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Journals of the Rev. Thomas Smith, and the Rev. Samuel Deane

Willis, WM.

Portland, 1849

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[Memoir of the Rev. Samuel Deane.]

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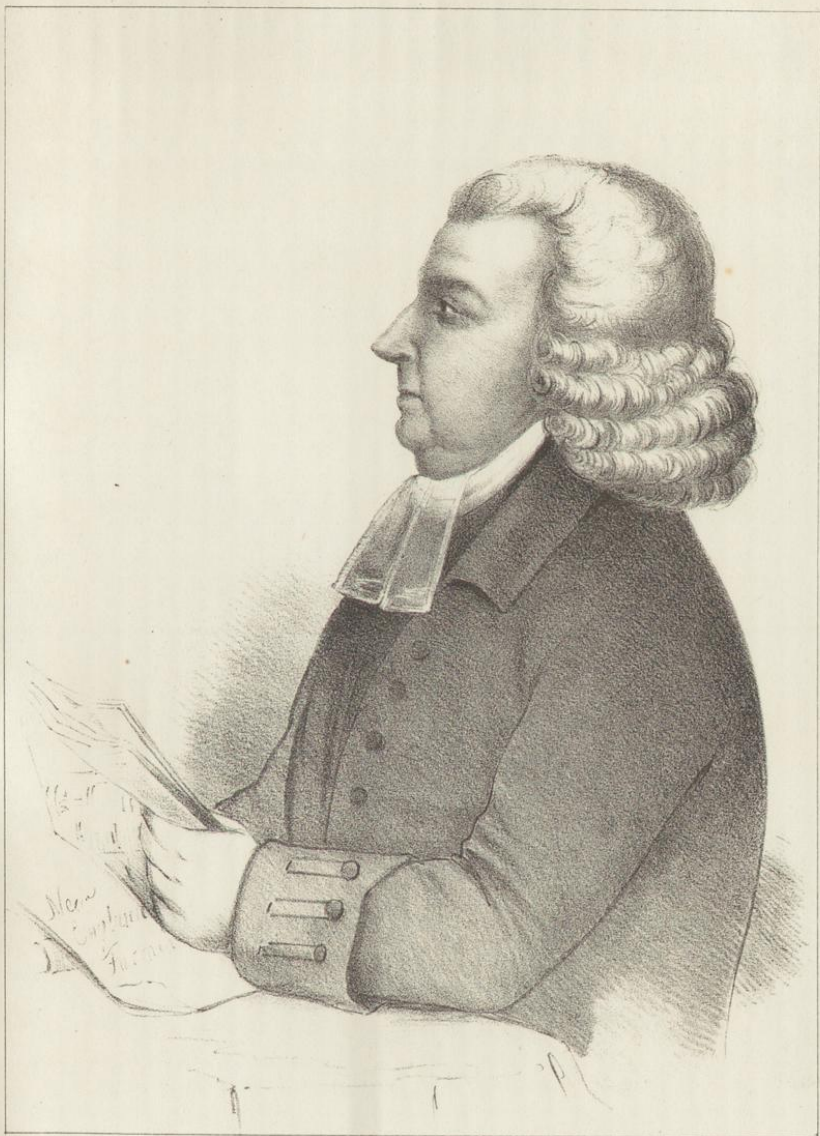
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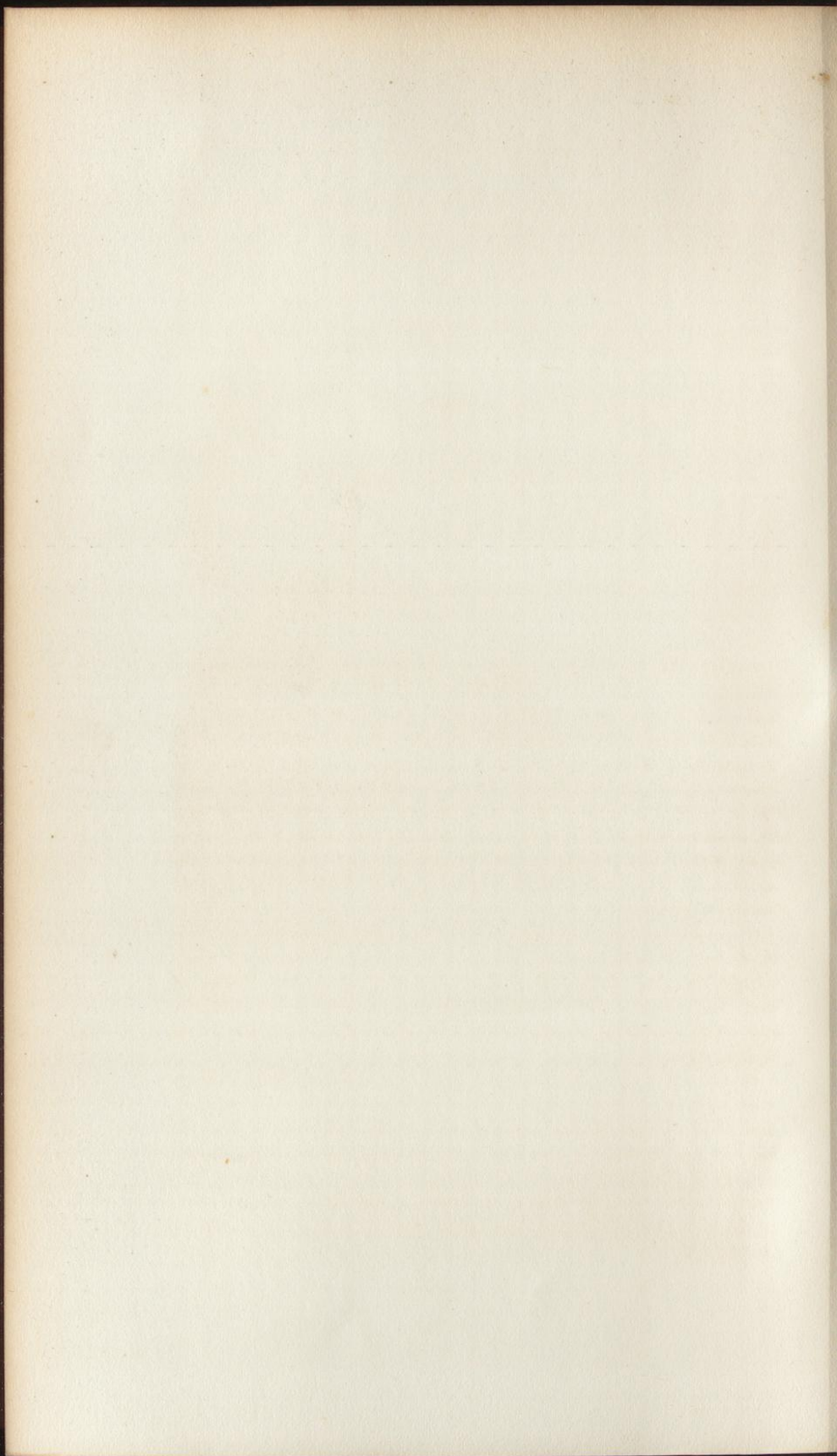
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*I wish we may be directed
to do what is best
and am your assured friend and
humble servant
S. Deane.*

BORN JULY 10. 1733. DIED NOV. 12. 1814.



MEMOIR
OF THE
REV. SAMUEL DEANE.

SAMUEL DEANE, to whose diary we are indebted for many interesting facts contained in the extracts which follow this notice, was descended from *Walter Deane*, who came from Chard, near Taunton, England, to Boston, in 1636. He soon after went to Dorchester, where he remained until 1638, when he established himself on Taunton river. He died in middle life, leaving a widow, Alice, four sons and one daughter. The descent of the subject of this memoir is through *John*, the son of *Walter*, who died in Taunton 1660, aged 60, his son *John* died Feb. 18, 1717 aged 78, whose son *Samuel*, was born Jan. 24, 1667, and died October 1, 1731, having a son *Samuel* born October 17, 1700, who was the father of the subject of our notice:—who thus appears to be the fifth in degree from the first immigrant of the name in this country.

His mother was Rachel Dwight, his father's second wife, of whom he was the oldest son, and born in Dedham, Mass., where his parents kept a public house, July 10, 1733. In 1745, his father returned to Norton, his native place, where he died. His brothers were Dr. Josiah, of Upton, Deacon Elijah, of Mansfield, who died in 1830, aged 94, Dr. Eleazer, of Plympton, John, of Standish, Me. and Deacon Daniel, of Norton.

Dr. Deane was educated at Harvard College, at which he took his first degree in 1760: his class contained 27, among whom were Thomas Brattle, Daniel Leonard, John Lowell and Wm. Baylies, all men of note. Mr. Deane was a good scholar, and had the honor of being a contributor to the volume of congratulatory addresses presented to George 3rd, on occasion of his accession to the English throne in 1760. The volume was entitled "*Pietas et Gratulatio Collegii Cantabrigiensis Apud Novanglos. Bostoni,—Massachusettsensium Typis J. Green and J. Russell, MDCCLXI.*"

This volume was in the small Quarto form, and better printed than any work which had before been issued from the American press. It contained an introductory address to the King, in English, attributed both to Gov. Bernard and Lt. Gov. Hutchinson, and 31 other pieces, of which 15 were in Latin, 3 in Greek, and 13 in English. The contributors, so far as known, were Gov. Bernard, by whose advice the work was undertaken, and who contributed at least 5 of the pieces, viz., 3 in Latin, 1 in Greek, and 1 in English; President Holyoke, whose Ode, in Latin, was pronounced by the "Monthly" and "Critical" reviews of London to be truly Horatian: Stephen Sewall, master of the school at Cambridge, afterwards Professor of Languages in the College, and said by the late Dr. Harris to have been "the most accomplished classical scholar of his day which the College could boast"; he was the largest contributor, and the pieces assigned to him are 4 in Latin, 2 in Greek, and 1 or 2 in English; John Lovell, the famous *schoolmaster* for near 50 years in Boston; James, afterwards Gov. Bowdoin; Professor Winthrop; Judge Oliver; Dr. Cooper; the celebrated Dr. Benjamin Church; John Lowell, of Newbury, a classmate of Dr. Deane, afterwards Judge, and several who yet remain unknown. A prize of six guineas each was offered for the six best compositions, viz., an oration, poem, elegy and ode in Latin, and a poem and ode in English; the candidates to be limited to members of the College, or graduates of not more than seven years standing. The compositions much exceeded the number proposed, and the competition seemed to be, who could crowd the most flattery into the smallest space; they were all sufficiently loyal and laudatory to be perfectly disgusting at this day: and what is more, they fell entirely short of their aim, as the College never received the slightest patronage or aid, in even a smile from the royal pageant on whom they wasted so much ammunition, and towards whom, 14 years afterward, the halls of the College, and the arches of the whole country re-echoed a totally different strain. Letters from the Province agent, Jasper Maudit, mentions "the presentation to His Majesty of the book of verses from the College," and there the matter ended, to the disappointment, no doubt, of Gov. Bernard and the College, who probably had hopes of a condescending nod, if not of a graceful acknowledgement, or some more solid token of favor.

Mr. Deane contributed an English poem, No. 10 of the series, and it is believed a Latin ode, but of this there is no certain indication; the evidence rests partly in tradition, and partly in the recollection of a friend, of the admission of Dr. Deane as to the authorship. The English poem bears a favorable comparison in its tone and spirit with the other English odes; it is divided into 12 stanzas, of six lines each, of which the following is a fair specimen:

1.

"Hark! to what melancholy sound
Do pensive hills remurmur round,
And echo with despair!
What means this pale in every cheek,
Say Muse! if grief will let you speak,
The mournful cause declare.

6.

George is no more! no more his arm
 Shall rescue the distressed from harm,
 Nor humble Gallia's pride.
 To him no more shall cities yield,
 No more he'll from the martial field
 Triumphant victor ride.

9.

But see! **THE ILLUSTRIOUS HEIR** appears,
 Replete in virtue, ripe in years,
 Ascending Britain's throne;
 Tremble before him envious foes!
 Nor dare such majesty oppose:
 But cast your weapons down.

12.

Long, **GLORIOUS PRINCE**, these kingdoms bless,
 And to complete thy happiness,
 Some kindred soul be found;
 So may the **LINE OF BRUNSWICK**, down
 To latest time possess the crown,
 And glory blaze around."

The Latin Ode, which is believed to have been written by him, is No. XXI of the series, and styled "IN REGIS INAUGURATIONEM:" it contains 12 stanzas, of four lines each, of which the following may suffice as a specimen. It opens thus:

Chara BRUNSVICI SOBOLES aveto!
 Te Salutatum celeres volamus,
 Integra pignus fidei tenacis
 Mente Daturi.
 Qua petisti Rex! Solium Britannum,
 Candido nec pulchra dies carebit
 Uspiam Signo: en! oriens renidet
 Luce serena.

And closes with the two following:

Mentis ornatu decoratus amplo,
 Omne per vitæ Spatium nitebit
 PRIMUS IN REGES opibus, simulque
 PRIMUS honore.
 Qua patent leges Britonum benignæ,
 (His plagæ mundi, subigantur omnes)
 Corde lactanti celebretu illic
 Fama GEORGI.

In 1763, Mr. Deane was appointed tutor at Cambridge, and held the office until he accepted the invitation of the Society in this town to become colleague pastor with the Rev. Mr. Smith. It was while he was tutor that the anecdote is told, which illustrates so well his readiness and wit. He was showing a stranger the curiosities in the Museum of the College, among which was a long and rusty sword, which might well have belonged to one of Cromwell's dragoons; the stranger asked the history of the sword. Mr. Deane replied, "that he believed it was the sword with which Balaam threatened to kill his ass." The stranger observed, "but Balaam had no sword, he only wished for one." Oh, true," said Mr. Deane, "that is the one he wished for."

At the time Mr. Deane was invited to the pastoral charge in this town, the affairs of the parish were exceedingly depressed; limb after limb had been torn from it, as the nucleus of new Societies, and at that precise time a rupture had taken place in its very centre, by which some of its ablest men, such as Waldo, the Waites, and Gen. Preble, seceded and formed a new Society on the Neck, on principles quite hostile to the Old Parish; so that the venerable pastor exclaimed, in 1763, "I have been discouraged about my enemies; they talk of building a new meeting-house." The talk resulted in action, and after sharp contention in regard to forms, an Episcopal Church soon arose by the side of the ancient puritan conventicle, the first since the jurisdiction of Massachusetts had been established that had been organized in the State.

It was during this agitation that the firm supporters of the Old Parish thought it necessary to call in some powerful auxiliary to sustain its sinking fortunes. They therefore looked to Mr. Deane, a scholar, and a man of talent and reputation, to infuse new life into its almost paralysed members. The Church gave him a unanimous vote, in which the parish concurred by a large majority: and on the 17th of October, 1764, he was ordained in the presence of a very large assembly, to the great satisfaction of the friends of the parish. By a reference to Mr. Smith's Journal of this year, it will be seen that great confusion and contention prevailed in the town at that time, on religious matters, which exhibited a state of society very far from conformity to the spirit of their Master, to whom they all appealed for authority. In February, two leading men among the seceders even came to blows. At the Parish meeting, held in March, the opposition, "after a hard struggle," carried a vote against providing any assistant for Mr. Smith.—Mr. Deane first came in May, and preached two Sundays, and again in June, and in July the invitation for a settlement was extended to him. The opposition about this time retired from the parish, part to the Episcopal Society, and part to the Stroudwater secession, and left their old and common mother to repose in the arms of her tried and faithful friends. The storm having now spent its fury, its adherents bound themselves more closely together, and the Old Parish reared itself again stronger than before, and enjoyed uninterrupted prosperity until the war of the Revolution prostrated, in a wide desolation, the public altar and the domestic dwelling. The parish voted to Mr. Deane £100 lawful money for a salary, and £133 6s. 8d. for a settlement: or as Mr. Smith expresses it, in other, but equivalent terms, "a thousand settlement, and 700 salary," which means old tenor.

In 1765, the year after he was settled, he purchased the lot containing 8 acres on the west side of the meeting house lot, extending from Congress street to Back Cove. On this he erected, soon after, the house in which he died; it is still standing, but so altered in its appearance that its author would no longer recognize it. It was originally two stories high, with a sharp roof falling on each of the four sides from the ridge-pole, with lutheran windows in front; a plan of the roof is given by Dr. Deane himself in a letter, which will be found in a note to Deane's Diary, under the date of Oct. 18, 1775. Its appearance before the alteration was antique and respectable, and becoming the venerable character of its owner. It is now owned and occupied by Mr. Samuel Chadwick.

On the destruction of the town in 1775, Mr. Deane moved to Gorham, and established his residence on a farm lying between Madam Ross's, the mother of Mrs. Tyng, and the dividing line between Gorham and Falmouth, now Westbrook.

He designated the spot as "South Green," in the rear of which was a low, but beautifully rounded eminence, which he called "Pitchwood Hill," and which he afterwards dignified in a poem under that name, written during his residence in the neighborhood. Here he built a one story gambrel roofed house, still standing on the spot, where, during the seven years of his retirement from town, he enjoyed the society of distinguished visitors from abroad, as well as of many of his parishioners, with whom he often interchanged social visits: among these, were Dr. Coffin's and Major Enoch Freeman's families, who lived a few rods east of him, and Mr. Longfellow's, and Madame Ross's, who lived above him, in Gorham. He employed himself chiefly in agricultural labors, and was gathering the experience which was afterwards exhibited in his Geographical Dictionary.

He came to town often, frequently to preach, but did not return permanently until 1782. In this period, ministers partook of the general calamity; their salaries were unpaid, and their affairs ran into great confusion: though it must be confessed that the ministers of the 1st Parish, fortunately, had other resources than the contributions of the parishioners, and were much better off in worldly gear than most of them. But the Parish was in a sad state; its members were scattered, their property had been laid waste, their meeting-house, riddled by the shot of the enemy, was falling to decay, and with crippled means, they were under obligations to support two pastors. Dissatisfaction manifested itself in open complaints. In 1783, the Parish applied to both ministers to relinquish a portion of their salaries, in consequence of the extreme pressure of the times. Mr. Deane declined, and stated his reason in a long letter addressed to them, in which he says he had received but £300 for eight years past, during which he had sunk hundreds of pounds of his real estate; that all he asked was a bare support. After this, the salary voted to each minister was £75, which was the yearly stipend until 1792, when Dr. Deane's was advanced to £100, and so remained during his life, with the addition, after 1797, of \$51 66 a year, for a release of his interest in the parsonage, and of \$16 67 after 1802, for a release of the weekly Sunday contribution, which had, from the establishment of the Parish to that period, been collected from strangers and visitors.

In 1787, the venerable pastors were doomed to renewed sorrow, in the secession of a very respectable portion of their flock to form the 2nd Parish, as I have particularly mentioned in a note under its appropriate date, in Mr. Smith's Journal. Still the Parish went on gathering strength, with the increase of population and wealth of the town, both of which received large and rapid accessions on the conclusion of peace.

In May, 1795, Mr. Deane was left sole pastor, by the death of the venerable Smith, in the 94th year of his age, he himself being then in his 63rd year. And notwithstanding the growing infirmities of age, he continued singly to discharge the pastoral duties, earnestly desiring relief, until 1809, when the Rev. Mr. Nichols, the present pastor, was ordained his colleague. Previous to the invitation to Mr. Nichols, several prominent and distinguished young men had been employed to preach as assistants to Dr. Deane, and as candidates for settlement. Among these were Mr. Ely, afterwards of Philadelphia, Mr. Joseph McKean, late Professor of Oratory in Harvard College, Mr. Samuel Cary, afterwards of the Stone Chapel, in Boston, Mr. Miltimore, of Newbury, and Mr. John Codman, of Boston; but to none of them had an invitation for a settlement been given, nor the subject brought before the Parish, except in the case of Mr. Codman. On this occasion, the Society did not concur with the Church, although Mr. Deane earnestly urged the matter.

The settlement of Mr. Nichols, the particulars of which will appear in notes to the diary, was a great relief to the aged pastor; and he now passed quietly to the close of his long life, assisting in pastoral duties as far as his health and strength permitted. He took a deep interest in his people, and watched with pride and pleasure the advancing prosperity of the Parish and the town.

In 1812, October 14, he lost his wife, Eunice, fourth daughter of Moses Pearson, who had been his faithful companion and wise counsellor for forty-six and a half years. She was five years his senior; was thirty-nine years old when he married her, and eighty-five at the time of her death. They had no children. He did not long survive; and on the 12th of November, 1814, he calmly resigned all his earthly relations and burthens, in the eighty-second year of his age, and the fifty-first of his ministry. His last words were, "Death has lost all his terrors; I am going to my friend Jesus, for I have seen him this night." He officiated at the sacrament in July, and attended Church in October, for the last time. He was buried from the Church in which he had so long officiated, on the 16th November; on which occasion, the Rev. Mr. Kellogg, who had performed the last duties in the same place on the interment of Mr. Smith, was again called to a similar office for his departed colleague. The Rev. Mr. Miltimore, of Falmouth, made the prayer. Thus was brought to a close the ministration of those venerable men, Smith and Deane, which had extended through an uninterrupted period of eighty-seven years eight months; of which, during nearly thirty-one years, they were united together. This singular fact is destined to become more striking. And now, at the lapse of thirty-five years, when we are writing, the third pastor, settled over the Parish in 1809, is still surviving in good health, after a settlement of forty years, and more than

one hundred and twenty-two years from the ordination of the first minister; during which, the Parish has not been destitute of a pastor a single day; and thirty-six years of the time it has had two. We rejoice to say there is a happy prospect of the long continued and valued services of the present pastor, to give greater notoriety and interest to the historical associations connected with that ancient Society.

In a half century sermon recently published by the Rev. Theophilus Packard, of Sherburn, we are furnished with some interesting details relative to the longevity of ministers and ministries, from which I borrow a few facts. The longest pastorate on record, he says, is that of Rev. Nathan Buckman, of Medway, Mass., seventy years, from 1724 to 1795. The greatest age attained by a pastor, is 94, by the Rev. Nathan Williams, of Tolland, Conn., whose pastorate was 69 years, from 1760 to 1829. Others nearest to it, were Mr. Smith, of Portland, 1727 to 1795, 68 years; Mr. Adams, of Newington, N. H., 1715 to 1783, 68 years; Mr. Whitney, of Brookline, Conn., 1756 to 1824, 68 years; Dr. Gay, of Hingham, Mass., 1718 to 1787, 68 years. Rev. Nehemiah Porter, of Ashfield, died in 1820, aged 99 years 11 months; but he had left the pastorate many years before. The Rev. Nathan Birdseye, of Strafford, died in 1818, in the 104th year of his age, and is the only Congregational minister on record who reached 100 years.

Dr. Deane was a man of classical and literary taste. He often wooed the muse, not only at College but in subsequent years; beside his poems in the "*Pietas et Gratulatio*," he published other specimens of poetry, the waifs and strays of periodicals, which cannot now be gathered up. His longest poem was "Pitchwood Hill," written in 1780, containing 140 lines: this was published for the first time, and without his consent, in the Cumberland Gazette, of March 5, 1795. It was re-published in a pamphlet form, also without his knowledge, in 1806. Although it was received very favorably by his friends, at a time when good poetry, especially from American writers, was rare, it does not appear to possess, very highly, the inspiration of the muse. It opens with the following lines:

"Friendly muse, ascend the car,
Moving high in liquid air:
Teach thy votary how to soar
Heights he never reached before.
Pitchwood Hill demands a song;
Let my flight be bold and strong;
May the landscape bright and gay,
Raise to fame my rural lay."

And closes thus:

"Hither I'll turn my weary feet,
Indulging contemplation sweet,
Seeking quiet, sought in vain
In courts, and crowds of busy men;
Subduing a'rice, pride and will,
To fit me for a happier Hill."

His success was much more visible in works of solid fact; and his "Georgical Dictionary, or New England Farmer," still continues to be consulted with profit in the department of agriculture. In this branch, he pursued his labors zealously and scientifically, and was consequently more successful than any other person in this region of country. The results of his experiments and his experience, he embodied in that work, which was the first of the kind published on this side of the Atlantic, and was universally consulted by agriculturalists.

On the 25th of May, 1787, the following notice of the forthcoming work appeared in the Cumberland Gazette.

"Proposals for publishing by subscription, a large octavo volume, on *Husbandry*, with the following title page :

'THE NEW ENGLAND FARMER, OR GEORGICAL DICTIONARY, containing a compendious account of the ways and methods in which the most important *Art of Husbandry*, in all its various branches is, or may be practised to the greatest advantage, in this country.

By a Fellow of the American Academy of Arts and Sciences.'

It is expected to consist of about 350 pages, and will be a more complete system of husbandry than has been before published in so small a compass; the only one that has been attempted in this country, or that is adapted to its circumstances.

It shall be delivered to the subscribers, neatly bound and lettered, at the moderate price of one Spanish milled dollar and one-third."

It did not appear until 1790. A new edition was published in Boston, a few years ago, by Mr. Fessenden, editor of the "New England Farmer," embracing the experience of later times.

Beside the above works, there were published of the Doctor's writings, an oration delivered in Portland, July 4, 1793,; an Election sermon, 1794; two discourses to the young men of his Parish; two on the Resurrection; a charge at the ordination of Dr. Nichols, and some other discourses. His standing and reputation as a man of ability, were proved by his appointment as a Fellow of the American Academy, and by a doctorate in Divinity, bestowed upon him by Brown University in 1790, when those honors were distributed with a less liberal hand and with more discrimination than at the present day. The same year, the Rev. Samuel Hopkins, of Newport, R. I., received a similar diploma from that College, and Gen. Washington, one of Doctor of Laws,

Dr. Deane was in person tall, erect and portly, of good personal appearance, and of grave and dignified manners; he was possessed of a keen wit, and fond of social conversation, in which he could always make himself agreeable. His style of preaching was calm, and without much animation; his sermons were brief, plain and practical, and without ornament or display; they were well written, but not calculated to kindle or excite an audience. He aimed more to convince the understanding than to alarm the fears or arouse the passions.

In 1787 he was chosen by the town a member of the Convention in Massachusetts for the adoption of the National Constitution, which he declined, having no taste for political life. He was subsequently chosen Chairman of a Committee to consider

and report on the "advantages and disadvantages of a separation of Maine from Massachusetts," which was then agitating this community, and made an able report on the subject.

The portrait of Dr. Deane would not be complete without some traces of his theological opinions. For several years prior to his settlement, a change had been gradually taking place in the religious views of the community. The first age of New England, up to the establishment of the Charter of Massachusetts in 1692, was strictly a religious one; the clergy governed the country; no measure of importance was adopted in which they were not consulted; they controlled public opinion and the usages of society: every thing partook of the religious feeling, and every communication was expressed in Scripture phraseology, which, in this age, that has gone into an almost opposite extreme, wears much the appearance of cant. But it was not so; on the contrary, it was the genuine expression of a spirit deeply imbued with religious sensibility. Although it cannot be denied that it was often used as a mask to cover the darkest hypocrisy and crime.

By the new Charter, the government was differently constituted; the paramount power was retained in the mother country, which exercised a restraining influence over the affairs of the colony, and gradually weakened, if it did not subvert, the overshadowing authority of the clergy. New religious views and opinions, which had before been rigidly excluded, now began openly to manifest themselves; and Episcopaliamism, which had been especially odious, rapidly gained ground under the patronage of government. The stern and rigid sentiments, which had bound down public sentiment, began to relax, and free discussion led to open and wider ruptures from the received opinions and the standards of Orthodoxy. The establishment of Brattle street Church, in Boston, and the settlement of Dr. Colman over it, in opposition to all the other churches in that city, in 1699, and upon a more liberal principle than had before prevailed, or been permitted, was followed by other churches, and other clergymen. They did not openly disavow the doctrines of Calvin, but they received them with modifications, and practised upon them in a large and catholic spirit. Among those who took the lead in this reform, were Brattle, the minister of Cambridge, Colman, of Boston, and Leverett and Wadsworth, Presidents of Harvard College.

In 1742, Dr. Charles Chauncey, of the 1st Church in Boston, who graduated at Harvard, the year after our Mr. Smith, openly took ground against Edwards, then of North Hampton, and strenuously contended against the doctrines and practices of Whitefield, who at that time visited New England. It was the controversies and agitations which grew out of the visits and preaching of Whitefield, that marked more distinctly the lines which divided the parties. Mr. Smith adhered to the theological opinions of the Old School, but considerably abridged of their severity; while Dr. Deane, born later, and educated under the influences of these discussions, inclined to more liberal views. He preferred the system of Arminius to that of Calvin, and denied the doctrine of the Trinity, and that of the Atonement, as explained by Calvin. Nor did his views accord with those of Unitarians at the present day, who had not, during his time, risen into a distinct party, or formed a

separate organization. His mind occupied a middle ground between the two extremes, or may rather be said to have been in a transition state.

He had no sectarian zeal or bigotry about him; he was ready to commune with kindred spirits, and sincere lovers of God, whatever may have been their speculative belief in regard to his nature and mode of existence. His faith in God, in the mediation and atonement of Jesus, in the influences of the Holy Spirit, and the salvation of the just, was clear, firm and unwavering; but he did not believe himself to be infallible, nor that it was his office to judge his neighbor for modes of belief, provided his conduct was right, nor pronounce him condemned of God, for any mistake on a metaphysical dogma. His language was, "The Deity will not punish us in another world for not having understood in this what cannot be understood."

Dr. Deane associated with the principal clergymen of the day on both sides of the disputed line. He was equally the friend of Presidents McKeen and Appleton, of Bowdoin College, as of Dr. Coffin, of Buxton, Dr. Lothrop and others, of Boston.

Among his friends and correspondents, was the Rev. Dr. Mayhew, of the West Church, in Boston, one of the ripest scholars and most liberal theologians of his day. He possessed great independence of mind and purity of character; and took decided ground on the liberal side of the prevailing controversy. We think, from the intimacy there was between them, and from a review of their opinions, that there was a striking harmony in their views. The following extract from Dr. Mayhew's works expresses in a more extended form the idea which is conveyed by the language of Dr. Deane, which we have just quoted. He says, "It is infinitely dishonorable to the all good and perfect Governor of the world, to imagine that he has suspended the eternal salvation of men upon any niceties of speculation; or that any one who honestly aims at finding the truth, and doing the will of his Maker, shall be finally discarded." Again. "The divisions and contentions that have hitherto happened, and still subsist in the Christian Church, are all, in a manner, owing to the unchristian temper and conduct of those who could not content themselves with *Scripture orthodoxy*—with the simple, spiritual worship of the Father, enjoined by our Saviour, and with the *platform* of church discipline enjoined in the New Testament."

Such I believe to have been the opinions of Dr. Deane. He was not very communicative in regard to his religious views, probably from the fact, that while he differed from, and could not receive, the prevailing opinions concerning the Trinity and the Atonement, he had not formed distinct and definite ones for himself; he did not believe that the doctrine of the Trinity was revealed; he could not resolve the metaphysics; and his imagination was not sufficiently sanguine to persuade him to receive for facts what he could not comprehend. Even Deacon Freeman, one of his best friends, and who had been intimately connected with him many years, as late as 1807, confesses that he did not understand his views on those two leading matters of controversy. And Mr. Payson, who visited him frequently in his last illness, takes it unkindly that he did not unbosom himself to him, and converse freely with him on religious topics: he says, "Not a word of a religious nature did

he utter." This, however, may be explained in a way not to reflect upon the religious sensibility of Dr. Deane. Mr. Payson had stood, and was then standing, in an attitude of estrangement to the 1st Parish and the junior pastor, and ought not, therefore, to have expected from this aged pastor, a father in the ministry, unreserved communications in regard to his spiritual condition and hopes. Let us not be so uncharitable as to infer that the venerable minister, whose life had been spent at the altar, was indifferent to religion, or his destiny, by his silence on the occasion of those visits. Let us look rather to the declaration of trust contained in his last utterances, before quoted, as his spirit was just going to its account, for the evidence of his faith and the assurance of his hope.

Dr. Deane kept a diary from the year 1761 to the year of his death, 1814, a period of 53 years. It relates principally to his domestic affairs, and is meagre in particulars of public interest: it was kept on interleaved almanacs. The almanacs were purchased at the sale of his effects, by one of his parishioners, and presented to me. I have endeavored to extract, for the following pages, every thing of general importance; among which, are his notices showing the growth of the town after the peace of 1783, and the deaths and marriages attended by him during his ministry. To many, these memorials will be valuable, and they will furnish interesting details to all who are desirous of tracing the progress of our city through a period of extreme depression to its present prosperous condition. I have endeavored to give additional interest to the extracts, by explanatory and biographical notes. The first entry in his diary is February 1, 1761, the last, October 18, 1814, twenty-five days before his death.

The whole number of deaths, which he records as having attended, is 1130, or 22 3-5ths a year, on an average; the largest number for any one year was 63, in 1800; the next, 55, in 1802. The whole number of marriages is 572, or an average of 11 11-25ths for each year. These are such as he attended himself; others are mentioned in his diary which are not contained in his list. There are very few entries of deaths or marriages between 1775 and 1782, when he lived in Gorham. I have placed the deaths and marriages in alphabetical order by themselves, for more convenient reference. To them, I have added a list of deaths for twenty years, from 1822 to 1842, from a register kept by our respected townsman, Enoch Preble, who had an accurate taste in such things, and whose honorable and unblemished life was terminated in September, of the latter year. It does not, however, contain the whole number of deaths which took place in town during that period, but is confined principally to prominent cases.

