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A MONOGRAPH
ON THE
REV. ISRAEL EVANS, A. M.
BY
JOHN CALVIN THORNE
CONCORD, N. H.

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Israel Evans

REV, ISRAEL EVANS, A.M., 1747--1807.
Chaplain in the Army of the Revolution, 1776--1783.
Concord's Second Settled Minister, 1789--1797.

From a Miniature by Kosciusko. (Inscribed :
" Washington's Chaplain.")

A MONOGRAPH

ON THE

REV. ISRAEL EVANS, A.M.

CHAPLAIN IN THE AMERICAN ARMY
DURING THE ENTIRE REVOLUTIONARY WAR

1775-1788

The Second Settled Minister of Concord, New Hampshire

1789-1797

BY

JOHN CALVIN THORNE

GOVERNOR OF THE SOCIETY OF COLONIAL WARS IN THE STATE
OF NEW HAMPSHIRE

CONCORD, N. H.

1902

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1907



JOHN CALVIN THORNE.

Author.

REVEREND ISRAEL EVANS, A. M.

THE Reverend Israel Evans was of Welsh descent, born in Tredyffrin, Chester county, state of Pennsylvania, in the year 1747. Tredyffrin township is situated in the "Great Valley," so-called, in the eastern part of Chester county, near Philadelphia. The name signifies "valley town." Here in this beautiful, fertile, and smiling region, our Israel was born. We find in the records a variety of ways for spelling his family name. Ap * Evan, Evan, Even, Evens, Evans.

In 1701 several Welsh families, among them those by the name of Evans, came to Pennsylvania and settled in "Great Valley." Here, this religious people, true to their custom, at once built a church, named the "Great Valley church." We know that the father and grandfather of Israel Evans were ministers in this country, and that his great-grandfather was a minister in Wales. But a thorough search of the many records of church and state, as gathered in the city of Philadelphia, has failed to bring *positive* proof of our subject's ancestry. A correspondent, Mr. Frank Brooks Evans, of Philadelphia, writes as follows: "If you have done much in Welsh genealogical work, you probably have found that it is a very different matter from the running down of the pedigree of an English family, as the surnames given to Welshmen were derived from an entirely different method than was employed by the English. It is at times a most difficult task to trace connections among Welshmen, even though they have a common surname—in fact, a surname in common does not necessarily indicate a relationship."

Another valued correspondent says: "I cannot find the particular Israel among the hundreds of Evans names scattered

* Ap signifies son of.

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throughout Pennsylvania. It is strange, that for so noted a chaplain as he became, the fact of his ancestry does not show itself. The more I learn of him and of the service he rendered as chaplain and preacher in the army, the more I wonder that so little can be found in regard to his early life."

Says another writer, "Probably no [other] chaplain in the Revolution followed its fortunes so steadily from its commencement to its close, sharing in all its perils and hardships, yet about whom so little is known as of Reverend Israel Evans."

I hope, however, in this monograph, to add some information, gathered from many sources, in regard to his most useful life.*

* Since the above was written, I have learned some additional facts in regard to Mr. Evans, and especially of his ancestry, which should be preserved.

On sending to Yale College a copy of the earlier publication, I received the following:

"For notices of the father and grandfather of the Rev. Israel Evans, both of whom were graduates of Yale, which you state you were unable to find, see Yale College Biographies and Annals, 1701 to 1745, by Franklin Bowditch Dexter, M. A., Vol. I, pages 111-113, also 623-624.

Very respectfully,

A. VAN NAME, Librarian."

Thus, after searching in vain for the information there given, for perhaps a year or more, I found in the volume mentioned a very full and satisfactory account, which is here given in substance, and which I am glad to state was in harmony with surmises made from my previous investigations.

The Rev. Israel Evans was the son of Rev. Samuel Evans of Great Valley, Chester county, Pennsylvania, a graduate of Yale College, class of 1739, with degree of A. M. Samuel was licensed to preach by the Presbytery of Philadelphia, January 8, 1741. On the 7th of October he accepted a call from the Great Valley church. On May 5th of the following year he was ordained and installed as its pastor. Samuel's father, the Rev. David Evans, Jr., who had been settled over this same church from 1720 to 1740, preached the installation sermon. In 1747 Samuel left his pastoral charge and made two or more voyages to England. His later career is unknown. He died about the year 1766.

His son Israel was born in 1747; was graduated at the College of New Jersey in 1772; and was pastor of the First Congregational church in Concord, N. H., 1789 to 1797.

Rev. David Evans, Jr., the grandfather of Israel, was the son of David Evans, who emigrated from Wales to Philadelphia in 1701. He was of course



ISRAEL EVANS' DIPLOMA.

College of New Jersey (Princeton University).

1772.

(From original in possession of Dr. George Porter, Bridgeport, Conn.)

The United States Census Bureau, with its record of the first census, 1790, proved useless, as only the names of the heads of families were recorded, the children being indicated by number. Also the Record and Pension office, at Washington, has been searched without satisfactory results in this direction. Some day the names of his parents may be accidentally discovered and his earlier ancestors traced—until then we have no positive assurance of the line of his descent. We can well rest upon the established fact, already stated, that his ancestors in the male line, were for three generations, ministers of the gospel. Following these noble men we see why Israel must have inherited a love for the ministerial profession, and in preparation for what he considered his life-work, he sought and gained his education at "Nassau Hall" (now Princeton University), and was graduated therefrom in the class of 1772, at the age of twenty-five years, receiving the degree of A. M. in 1775. It was noteworthy that fourteen of the twenty-two members of this class of 1772, in which Israel Evans graduated, entered the ministry. The subsequent career of the members,

the father of Samuel previously mentioned. David, Jr., was one of a class of two only who were graduated from Yale College in 1713, with the honor of A. M. He received an unanimous call to the church of the Welsh Tract, so called, in Pennsylvania, September 8, 1714, and was ordained November 3 following. In 1720 he was called to the Tredyffrin or Great Valley congregation, and a church was erected for him. In 1740 he was dismissed. He next organized and became pastor of a church at Pilesgrove, Cumberland county, N. J., and was installed April 30, 1741, where he continued until his death in 1751.

Two of his sons were graduated at Yale, Samuel in 1739 and Joel in 1740. He was said to be of an eccentric and high-spirited nature.

He published:

(1) *The Minister of Christ and his Flock.* A sermon (from I Thess. v. 12, 13) preached at the ordination of Richard Treat (Y. C. 1725) at Abingdon, December 30, 1731. Philad. 1732. Printed by B. Franklin, 16mo, pp. 108.

(2) *Help for Parents.* At Philad. Franklin Press. 1732.

(3) *Law and Gospel; or Man wholly ruined by the Law, and Recovered by the Gospel.* Being the substance of some sermons preached at Tredyffrin in 1734, and again at Pilesgrove in 1745. Phil.: Printed by B. Franklin and D. Hall. 1748. 16mo, pp. 52.

as far as known, has been kindly furnished me by V. Lansing Collins, Esq., Reference Librarian at Princeton, as follows:

Isaac Alexander became the first president of Liberty Hall Academy, North Carolina.

Moses Allen, chaplain in the army, captured at Savannah, and for his patriotic exhortations was confined in a loathsome prison ship, from which he escaped, but was drowned before reaching shore.

William Bradford, of Philadelphia, became colonel in the army, studied law with Chief Justice Edward Shippen, became Attorney-General and Judge of the Supreme Court of Pennsylvania, and Attorney-General of the United States under Washington.

Aaron Burr, lieutenant-colonel in the army, member of New York legislature, president of Constitutional Convention of New York, United States Senator, Vice-President of the United States, came within one vote of being elected President.

Joseph Eckley, minister of the gospel, pastor of the Old South Church in Boston from 1779 to 1811, the date of his death.

Philip Vickers Fithian, chaplain in the army, died of camp fever in 1776. His letters and journals have recently been published by the Princeton Historical association.

Andrew Hodge became a member of Washington's Life guard.

Andrew Hunter, chaplain in the army, professor and trustee of the College of New Jersey, chaplain in the United States Navy.

Robert Keith, chaplain in the Army.

William Linn, chaplain in the Army, regent of Union Seminary, New York, president of Washington college, Maryland, president of Rutgers College, New Jersey, first chaplain of the United States House of Representatives.

William Smith Livingston, colonel in the Revolutionary Army.

Samuel E. McCorkle, professor of Moral Philosophy at University of North Carolina.

John McMillan, founder of Jefferson College, Pennsylvania, and professor and vice-president of the college.

The class, as here briefly reviewed, was certainly composed of strong men, many of whom we see became noted in after life, by the prominent positions to which they attained.

As Mr. Evans had thus prepared for the ministry, when the war of the Revolution broke out, being an ardent patriot he offered himself as a chaplain in the army. We learn from the Presbyterian Library records in Philadelphia, "that he was licensed to preach by the First Philadelphia Presbytery in 1775, and by the same ordained as chaplain in 1776. He went at once to the field, and was not at another meeting of the Presbytery until 1786, when he was dismissed to take a church in Weymouth, Mass." *

On July 1, 1776, Washington writing Congress, "Respecting the chaplains of the army, the need of affixing one to each regiment, with salaries competent to their support," Congress immediately adopted his views, and at New York on July 9 he issued the following general order:

The honorable Continental Congress having been pleased to allow a chaplain to each regiment, with the pay of thirty-three and one third dollars per month, the colonels, or commanding officers, of each regiment are directed to procure chaplains—persons of good character and exemplary lives—to see that all inferior officers and soldiers pay them a suitable respect, and attend carefully upon religious exercises. The blessing and protection of heaven are at all times necessary, but especially is it in times of public distress and danger. The general hopes and trusts that every officer and man will endeavor so to live

* The facts in regard to the Weymouth pastoral call are these: Says Rev. Mr. Houghton: "According to the records of the Weymouth Historical Society, the Rev. Israel Evans did receive an invitation in 1786 to become the pastor of the First Congregational Church—the church of which I have the honor to be pastor at the present time. I send you an extract from these Historical Records, as follows: 'On the 16th of Jan., 1786, the parish made choice of Mr. Israel Evans to fill the vacancy of the pastorate. This invitation he accepted under date of 24th of March; but some unfortunate reports reaching his ear before settlement, he felt obliged to decline, which he did in a letter dated 28th Sept.' The 'unfortunate reports' above alluded to have reference to a legal trouble between the town of Weymouth and the Parish, over the parsonage property, which culminated in a suit. The parish was victorious eventually.

Very sincerely yours,

April 8, 1902.

RALPH J. HOUGHTON,
Pastor First Cong'l Church, Weymouth."

and act as becomes a Christian soldier, defending the dearest rights and liberties of his country.

Many of those who were appointed as chaplains served only for a short time and simply performed their prescribed routine of duties; others served for a longer period and became especially distinguished for their faithful labors and noble patriotism, to whom the country owes a great debt of gratitude. Says J. T. Headley, "The one who perhaps stood as prominently in history as a representative chaplain, and who with a clear head, a strong mind, and a patriotic zeal, assisted in sustaining the cause of the colonies, was the Rev. Israel Evans." He was appointed by the military authorities a chaplain in 1776, and served in that capacity throughout the entire period of the Revolutionary war—until peace was declared in 1783.

He was appointed chaplain of the First New York Regiment of the Line, on August 3, 1775, and served until appointed to the chaplaincy of the Second New York Regiment of the Line, on November 21, 1776. Re-appointed January 13, 1777.*

I have also received the following letter from the War Department, in statement of his services:

Record and Pension Office,
WASHINGTON, April 25, 1902.

SIR: The records of this office show that one Israel Evans served as chaplain in Nicholson's Regiment of New York Troops, Revolutionary war. His name appears on a list of officers of that organization, dated at Quebec, April 15, 1776—without special mention relative to his service.

The records also show that he served as chaplain, Second New York Regiment, commanded by Colonel Philip Van Cortlandt, Revolutionary war. He was appointed Nov. 21, 1776, and he is reported on a pay abstract for January, 1778, with remark: "Promoted." The records further show that he served as chaplain in the 3d New Hampshire Regiment, commanded by Colonel Alexander Scammell, Revolutionary war. His name appears on the records of that organization, with remarks showing that he received different amounts, on account of depreciation of pay of that regiment.

By authority of the Secretary of War:

F. C. AINSWORTH,
Chief Record and Pension Office.

* War Rolls of New York in the Revolution.



MAJOR-GENERAL JOHN SULLIVAN (LL. D.),
1740--1795.

Who was accompanied by Rev. Israel Evans, as both Chaplain and Aide,
in his great Expedition against the Five Nations of hostile
Indians in Western New York, 1779.

It is of record, in addition to the preceding, that he was made brigade chaplain of the New Hampshire troops in 1777, serving in this position until the close of the war, under command successively of Generals Enoch Poor, Sullivan, and Stark. It is said, and probably correctly, that he enjoyed the great distinction of being the only one holding the office of chaplain, who served continuously during the long and severe struggle of the American Revolution.

He was with the gallant Montgomery, who fell at the head of his troops, in his brave but disastrous midnight attack upon Quebec, December 31, 1775-'76. Mr. Evans was here accompanied by his classmate, Aaron Burr, also a son of a clergyman, who entered the army as a private at the same time our chaplain began his duties. We also know he was with General Gates, in camp at Ticonderoga, for the chaplain is referred to by Dr. Samuel Kennedy, the brigade surgeon, in a letter which I have read, of August 10, 1776. In this letter to his wife, the surgeon mentions the chaplain as having "favoured" a previous letter to "Great Valley, Chester County, Pennsylvania, to be left at the Coffee House, Philadelphia." He was present, under General Poor, at the capture of Burgoyne, at Saratoga, in 1777. He was with the Continental army in its winter encampment of suffering at Valley Forge, 1777-'78. Here he was enabled to do much by his ardent and patriotic spirit, to inspire the soldiers, in those darkest days of the war, with a love for liberty and country. In passing, it may be mentioned that Valley Forge was in Chester county, Pa., and was on the property of a Mr. Evans, probably a relative of the chaplain, whose early home was in this neighborhood. He accompanied General Sullivan, not only as chaplain, but also as his aide in the expedition against the Five Nations, in western New York in 1779. While serving in this dangerous capacity during the different engagements, he often, by his bravery and reckless daring, exposed his life in the preparation for and in the onset of battle. Says a historian of that time, "Chaplain Evans's imperturbable coolness in battle was proverbial, and he rather sought than shunned the post of danger." The fierce conflict resulted in either killing or dispersing the hordes of savages, and utterly destroying

their fields, orchards, and villages. On their return he delivered a discourse at Easton, Pa., October 17, 1779, to the assembled victorious army, from which extracts are made. I am able to quote from two or three of his public orations, which have come down in printed form to this day. As this article is being written, there lies before me a copy of this discourse at Easton, to which reference is made. This was once the property of the Hon. Meshech Weare* Esq., president of the Committee of Safety of New Hampshire, and was "Printed by Thomas Bradford, at the Coffee-House, Philadelphia, MDCCLXXIX." This discourse is preceded by the record of the following vote:

EASTON, October 18, 1779.

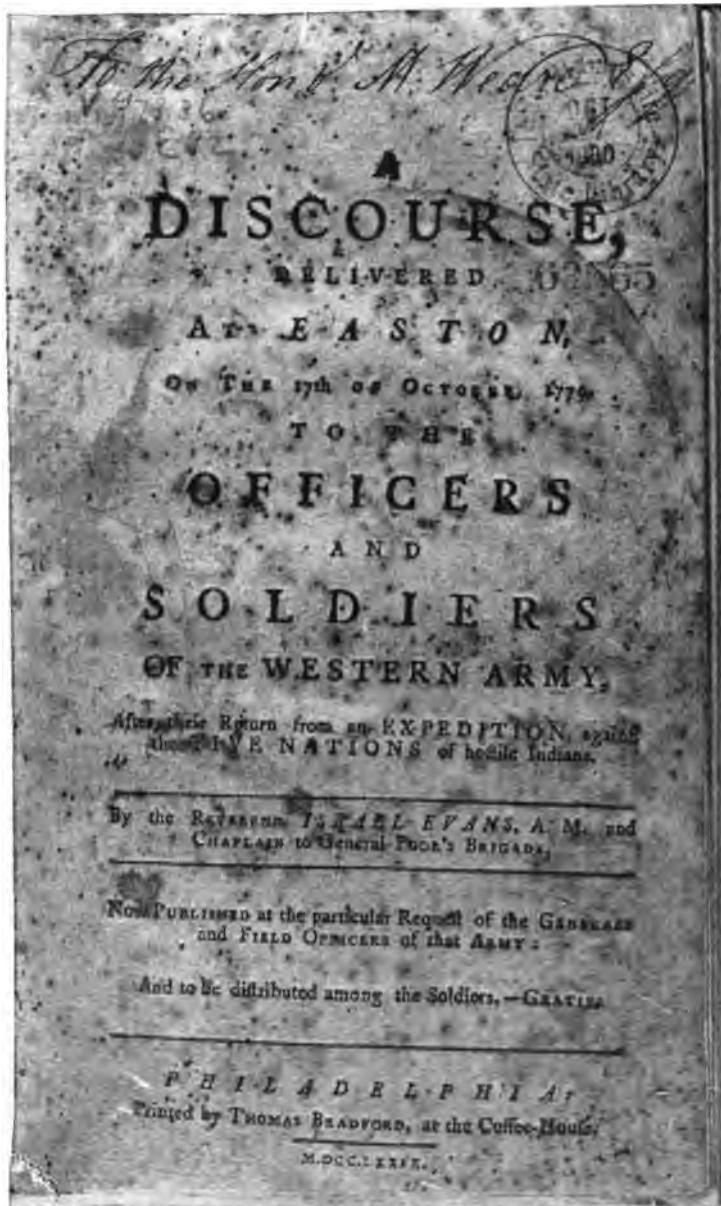
At a Meeting of the General and Field Officers of the Western Army, it was voted, That Brigadier General Maxwell, Colonel Courtlandt, Colonel Cilley, Lieutenant Colonel Forrest, and Major Edwards be a Committee to wait on the Reverend Mr. Evans, and return him the Thanks of the Army for his Discourse, delivered before the Troops, on the seventeenth Instant; and that they request of him a Copy for the Press; That a Number of Copies be procured and distributed amongst the several Corps of the Army gratis.

His text for this occasion was very appropriately selected from II Samuel xxii, 40, 50,—“For thou hast girded me with strength unto the battle: them that rose up against me hast thou subdued under me—Therefore I will give thanks unto thee, O Lord, among the heathen: and I will sing praises unto thy name.”

He said in part: “I have been induced to make choice of a passage of the sacred writings, rather than of any other, because no other can be a rational foundation of your devotion. Many writings there are which may, indeed, teach you some excellent lessons of heroism and the love of freedom, but they cannot, like the sacred Scriptures, point out both the pure and divine duty we owe to God, and that generous and disinterested love and service which we should cheerfully render to our fellow-men. In the first place, God is the author of military skill and strength; secondly, that He ought to be praised for victory and success in war.”

The following extract shows his logical reasoning: “As God is all wise and His knowledge is infinite, He must be everywhere

* See MAGAZINE OF HISTORY, July, 1907.



Title-page of Pamphlet--Containing Discourse of Rev. Israel Evans, A. M., Chaplain to General Poor's Brigade. Delivered to the Western Army, after the return from a most successful expedition against the Five Nations of hostile Indians, during which campaign the Chaplain acted as chief military aide to General Poor. At Easton, Pa., October 17, 1779. (Copy in New Hampshire State Library.)

present, must have all His works under His particular view and direction, and thus He governs the world. And since He governs the inanimate parts of creation, much more will He govern the animate, and especially the rational world, which is the noblest and most important part of this lower creation. The Supreme Being, who is a spirit, and has immediate and constant access to the mind of man, proposes motives and objects to influence their judgment and direct their will: and all this perfectly consistent with the free exercise of reason."

Again he is eloquent, as he represents America speaking to her sons in behalf of liberty. "Methinks I hear America pathetically addressing her sons, and venting the anguish of her heart in this mournful language: Am I not the only friend to liberty on all this peopled globe? And have I not, when she was excluded from every other region of the earth, opened the arms of my protection, and received the persecuted stranger to my friendly and virtuous shores? But when the tyrant of Britain, not satisfied with expelling her from his dominion, pursued her with hostile rage, did I not rouse you, my sons, in her defense, and make you the honorable protectors of insulted liberty?"

The chaplain closes his discourse with a prophetic outlook over the region, conquered by the glory of their arms from the wild savages. "Before I close, suffer me to remind you of other happy consequences of your success. You have opened a passage into the wilderness, where the gospel has never yet been received. That extensive region, which was never before traversed, except by wild beasts, and men as wild as they, shall yet have the gospel preached. Churches shall rise there and flourish, when, perhaps, the truth of the gospel shall be neglected on these eastern shores. For it cannot be supposed that so large a part of this continent shall forever continue the haunt of savages, and the dreary abode of superstition and idolatry. As the gospel, or sun of righteousness, has already glanced on the shores of this western world, and it is predicted of it, that it shall be universally propagated, it will probably, like the sun, travel to the western extremities of this continent. And when men from other nations, prompted by liberty and a love of the pure gospel of truth, shall cross the ocean to this extensive empire,

they will here find a safe asylum from persecution and tyranny. How honorable then must your employment appear, when considered in all these points of view. How happy to have been the instruments in the hand of God, for accomplishing so great a revolution and extending the kingdom of His Son so far. Liberty and religion shall have their wide domain from the Atlantic through the great continent to the western ocean. May you all, not only be the honorable instruments of promoting the kingdom of our Lord Jesus Christ, but may more especially be the partakers of all the benefits and happiness with which Christ will crown his faithful and dutiful subjects."

This prophecy has been most remarkably fulfilled, we must admit, when we look at the West of to-day, and recall that these words were spoken one hundred and twenty-five years ago.

He pronounced the oration at the interment of General Poor, at Hackensack, Sept. 10, 1780. The following is an extract:

The State of New Hampshire in tears will lament the loss of a brave defender of her rights! To him she may not fear to decree the title, too rarely found, of a Patriot! When prospects of amassing wealth, with disgraceful temptations, bewitched so many Americans from the service of their country, and bound them with execrable chains of mean and contemptible self-interest; then might you have seen him shine with a soul of superior make; and no charms were powerful enough to allure him from the unutterable hardships of the American war and the dangers of the field of battle! He was an unchangeable friend of the moral and social virtues. His virtues laid the solid foundation of all his other excellences to build upon! During three years' service under his immediate command I never once knew him guilty of intemperance and profaneness. From the time when he with his country, first armed in opposition to the cruelty and domination of Britain, and precious American blood was first shed in defence of our rights near Boston—from Boston to Canada, and from Canada to those important fortresses on Lake Champlain, and from thence in various encounters in toils of marches, and pain of hunger, until his troops fought the army of Burgoyne on the heights of Bemus, where in repeated battles, and in the Convention at Saratoga, he was entitled to a large share of those laurels which crowned the American arms.

Our worthy chaplain also witnessed the surrender of Cornwallis, with all his troops at Yorktown, Virginia, October 19, 1781. In "Hugh Wynne," by Dr. S. Weir Mitchell, our chaplain is mentioned at this siege of Yorktown as one "who would fain see



BRIGADIER-GENERAL ENOCH POOR.

1736--1780.

Over whose grave at Hackensack, N. J., Chaplain Israel Evans
delivered the funeral oration, September 10, 1780.

(A fine monument now marks the brave General's burial place.)

more of the war and expose himself to greater danger than really belonged to a person in his office." In this work is told the anecdote of our brave chaplain, who standing with Washington at this siege, was somewhat disturbed for his companion, by a close striking cannon ball. This story as given by Mr. Headley, in the first instance, is as here appears:

At the battle of Yorktown, Mr. Evans was standing beside Washington when a cannon ball in full sweep struck the earth at his very feet and sent a shower of dirt over his hat. Washington glanced at the chaplain to see how he took it, but the latter was as imperturbable as himself. Without stirring from the spot, he took off his hat, and seeing it covered with sand, said quietly as he held it up, "See here, general." Washington smiled and replied, "Mr. Evans, you had better take that home and show it to your wife and children." The chaplain smiled in return, and replacing it on his head turned his attention once more to the cannonade that was shaking the field like an earthquake.

Immediately after the capitulation at Yorktown he preached a stirring sermon to the combined French and American forces, on invitation of Washington, who ordered "Divine service to be held at the head of the regiments on account of this particular interposition of Providence in their behalf." Chaplain Evans certainly attained to high honor, when on this day of great rejoicing he was invited to address his victorious soldiers upon the battle-field. On this memorable occasion the chaplain delivered a most patriotic discourse in praise of the glorious victory which had virtually brought to an end the English cause in this country.

Two sermons are ascribed to this occasion—the first one which is here given is from J. T. Headley's "The Chaplains and Clergy of the Revolution," 1864. It was from the text, Psalm 115; beginning "Not unto us, O Lord, not unto us, but unto thy name give glory." He gives great praise to Washington, his character and ability; and he says "Oh! Americans, give glory to God for such a faithful hero." He speaks of Saratoga, describes Arnold "as a thunderbolt on that day," and closes by exhorting "to fidelity and sacrifice the lives of true Christians."

"It was a thrilling spectacle," says this writer, "to see that war-worn chaplain standing on the bloody field of Yorktown in the wreck of the fight, strewn all around him, and lifting his pœans

of praise to Washington and his shout of thanksgiving to God. The soldiers burst forth in huzzas at the eulogium of their gallant leader."

Mr. Headley must be mistaken in saying the above sermon was the one given at Yorktown; it was rather the one delivered at Lancaster, Pa., on December 18, 1777, the "Day of Thanksgiving" appointed by Congress. We have been able to refer to these sermons, printed at the time, to prove this. This is the correct one, on file in the Pennsylvania Historical Society's library in Philadelphia, from which we quote,—“A sermon by the Reverend Israel Evans, Preached at York, Virginia, on the Surrender of Cornwallis, October 20, 1781.” Dedicated “To the honorable Major General, the Marquis de la Fayette, whose disinterested service in the cause of America proves him to be the friend of mankind, and whose well-known and amiable virtues render all panegyric needless.”

Text—First Samuel 7: 12. “Hitherto hath the Lord helped us.” He refers to the bright prospects before the people and then illustrates the meaning of the text by reference to Samuel. After emphasizing the thought that we need to feel our dependence on God, he recalls the special mercies extended to us. Then he follows the soldiers in their long years of conflict and suffering—naming the different campaigns and battles in brief outline. “Secondly, we should desire to perpetuate the memories of these extraordinary mercies to coming nations. They should not be forgotten by us or by coming time. Oh, blessed day this, which calls us to the pleasing duty of praising God, for so many mercies conferred upon us! Oh, happy day whose sun rises not to compassionate us in some deplorable exile from our habitations, or more miserable flight from our victorious enemies! Happy sun that brightly shines this day to show the blessings of home and the triumphs of victory.” He recalls some of the names to be remembered, and especially mentions Louis XVI, who is called “the defender of the rights of man.” There is in the discourse a marked apostrophe to General Clinton, and to Lord Cornwallis, both of which are intensely vivid. In closing he says, “With these serious and pleasing words I end my discourse, after asking you to unite with me in ardently



"PAST TWO O'CLOCK AND CORNWALLIS IS TAKEN."

Watchman's cry in the streets of Philadelphia, October 20, 1781.

**(From a large steel engraving in my possession, made by Thomas Doney
from the original painting by Eugenio Latilla, M S. B. A.)**

praying that it may please the Almighty Governor of the universe to hasten the time when the use of hostile weapons shall cease, and the doctrine of the Blessed Redeemer effectually influence the minds of all men."

The discourse is very strong, direct, stirring. It is full of patriotic zeal and inspiration. It gives great praise to God for His mercy, and abundant tribute to the brave, patriotic men who endured so much and conquered so gloriously.

At a much later day, Whittier put into verse the scenes and events of the occasion:

From Yorktown's ruins, ranked and still, 7
 Two lines stretch far o'er vale and hill:
 Who curbs his steed at head of one?
 Hark! the low murmur: Washington!
 Who bends his keen approving glance
 Where down the gorgeous line of France
 Shine knightly star and plume of snow?
 Thou, too, art victor, Rochambeau!

The earth which bears this calm array
 Shook with the war-charge yesterday;
 Ploughed deep with hurrying hoof and wheel,
 Shot down and bladed thick with steel;
 October's clear and noonday sun
 Paled in the breath smoke of the gun;
 And down night's double blackness fell,
 Like a dropped star, the blazing shell.

Now all is hushed; the gleaming lines
 Stand moveless as the neighboring pines:
 While through them, sullen, grim and slow,
 The conquered hosts of England go.

The tidings of the surrender reached Philadelphia at two o'clock in the morning. The people were awakened by the watchman's cry,—“Past two o'clock, and Cornwallis is taken.” Lights flashed through the houses, and soon the streets were thronged with crowds eager to learn the glad news. Some were speechless with delight; many wept; and the old doorkeeper of Congress died with joy. At an early hour in the morning Congress met, and in the afternoon marched in solemn procession to the Lutheran church to return thanks to Almighty God.

It is fortunate that we can give extracts from another of his published addresses, which exhibits so fully his intense patriotism and love of liberty; his thankfulness that the war has ceased and Peace has come and spread her wings of protection over the land.

Extracts from "a discourse," by Reverend Israel Evans, December 11, 1783, delivered in St. George's Chapel, New York. "A Day of Thanksgiving."

If there is glory in the victories of justice; if there is dignity in the possession of freedom; and if there is happiness in the enjoyment of peace: Let then this assembly invoke, not only all mankind, but even the powers of Heaven to unite with us, in the warmest strains of benevolence; and rejoice, that so many of the human race, and so large a portion of this world, are rescued from the calamities of slavery and war.

Fain would I communicate the joys of my soul, and add to your most lively devotion; but the subjects of our joy are too great for the human mind to comprehend at one view, and represent in their extensive magnitude; and yet who can be altogether silent, when blessings so rich and exalted invite our praise!

The spacious prospects of national happiness crowd themselves upon our imagination! The great Continent of America, is the widely extended theatre of our contemplations and our future actions. It is now free and independent! The blood and treasure of the sons of freedom have purchased these privileges! . . .

Oh, blessed day which brings us to the possession of all we have been contending for, and enables us to erect the standard, of liberty and glory, upon one of the four great divisions of the earth! Hail auspicious morning of the rising empire of this Western world! Hail arts and sciences, America is the new theatre of your improvement, and will, perhaps, be the last concluding scene of your perfection. Commerce and trade shall spread their sails and waft the riches of distant lands to this great continent. Now, without fear of an insulting enemy, the industrious husbandman shall sow his enlarged fields, and reap his rich and joyful harvests. Here the oppressed shall find a secure retreat, from all the poverty and misery of merciless tyranny. Religion and learning shall raise their drooping heads and flourish again. Now shall the brave soldier claim the honor of being a free and independent citizen of the United-States of America. The blessed soil of independence shall strive to reward him for his persevering valour. Plenteous harvests shall rise and crown his toils, and spacious fields shall offer their growing wealth in grateful tribute to the victorious Hero.

On this glad day we will not forget to be thankful for the faithful alliance and the unwearied services of the generous nation of France. She has served the cause of America, with large fleets and a gallant army. With us they have

fought, with us they have bled, and with us they have conquered! This pleasing name shall call up all that is grateful within us; & we will recollect our lasting obligations to the human protector of the rights of mankind!

The names of France and America shall make the page of history glorious, and their deeds of renown shall inspire future ages with the love of national prosperity. Posterity, through the long periods of time and futurity, shall open the mighty volume of American independence, and applaud the unexampled bravery and fortitude of the armies of the United States: Their examples of humanity and just defence, shall instruct mankind in the necessary use of war: And while their fame glides with a full strong tide, through the annals of time, nations shall be taught lessons of heroism, and grow great by our example.

These are some of the advantages we derive from that peace we have contended for, and for which we have not contended in vain. Hail blessed peace! heaven-born friend to man; deign to forgive the madness of mankind, and dwell once more on earth: The humane and compassionate mind shall be thy fair seat of bliss; and Oh! forever bar from that habitation, the hostile enemies of thy happiness. May peace and love, and humane affections, be once more planted in the human mind, and there grow and flourish till time shall be no more!

Thus through this long and laborious struggle for independence did our patriotic chaplain serve in the Continental army—marching with her troops from the heights of Quebec to the complete and final overthrow of the British power in this country, on the plains of Yorktown. “Of the fierce battles he witnessed, the long marches he made, and want and privation he endured, he apparently kept no record; and hence the incidents and details of the most interesting portion of his daily life are forever lost to posterity.” Occasionally he appears upon the shifting scenes of action, as the curtain rises now and then, sometimes in the lurid glare of battle; again at the head of the army preaching to the victorious soldiers in words of burning eloquence, and once again when peace comes to the country he raises his voice in prayer of thanksgiving. Much is swept away in oblivion, and this tribute is prepared to assist in preserving as full as may be a record of our hero's life-work.

The long seven years' war had come to an end, and Mr. Evans sought new fields of endeavor. Peace had come to the land, and he bade farewell to all the “pride, pomp, and circumstance of glorious war.” With Othello he could say:

O, farewell!
Farewell the neighing steed, and the shrill trump,
The spirit-stirring drum, the ear-piercing fife.

He now appears upon the records of the New Hampshire House of Representatives, December 28, 1780, as in the following:

Voted that Mr. Foster, Mr. Weeks and Col. Hale, with such as the Honorable Board shall join, be a Committee to consider of a letter from General Sullivan respecting some allowance to be made Mr. Evans, Chaplain of the New Hampshire Brigade, and other matters contained in the said letter, and report thereon. Sent up by Mr. Batchelder, Jan. 4, 1781.

Voted that the Rev. Israel Evans, Chaplain to the New Hampshire Brigade, have and receive out of the Treasury, by order of the President, one hundred pounds in Bills of the new Emission and that the same be charged to the Continent to whom he is to be accountable for the said sum. Sent up by Mr. Dame.

There was a great depreciation in Continental money during the war, which caused much deprivation and suffering among the troops. Mr. Evans, with the many others, sought relief from the State under those circumstances. The following letter from President Weare, upon the Depreciation of Currency, exhibits something of the condition of financial affairs:

State of New Hampshire,
EXETER, June 6th, 1783.

In answer to your several Queries respecting a settlement with the Army would inform you, that the State of New Hampshire in Settling with their Troops, supposed the Paymaster paid them their wages in Continental money to Jan. 1st, 1780, and that it amounted in the year 1777 to one half, in 1778, to one sixth, and in 1779 to one twentieth of the sum promised, and accordingly made up Depreciation to the three Battalions of the New Hampshire Troops. I am &c

M. WEARE,
Presidt.

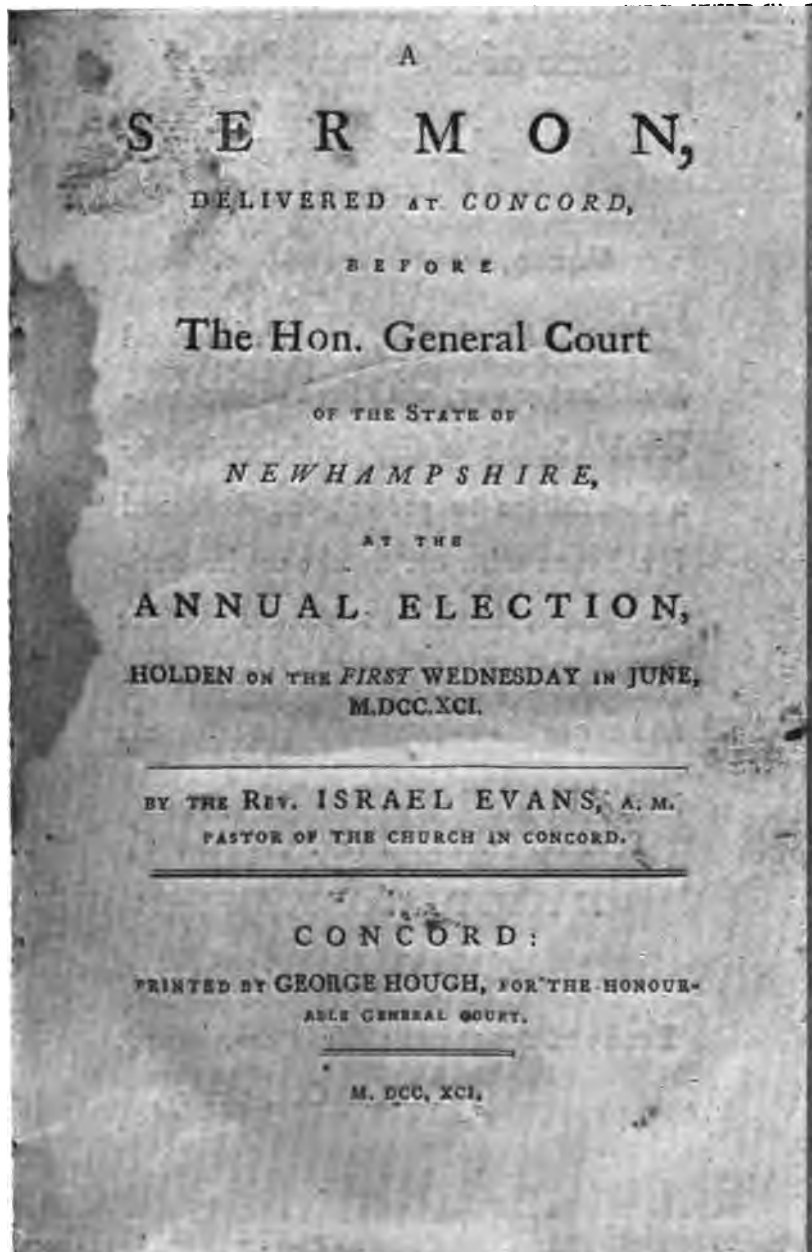
(Mr. John Pierce, Paymaster Genl.)

(R.6—182)

(Rev. Israel Evans to President Weare)

PORTSMOUTH, Octo: 14th 1784.

Sir—The resolutions of Congress which I take the Liberty of enclosing, will inform your Excellency, that the United States in Congress assembled, have directed me to look up to the State of New Hampshire, and to request a settlement for that pay which is due for my Services as Chaplain, from the first of January 1777 to the first of August 1780,—and here I beg leave to observe,



Title-page of Pamphlet--Containing Election Sermon by Rev. Israel Evans, A. M., Chaplain of the General Court. Delivered before the Legislature at Concord, on Thursday, June 2, 1791, from the text, Galations 5 : 1, "Stand fast, therefore, in the Liberty wherewith Christ hath made us free." (Copy in New Hampshire State Library.)

that when I made application to the Congress for the Settlement above mentioned, it was the meaning and intention of all the members of Congress with whom I conversed, and especially of those who represented this State, that, the Settlement of my account should begin & conclude with the same periods of time which were observed, when the other officers of this State were settled with—

Were I not afraid of intruding too much on the time and goodness of your Excellency, I should be induced to show that many circumstances of necessity, both in time past and at this moment, urge me to beg that my request, and the resolution of Congress, may be complied with; having been destitute of that Support, which other officers have obtained from Notes of depreciation, I found myself oftentimes not far from a very suffering condition.

The long time in which I have been destitute of that little emolument, which I so much needed, and the many hundreds of Miles, which I have traveled for the sake of it, with no small expence; The great length of time which I have waited for the present opportunity; my unwearied, and long Services, in the cause of our country, during more than eight years; these Considerations all plead for me, and give me reason to hope that the Honorable Legislature, will hear my petition and answer it favorably—

Should a Settlement take place agreeable to my desire I cannot help making one more and it is, that the Interest due, may be paid in such money as will be of immediate Service to me, on my long Journey—

A Representation from your Excellency, to the Honorable Legislature agreeably to what I have requested, will very much benefit, and oblige Your Excellency's most obedient & most humble Servant,

ISRAEL EVANS.

(His Excellency President Weare.)

In 1780 the "Depreciation" was so great that £9,000 were voted to be raised to pay the minister's salary in Concord, and not finding that sufficient the parish voted to raise £30,000 additional. In 1781 they voted to raise £50,000.

This petition was evidently forwarded to the general court, then assembled, by President Weare. For in the Journal of the House, of October 28, 1784, "The Committee on the petition and memorial of the Reverend Mr. Evans, reported as their opinion, that the request be granted so far as it respects depreciation, and that he have order therefor accordingly. Signed John Wentworth for the Com. Which report being read and considered, Voted, That it be received and accepted." The same day it was "brought up, read and concurred" in by the honorable senate.

While chaplain of the New Hampshire brigade he seems to have been reported on the rolls as particularly of the Third regi-

ment commanded by Colonel Alexander Scammell, during the years 1777-'78-'79-'80, for certain amounts are paid him on account of depreciation of the continental money.

Numerous instances are on record, in the journals of the house and senate, of votes passed allowing Mr. Evans different sums for his services as "chaplain to the general court." He served in this office for some five years, 1788-'92.

He was invited in 1791 to deliver the Election Sermon, so called, before the legislature. We cannot do better than to present the vote as appears upon the records:

Thursday, Feb. 1791.

Voted, That his Excellency the President be desired to give information to the Revd. Mr. Evans of Concord that it is the desire of the legislature that he would prepare and deliver an Election Sermon before the General Court that may assemble on the first Wednesday in June next and in case it should so happen that the Revd. Mr. Evans cannot attend, that the Revd. Mr. Morrison of Londonderry be requested to prepare for the above purpose. Sent up by Mr. Emerson.

This sermon must have pleased the members of the legislature, to quote still further from the recorded proceedings:

Friday, June 3, 1791.

Voted, That Mr. Foster, Mr. Parker & Mr. MacGregore with such of the Honbl. Senate as they may join be a Committee to present the Reved. Mr. Evans with the thanks of the General Court for his excellent discourse delivered Yesterday before the Court and request of him a Copy for the press and also desire him to attend and Officiate as Chaplain to the Legislature the present Session." Concurred in by the Senate, the same day.

Thursday, June 14, 1791.

Voted, that the committee appointed the third Instant to present the Reved. Mr. Evans with the thanks of the General Court &c be requested to receive from Mr. Evans the Copy therein mentioned and agree with Mr. Hough to print 250 copies of the Same.

Of the 250 copies then printed, one has come down to our day, and from it I quote:

Galatians v, 1. "Stand fast, therefore, in the Liberty wherewith Christ hath made us free, and be not entangled with the yoke of Bondage."

Friends and Fellow-Citizens, Religious Liberty is a divine right, immediately derived from the Supreme Being, without the intervention of any created authority. . . . A free, willing, industrious, and virtuous people, well united



COLONEL WILLIAM A. KENT.

1765--1840.

(Concord, N. H.)

Brother to Huldah Kent, who was married to Rev. Israel Evans, May 2, 1786.

Deceased October 19, 1846, aged eighty-four.

(This Portrait from Bouton's History of Concord,
which see for Kent Biography.)

and well pleased, are the strength of a nation; while the great wealth of a few luxurious, idle drones, are the great bane of Liberty. . . .

The Liberties of a people cannot be lasting without knowledge. The human mind is capable of a great cultivation. Knowledge is not only useful, but it adds dignity to man. Freemen should always acquire knowledge; this is a privilege and pleasure unknown to slaves. The happiness of mankind has been much advanced by the arts and sciences; and they have flourished the most among freemen. Liberty is enlightened by knowledge; and knowledge is nurtured by Liberty. Where there is wisdom, virtue, and Liberty, then mankind are Men. . . . Ye people of North America, let the example of all nations, who have gone before you, serve for your instruction. Fear the affluence of gold; fear a too unequal distribution of riches. Secure yourselves against the spirit of conquest. The tranquility of an empire diminishes in proportion to its extension. Have arms for your defence; have none for offense. Let Liberty have an immovable foundation in the wisdom of your laws, and let it be the indestructible cement to bind your states together. May your duration, if it be possible, equal the duration of the world.

From the prominence gained by serving so long as brigade chaplain of the New Hampshire troops, Mr. Evans was often called to positions of service and honor by the state. He was chaplain of the Convention for revising the Constitution 1791-'92. He was requested at the organization of the convention by vote, September 7, 1791, "to attend and officiate as chaplain during the session." A year later, September 5, 1792, it was voted, "That the Secretary be directed to certify to his Excellency the President of the State, the number of days that the Reverend Mr. Evans attended the Convention as Chaplain, and inform him that it is the desire of the Convention that he be compensated therefor out of the Treasury of this state. The Convention then dissolved."

Chaplain Evans married Miss Huldah Kent of Charlestown, Mass., sister of Colonel William A. Kent, afterwards a prominent citizen of Concord, N. H. Moody Kent says in his diary: "Huldah Kent, b. 13 (bapt. 19) June 1768, m. 1786 Rev. Israel Evans."

The Kent genealogy, p. 53, says,—“Huldah IV child of Ebenezer Kent and his second wife Mary Austin, born 13 June 1768, mar. 2nd May 1786 (to Rev. Israel Evans) by Rev. Jos. Eckley, died 19 Oct. 1846 ae. 84. Eben. Kent d. at London, England, 1766, and his widow, Mary, d. at Concord, N. H., 1827, aet. 91.” Mr Evans had no children.

As chaplain he served his country in time of war, and as pastor his adopted state in time of peace. As a settled minister in Concord let us now consider him. It was his connection with the New Hampshire brigade and acquaintance with its officers and soldiers that undoubtedly introduced him to Concord. He had been under the command of the brave New Hampshire generals, Poor, Sullivan, and Stark. The Capital city was in need of a pastor, for on September 1, 1782, the Rev. Timothy Walker had passed away. On December 17, 1786, one Deacon Jonathan Wilkins received a call to settle, which he declined. He says, "Taking into view your local situation with its attendant circumstances, it rather appears the encouragements you offered, are in fact, and as they are now stated, will prove deficient to the proposed end,"—that is, that the salary was inadequate. On September 1, 1788, Reverend Israel Evans was called by both the church and town to settle as its minister. In his answer of March 17, 1789, quoting from that reply, he says, "On my part, I declare my approbation of you as a people, though your written proceedings are not to my mind." His salary was stated at £90 "during his performing the work of the ministry in this town"; £15 more was added, "in lieu of settlement." The whole equal to about \$850.

This meager amount, with its conditions, was evidently quite unsatisfactory. He further frankly said, "Let me hope you will not continue to deviate from the honorable and generous customs and manners of our pious and worthy forefathers. I hope you will think it of infinitely more importance to encourage the ministers of the Gospel in their arduous work, than to give your sanction to a method of settling ministers, which, in the very entrance of their labors, does in a manner tell them that after 20, 30, 40, or even 50 years, of the most faithful service, they may be the most miserable beggars. . . . I hope when my labors cease that if it be the will of God, my life may not last long. Like a good soldier, it would be much better to die on my post." Having premised these few things, he accepts the call and agrees to become their pastor. He expresses the thought "that the pastoral charge of a congregation is one of the most solemn and important charges on earth." Hence, in closing his somewhat lengthy letter, of which

To the Church of Christ, in Boston,
under the Pastoral care of the Rev^d Joseph Eckley,
the Church in Concord sendeth Greeting.

Reverend & Beloved;

It having pleased God, in
his Providence, to dispose the Church, & Congregation
in this Town, to invite the Reverend Israel Evans to
Jettie with them, in the work of the Ministry, and
take the Charge & Oversight of them in the Lords;
and it having pleased the same Providence, to incline
him to declare his acceptance of their invitation;

We therefore request the presence
of your Reverend Pastor, & such Delegates as you may
be pleased to appoint, on Wednesday the first of July
next, to join with other Churches in the installation
of our Pastor elect, & to assist in performing such
offices of love & Christian communion, as that solemn
occasion may require.

We sincerely request your Prayer
that the Gospel may come to us, not in words only,
but also in Power, & in the Holy Ghost; that it may
please God to bestow his blessing upon that impor-
tant transaction, which we have in prospect, and
cause the religion of the blessed Jesus to flourish
among us; and wishing you much of the Divine
presence, that Jo Grace, Mercy, & Peace, may be
multiplied to you from God the Father and our
Lord

Jesus Christ, we subscribe ourselves, in the name
and by order of the Church, Your Brethren in the
Faith and Fellowship of the Gospel

} Committee

Concord June 8 1789

NB

We have made similar applications to the
following Churches, under the care of the Reverend M^r

W^h ~~W^h~~ x Samuel McClinton - x John Eliot
x Jonathan Searle x Tim^s Upham
x William Kelley x Joseph Eckley
x John Shaw
x Jonathan Allen
x David Osgood
x Isaac Smith
Laurens x ~~Stephen~~ Colby
x Cornelius Waters
x Joseph Woodman
x Jeddiah Morse
Jacob Esam
Samuel Wood
x Peter Thacher
x Jeremy Melknotch

Fac-simile of original letter of invitation to the Old South Church, Boston,
to join in the installation of Rev. Israel Evans as Pastor of the Church of Christ
in Concord, N. H., dated June 8, 1789. Instalment, July 1, 1789.

only part is given here, he "asks their prayers. I have often heard that a praying people will make a praying, a preaching, and a successful minister. I sincerely ask your prayers. I hope you will not deny them. Pray that I may not shun to declare the whole counsel of God to you. Pray that I may be a blessing, and that by preaching and living Jesus Christ I may both save myself and you."

The town concurred with the church in appointing the first Wednesday in July, 1789, as the time for the ordination services. Introductory prayer was by Rev. Jeremy Belknap. Rev. Joseph Eckley, pastor of the Old South church, Boston, from 1779 to 1811, the date of his death, preached Mr. Evans's installation sermon. He knew the chaplain well, as he was a classmate in Princeton college, and thus spoke of him to the people: "In consequence of the long acquaintance I have had with your pastor elect, I have the pleasure to congratulate you that we this day settle a gentleman with you, who, added to the natural gifts and improvements of his mind, has afforded every reasonable evidence of his being a sincere friend of our common Lord." The ordaining prayer was by Rev. Mr. Woodman; charge by Rev. Dr. McClintock.

His pastorate in Concord continued for eight years; during that time we see that he served as chaplain to the general court some five years, and chaplain of the constitutional convention for its session of one year. He occupied a prominent place in the community, as did the ministers of the olden time, honored by both church and town. Often called upon to serve the public, they responded to the demand. For instance, we note in the Concord *Mirror*, November 3, 1792, the following notice:

NEW HAMPSHIRE, CONCORD, Nov. 5, 1792.

Regimental Lecture. Thursday next the Rev. Mr. Evans, with the concurrence of Colonel John Bean and other Field Officers of the Eleventh Regiment, will deliver a lecture at the Meeting House in this town—on which the attendance of the Officers of said Regiment in their Regimental Dress, is requested by the Colonel.

At the town meeting in September, 1796, held for the purpose

of giving their suffrages for representatives to Congress, Israel Evans received a goodly number of votes.

While pastor, and after his resignation, he held his connection with his ministerial brethren, as clerk of the Ecclesiastical Convention of the State of New Hampshire.

The family of Mr. Evans, during his life in Concord, according to the United States census of 1790, as quaintly and briefly recorded, was as is here copied literally:

Census 1790, Concord, Rockingham Co. New Hampshire, Vol. 2. Isl. Evans [9th. name p. 249] 1 Free white male of 16 yrs and upwards, 1 Free white male under 16 yrs, 2 Free white females [no ages given] Total, 4 Free white persons, including head of family.

Census 1800, Concord, Rockingham Co. N. H. Vol. 1. Israel Evans [17th name p. 388] 1 Free white male of 45 yrs. and upwards 1 Free white male of 10 yrs and under 16 yrs, 1 Free white female of 26 yrs, and under 45 yrs. Total 4 Free white persons, including head of family.

The town in its corporate capacity had provided for the maintenance of its minister since 1730 but had failed to give very liberally for that purpose.* The question of the support of the minister was gaining in importance, for it was difficult for him to get even the small amount voted him. Owing to the town's delinquency in paying his predecessor's salary, in 1782, a committee of three was appointed "to request the Rev. Mr. Walker to *sue* those persons who have been delinquent in paying his salary." In 1794 Mr. Evans found equal difficulty in obtaining the small sum due him. The same question which delayed his acceptance as pastor, that of proper financial support, appeared once and again. It did not accord with his ideas and feelings as to the way ministers supposed to be supported by the town should be treated. A committee of five was appointed "to wait on Mr. Evans and inquire of him the reasons for his uneasiness with the town about the payment of his salary, and receive his answer in writing." That which he claimed was just and should have been allowed, is shown by the votes passed by the town, and they also exhibit the loose manner in which parish matters had been managed. Acted upon September 22:

* The town method ceased in 1825.



THE "OLD NORTH"--FIRST CONGREGATIONAL CHURCH.

**Erected 1751. Improved 1783-4. Enlarged 1803.
Abandoned November 23, 1842. The Seat of the Methodist General Biblical
Institute, 1847--1867. Burned November 26, 1870
(Site now occupied by the Walker School House.)
Concord, N. H.**

Rev. Israel Evans preached here from 1789 to 1797.



**PULPIT OF "OLD NORTH"
MEETING HOUSE.**

1783--1842.

Here presided "Parson Evans," 1789-1797.



**THE CENTER-PIECE OF THE
GREAT PULPIT.**

(Preserved in First Congregational Chapel.)



COMMUNION TABLE, "OLD NORTH" CHURCH.

One hundred and fifty years old.

(Preserved in First Congregational Chapel.)

Used by Rev. Israel Evans, 1789-1797.



MOUNTING-BLOCK OR HORSE-BLOCK.

"Old North" Church.

(Now on grounds of Hon. Joseph B. Walker,
descendant of Concord's First Minister.)

Voted, That the Selectmen pay the whole that is due to the Rev. Israel Evans immediately, or give said Evans a note upon interest till paid.

Voted, To accept the second proposition of the Rev. Mr. Evans, viz: the money appropriated to the use of the pulpit shall not in future be applied directly or indirectly to any other use.

Voted, To accept the third proposition of the Rev. Mr. Evans, viz: the collectors themselves shall pay to him, as often as can be done conveniently, all the money they collect for the use of the pulpit, and if possible within the year for which the money aforesaid was assessed.

These votes were, evidently, not very strongly enforced, and this was undoubtedly the cause of his bringing his pastorate to a close. April 21, 1797, Mr. Evans positively expressed his "intention of resigning to the town their pulpit and of finishing his work of the ministry in this place on the first of July next." His resignation was accepted by the town, and he was regularly dismissed by an ecclesiastical council on July 5, 1797. They stated "that in their opinion it was expedient that the pastoral relations be dissolved." They also "recommended him to the churches, and to the work of the ministry, wherever God in his providence may open a door, and wish him divine assistance and success."

Parson Evans preached during his ministerial life in the Old North church, so prominent in New Hampshire history. It was a large structure, capable of accommodating some thousand to twelve hundred people. Here in 1778 a convention was held to form a plan of government for the state; the first time the legislature met in Concord, in 1782, it assembled in this house, and continued to hold its sessions here until 1790; here on the 21st of June, 1788, gathered the state convention which ratified the Federal constitution; here, too, were held the conventions of 1791-'92 to revise the state constitution. From 1784 to 1831, thirty-nine times did the legislature march in grand procession to this meeting-house to hear the annual election sermon, which preceded its organization. From 1765-'90 all the town meetings were held in this house. In 1831 were held protracted religious meetings which resulted in a great revival. In 1834-'35 occurred the memorable trial of Abraham Prescott for murder. A eulogy on General Lafayette was delivered here before the general court in 1835, by Hon. N. G. Upham. Here took place that great political debate between

Franklin Pierce and John P. Hale. Not another edifice in New Hampshire has held within its confines so many notable gatherings of the olden time, or heard so great eloquence as resounded from its walls for nearly a hundred years.

No records of the church, except of 123 baptisms, can be found of Parson Evans's pastoral works. Although he had resigned his pulpit in July, 1797, he continued to reside in Concord until his death, March 9, 1807, at the age of sixty years.

Mr. Evans was considered a very popular preacher in his day, and children were often named for him. An old resident informs me that Moses Carter, a member of one of the old families, named his youngest son, born April 8, 1810, Israel Evans Carter.

In considering Mr. Evans's character, we should say with Headley, "that he was by nature better fitted for the stern duties of a military life, its strict subordination and exact method, and for the battle-field, than for the quiet routine of a pastor's calling. Humility was not a prominent trait in his character, and military experience did not make him yielding and tractable." Dr. Bouton says of him in his History of Concord, 1856, "With the feelings and habits acquired in a seven years' service in the United States army, Mr. Evans entered upon the duties of a pastor among this quiet, industrious, and unostentatious people. His manners were in perfect contrast to those of his predecessor. His sentiments and style of preaching were also different. Mr. Evans was a ready, fluent, and earnest preacher. Several sermons which he preached and published while in the army were distinguished for their patriotic spirit, and acquired for him an honorable reputation throughout the country. The minister was a man of distinction, too, in the town, for it is related, that although a chaise [two-wheeled vehicle] was used some in Concord Mr. Evans had a four-wheeled carriage, drawn by two horses, in which he rode, wearing a wig and tri-cornered hat upon public occasions." It was said he was "fond of a good horse, good music, and good living. He was a gentleman of fine personal appearance, of dignified and martial manner." That this is true may be seen by the excellent portrait which appears herewith. This picture shows a highly intelligent,



REV. ISRAEL EVANS' HOME.
Concord, N. H., 1789 to 1807.
(On North Main street, nearly opposite Chapel street.
Taken down in 1895. The lot is now vacant.)

refined and poetic temperament—a lover of literature and music, and an orator of national fame. As you look at the fine curves which outline his features, the beaming eye, and noble forehead you exclaim, "It is that of a Goethe!" This likeness is photographed from an oil painting, life size, by Ulysses D. Tenney, in Representatives' hall, State House, Concord, presented by George Porter, Esq., of Pittsburg, Pa.*

The painting was copied from an original miniature on ivory, probably by Kosciusko, painted during the encampment at Valley Forge, and which bore the inscription, "Washington's Chaplain." Mrs. Rebecca Kent Packard, a niece of Mr. Evans, now (1902) living in Brunswick, Me., at the age of 94, in a recent letter writes of that portrait:

From the photograph sent I recognized at once the familiar face, the same my childish eyes looked upon as it hung just under the looking glass in my Aunt Evans's parlor. It is a fine, handsome face, with a look of determination in its expression, befitting a soldier living in fellowship with George Washington. My uncle adored Washington and felt his nearness to him, through the scenes of the war, to be a crown of honor—his name was often upon his lips when dying.

When Lafayette visited Concord in 1825 he recognized the miniature at once, and immediately exclaimed, "That is our worthy chaplain!"

Mr. Evans lived in the same house, bought at his settlement, of one Stephen Kimball. The home was number 200 North Main street. After Mr. Evans's death his widow removed to Pleasant street to be near her brother. The old place was owned and occupied by Hon. Samuel Morrill, later and more recently by his daughter, Miss Clara Morrill. It was taken down some few years ago, and the lot is now vacant, except some noble elm trees which still stand guard in their strength and majesty. The house was originally constructed with two stories and what is called hip-roof, a door in the middle, and hall running through, with an L, one story. This style of house was called of the "third order,"—it appeared soon after the Revolutionary War. The widow, Mrs. Huldah Kent Evans, purchased the Farrington house, where she lived with

* Mr. George Porter was a son of Isaac Porter, who married Mr. Evans's adopted daughter, a niece of Mrs. Evans, Mary Kent, who inherited the Evans estate. Henry Kirk Porter, son of George, now resides in Pittsburg.

her mother until her death, December 5, 1827. Later David G. Fuller owned the property. (The lot is now covered by the Wonalancet Club building.) She afterwards built a mansion on the opposite corner, afterwards occupied by Colonel William Kent. Mrs. Evans was aided by a pension from the government, in virtue of her husband's long and valuable services as chaplain of the army during the entire Revolutionary War. I add here a letter received from Washington upon this subject:

O. W. & N. Div. J. R. W.
No. 23016-Wid. Rev. War.

Department of the Interior,
Bureau of Pensions,
WASHINGTON, D. C., May 10, 1902.

SIR: In reply to your request for a statement of the military history of Israel Evans, a soldier of the Revolutionary War, you will find below the desired information as contained in his widow's application for pension on file in this Bureau.

The widow stated that her late husband was ordained at Philadelphia in 1775, and in same year entered service as Chaplain and marched with N. Y. troops into Canada under Gen. Montgomery, and in 1777 was appointed Chaplain to Gen. Poor's brigade N. H. Line and was at Burgoyne's surrender; in 1779 was with Gen. Sullivan on Indian Campaign in the Genesee Country and acted as Aide during the battle; in Sept. 1780 officiated as Chaplain at the grave of Gen. Poor; in 1781 was with Poor's brigade at the surrender of Cornwallis; probably served until 1783.

Residence of soldier at enlistment, not stated. Date of application for pension by widow, February 1, 1831, her age at that date 68 years, and her residence, Concord, N. H.

Soldier married Huldah Kent, May 4, 1786, at Charlestown, Mass. and died March 9, 1807, at Concord, N. H. Date and place of his birth and names of his parents not stated.

Pensioned at \$600 per annum from March 4, 1831.

Very respectfully,

H. CLAY EVANS,
Commissioner.

Mr. John C. Thorne,
Concord, New Hampshire.

"Mrs. Evans lived in her new home," says Dr. Bouton, "in elegant simplicity, retired yet cheerful, highly esteemed by all who knew her," until death came October 19, 1846, at the age of eighty-three.

I have before me at this time—the property of the New Hampshire Historical Society—the true legal copy of Parson Evans's last will, comprising three closely written pages of foolscap, made at Exeter, June 15, 1807, by William Walker, register of probate. To this will is appended the certificate of approval of Nathaniel Rogers, Esq., judge of probate. It begins as follows:

“In the name of God, Amen. I Israel Evans, of Concord in the county of Rockingham and State of New Hampshire, Clerk, do this Eight day of September in the year of our Lord one thousand eight hundred and six, make and publish this my last Will and Testament in manner and form following; . . .” After giving some two hundred dollars in all to his sister, Hannah Robbins of Philadelphia, her daughter and grandchildren, and making suitable provision for his widow, he gives “all his other Estate, whether real or personal, to the Trustees of Dartmouth College, subject to the rights of his wife during her natural life, for the support of a Professor at said College to be called and known in his office by the name of the Evans Professor of Oratory and the Belle-lettres.” He appoints his wife Huldah Evans, Executrix, and John Wheelock, William Woodward, and Philip Carrigain, Jr., Esq., executors.

John Wheelock, mentioned as executor, was undoubtedly Dr. John Wheelock, the second president of Dartmouth College, in office from 1779 to 1817. Dr. Samuel C. Bartlett, ex-president of Dartmouth, said in an address before the New Hampshire Historical Society, March 20, 1895, “That the chief accession of productive funds during Dr. John Wheelock's administration of thirty-eight years, was the bequest, in 1807, by Rev. Israel Evans of Concord, of the Evans Professorship, now yielding an income of six hundred dollars.”

From recent information gained by correspondence with the college authorities, we learn “that Mr. Evans left a fund of some six to seven thousand dollars, but that it was subject to the use of his widow. Part of it was in land in Ohio. The ‘Evans Professorship of Oratory and Belles Lettres’ was established in 1838, but as far as can be ascertained no money was received until 1849,

three years after the decease of Mrs. Evans. The present value of the fund is twelve thousand six hundred and sixty-six dollars. The chair is occupied, Mr. Craven Laycock being the assistant professor on that fund, which has been combined with others, and is still known as the 'Evans foundation.'

Mr. Evans was made A. M. by Dartmouth College in 1792, and served as trustee from 1798 until his death in 1807.

Many anecdotes are related of Chaplain Evans, which, says his niece, Mrs. Packard, are undoubtedly true. It is said that in one of his petitions, offered just before the army engaged in conflict, he prayed as follows:

O Lord of Hosts, lead forth thy servants of the American army to battle, and give them the victory; or if this be not according to Thy sovereign will then we pray Thee—stand *neutral*, and let flesh and blood decide the issue.

Under the ministry of Parson Evans, who was very fond of good music, instrumental accompaniments were introduced by him to assist in the church singing. These consisted of the bass viol and the flute. "This was a great innovation," says Dr. Boulton, "and was attended with so much excitement and opposition, that according to tradition, some persons left the meeting-house rather than 'hear the profane sounds of the fiddle and the flute.'"

In his last sickness he showed his strong military spirit and love for the father of his country, even at the approach of death. Rev. Mr. McFarland, his successor in the pulpit, visiting and praying with him, asked, "that when he should be called from this to the other world he might sit down with Abraham, Isaac, and Jacob in the kingdom of heaven." Mr. Evans added, "and with Washington, too!" He could not bear the thought, in his great friendship and admiration for Washington, of being separated from him in the eternal world.

He and his wife were buried in the Old Concord cemetery. "Over his grave stands the first *marble* monument erected in the old burying ground." This marble slab belongs to what is called the fourth class, succeeding the dark slate stones of a previous generation.



THE MARBLE GRAVESTONES OF REV. ISRAEL EVANS AND HIS WIFE.
(On the south side of the Old North Cemetery, Concord, N. H.)

Upon the slabs in memory of Mr. and Mrs. Evans may be seen these inscriptions, copied *verbatim et literatim et punctuatim*,

Sacred
to the Memory of
the Rev. Israel Evans,
who departed this life
March 9, 1807;
Aged 60
years.
There is rest in Heaven.

—
Mrs. Huldah Evans,
wife of
Rev. Israel Evans,
died
Oct. 19, 1846,
Æ. 83.

“Blessed are the pure in heart: for they shall
see God.”

Mr. Evans's publications, as far as known, in the order of their delivery, are as follows:

1st. “A Discourse, Delivered on the 18th Day of December, 1777, the day of Public Thanksgiving, Appointed by the Honorable Continental Congress, By the Reverend Israel Evans A. M. Chaplain to General Poor's Brigade, And now published at the Request of the General and Officers of the said Brigade, to be distributed among the Soldiers, Gratis. Lancaster: Printed by Francis Bailey, M,DCC,LXXVIII.” (24 pp. 16°.) (In Library of Princeton University.)

2d. “A Discourse, Delivered at Easton, on the 17th. of October, 1779, to the Officers and Soldiers of the Western Army, After their return from an Expedition against the Five Nations of hostile Indians, By the Reverend Israel Evans A. M. and Chaplain to General Poor's Brigade, Now Published at the particular Request of the Generals and Field Officers of that Army: And to be distributed among the Soldiers—Gratis. Philadelphia, Printed by Thomas Bradford, at the Coffee-House, M,DCC,-LXXIX.” (40 pp. 16°.) (New Hampshire State Library.)

3d. "An Oration, Delivered at Hackensack, on the tenth of September, 1780, at the interment of the Honorable Brigadier Enoch Poor, General of the New Hampshire Brigade, By the Reverend Israel Evans, A. M., and Chaplain to the said brigade, Published by desire of the Officers of the New Hampshire troops, and a number of gentlemen in Exeter, Newbury Port: Printed and sold by John Mycall, MDCCLXXXI." (36 pp. 4°.)

4th. "A Discourse delivered near York in Virginia, on the Memorable Occasion of the Surrender of the British Army to the Allied Forces of America and France before the Brigade of New York Troops and the Division of American Light Infantry, under the command of the Marquis de la Fayette, by Israel Evans, A. M. Chaplain to the troops of New Hampshire. On the 18th day of December, the day of General Thanksgiving. This Discourse nearly in its present form was delivered in the second Presbyterian church at Philadelphia. The author is indebted for its publication to the generosity of a number of gentlemen in their city; and it is principally intended for the gratification of the brave soldiers fighting in the cause of America and mankind. Philadelphia: Printed by Francis Bailey, in Market street. M,DCC,LXXXII." (45 pp. 12°.) (Pa. Hist. So. Library.)

5th. "A Discourse delivered in New York, Before a Brigade of Continental troops, and a number of citizens assembled in St. George's chapel on the 11th December 1783. The Day set apart by the Recommendation of the United States in Congress as a Day of public Thanksgiving for the Blessings of Independence, Liberty and Peace. By the Rev. Israel Evans, A. M. Chaplain in the American Army. Published and sold by John Holt, Printer to the State of New York." (23 pp. 8°.) (Princeton University.)

6th. "A Sermon, Delivered at Concord, before the Hon. General Court of the State of New Hampshire, at the Annual Election, Holden on the First Wednesday in June, M,DCC,XCI, By the Rev. Israel Evans, A. M. Pastor of the Church in Concord. Concord: Printed by George Hough, for the Honorable General Court, M,DCC,XCI." (35 pp. 16°.) (New Hampshire State Library.)



BRONZE TABLET.

MEMORIAL OF REV. ISRAEL EVANS, A. M.

(On the wall of the First Congregational Church, Concord, N. H. Obtained by the author through the generosity of Hon. Henry Kirke Porter, Member of Congress from Pittsburg, Pa.)

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