans must resolve to stand by one another even unto death."

Virginia, loyal still, and entertaining no thought of revolution, guided by the eloquence of Patrick Henry, the wisdom of Lee and Washington, and the sagacity and learning of Jefferson and George Mason, adopted in its House of Burgesses a resolution, which "was in itself a solemn invocation of God, as the witness of their deliberate purpose, to rescue their liberties, even at the risk of being compelled to defend them with arms." They selected the day on which the Boston Port act was to take effect as a day of fasting and prayer. And when, for this act of disobedience, Lord Dunmore dissolved the House, a committee met at once, summoned a convention of delegates, and inaugurated a revolution. The influence of Virginia controlled North Carolina.

The colonies were now fully aroused, and so was Great Britain. Thurlow and Wedderburne gave their opinions that the Provincial Congress of Massachusetts was a treasonable body; and after long negotiations among the Ministers, and various propositions, to all which the King turned a deaf ear, it was resolved in December, 1774, to "interdict all commerce with Americans; to protect the loyal, and to declare all others traitors and rebels."

THE WINTER OF 1774-5 CAME ON.

The gulf between the colonies and the mother country grew deeper and broader continually. Gage had grown weary of endeavoring to control the Provincial Assembly of Massachusetts, and had proceeded to fortify Boston. Twenty thousand volunteers from the inland counties had marched toward Boston on the seizure of powder and field pieces in Medford, and had sorrowfully dispersed because they were told that the hour had not yet come. "Outside of Boston the King's rule was at an end." All attempts of the crown judges to hold courts in the province failed. Oliver, the impeached Chief Justice, had declared it impossible to exercise his office, as none would act as jurors. The Suffolk Convention had met, and under the lead of Warren, to whom Samuel Adams, who was now in Congress, had intrusted the guidance of affairs in Massachusetts, had resolved, "that the sovereign who breaks his compact with his people forfeits their allegiance." By their duty to God, their country, themselves and their posterity, they pledged the country to maintain their civil and religious liberties, and to transmit them entire to future generations. They rejected as unconstitutional the regulating act of Parliament and all the officers appointed under its authority. Attributing to the British Commander-in-Chief hostile intentions, they directed the collectors of taxes to pay over no money to the treasurer whom he recognized. They advised the towns to erect for themselves officers of the militia from such as were inflexible friends of the rights of the people. For purposes of provincial government they advised a Provincial Congress, while they promised respect and obedience to the Continental Congress. "They determined to act on the defensive toward Great Britain so long as such conduct might be vindicated by reason and the principles of self-preservation, but no longer." Congress, too, had met, and Patrick Henry, and Samuel Adams, and John Adams, and George Washington, and John Rutledge, and Richard Henry Lee, and Roger Sherman, had declared that "an entire new government must be founded; and that our ancestors found here no government; and as a consequence had a right to make their own." In support of this the eloquence of Patrick Henry burst like a torrent from his native hills. By his side stood the intrepid and accomplished Lee. The right arm of Washington was nerved at once for the great service which soon devolved upon him. John Adams, acute, impassioned, learned from the best New England schools, bore the cause on through all opposition. While Samuel Adams, "although by no means remarkable for brilliant abilities," carried the great proposition home to the people, and with a skill which no faction could resist and gave to the opening revolution all the tone and manliness and uncompromising resolve of his own undaunted spirit.

But let it not be supposed, my friends, from this radiant record of patriotism and devotion won by Boston even at the very dawn of the revolution that it was secured without an intense of domestic conflict. The path traversed by the Sons of Liberty was by no means easy. The division of sentiment here was sharp and violent. The peace of families was invaded, brother being almost ready to betray the brother unto death, and father the son. There was a great popular sentiment for the cause of freedom, it is true, and whenever the inspired orators of that day pronounced their solemn protests and laid down their sublime principles "the common people heard them gladly." But we should not forget that the struggle which at this distant day appears so spotless and sincere was attended by all the bitterness and warmth and misunderstanding and injustice and suspicion that belong to all heated political contests. Many a cultivated and honest and conscientious gentleman of that day charged our white-robed saints with the basest motives of venality and ambition. Many a hero at whose shrine we now worship, was in that day denounced as a monster of malice and revenge. The sharpest weapons to which our patriot fathers in this town bared their bosoms were not the swords of an oppressing army. The keenest insults which they were compelled to bear were not those which fell from the lips of official insolence. The hardest blows inflicted upon them were those which they received from the hands of their life-long associates, their neighbors and friends, from whom they had a right to expect a judgment tempered with mercy, and a recognition of their obedience to their own conscientious sense of duty. They were derided as the "Boston saints," into whom "the demons of folly, falsehood, madness and rebellion seem to have entered, along with their chief, the Angel of Darkness." They were denounced as men "whose ambition wantonly opened the sources of civil discord." They were told, with righteous indignation, that "the annals of the world have not yet been deformed with a single instance of so unnatural, so causeless, so wanton, so wicked a rebellion." The young patriots of Boston were declared to be bred up hypocrites in religion and pettifoggers in law. And the self-sacrificing merchants of the town, who had risked all they had for their country, were taunted with assembling on all important occasions in Faneuil Hall, in the House of Representatives or in the Council Chamber, to listen to wise and learned harangues, and to pass treasonable votes and resolves, while "humbly beseeching the Almighty to stand forth the champion of rebellion."

YEAR AFTER YEAR THE STORM RAGED;

and many a young man in revolutionary Boston had never known the delights of social tranquility and confidence, or the joys of civil repose. Not, however, as a violent political contest, alone, not as a war in State and society, not as a division on matters of the law, does the stormy conflict of the fathers come down to us. Between the colonies and the mother country there was an ecclesiastical bond, in which were involved the strongest faith, the gentlest piety the most ardent Christian devotion. While our fathers demanded freedom to worship God according to the dictates of their own consciences, and refused to be dictated to in matters of religion, and set aside the Book of Common Prayer, and forbade the observance of Christmas, they set forth styling themselves "children of the Church of England," and as children they bore their mother always in affectionate regard. It should not be forgotten that while Puritan Boston was especially beloved by all the nonconformists, there was from the beginning an element in the protesting town for which the established church and the crown always felt the warmest interest and the tenderest love. And when in 1722 it was determined to build a church at the north end of Boston, the Church of England, as was said, at the south part of Boston not being large enough to contain all the people that would come to it, the nobility of England, and many wealthy devotees of the Church in the British colonies, contributed liberally to its foundation. "Sir Harry Faukland, who lived on Garden Court street, next to Governor Hutchinson, and to whose house Benjamin Franklin came as a newsboy, wrote in 1748:—"Christ church has a large tower, a fine ring of eight bells, a beautiful steeple, and having an elevated situation it may be accounted a noble structure for this part of the world." In the communion plate of this church may be found two flagons, a large chalice, a patten, and a plate called a "receiver," and used to receive the alms and other devotions of the people, on which are inscribed these words: "The gift of His Majesty King George II. to Christ Church, at Boston, New England, at the request of His Excellency Gov. Belcher, 1733." To the church the king also gave, with the affection of a father, a folio Bible and two folio Prayer Books. And when the Rev. Timothy Cutler, the first rector of this church, a man of profound learning, "a noble orator, and a man of great dignity and commanding presence," renounced Congregationalism, passed through all the fiery trial to which every convert is subjected, and went to London to take orders, he was received with especial kindness by the Dean of Canterbury, whom he found in the very act of reading his declaration to the members of the Cathedral body, who also received him with open arms. This church, therefore born as a favorite child of the ecclesiastical establishment of England, was the home of a kindly, genuine and religious loyalty when the great drama of the revolution first opened. It was not a mere political question which entered here—but a conscientious recognition of the obligations created between the power which bestows ecclesiastical orders, and those which receive them. It was this sentiment which gave to the declining days of the Rev. Mather Byles, Jr., the last rector of this church under the King, such a touching record.

ONE HUNDRED YEARS AGO THIS NIGHT,

Easter Tuesday, April 18, 1775, his rectorship here ceased. He left on account of his loyalty. He had promised to conform to the English Liturgy; he realized keenly that he was a minister under the jurisdiction of the Bishop of London, and he patiently suffered poverty and prescription for that form of faith which he had sworn to defend. It was this feature of the early revolution in Boston which we contemplate with peculiar reverence, and around which gather the gentlest and noblest sentiments of the human heart. Free from the violent rancor of mere political difference, it claims from even those who can neither understand nor approve, that tender and reverential charity which a truly Christian heart always feels toward differing forms of Christian faith. It was this sentiment of religious loyalty, existing in this church, which gave a peculiar interest to the event we have met to commemorate. For it was against an antagonism which I have thus described and surrounded by the difficulties which attended it, that Paul Revere, filled with patriotic daring, proposed to use a church just abandoned by a loyal rector, as a beacon light for the patriots just about to strike their first blow for freedom. How sudden and complete the change! As the representative of royal power in Church and State steps down in obedience to the dictates of his conscience, the representative of a struggling people takes his place, and at once, as by a decree of Providence, the destiny of this church is changed and its history is immortal. For more than half a century it had stood, the emblem of a great religious faith; in an instant it rose to a still higher duty and became the signal of an heroic effort to preserve a free conscience to the believers, and free citizenship with all its opportunities to the masses of mankind.

It was a great spirit which led to this event. Paul Revere, at whose command the sudden transformation of this church took place, and whose will Robert Newman was but too proud to obey, was one of the noblest representatives of a watchful, patient and determined people, whose name has passed into history. He has left behind him no great declarations; but he has left an example of untiring vigilance and thorough comprehension of an emergency, which will never be forgotten. Paul Revere and his band of Boston mechanics are as much a part of the Revolutionary history of our country as Faneuil Hall and the Old South church. To Samuel Adams he furnished the voting power of the club and the polls; to John Adams he supplied the body guard for the great and stormy conventions and assemblies at Faneuil Hall; to James Otis he gave a popular response to his grand appeals for freedom; to John Hancock he manifested that sturdy and commanding judgment of the masses of mankind which won him over to the cause of freedom, and led him away from the temptations of luxury and wealth, to the toil and trial which gave him his immortality; to the endangered people he gave the signal, and then became the warning messenger, who, through the watches of the night, sounded the alarm, and prepared them for

THE IMMORTAL MORNING WHICH DAWNED FOR OUR COUNTRY

on the blood-stained fields of Lexington and Concord. Filled with the spirit of his Huguenot ancestry, he entered with an untiring zeal into the public service of his country in early life and was among the foremost to aid in establishing the power of the Anglo-Saxon on this continent in the old French and Indian war. He was a skillful mechanic, but he was never satisfied until he had turned his skill into the patriotic cause of his times. He must have had unusual fidelity and a wit which never forsook him; for on all important crises he it was who carried the tidings and appealed for sympathy and aid. He was swift and impetuous enough for Warren and sagacious enough for Samuel Adams. He was a genuine representative of revolutionary Boston and his deeds will always remain as a part of the annals of his native town, upon which the historian will love to dwell and from which the poet will draw inspiration for his highest tribute to what is heroic and devoted in his fellow man. As an example of eternal vigilance he has no superior in our revolutionary history.

I have devoted myself this evening, my fellow-citizens, to the deeds performed by Boston at this early stage of the Revolutionary war, whose centennial anniversary we would appropriately celebrate. I have told you how well she bore her trials then, and with what warm and genuine sympathy she was regarded by every patriotic American community during all her toil and privation. She filled the most radiant pages of her country's history with great names and great deeds. And as each succeeding event comes on, during that period in which it fell to her lot to perform the most conspicuous part in the great conflict for independence, she may well devote herself to the pious and grateful duty which commences here, conscious that in no hour of trial has she been found wanting. For her, in the early days, Otis and Quincy and Adams spoke, Revere watched, Warren died, Washington fought. And when in later time the trial returned upon her and her country, she may remember with pride that for her the voices of Everett and Sumner and Andrew were lifted up, while nearly thirty thousand of her young men rallied in defence of the republic. And now having done her duty in the conflicts of the past, may the century which is opening upon her be a century of peace, filled with all those achievements in thought, morals and religion, which are the true glory of a people whose God is the Lord.

Vice President Wilson was present, but did not speak. Among those who did express themselves were General Hawley, of Hartford; Rev. R. C. Waterson, Colonel Henry Walker and Samuel H. Newman, the latter a son of the old patriot who hung out the lanterns a hundred years ago.

OTHER RELIGIOUS CELEBRATIONS.

In East Boston there were commemorative ceremonies, which were also largely attended. The principal feature was a sermon by Rev. W. H. Cudworth.

THE SERVICES.

The services were opened by the band, who played Keller's American hymn, after which the entire audience united in singing "America." Prayer and Scripture succeeded, followed by the hymn—

Gone are those great and good
Who here, in peril, stood
And raised their hymn.
Peace to the reverend dead!
The plant that on their head
The passing years have shed,
Shall fade, nor grow dim.

A discourse, founded upon Galatians, 5th chapter and a portion of the 13th verse followed, the text being "Called unto Liberty." The preacher maintained—First, that our revolutionary sires were called unto liberty, as much as they were called into being; that Divine Providence laid upon them the solemn and unavoidable responsibility of clearing the way for a free and independent government among the effete monarchies, the age-worn and tottering despotisms of the world; that the most advanced and comprehensive minds in Europe, England and America, foresaw this years before the war broke out, and made predictions accordingly, and the irrepressible and unavoidable conflict which followed was only the natural fruit of generations and centuries of previous preparation, to which God in his wisdom had brought the settlers in America and their descendants, as soon as time had made it ripe. The spirit of liberty was an unseen influence filling the hearts, absorbing the minds and inspiring the souls of the fathers, because they had not attained unto it. It was like a mine of inexhaustible treasures all unworked, or a vast region of boundless resources, all unsurveyed, and the eagerness with which they pressed forward toward its possession and the determination they evinced to secure and retain it, we can only understand when we recall the alacrity with which they responded to the call of duty and pledged to its discharge their lives, their fortunes and their sacred honor. When the alarm bells rang out from the church steeples of Middlesex county their penetrating protests against British outrage in the arrest of unoffending citizens, and the destruction of property not their own, and British crime in the wanton assassination of uncondemned subjects on Lexington common and Concord fields, not an ear but tingled with indignation at their tones, not a soul but filled with patriotic fervor in response, and as minute men hurried on foot and rode on horseback from the farms, the shops, the homes and stopping places of nearly forty different towns to find out what all this meant, and to report in preparation for any emergency that might arise, there was something in the enthusiastic outburst of popular feeling which betokened an event of more than ordinary importance. The people were called unto liberty! Liberty, in the third place, meant to our ancestors the right to think, to act, to legislate, to judge and decide for themselves. For that reason the Puritans left the mother country in 1620, braved the winter storms of the Atlantic in a vessel small and frail, endured a succession of hardships of the most trying description, hungered, shivered, sickened, died; braved famine, pestilence and the revenge of hostile Indians, and finally enjoyed what had cost so much and was worth so much.

RELIGIOUS LIBERTY AND CIVIL LIBERTY.

It was a boon too precious to be sold for any price, and when it was assailed and jeopardized by the various acts of British aggression occurring previous to 1775 the time had almost come for its armed defence. That time was precipitated; and the crisis brought about at Lexington and Concord, in the fourth place, by the needless slaughter of Americans on the 19th of April, 1775, who had assembled simply to assert their rights, protect their property and save their friends from unjust arrest; the hot-headed impetuosity of a British officer, somewhat under the influence of liquor, doubtless, and backed by the conviction of his men that the provincials did not wish to fight and would not dare to fight even for their rights, led to the opening fire, and with the first musket flash the war flames were kindled. The real character of the British government was then unveiled. It became clearly apparent that the colonists were to be conquered or killed. The issue was joined, the die cast, the war must go on. All the events of April 19, the insolent and murderous assault at Lexington, the battle at Concord Bridge, the retreat to Boston, with the irregular and deadly fire from woods, fences, hill tops and hollows upon the panting regulars made more emphatic and decided this conviction, that the war had commenced! It must be fought out to the bitter end. Lexington and Concord, therefore, began what Bunker Hill, Monmouth, Princeton, Brandywine, Eutaw, Saratoga and Bennington continued, and Yorktown ended. To Massachusetts and the towns of Middlesex county belongs the honor of a hearty response to Liberty's first call; to the thirteen original States, with their scattered and various populations, the credit of bringing to a triumphant conclusion the struggle which that call precipitated. Let us not forget to accord honor where honor is due, and forever maintain what we have so freely received.

The discourse was followed by the hymn commencing:—

Who, when darkness gathered o'er us,
Foes and death on every side,
Clothed in glory, walked before us,
Leading on, like Israel's guide?
'Twas Jehovah! He, appearing,
Showed His banner far and wide.

"Paul Revere's Ride," by Henry W. Longfellow, was then read, in an excellent manner, by Mr. Hosea H. Lincoln, master of the Lyman Grammar School.

Another patriotic piece was performed by the band, and after the entire congregation had joined in singing the "Old Hundred,"

From all that dwell below the skies,

accompanied by the band and full organ with thrilling effect, a benediction closed the services and the audience dispersed.

MR. FROTHINGHAM'S LECTURE.

The following is the lecture of the Hon. Richard Frothingham above alluded to:—

Mr. Frothingham began by saying that the lanterns are again, after one hundred years, on the tower of the Old North Church. But now the voice within the edifice is one of joy, of congratulation, of praise to God for the gift of the generation who established American liberty on American law. The old modest lantern served its time well and grandly. It summoned to such effect that the blood of the "embattled farmers" of twenty-three towns on the next day attested devotion to American liberty. How did it happen that the signal arranged by Joseph Warren, of Boston, and Richard Devens, of Charlestown, worked so completely as to warn the bands of so many towns and hundreds of others to appear for duty? To answer this question it is necessary to glance at the political situation, to trace the connection between Massachusetts and a common country, to see how the embodied essence of a blooming nation gave strength to the blows of the freemen of old Middlesex. When those lanterns were hung out in 1775 there had grown as the trees grow a system of rights and liberties which may be termed American. They were also republican. They were held by the colonists to be protected by the sovereignty or the Crown, but these customs and practices were looked upon in England as dangerous, and every administration from the time of Charles II. had aimed to correct and check them. The Stamp act of 1765 was but a new form of an old design. Its repeal was followed by the Townshend acts of 1767, which were repealed in 1769, on all but the duty on tea. When George III. attempted to collect this tax in 1773 it occasioned the bold stroke of its destruction. This deed was one of political necessity. Its object was to nullify the act and nothing more. This brought down on Boston—

First—The Port act, as a punishment, which struck a deadly blow on the commerce of Boston. This occasioned a noble outburst of sympathy.

Second—The act for the destruction of the Massachusetts government. This brought letters from the Commissioners of Correspondence, charging Massachusetts to resist unto force. While these pledges of support were flowing into Boston the Congress of 1774 met and gave the great pledge to sustain Massachusetts if she was obliged to resist the act. It also created an association or general law, and provided for its execution by Commissioners. Thus there was a general power, a national body, a council, to which all submitted. This is the great and all important vital fact of the hour. In obedience to the command of this power Massachusetts authorized the committee of safety, and empowered it to act for the Commonwealth. They appointed general officers to take command whenever the militia should take the field. This body authorized the collection of stores, and a portion to be carried to Concord. Meantime all this was known to General Gage. He had 4,000 men. He was instructed in the most positive manner to execute the new act for Massachusetts and to disarm the people. He determined by a secret expedition to destroy the stores at Concord. Certain movements as to the grenadiers and light infantry and the best of the men-of-war attracted the notice of the vigilant patriots, who communicated with Joseph Warren. On the evening of the 18th he was told of the movements of troops on the Common. He sent William Dawes over the neck through Roxbury and Paul Revere through Charlestown. Then occurred the midnight march to Phipps Farm in boats, an unfrequented way to Union square, Somerville, near where Washington street crosses Mill street; then over Somerville around to North avenue, to West Cambridge, thence on to Lexington.

THE FIRING OF GUNS.

The country was alarmed, and the scene in Lexington before sunrise on the 19th of April gave the alarm for the gathering of the militia in Concord. The minute men there soon gathered. Then followed the scouring at seven o'clock, the placing of the troops, the destruction of the stores, the gathering of the minute men of Acton and Lincoln. Captain William Smith, of Lincoln volunteered to dislodge the party at North Bridge. Then came Buttrick, Robinson and Davis. The fire commenced between nine and ten, killing Davis and Hosmer and followed by the retreat of the British. Mr. Frothingham related the history of the day, and closed by saying:—"Then commenced the war of the American Revolution," and speaking of its tremendous effect he said:—"It was a tocsin summons. The sentiment of union, of country, of nationality took an express on by an act of war. There is only grat