

**HENRY'S
RELATIVES**

THE REVEREND SAMUEL DUNBAR



**“NARRATIVE HISTORY” AMOUNTS TO FABULATION,
THE REAL STUFF BEING MERE CHRONOLOGY**



SAMUEL DUNBAR

REVEREND SAMUEL DUNBAR

1691

March 25, Wednesday (New Year's Day, Old Style): In Hingham, Thoreau's great-great-grandparents [Peter Dunbar](#) and Sarah Thaxter Cushing, daughter of John Cushing, were wed. Their union would produce Thoreau's great-grandfather Elisha Dunbar, and other children. James Savage's genealogy volumes state that "Eight of this name had been graduated at Harvard College and four at other New England colleges of whom the [Reverend Samuel Dunbar](#), Harvard College 1723, and others may be descended. But of this family I find very little to be told."

DUNBAR FAMILY

**HENRY'S
RELATIVES**

**LIFE IS LIVED FORWARD BUT UNDERSTOOD BACKWARD?
— NO, THAT'S GIVING TOO MUCH TO THE HISTORIAN'S STORIES.
LIFE ISN'T TO BE UNDERSTOOD EITHER FORWARD OR BACKWARD.**



REVEREND SAMUEL DUNBAR

SAMUEL DUNBAR

1704

May 11, Thursday (Old Style): [Samuel Dunbar](#) was born the son of [Peter Dunbar](#) and Sarah Thaxter Cushing Dunbar of Hingham. He would graduate at Harvard College in 1723, and settle in the ministry at Stoughton. He would marry for the 2nd time, to Mary Hayward on February 11, 1745, while she was already pregnant with Thoreau's grandfather [Asa Dunbar](#). He would die on June 15, 1783, at the age of 79 years.

[DUNBAR FAMILY](#)



CANTON (DORCHESTER)

NOBODY COULD GUESS WHAT WOULD HAPPEN NEXT





SAMUEL DUNBAR

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1727

August 3, Thursday (Old Style): The minister called to the town of Dorchester in replacement of the Reverend Joseph Morse, the [Reverend Samuel Dunbar](#), was approved by the town meeting.

THE FUTURE IS MOST READILY PREDICTED IN RETROSPECT





REVEREND SAMUEL DUNBAR

SAMUEL DUNBAR

1745

February 11, Monday (1744, Old Style): Mary Hayward and [Samuel Dunbar](#) were wed. She was already carrying [Henry Thoreau](#)'s grandfather [Asa Dunbar](#).

MARY HAYWARD DUNBAR
DUNBAR FAMILY

**HENRY'S
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Do I HAVE YOUR ATTENTION? GOOD.



SAMUEL DUNBAR

REVEREND SAMUEL DUNBAR

1748

June 6, Monday (Old Style): In [Boston](#), the [Reverend Samuel Dunbar](#) preached the annual Election Sermon before the Ancient and Honorable Artillery Company, about how it was that “True Faith Makes the Best Soldier,” for the benefit of the Ancient and Honorable Artillery Company on their anniversary meeting for the election of officers. This sermon would be printed for D. Henchman in Cornhill.

[DUNBAR FAMILY](#)

CHANGE IS ETERNITY, STASIS A FIGMENT

November 6, Sunday (Old Style): The [Reverend Samuel Dunbar](#) preached about “Brotherly Love the Duty and Mark of Christians” after the sitting of a council in Medford MA. This sermon would be printed in the following year.

[DUNBAR FAMILY](#)





REVEREND SAMUEL DUNBAR

SAMUEL DUNBAR

1749

February 5, Sunday (1748, Old Style): At Stoughton after the premature deaths of several young persons, the [Reverend Samuel Dunbar](#) preached about “Man like Grass, Weak and Withering.” This sermon would be printed by J. Green.

DUNBAR FAMILY



THE FUTURE CAN BE EASILY PREDICTED IN RETROSPECT





SAMUEL DUNBAR

REVEREND SAMUEL DUNBAR

1751

May 9, Thursday (Old Style): The [Reverend Samuel Dunbar](#) preached at Thursday Lecture in [Boston](#) about
“Righteousness by the Law Subversive of Christianity.” This sermon would be printed in Boston.

DUNBAR FAMILY



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SAMUEL DUNBAR

1753



December 13, Thursday: This was a Fast Day or Day of Humiliation in Braintree, and prayer for divine direction in the choice of a new minister. The [Reverend Samuel Dunbar](#) preached on the “Duty of Ministers to Testify the Gospel of the Grace of God.” This sermon would be printed during the following year.

DUNBAR FAMILY

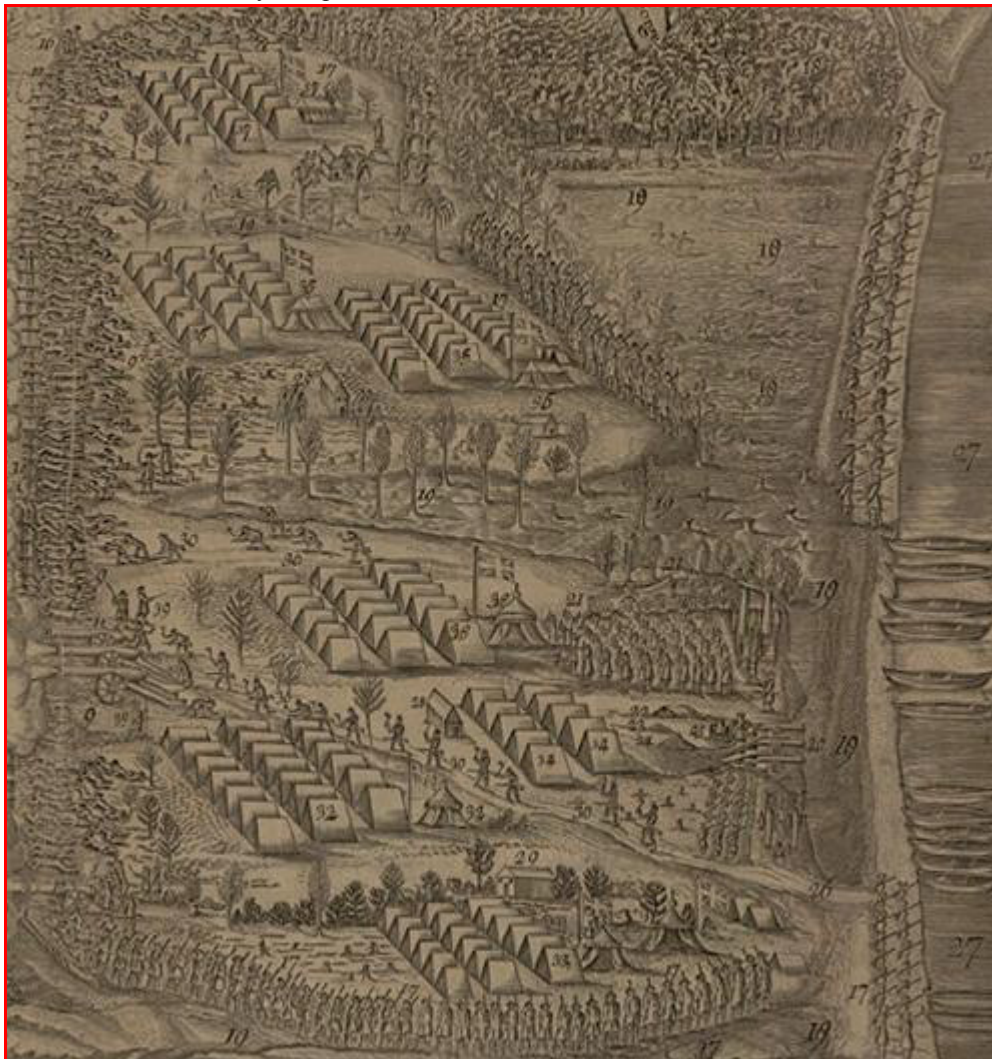


SAMUEL DUNBAR

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1755

September 8, Monday: The series of skirmishes and engagements known collectively as the Battle of Lake George ended in the first significant win against the French forces by British provincials. Dieskau with a force of 1,200 native Americans and Canadians defeated 1,000 Provincials under Colonel Ephraim Williams, who was killed, while his faithful ally, Hendrick, the Mohawk sachem, was mortally wounded. Later, Dieskau himself would be wounded, defeated, and taken prisoner by the Provincials under Lyman, the successor to the wounded Sir William Johnson. Johnson would waste the remainder of the fighting season building Fort William Henry, which would amount merely to a pile of wooden barracks.



The [Reverend Samuel Dunbar](#) served as chaplain for the British forces who engaged in this expedition into the



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interior of the continent against the French. [Paul Revere](#) functioned as a 2d Lieutenant of the artillery convoy.

[DUNBAR FAMILY](#)

December 1755: Philadelphia outstripped [Boston](#) in gross population.

Having accompanied the British expedition against the French at Crown Point Fort in New York as chaplain, the [Reverend Samuel Dunbar](#) returning to his church duties in Bridgewater, Massachusetts.

[DUNBAR FAMILY](#)



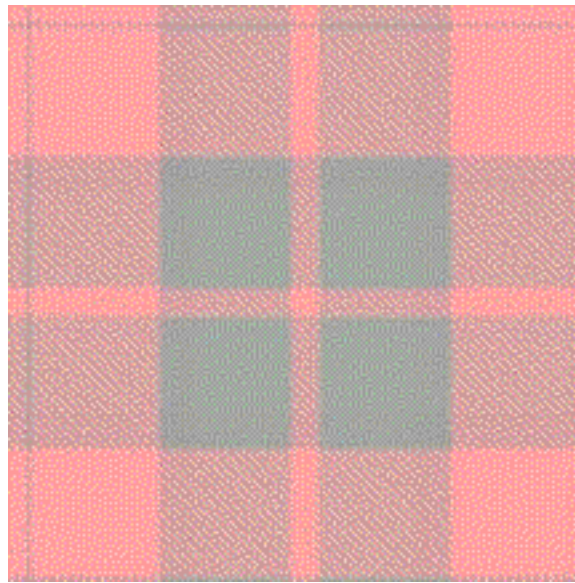
SAMUEL DUNBAR

REVEREND SAMUEL DUNBAR

1759

April 23, Monday: [Elijah Dunbar](#) was born to [Henry David Thoreau](#)'s great-grandfather the [Reverend Samuel Dunbar](#) and Mary Snow Dunbar in Bridgewater, Massachusetts. He would therefore be a nephew to Henry's maternal grandfather, the Reverend [Asa Dunbar](#).

During this year of little [Elijah Dunbar](#)'s birth, the Privy Council of [Scotland](#) would be recognizing the Dunbars as a clan. The arms of [Clan Dunbar](#) would be established as "Gules, a lion rampant Argent, armed and langued Azure, within a bordure of the Second charged with eight roses of the First, barbed and seeded Vert." Its badge would be established as "A horse's head Argent, bridled and reined Gules." Its flower would be the rose, and it would be authorized its own tartan:





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The motto of the senior Mochrum branch of [Clan Dunbar](#) in Galloway, *Sub Spe* or “Under Hope,” attests to its desire to regain the glory possessed by this family prior to its fall from grace during the reign of King James I of England (who in 1457 had for court intrigue deprived the head of the extended family, George, 11th Earl of Dunbar, of title, land, and possessions).

HENRY'S RELATIVES



WHAT I'M WRITING IS TRUE BUT NEVER MIND
YOU CAN ALWAYS LIE TO YOURSELF



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1760

May 28, Wednesday: The [Reverend Samuel Dunbar](#) was chosen to present the Election Sermon before Governor Thomas Pownall, the lieutenant governor, the council, and the house of representatives of Massachusetts, on “The Presence of God with his People, Their Only Safety and Happiness,” using as his guide 2 CHRONICLES XV:1-2. This sermon would be printed in [Boston](#).¹

DUNBAR FAMILY

THE SCARLET LETTER: The minister had inquired of Hester, with no little interest, the precise time at which the vessel might be expected to depart. It would probably be on the fourth day from the present. “This is most fortunate!” he had then said to himself. Now, why the Reverend Mr. Dimmesdale considered it so very fortunate we hesitate to reveal. Nevertheless -to hold nothing back from the reader- it was because, on the third day from the present, he was to preach the Election Sermon; and, as such an occasion formed an honourable epoch in the life of a New England Clergyman, he could not have chanced upon a more suitable mode and time of terminating his professional career. “At least, they shall say of me,” thought this exemplary man, “that I leave no public duty unperformed or ill-performed!” Sad, indeed, that an introspection so profound and acute as this poor minister’s should be so miserably deceived! We have had, and may still have, worse things to tell of him; but none, we apprehend, so pitiably weak; no evidence, at once so slight and irrefragable, of a subtle disease that had long since begun to eat into the real substance of his character. No man, for any considerable period, can wear one face to himself and another to the multitude, without finally getting bewildered as to which may be the true.

And the Spirit of God came upon Azariah, the son of Oded. And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin, The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. – 2 CHRON. XV. 1, 2.

The occasion of this divine message to King Asa, and his army, was the compleat victory, which, thro’ help of God, and in answer to humble, believing prayer, they had very lately obtained over the huge and formidable army of Aethiopians, who had invaded their territories. Asa, as a wise and martial prince, led forth his army to put a stop to their progress, and set the battle in array: and, as a godly and religious prince, sought to God for help and success. He led them into the field of battle to fight;

1. From the period when the Bay colony had been in effect a theocracy, the Election Sermon preached annually in late May after the election of public officials served as a sort of consecration of them to their duties, and of the general public to acceptance of their authority and mandate. The brackets in this sermon indicate text that was omitted in delivery.



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before the battle, he led them to the throne of grace to pray, to obtain mercy, and find grace to help them, in this time of need and danger. He lift up a cry to God, e're he gave the shout for the battle: That battle, that work is begun well, and like to succeed well, which is prefaced with holy, humble prayer. Asa cried unto the Lord his God: It was a cry of faith, rather than of fear. His prayer was short, but fervent; a prayer of faith, effectual and prevalent: it entred into the ears of the Lord of Sabaoth, found a gracious acceptance, and obtained divine help. God fought for them; and by them; gave their enemies a total overthrow. Thro' faith and prayer, out of weakness, they were made strong, waxed valiant in fight, and put to flight this vast army of aliens.

Something similar have been the exercise, the practice, and the experience of the people of God in these British American provinces and colonies. Envious and ambitious enemies made encroachments upon our king's territories, and erected several strong forts in them, to enable them to keep what they had got, and to win more. To oppose their further progress, and to drive them off from their unjust possessions, we mustered, and sent forth our forces; and our gracious sovereign, pitying us, sent brave troops to assist us; but we, not trusting to an arm of flesh, not to our numbers nor strength, not to our sword nor bow, like godly Asa, cried to the Lord our God; we fasted and wept, and made supplication to him; and, blessed be God, he turned not away our prayer nor his mercy from us; but has maintained our right, and given us a series of signal successes. King Asa, and his victorious army were now returning in triumph, from the field of battle, to Jerusalem, laden and enrich'd with the spoils of their enemies: doubtless greatly affected with the goodness of God, for the victory they had won: their tho'ts might be much employed as to the advantages, they should make of it, to the kingdom. Perhaps they might also be too much disposed to applaud themselves and one another, for their skill, and bravery, and success, and so take to themselves that glory, which was due to God: however these things were, God sent a prophet to meet them, and to deliver them a message from him. The manner of the prophet's address was plain, and earnest, and authoritative: he used no pompous titles of honour, no fulsome compliments, no ceremonious congratulations, nor flattering applauses. He came upon a more important errand, and with a holy zeal and vehemency delivered it: nor did he in a mean servile manner, beg leave to speak, or savour to be heard: but, coming in the name of God, and with a message from him, he demanded their reverent attention: Hear ye me, Asa, and all Judah and Benjamin. When God speaks by the mouth of a prophet, it becomes the greatest men, the highest in dignity and power, to attend with the deepest humility and reverence, to hear what God the Lord has to say unto them: considering that, how high soever they are above other men, they are infinitely more beneath the most high God: nor should they take it in disdain, if God's prophet, at such a time, give them not those honorary titles,



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which other men do.

The message was partly monitory to them of their duty and interest: The Lord is with you, while ye are with him, and if ye seek him, he will be found of you: and partly minatory; but if ye forsake him, he will forsake you: and partly memorative, to call afresh to their minds, that, before the battle, they were with God, in humble fervent prayer, and in the battle God was with them by his providence and power: before the battle they sought God, in the battle God was a present help: they prayed, God heard; they believed, and were established, were prospered: the victory they had gained, was owing more to God's presence and blessing, than to their prowess and swords. From the experience they had had of God's being with them, in the way of mercy and help, while they were with him, in the way of duty and trust, he shewed them what their duty and interest still were, even still to be with God, and he will still be with them. Their enemies were worsted, either fled or destroyed: there was no more war in the land: yet still they needed the divine presence and blessing, to direct their national affairs, and to prosper their public concerns: he let them know, that the continuance of God's gracious presence with them, depended upon their dutiful presence with him: and assured them from God, that so long as they should be with God, God would be with them; but withal assured them, that if they forsook God, God would in like manner, forsake them. As they behaved towards God, in respect of duty and obedience, God would deal with them, in respect of the ways of providence.

This divine message, I humbly conceive, is seasonable, and instructive to us, in our circumstances, as it was to them, in their's.

The experience, which we, the Lord's people, in this land, have had, of the happiness of engaging and enjoying the presence of God with our armies, should make us careful not to forfeit it by any sinful departure from God; and conscientious in our abiding with God, that he may still abide with us. Still we have need of the divine presence and help: we have not yet put off the harness, nor has our land rest from war. Again our troops are gone forth, and we may expect to hear of garments roll'd in blood. The presence of God is as necessary for the success of our arms this year, as it was the last: and if God go forth with our armies, they will be prospered.

As to the expert, the indefatigable, the magnanimous general, who led on his valiant army to battle last year; and that under the greatest disadvantages, and with the utmost difficulty and hazzard, but with an invincible resolution and courage, and a superior conduct, against the vastly greater number of his enemies; and who quickly scattered destruction among them, put them to the rout, and chased them before him: this super-eminent general, the glorious Wolfe, can be with us no more; he greatly fell in the last and conquering battle, and died in the bed of honour, fighting like an hero, in the service of his king, and in the defence of his subjects. But tho' Wolfe, the dear, the



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brave, the bold, leader of his troops, can no more stand in the front of the battle, nor give his orders, nor by his words and example, fire their spirits, and make them undaunted, amidst the terrors and tumults of the fight; yet God lives, and still we may have his favourable presence; this is infinitely more, infinitely better: this made our slain general, such an every way accomplished one: this can raise up, and give us other generals, of equal skill and conduct, of equal zeal and fidelity, of equal fortitude and success. And if God be with our troops, we may hope he will: yea, blessed be God, he has: tho' one is taken, another is left: a general who enjoyed the presence of God with him, in the reduction of Louisbourg, the pride and trust of our enemies, a general, whose very name struck such terror into them, the last year, that they quickly abandoned their strong forts, at his approach, and betook themselves to inglorious flight – Amherst, the wary, the valiant, the victorious, is still left unto us.

The presence of God is equally necessary and beneficial, for the governour, as the general; for the court, as the camp; for the field of husbandry, as the field of battle; in peace, as in war; and for the wise and successful management of affairs at home, as abroad: and our enjoyment of it turns upon our being with God. There are two heads of discourse before me; viz. 1. That the presence of God with his people, is their only safety and happiness. 2. That their enjoying the presence of God with them, depends upon their being with God.

I. The presence of God with his People, is their only safety and happiness.

The presence of God may be considered, as his natural and essential presence: this is general and universal, absolutely necessary for upholding in being, all creatures, in all worlds. In respect of this, God is the God of all the earth, and has the absolute ordering and disposing of all things, in the kingdoms of men, according to his own will, with sovereign dominion, and irresistible power. Or, as his glorious, and majestick presence, which is peculiar to the heavenly world: there God dwells in the habitation of his holiness, and sits upon the throne of his glory: angels standing in his presence, & doing homage: or, as his judicial, vindictive presence, by which the damned in hell are punished with everlasting destruction, from the glory of his power – or, as his spiritual, gracious presence: which is peculiar to his church and saints in this world: this accomplishes for them, the everlasting purposes of his grace and mercy in Jesus Christ, and blesses them with all spiritual blessings, in heavenly things in him – or, as his special providential presence, which also is peculiar to his professing people: in respect of this, he is with them, sometimes in judicial dispensations, correcting them for, and recovering them from their degeneracies from him, and the ways of holiness: and sometimes in merciful dispensations, prospering them in their public concerns, and giving them all outward blessings richly to enjoy: health in their habitations, plenty in their



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substance, peace in their borders; and in case of war, success to their arms.

This favourable providential presence of God with his people, considered as a people, is that presence of God, which the text more especially, if not only, relates to. This God vouchsafes to them, for the sake of Christ, the great mediator, thro' whom he comes nigh to them, and they are made nigh to him.

The safety and peace, the prosperity and happiness of God's people, depends wholly upon this presence of God with them. This performs many great and distinguishing acts of kindness and mercy for them: for where God is thus with his people, he is for them, espouses their cause, consults their welfare, and promotes their happiness. His right hand, and his arm, and the light of his countenance, do great things for them, because he has a favour to them.

This presence of God with his people preserves them in their greatest sufferings & dangers: when like a bush on fire, flames threaten them with immediate destruction, they are not consumed: but according to the greatness of God's power and pity, he preserves them, when to themselves they seem appointed to perish. By this, the three Jewish worthies were preserved, in the midst of the burning fiery furnace; and Daniel in the lions den; in the mount the Lord is seen.

This delivers them, in their lowest and most desperate circumstances. When they are surrounded with difficulties and dangers, and reduced to the greatest streights: when they have neither wisdom to contrive, nor power to effect, any way of escape, but, as to any visible means, all hope of being saved is gone; now is God's times to work: Now will I arise, saith the Lord, and set them in safety. Providence wonderfully steps in, and opens a door of hope and help to them. So it did for Israel in delivering them from Egyptian bondage: then God went forth for the salvation of his people: yea, he rode upon his horses and chariots of salvation, made speed to help and save them. Miraculous appearances and operations of providence, for the deliverance of God's oppressed, endangered people, may not now be expected; yet God has very strange and unthought of ways, to accomplish deliverance for them: as we see, in the deliverance of God's people, from their Babylonish captivity, and also in the days of Esther.

This lays restraint upon their envious and malicious enemies: sometimes upon their spirits; tho' they envy them their enjoyments, and would fain deprive them of them, they cannot find an heart to do it. Thus tho' the enemies of Israel coveted the good land, God had given them, yet when all the males went up to the feast of the Lord, to Jerusalem, and left their borders exposed to their incursions and depredations, God put such a restraint upon their spirits, that no man then desired their land. When a man's, when a people's, ways please the Lord, he maketh even their enemies to be at peace with them. Sometimes upon their tongues; that not so much as a dog shall move his tongue against them: as Balaam, who loved the wages of



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unrighteousness, tho' hired with great rewards, could not curse Israel – and sometimes upon their hands; tho' they seemingly have them in their power, and are provoked enough to destroy them, and have resolved to do it, yet their hands are, as it were, bound; they cannot execute their bloody purposes. So, when the sons of Jacob, treacherously and cruelly murdered the Shechemites, the terror of God was upon the cities round about, that they should not pursue after them, nor avenge themselves upon them.

This defeats the mischievous plots and devices of their enemies against them. When their enemies conspire their ruin, and dig deep to hide their counsels; and when they imagine, they have brought their matters to bear, and are confident of their success, providence lays rubs in their way, and frustrates their machinations: their deep-lay'd plots, and long laboured schemes prove abortive: and God's people escape, as a bird out of the snare of the fowler. Thus Haman's plot for the destruction of God's people, ended in disappointment: and so did the horrible, the hellish powder-plot in the English nation, intended to blow up at once, and in a moment, the king and Parliament: when it was ripened, and just upon the point of execution, it was strangely discovered, and timously prevented. Yea, Providence often brings that mischief, upon the enemies of God's people, which they devised and intended against them: they are snared in the work of their own hands, and their designed mischief returns upon their own heads. So Haman handfell'd the gallows, he had prepared for Mordecai.

This supplies them, with the comforts of life, so that they want no good thing. This gives them rain in due season and measure: makes their fields, such as the Lord has blessed, to yield their fruits in plenty; so that their barns are filled with substance, their presses burst out with new wine, and their garners are full, affording all manner of store; they have plenty, variety, dainties. If at any time they seem to be cut short, and fear want of bread, and cleanness of teeth, the good providence of God finds out ways for their supply, and prevents them with the blessings of goodness. It was a wonderful work of God, for Israel in the wilderness, a land not sown, that for forty years together, they had supplies brought them, from day to day.

This directs them in all their darkness, and points out to them, the path of duty, the way of safety. When in some critical conjunctures, they are wholly at a loss, and, like Jehoshaphat, know not what to do; when they are perplexed in their minds, and hem'd in on every side with difficulties and perils, and can see no way to surmount, or escape them, providence, by some unexpected turns, opens a new scene, and shews them plainly the way, wherein they should go. God often gives his people direction, as to their present duty and safety, by an uncommon coincidence of things in providence; so that whoso is wise, and observes them, may understand the loving-kindness of the Lord. So God guided his people in the wilderness, and led them in a right way, in all their removes.



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This protects them, from all enemies and dangers, and is as a wall of fire, round about them, to keep them from harm. When their enemies confederate against them, unite their counsels to deceive them, and their forces to destroy them, and thunder out their boasts and threats to terrify them; and when they themselves are sensible of their own inability to withstand, or defeat them, and, according to human view, must fall sacrifices to their rage and cruelty; then God repents him for his servants when he sees they have no power: then providence undertakes for them, interposes, and powerfully protects them: their enemies are scattered in the imagination of their hearts, and their hands are not able to execute their purposes and threats: So God defended Jerusalem from the numerous army, and proud threatnings of the Assyrian monarch. So God saved England in former days from the formidable Armada of the Spaniards, and the last year from the threatned, and perhaps really intended, invasion of the French: and but a few years ago, he saved New-England from the powerful armament of their French enemies, who came into these American seas. The ancient famous cloud, the symbol of God's presence, served to Israel, for protection, as well as direction. God's presence is to his people, a sun and a shield; a shield to defend them, as well as a sun to comfort and direct them.

This gives them success, in all their affairs. Success doth not constantly follow the probability of second causes. The Race is not always to the swift, nor the battle to the strong. Oft-times the best human counsels are turned into foolishness, the wisest measures are disconcerted, the greatest preparations brought to nothing, and the cunningest politicians befooled; while on the other hand, weak and contemptible means are prospered, and the most improbable, meet with the greatest success. This is entirely owing to the divine governing providence. But when God is present with his people, he orders all things well for them, and prospers all their lawful undertakings. The smiles of God upon them, make every thing flourishing – God's presence makes their land healthful, their fields fruitful, their merchandize gainful, and their armies successful: as in this last instance, we see by the great victory Asa obtained over his enemies – and may see in the repeated victories of our English fleets and armies, over our French enemies – and in the admirable success of our arms, in this quarter of the world, by the reduction of so many of the strong and important fortresses of our enemies, and even of their capital city.

This repairs the ruins, brought upon them, by the judgments of providence. When God's professing people forsake him, apostatize from his worship, and live in a presumptuous disobedience to his laws, it is necessary, for the vindication of the righteousness and holiness and honour of the divine government, that God testify his displeasure against them, and punish them, with judicial dispensations. And when he doth this, he often breaks them with breach upon breach, till he brings them very low. But he means not to make a full end of them, but to renew them to



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repentance, and to recover them from their declensions. When therefore they repent, and turn to him that smites them, he becomes to them a repairer of the breaches, and a restorer of paths to dwell in: and builds them up, as he had pluckt them down. Thus did he to his ancient people: he raised up the tabernacle of David, that was fallen, and closed up the breaches thereof, and raised up the ruins thereof, and built them as in the days of old. So did he by the great city, London, when, an hundred years ago, great part of it was laid in rubbish by devouring flames – so did he by this great town, Boston, when, near forty nine years since, this part of it, and the meeting-house, which stood in this place, and the town-house, and many other buildings along this street, on both sides of it, were laid in ashes. God being graciously present with his people, the ruins in a few years were repaired, and that with great advantage and splendor – and so will he again the dreadful desolations, made in it by the late fire, if he be graciously present with them.

This turns all the evils they meet with into real kindnesses to them. Providence has a vast reach, and by seemingly contrary methods, promotes the good of God's people: and when they are ready to say, all these things are against us, they are meant for good, tend to it, and terminate in it. So the Lord being with Joseph, all the hard things he met with, were the direct way to his future preferment and greatness. So God sent some of his people into captivity, in the land of the Chaldeans, for their good. So the repeated disasters we met with, in the beginning of this war, have been over-ruled for our advantage. God brings his people low, in order to exalt them the higher. Finally, This favourable providential presence of God with his people, builds his house, and appoints the ordinances of his worship, among them. Where God is with his people, and walks among them, he sets his tabernacle among them, as he did among his people Israel. He institutes symbols of his gracious spiritual presence with them, to be means of keeping up a spiritual communion with him, and of conveying spiritual blessings to them; that so the common blessings of providence may be sanctified to them, by the special blessings of grace. These are some of the special providential favours, which God bestows upon his people, according to their varied circumstances, when he is graciously present with them. Upon a review of them, who will not say with the renowned Jewish lawgiver, What nation is there so great, who has God so nigh unto them in all things that we call upon him for? Happy art thou, O Israel, who is like unto thee, O people saved by the Lord, the shield of thy help, and the sword of thine excellency? And with the devout king of Israel, Happy is that people, that is in such a case; yea happy is that people, whose God is the Lord. What wise people would not desire to be, and to continue, such a happy people? to know the means, and use them, to be such? This brings me to the second head of discourse, viz.

[II.] That God's people's enjoyment of this favourable



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providential presence of God with them, depends upon their being with God.

The text assures us, that this is the only way to this felicity: The Lord is with you, while ye are with him, and no longer; for if ye forsake him, he will forsake you. Their obediential presence with God is the only condition, the only qualification of God's gracious providential presence with them.

All men, even they, who know not God, and are without God in the world, are yet with God, i.e. in his presence, under his inspection, and the government of his providence. They are encompassed with the divine immensity, and in God they live, and move, and have their being. But as God's presence with his people signifies something more, than his essential presence, and universal providence, even his voluntary, chosen, and gracious presence, so their presence with God, signifies something else, and something more, than this natural and necessary presence with him, even their voluntary, chosen, and dutiful presence. Their presence with God must correspond to his presence with them, be as a kind of counterpart to it; and answer to it, as the wax to the seal.

As God's being with his people is his being for them, taking care of them, and dispensing favours to them; so their being with God, is their being for God, owning his cause, pursuing his interest, doing his will, and advancing his glory. God's gracious providential presence with them performs great acts of favour for them, and their obediential presence with God, lies in performing religious duties to him. It implies in it, their keeping covenant with God. Their covenant relation to God constitutes them his peculiar people: and brings them into a state of nearness to him; for they, that are strangers from the covenant, are afar off from God: and their keeping covenant with God, being stedfast in it, abstaining from all sins forbidden, and doing all required duties, believing all revealed truths, and walking in all the commandments & ordinances of the Lord; and in all designing his glory, is their being with God. So also is their eying God in all providential dispensations. When they look thro' second causes, and above visible instruments, and see the sovereign providence of God in all events, and adore the divine wisdom & goodness, power and righteousness, truth and faithfulness, in them, and compose themselves to a behaviour, comporting with them, they are with God. When they express a dutiful submission to, and a fiducial dependance upon God in all their wants, and fears, & dangers: when they maintain a prayerful frame of spirit, seeking of God the supply of their wants, direction in their streights, deliverance from their dangers, protection from their enemies, and other judgments, success in their enterprizes, and a blessing upon their labours: when they excite themselves to a thankful praising God for all his benefits: when they endeavour a wise and good improvement of all God's dealings towards them: and when they conscientiously walk in obedience to his commands: then may they be said to be with God, and not to forsake him.



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God's people being thus with him, God will be with them. Not as if their being with God merited his being with them. By no means: for after all, they are unprofitable servants: and there are so many sinful imperfections attending them, in their abiding with God, such as, distrust and impatience, carnal confidence and undue dependance upon themselves or others, or means, neglect of humble believing prayer, or of holy thankful praises, that God might justly withdraw from them, and deny them his gracious presence. But, these infirmities notwithstanding, his people may humbly hope for his presence & blessing; for God is not strict to mark iniquity, where he sees sincerity.

This hope they may build upon the gracious promise of God: the text carries the emphasis of a promise in it: and God expressly promised his people, that if they would walk in his statutes, and keep his commandments, and do them, i.e. if they would be with him, he would walk among them, and be their God: i.e. would be graciously with them. This promise God has ever made good to his people: they ever found that, when they were with God in the way of duty, God was with them in the way of providential mercy: and God will not now suffer his faithfulness to fail.

Besides, the great concernment of God's glory secures his favourable presence with them, while they are with him. Should God forsake his people, while they keep near to him; should he deny them the blessings, and load them with the judgments, of providence, while they are faithful in his covenant, and stedfast, and unmoveable, and always abounding in works of obedience to him; the wicked world would take occasion to blaspheme his name, as well as insult his people. They would say, Where is now your God? and upbraid them with his want of love to them, or care of them, or power to help them. Therefore, for the glory of his great name, he will not forsake them, while they abide with him. God's glory is his supreme end; and the advancement of this is the great design, he is carrying on in the world.

What remains is an application; which I shall attempt, by way of address to several orders of men amongst us. My incapacity for, as well as my unacquaintedness with, polite, courtly address, and its unsuitableness to my function, and the sacred desk, will, I trust, obtain an easy pardon, for my plainness of speech; and the example of our prophet, I conceive, will justify me in it.

As your Excellency is, as yet, in the first and chief seat of government over us, justice and decency require me, in the first place, to direct an address to you: an address of a minister of Jesus Christ, reminding of duty, and exciting to it.

Sir, It was the providence of God, which advanced you to the exalted station, you are now in. God is the judge; he putteth down one, and setteth up another; he removes one, and replaces another. You are indeed greatly indebted to the king, for his royal favour and commission, but more to God, for the king's heart was in the hand of the Lord. God, by his special providence, was with you in your exaltation: and from the



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addresses of both houses of the last assembly, and from the addresses of the freeholders and merchants of this metropolis, in which they bear public, and most honourable, testimonies to your Excellency's administration, in respect of the wisdom and integrity, the clemency and tenderness of it, and of your constant views to the public good, and the spirited and successful measures you have taken to promote it; and of your tender care of our trade; we gather, that God has been with you in your administration, as he was with young King Solomon, to give you a wise and understanding heart, to rule and judge his people: and from the favour you have found in the sight of the king, in your preferment to a more advantageous command, we see, that God is still with you. Oh, doth not this favourable providential presence of God, which you have so evidently enjoyed, lay you under the strongest obligations to be, and to abide with God, in all the duties of religion, and in all the important affairs of your government?

Duty and gratitude to the king's majesty, for his repeated royal favours to you, worldly policy, and self-interest, oblige you to be often with him, by your letters, to his great ministers, to know his royal pleasure, to receive his instructions and orders, and to acquaint him with the state and affairs of his subjects. Do not duty and gratitude to the most high God, for providential favours to you; and do not spiritual wisdom, & your best interest, equally, at least, oblige you to be with him, for the continuance, and increase of political and divine wisdom, for the right management in your high office, & great trust, and for procuring his blessing to your self, and your administration? Sir, you are equally God's minister, as the king's governour.

Our gracious sovereign, like godly King Asa, is with God, as we gather from his royal pious proclamations: with God, in humble supplications, to implore his blessing & help: with God, in thankful praises, to give him the glory of his favours: and we see that God is with him, as he was with Asa, in the remarkable success, he hath given to his fleets and armies, and the great victories, which by them he has obtained over his proud enemies, in one part of the world and another. This pious example of the king, is worthy the closest imitation of his representative.

Your relation to us, as our governour, will soon cease: but you will need the divine presence, for a worthy and successful conduct, in the government you are appointed to; especially as it is embarrass'd with peculiar difficulties and dangers from perfidious and bloody Indians. Would you have the gracious presence of God go along with you, and abide with you; you must then be with God.

If you are with God, acknowledge your dependence upon him, put your trust in him, supplicate his direction and blessing, and design his glory: God will be with you, to support you under the public burdens, to guide you by his counsel, to make you faithful in your trust, to defend you from enemies, if any you have, to prosper your administration, to make you acceptable to the king,



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and to your people; to think upon you for good, and to reward you for your faithful services to his people. God's presence with you will add lustre to your dignity; this will command reverence to your person, and obedience to your government. And what is infinitely more and better, than even this gracious providential presence of God with you, if by faith and prayer, and a holy life, you are with God, God will vouchsafe to you, his gracious spiritual presence, and bless you with spiritual blessings: and when you die out of this world (for tho' you are an earthly God, you must die like a man), he will, thro' the merits of Christ, receive you into his immediate glorious presence in heaven, and bestow inconceivably higher honours on you there, than ever he did in this world: he will set you upon a more glorious throne, & crown you with a richer crown, than even your royal master himself is now possessed of.

[But it is fit, and safe to be told the worst, as well as best: therefore permit me, sir, in patience, and without offence, to add, what our prophet said to a great king, his own king, and a godly king; if you forsake God, which God forbid, he will forsake you: if you neglect and reject him, he will do so by you; and make as light account of you, as you can of him. Yea, and as was threatned to a great prince, tho' you were the signet upon his right hand, he would pluck you thence, and cast you off for ever; for the mouth of the Lord has spoken it, and spake it to the chief ruler of his people; Them that honour me, I will honour: and they, that despise me, shall be lightly esteemed. Wherefore, let king David's advice, or rather charge, to his royal son and successor, be acceptable to you, and his arguments, have their due weight: And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and a willing mind; if thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off for ever.]

Your removal, excellent sir, from this seat of government, will be in a short time: The ancient form of blessing was, The Lord be with thee. A greater blessing we cannot wish you, than that God's presence may go with you, when he carries you hence. This blessing we wish you, this day, out of the house of the Lord.

In the next place, I shall offer an address, to the honourable, his majesty's council, and the House of Representatives; and that with a like plainness of speech.

Sirs, God, in his providence, has devolved upon you a great share, as of the honours, so of the cares and burdens of the government: you are as the eyes and hands of this people, to see and to act for them. You are entrusted with our most valuable priviledges, civil and religious: and, according to your management of them, we are like to be a happy or miserable people. Very important therefore, is your trust and your work; and requires superior intellectual and moral endowments for the faithful discharge and performance of the same. Will you not then be with God, who saith, counsel is mine, and sound wisdom: with God, who giveth wisdom to the wise, and knowledge to them that know understanding. It was the wisdom, honour and safety



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of Judah, that Judah yet ruleth with God, and is faithful with the saints. It will be no less your's, to be and to do so to. You are piously beginning the great affairs of the year with God, in the religious exercises of his house, into which you have called us. Your care must be to be with God in the court-house too; or your being with him here will be but base hypocritical flattery, and an affront to that God, who will not be mocked.

Would you be with God in the elections of the present day, you must, according to your best judgment, choose such as God will approve. As to us your subjects, you are at liberty to choose into the king's council whom you please: not so as to God. He has given you the character of those, that shall rule his people, and a charge to make choice of such: you are therefore bound in conscience to God, as well as honour to the king, and fidelity to this people, to do your best to elect such; and to provide out of all the people, able men, men of sense and substance; such as fear God; men of virtue and piety; men of truth, hating coveteousness; men of fidelity, generosity, and a public spirit: for the God of Israel has said, and the rock of Israel spake; he that ruleth over men must be just, ruling in the fear of God. If, in the elections of this day, you have no regard to the intellectual powers, moral characters and qualifications of men: if from fear or favour, from party spirit or any sinister views, you knowingly make choice of those who want them; you will forsake God, and act without, or rather against, him; and give him just occasion to complain of you, as of his people of old; they have set up kings, but not by me, not by my direction and order, nor according to my will: they have made princes, and I knew it not: I approved it not. In this case, can you expect God's gracious presence with you? and if you forsake God the first day, and in the chief business of the day; and which has such an interesting influence upon all the succeeding businesses of the year, will it not bode ill to you, and to your people? But we hope better things; and that, as you are, now, and here, beginning with God, you will abide with him thro' the important elections of the day; and also thro' all the future sessions of the year; and that in the great & weighty affairs, that come before you, you will seek to God for that knowledge, that will make you understanding in the times, and enable you to know the true interests of your people, and the best methods to promote them; and for that fidelity and resolution, that will embolden you to pursue them, and for the divine blessing to prosper them. Should you, from a vain conceit of your own wisdom and sufficiency, forsake God, and ask neither his counsel nor blessing; or do it only in a formal, customary, complimentary manner; you may justly fear, that God will forsake you, turn you over into the hands of your own counsels, leave you to the darkness & lusts of your own minds, mingle a perverse spirit in the midst of you, suffer parties to be formed, dissensions to prevail, and passion, self-interest, and a party spirit, rather than reason, justice, and a public spirit, to influence and



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govern you. In this case, your counsels will be carried headlong; and, in all probability, be extremely prejudicial, if not fatal, to the common-wealth.

Sirs, God will be with you, in your assemblies, whether you be with him or no: judicially, if not graciously. He will be an inspector, an observer, a judge. However unaccountable you may be to your people, you must give account to him. Bear it in mind then, and act under the solemn realizing thought of it, that God standeth in the congregation of the mighty: He judgeth among the Gods.

Would it not be tho't, without the limits of my present call, I would, in a few words, address the honourable the judges in our courts of judicature, and the honoured the justices in our towns and counties.

Sirs, The names, the estates, the liberties, and even the lives of the subjects, are deeply interested in your judgments: high is your office, awful is your work: and in some cases, attended with peculiar difficulties, perhaps temptations. You need not only the laws of the land for your directory, but wisdom, fidelity and courage, to make a right and just application of them. You are to hear the cause of your brethren, and to judge righteously, between every man and his brother; not to respect persons in judgment, but to hear the small as well as the great; and not be afraid of the faces of men; for the judgment is the Lord's. You must take heed, therefore, what you do; for you judge not for man, but for the Lord, who is with you in the judgment. Wherefore be you with God, and let the fear of the Lord be upon you. Put on righteousness, and let it cloath you, and your judgment will be as a robe, and a diadem: your greatest comfort, your brightest ornament. God will own and honour you; men will fear and reverence you. But if you forsake God in the judgment, and judge after the sight of your eyes, respect persons and not causes, receive bribes, use partiality, justify the wicked, and condemn the righteous, you will be an abomination to the Lord, and the abhorrence of his people.

Remember, sirs, that tho' now you sit upon the bench, you must one day stand at the bar. If you have been with God in the judgment, and studied to do justice, to discountenance vice, and to encourage vertue, you will be acquitted in the great audit day; and Christ, the judge, will confer inexpressible honour upon you; will take you to be assessors with him, and you shall judge the world, yea angels. But, if you have forsaken God, and been unjust judges, wo unto you, a more severe & tremendous sentence will be past upon you, than you ever past upon the most flagitious criminal. Now therefore, be instructed, ye judges of the earth, and serve the Lord with fear.

The text leads me particularly to address the gentlemen of the military order and life: but, as they have willingly, and generously offered themselves, to the service, and defence of their country, and are gone to the help of the Lord, to the help of the Lord, against the mighty, and to jeopard their lives in the high places of the field, I forbear – only let our hearts



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be towards them, our good wishes follow them, and our fervent prayers be to God for them.

My reverend fathers and brethren, will not, I trust, take it amiss, if, upon this occasion, one of the least, and most unworthy, of their order, presumes, by a word of address, to stir up their pure minds by way of remembrance; notwithstanding we expect a sermon to morrow: for even we have need of line upon line.

My fathers and brethren, God, in his providence, has seperated us, from the congregation of his people, to come near to him, to stand before him, and to minister in the holy things of his house. To us are committed the oracles of God, the ministry of the word, the administration of the sacraments, and the charge of precious souls: And who is sufficient for these things? Of all men in the world, we have need to be with God, and to give our selves to prayer, imploring his spirit, to give us a spiritual understanding in the mysteries of the gospel, & to lead us into all truth: his presence, to animate us in our holy work, and to carry us above all the discouragements we meet with, from the carnality and unbelief of our own hearts, from the temptations of satan, from the little visible success of our labours, from the unkindness of our people, and from the oppositions of an ungodly world: his help, to support us under our burdens, and to strengthen us to make full proof of our ministry: and his blessing upon our labours, that we may preach so, as to save our selves, and them that hear us. We had need be with God in our preaching, that we deliver to our people none other things than what we have received from the Lord, and plainly taught in his word; that we keep back nothing that is profitable, nor shun to declare the whole counsel of God: and that we do not offer to the Lord that which cost us nothing, nor utter rashly before him, the sudden, undigested conceptions of our minds. We should be with God in our lives, and like Noah that antediluvian preacher of righteousness, walk with God, and be exemplary in faith and purity, and all the vertues of a holy life; that all may take knowledge of us, that we have been, and are with God. If we are thus with God, we may hope, he will be graciously present with us, to assist, instruct, encourage, and succeed us, in our ministerial work. We have that gracious promise of our divine Master to rely upon, and plead, Lo, I am with you always: and when we have served our generation, according to his will, and are not suffered to continue by reason of death, he will take us into his immediate presence in glory; for he has said, Where I am, there also shall my servant be: and having, thro' grace, been instrumental of turning many to righteousness, we shall shine as the brightness of the firmament, and as the stars for ever and ever.

But, if we forsake God, become strangers to prayer, and ashamed of the gospel of Christ, and the religion of the Bible: if we trust to the strength of our own reason, and the imaginary greatness of our learning; and preach for doctrines, the unscriptural conceits of our own brains, or the erroneous



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notions of others; if we corrupt the word of God, and preach another gospel; if we neglect or mislead the souls committed to our charge; and, by the badness of our lives, contradict and frustrate the end of our ministry, we have reason to fear, that God will forsake us utterly; and abandon us to the giddiness and wildness of our own fancies, to the blindness and pride of our own natural reason, to a reprobate mind, and to the delusions of satan: and that, having been wandring stars, the blackness of darkness for ever will be reserved for us; and that, in that outer darkness, we shall have our miserable portion, but just punishment, and be the subjects of a greater damnation.

Finally, I would address a word to this whole people: Hear ye me, all Judah and Benjamin: hear this all ye people, and give ear all ye inhabitants of the land: and, if I might do it without presumption and offence, I would use the pathetic words of Moses; and set your hearts to all the words, which, from God's word, I testify among you this day; for it is not a vain thing for you, because it is your life. Your peace & safety, your prosperity and happiness, your life, your all turns upon it: The Lord is with you, while ye be with him; if ye seek him, he will be found of you, but if ye forsake him, he will forsake you.

If ye be with God, become a praying and religious people, acting up to your covenant relation and engagements to him, walking in all holy obedience to his laws, and attendance upon his worship and ordinances; God will be with you, and give you the tokens of his gracious presence, in providential mercies. The name of your land will be Jehovah Shammah, the Lord is there. God's presence with you, will be your surest defence, your highest glory, your truest felicity. This will derive a blessing upon all your labours, husbandry, merchandize, fishery, & whatever you set your hands unto – and upon all your enjoyments. This will make your governour a Nehemiah, seeking your prosperity; this will give you wise & faithful rulers, skilful and upright judges, zealous and godly magistrates; and will make your officers peace, and your exactors righteousness: this will give you holy & orthodox ministers, pure and peaceable churches, learned & flourishing academies; and, in time of war, valiant soldiers and victorious armies. Yea, if you are indeed religiously with God, he will afford his gracious spiritual presence with his word and ordinances; this will make you a holy, as his providential presence will make you, a happy people. Then your righteousness will go forth as brightness, and your salvation, as a lamp that burneth: they'll be conspicuous and comfortable.

But if you forsake God, cast off your dependance upon him, and refuse subjection to him: if you apostatize from his truths and ways and worship; if you disregard his interest & glory, God will forsake you; you will become the people of his wrath, and may fear, he will write Lo-ammi upon you, disown you, reject you, break down the hedge he has set about you; and open a gap for ruinous judgments to rush in upon you; that as he has loaded you with benefits, he will heap mischiefs upon you. Wo unto you,



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if God depart from you; with him goes all good. Sinning Judah and Benjamin at length found it so; and so may you too.

To prevent then the misery of a departed God, and to enjoy the blessedness of a graciously present God, Oh be ye with God! And, because this people have backslidden from God, with a grievous backsliding, are become loose in their principles, and vicious in their lives; a people laden with iniquity; Oh return to God, by a hearty repentance, and thorow reformation, and abide with him, in the ways of obedience, that God may abide with you, in the ways of mercy. Then his salvation will be nigh unto you, and glory will dwell in your land.

To conclude. Let us all, let persons of every order and condition, realize it, that the gracious presence of God with us, is the one thing needful, the all-comprehending blessing: and, by a conscientious walking with God, let us engage it with us. The presence of God makes heaven itself such a holy and blessed place: the more of God's presence we have with us, the more like heaven will it make our land, in point of true holiness and true happiness – let us then, with Israel, deprecate, God forbid, we should forsake the Lord: and with them deliberately resolve, Nay, but we will serve the Lord; and with Solomon, earnestly pray, The Lord our God be with us, as he was with our fathers; let him not leave us, nor forsake us. Amen: And let all the people say, Amen.



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1763

April 20, Wednesday: The [Reverend Samuel Dunbar](#) preached at the ordination of the Reverend Ebenezer Grosvenor in [Scituate](#) in the Bay Colony, on “The Ministers of Christ Should Be Careful That They Do Not in Their Ministry Corrupt the Word of God.” This sermon would be printed in [Boston](#).

[DUNBAR FAMILY](#)

April 23, Saturday: John Wilkes was arrested for a critical editorial that appeared in the [North Briton](#) on this day (Issue #45),² that analyzed King George III’s speech endorsing the Paris Peace Treaty at the opening of Parliament, implicitly criticizing also his hand-picked prime minister, the Earl of Bute, because the Earl was recognized as having authored that speech. The monarch ordered that general warrants be issued for Wilkes’s arrest, and the arrest of his publishers, a total of 49 persons. The issuing of such general warrants would come into disrepute, Wilkes would become a cause célèbre, and the result eventually would be greater freedom of the press in England and the inclusion in the 1st amendment to the United States Constitution of the concept of freedom of the press.

2. The numeral “45” was a charged one because the Jacobite Rising of 1745 was commonly known as “The ’45” — at the time this numeral was taken to stand for Jacobitism.



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1774

April 29, Friday: This day having been set apart as one of solemn humiliation by the church and congregation of Dorchester, the [Reverend Samuel Dunbar](#) preached on “The Duty of Christ’s Ministers to Be Spiritual Laborers.” This sermon would be printed in [Boston](#).

DUNBAR FAMILY

August 16, Tuesday: The [Reverend Samuel Dunbar](#), known as the “Son of Thunder,” having made himself an influential supporter of the Patriot cause in the Revolution, was instrumental in arranging the meeting between Paul Revere, Samuel Adams, and Joseph Warren to write the Suffolk Resolves, believed to be the precursor to the Declaration of Independence. Attired in gown and bands, he offered a prayer at this meeting that was describes by one of those in attendance as “the most extraordinary liberty-prayer that I ever heard; he appeared to have a most divine, if not prophetically, enthusiasm in favor of our rights.” The meeting took place in a retired inland location, the tavern of Colonel Thomas Doty in Canton, Massachusetts. Before said meeting would adjourn, the following would be voted:

Whereas, It appears to us that the Parliament of Great Britain, to the Dishonor of the King, in Violation of the faith of the Nation, Have, in Direct Infraction of the Charter of this Province, Contrary to Magna Charta, the Bill of Rights, the National & constitutional claims of British subjects, by an act Called the Boston Port Bill, a Bill for Amending the Charter of this Province, and another Bill for the Impartial administration of Justice, with all the Parade and administration of law and justice, attempted to Reduce this Colony to an Unparalleled State of Slavery.

Whereas, the Several Colonies Being Justley and Properly alarmed with this Lawless and Tyranical Exertion of Power, Has Entered into Combination for our Relief, and have Published Sundry Resolutions which they are Determined to abide by, in support of Common Interest, We Earnestly Recommend to our Brethren in the Several Towns and Districts in this County, to appoint Members for to attend a county convention for Suffolk at the house of Mr. Woodward, Innholder in Dedham, on Tuesday, the sixth day of September next, at ten o’clock before noon, to Deliberate and Determine upon Such Matters as the Distressed Circumstances of this Province may require.



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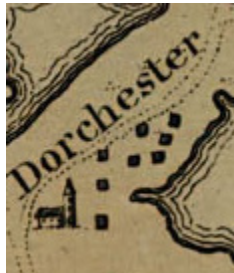
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Sam Adams and Dr. Joseph Warren had selected Doty's Tavern in Old Stoughton for the first formal meeting or County Congress where delegates would on this date reduce to writing the principles of American Independence, a formulation which would become known as the "Suffolk County Resolves" but which in fact amounted to a [Declaration of War](#).



When the draft document was read to the congress by Peyton Randolph, it was approved without a single alteration. The Reverend [Samuel Dunbar](#) was among those speaking in favor of the document's approval. All the Coercive Acts were declared unconstitutional and hence not to be obeyed. The people of Massachusetts were urged to form a government of their own to collect taxes and withhold them from the Royal authorities until the Acts had been repealed. They were advised to gather arms for their own militia. Heavy economic sanctions were recommended. This document would be carried on horseback by [Paul Revere](#) after a final meeting at Vose's Tavern in Milton and would electrify the discordant Continental Congress at Philadelphia with the boldest statement as yet made. Thus Dorchester now boasts that it was the birthplace of American liberty.

[DUNBAR FAMILY](#)



CONTINENTAL CONGRESS

At a meeting of the delegates of every town & district in the county of Suffolk, on tuesday the 6th of Septr., at the house of Mr. Richard Woodward, of Deadham, & by adjournment, at the house of Mr. [Daniel] Vose, of Milton, on Friday the 9th instant, Joseph Palmer, esq. being chosen moderator, and William Thompson, esq. clerk, a committee was chosen to bring in a report to the convention, and the following being several times read, and put paragraph by paragraph, was unanimously voted, viz.

Whereas the power but not the justice, the vengeance but not the wisdom of Great-Britain, which of old persecuted, scourged, and exiled our fugitive parents from their native shores, now pursues us, their guiltless children, with unrelenting severity: And whereas, this, then savage and uncultivated desert, was purchased by the toil and treasure, or acquired by the blood and valor of those our venerable progenitors; to us they bequeathed the dearbought inheritance, to our care and protection they consigned it, and the most sacred obligations are upon us to



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transmit the glorious purchase, unfettered by power, unclogged with shackles, to our innocent and beloved offspring. On the fortitude, on the wisdom and on the exertions of this important day, is suspended the fate of this new world, and of unborn millions. If a boundless extent of continent, swarming with millions, will tamely submit to live, move and have their being at the arbitrary will of a licentious minister, they basely yield to voluntary slavery, and future generations shall load their memories with incessant execrations.--On the other hand, if we arrest the hand which would ransack our pockets, if we disarm the parricide which points the dagger to our bosoms, if we nobly defeat that fatal edict which proclaims a power to frame laws for us in all cases whatsoever, thereby entailing the endless and numberless curses of slavery upon us, our heirs and their heirs forever; if we successfully resist that unparalleled usurpation of unconstitutional power, whereby our capital is robbed of the means of life; whereby the streets of Boston are thronged with military executioners; whereby our coasts are lined and harbours crouded with ships of war; whereby the charter of the colony, that sacred barrier against the encroachments of tyranny, is mutilated and, in effect, annihilated; whereby a murderous law is framed to shelter villains from the hands of justice; whereby the unalienable and inestimable inheritance, which we derived from nature, the constitution of Britain, and the privileges warranted to us in the charter of the province, is totally wrecked, annulled, and vacated, posterity will acknowledge that virtue which preserved them free and happy; and while we enjoy the rewards and blessings of the faithful, the torrent of panegyrists will roll our reputations to that latest period, when the streams of time shall be absorbed in the abyss of eternity.--Therefore, we have resolved, and do resolve,

1. That whereas his majesty, George the Third, is the rightful successor to the throne of Great-Britain, and justly entitled to the allegiance of the British realm, and agreeable to compact, of the English colonies in America--therefore, we, the heirs and successors of the first planters of this colony, do cheerfully acknowledge the said George the Third to be our rightful sovereign, and that said covenant is the tenure and claim on which are founded our allegiance and submission.

2. That it is an indispensable duty which we owe to God, our country, ourselves and posterity, by all lawful ways and means in our power to maintain, defend and preserve those civil and religious rights and liberties, for which many of our fathers fought, bled and died, and to hand them down entire to future generations.

3. That the late acts of the British parliament for blocking up the harbour of Boston, for altering the established form of government in this colony, and for screening the most flagitious violators of the laws of the province from a legal trial, are gross infractions of those rights to which we are justly



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entitled by the laws of nature, the British constitution, and the charter of the province.

4. That no obedience is due from this province to either or any part of the acts above-mentioned, but that they be rejected as the attempts of a wicked administration to enslave America.

5. That so long as the justices of our superior court of judicature, court of assize, &c. and inferior court of common pleas in this county are appointed, or hold their places, by any other tenure than that which the charter and the laws of the province direct, they must be considered as under undue influence, and are therefore unconstitutional officers, and, as such, no regard ought to be paid to them by the people of this county.

6. That if the justices of the superior court of judicature, assize, &c. justices of the court of common pleas, or of the general sessions of the peace, shall sit and act during their present disqualified state, this county will support, and bear harmless, all sheriffs and their deputies, constables, jurors and other officers who shall refuse to carry into execution the orders of said courts; and, as far as possible, to prevent the many inconveniencies which must be occasioned by a suspension of the courts of justice, we do most earnestly recommend it to all creditors, that they shew all reasonable and even generous forbearance to their debtors; and to all debtors, to pay their just debts with all possible speed, and if any disputes relative to debts or trespasses shall arise, which cannot be settled by the parties, we recommend it to them to submit all such causes to arbitration; and it is our opinion that the contending parties or either of them, who shall refuse so to do, ought to be considered as co-operating with the enemies of this country.

7. That it be recommended to the collectors of taxes, constables and all other officers, who have public monies in their hands, to retain the same, and not to make any payment thereof to the provincial county treasurer until the civil government of the province is placed upon a constitutional foundation, or until it shall otherwise be ordered by the proposed provincial Congress.

8. That the persons who have accepted seats at the council board, by virtue of a mandamus from the King, in conformity to the late act of the British parliament, entitled, an act for the regulating the government of the Massachusetts-Bay, have acted in direct violation of the duty they owe to their country, and have thereby given great and just offence to this people; therefore, resolved, that this county do recommend it to all persons, who have so highly offended by accepting said departments, and have not already publicly resigned their seats at the council board, to make public resignations of their places at said board, on or before the 20th day of this instant, September; and that all persons refusing so to do, shall, from and after said day, be considered by this county as obstinate



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and incorrigible enemies to this country.

9. That the fortifications begun and now carrying on upon Boston Neck, are justly alarming to this county, and gives us reason to apprehend some hostile intention against that town, more especially as the commander in chief has, in a very extraordinary manner, removed the powder from the magazine at Charlestown, and has also forbidden the keeper of the magazine at Boston, to deliver out to the owners, the powder, which they had lodged in said magazine.

10. That the late act of parliament for establishing the Roman Catholic religion and the French laws in that extensive country, now called Canada, is dangerous in an extreme degree to the Protestant religion and to the civil rights and liberties of all America; and, therefore, as men and Protestant Christians, we are indispensably obliged to take all proper measures for our security.

11. That whereas our enemies have flattered themselves that they shall make an easy prey of this numerous, brave and hardy people, from an apprehension that they are unacquainted with military discipline; we, therefore, for the honour, defence and security of this county and province, advise, as it has been recommended to take away all commissions from the officers of the militia, that those who now hold commissions, or such other persons, be elected in each town as officers in the militia, as shall be judged of sufficient capacity for that purpose, and who have evidenced themselves the inflexible friends to the rights of the people; and that the inhabitants of those towns and districts, who are qualified, do use their utmost diligence to acquaint themselves with the art of war as soon as possible, and do, for that purpose, appear under arms at least once every week.

12. That during the present hostile appearances on the part of Great-Britain, notwithstanding the many insults and oppressions which we most sensibly resent, yet, nevertheless, from our affection to his majesty, which we have at all times evidenced, we are determined to act merely upon the defensive, so long as such conduct may be vindicated by reason and the principles of self-preservation, but no longer.

13. That, as we understand it has been in contemplation to apprehend sundry persons of this county, who have rendered themselves conspicuous in contending for the violated rights and liberties of their countrymen; we do recommend, should such an audacious measure be put in practice, to seize and keep in safe custody, every servant of the present tyrannical and unconstitutional government throughout the county and province, until the persons so apprehended be liberated from the bands of our adversaries, and restored safe and uninjured to their respective friends and families.

14. That until our rights are fully restored to us, we will, to the utmost of our power, and we recommend the same to the other counties, to withhold all commercial intercourse with Great-



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Britain, Ireland, and the West-Indies, and abstain from the consumption of British merchandise and manufactures, and especially of East-Indies, and piece goods, with such additions, alterations, and exceptions only, as the General Congress of the colonies may agree to.

15. That under our present circumstances, it is incumbent on us to encourage arts and manufactures amongst us, by all means in our power, and that be and are hereby appointed a committee, to consider of the best ways and means to promote and establish the same, and to report to this convention as soon as may be.

16. That the exigencies of our public affairs, demand that a provincial Congress be called to consult such measures as may be adopted, and vigorously executed by the whole people; and we do recommend it to the several towns in this county, to chuse members for such a provincial Congress, to be holden at Concord, on the second Tuesday of October, next ensuing.

17. That this county, confiding in the wisdom and integrity of the continental Congress, now sitting at Philadelphia, pay all due respect and submission to such measures as may be recommended by them to the colonies, for the restoration and establishment of our just rights, civil and religious, and for renewing that harmony and union between Great-Britain and the colonies, so earnestly wished for by all good men.

18. That whereas the universal uneasiness which prevails among all orders of men, arising from the wicked and oppressive measures of the present administration, may influence some unthinking persons to commit outrage upon private property; we would heartily recommend to all persons of this community, not to engage in any routs, riots, or licentious attacks upon the properties of any person whatsoever, as being subversive of all order and government; but, by a steady, manly, uniform, and persevering opposition, to convince our enemies, that in a contest so important, in a cause so solemn, our conduct shall be such as to merit the approbation of the wise, and the admiration of the brave and free of every age and of every country.

19. That should our enemies, by any sudden manoeuvres, render it necessary to ask the aid and assistance of our brethren in the country, some one of the committee of correspondence, or a select man of such town, or the town adjoining, where such hostilities shall commence, or shall be expected to commence, shall despatch couriers with written messages to the select men, or committees of correspondence, of the several towns in the vicinity, with a written account of such matter, who shall despatch others to committees more remote, until proper and sufficient assistance be obtained, and that the expense of said couriers be defrayed by the county, until it shall be otherwise ordered by the provincial Congress.



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September 9, Friday: A meeting of the Committee of Correspondence in Milton, Massachusetts, in what was then Suffolk County, Massachusetts (this location is now in Norfolk County), approved the “Suffolk Resolves” drafted by Dr. Joseph Warren which “contained a complete declaration of war against Great Britain” (which would be carried to Philadelphia by [Paul Revere](#), and would be approved by the Continental Congress at Carpenter’s Hall, Philadelphia, on September 17, 1774).

[Concord](#) was accepted as the designated place of assembly for the 1st Provincial Congress of Massachusetts.



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1783

June 15, Sunday: At the Old Parsonage in Stoughton, Massachusetts, surrounded by family and friends, [Samuel Dunbar](#) died at the age of 79 after 13 days of agony. We can see [Paul Revere](#)'s impressed "PR" mark on the inside of this memorial ring: "Rev'd Saml. Dunbar on June 15, 1783 Æ 78." Revere made an entry in his day book that he fashioned eight memorial rings for "Capt. James Indicot," his friend James Endicott of Canton: "to 8 Gold morn'g ring, weight 15.8 – 4 pounds, 4 shilling, 4 pence. Making — 1 pound, 6 shilling, 8 pence – Paid". Since in the funeral procession the pallbearers were "eight of the neighboring ministers," it may well be that each of these was wearing one of these memorial rings.



DUNBAR FAMILY

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Stoughton June 18th, 1783.

Left Sabbath evening departed this life,
 the Rev. Samuel Dunbar, in the 79th
 year of his age, and 56th of his ministry.
 - Blessed with a strong and vigorous constitu-
 tion, he, for more than half a century, never
 failed, through indisposition, of discharging
 any ministerial functions. when in the
 pulpit, he was in his element; and
 having a quick and ready invention,
 his public performances were always
 adapted, with the most striking propriety,
 to the various incidents that happened
 through such a long course of years. —
 He was greatly esteemed and beloved by
 his own people, and by the neighbouring
 churches; and was frequently apply'd
 to for assistance and advice upon
 solemn and difficult occasions. —



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Our national birthday, Friday the 4th of July: Boston had become, on March 25th, the 1st municipality to designate the



4th as the official day for this national birthday celebration (“Son of Thunder” Reverend [Samuel Dunbar](#), recently deceased, had been the initial minister to read the [Declaration of Independence](#) aloud from the pulpit). Alexander Martin of [North Carolina](#) had become, on June 18th, the 1st governor to issue a state order for celebrating the 4th as our national birthday (the Moravian community in Salem, [North Carolina](#) had responded to this order by planning a “Lovefeast”). The governor of South Carolina hosted a banquet at the State House in Charleston at which toasts were drunk in honor of the 13 colonies engaged in the freedom struggle: upon the completion of the 13th toast an artillery battery outside fired off a series of 13 blasts (then the band began a dirge which would go on for 13 minutes: one can imagine that during this period of time, the guests at the banquet would have had an opportunity to visit the sanitary facilities and otherwise compose themselves for their trip back to their city accommodations).

[DUNBAR FAMILY](#)

[CELEBRATING OUR B-DAY](#)





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INDEPENDENCE-DAY ORATIONS THROUGH THE YEARS,

SPONSORED BY THE CITY COUNCIL OF BOSTON

Pursuant to a resolution passed in a town meeting in March, in this year the city of Boston forsook its annual celebration of March 5, 1770, the day of the unfortunate "Boston Massacre," in favor of a 4th-of-July celebration:

a day ever memorable in the Annals of this country for the declaration of our Independence shall be constantly celebrated by the Delivery of a Publick Oration, in such place as the Town shall determine to be most convenient for the purpose, in which the Orator shall consider the feelings, manners and principles which led to this great National Event as well as the important and happy effects whether general or domestick which already have and will forever continue to flow from the auspicious epoch.³

1783. Warren, John (1753-1815). AN ORATION; DELIVERED JULY 4TH, 1783, AT THE REQUEST OF THE INHABITANTS OF BOSTON; IN CELEBRATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE ([Printed by Joh]n Gill, in Court-Street, 1783); INDEPENDENT CHRONICLE AND THE UNIVERSAL ADVERTISER, 4 December 1783, 1.

The oration was delivered in the Brattle Square Church. Warren begins his speech this way: "To mark with accuracy and precision, the principles from which the great and important transactions on the theatre of the political world originate, is an indispensable duty, not only of legislatures, but of every subject of a free State; fraught with the most instructive lessons on the passions that actuate the human breast, the enquiry is amply adapted to the purpose of regulating the social concerns of life."

1784. Hichborn, Benjamin (1746-1817). AN ORATION, DELIVERED JULY 5TH, 1784, AT THE REQUEST OF THE INHABITANTS OF THE TOWN OF BOSTON IN CELEBRATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: Gill, 1784).

In his oration, Hichborn warned against the dangers of having standing armies: "But I hope the partiality we feel for our patriotic army will never suffer us to forget that military force has always proved dangerous to the liberties of the people, that the natural safeguard of the country is a well-regulated militia, and that America must date the decline of her peace, her

3. Loring, James Spear. THE HUNDRED BOSTON ORATORS APPOINTED BY THE MUNICIPAL AUTHORITIES AND OTHER PUBLIC BODIES, FROM 1770-1852. Boston: J.F. Jewett and Company, 1854.



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glory and independence from the establishment of a regular army" (as reported in Martin, 109).

1785. Gardiner, John (1737-1793). AN ORATION, DELIVERED JULY 4, 1785, AT THE REQUEST OF THE INHABITANTS OF THE TOWN OF BOSTON, IN CELEBRATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: Printed by Peter Edes, State-street, 1785).

Gardiner's address was delivered in the Stone Chapel.

1786. Austin, Jonathan Loring (1748-1826). AN ORATION, DELIVERED JULY 4, 1786, AT THE REQUEST OF THE INHABITANTS OF THE TOWN OF BOSTON, IN CELEBRATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: Printed by Peter Edes, 1786).

Austin, a Revolutionary War soldier, served as secretary to Benjamin Franklin, in Paris. On a second trip to Europe, he was captured by the English, but was eventually released. Following the war, Austin was involved in commercial pursuits.

1787. Dawes, Thomas, Jr. (1757-1825). AN ORATION, DELIVERED JULY 4, 1787, AT THE REQUEST OF THE INHABITANTS OF THE TOWN OF BOSTON, IN CELEBRATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: Printed by S. Hall, 1787).

Dawes was a justice of the Massachusetts State Supreme Court, 1792-1802, and in his oration he espoused the importance of education, especially for those filling government seats. "...In a government where the people fill all the branches of sovereignty, Intelligence is the life of liberty." For commentary on this oration, see "Part of an Oration, Delivered at Boston on the 4th of July, 1787," THE AMERICAN MAGAZINE (August 1788): 619-23.

Dawes begins his oration with these words: "We are convened, my Fellow Citizens, to consider the feelings, manners and principles which led to our Independence—the effects which have flowed, and the consequences that will probably follow, from that great event. In contemplating the principles which originated, let us not confound them with the occasions that only ripened, our Independence."

1788. Otis, Harrison Gray (1765-1848). AN ORATION DELIVERED JULY 4, 1788: AT THE REQUEST OF THE INHABITANTS OF THE TOWN OF BOSTON, IN CELEBRATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: Printed by Benjamin Russell, 1788).

Otis was born in Boston and eventually became a member of the Massachusetts State House. In 1796 he was appointed U.S. district attorney for Massachusetts, and in 1805 a member of the Massachusetts State Senate. He was mayor of Boston during 1829-31.

From his address, Otis says to his audience, "I pass over the eventful history of the late war—my feelings



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otherwise would impell me to devote too large a portion of time, to eulogies upon the heroes who have fought and bled and those who have returned to the bosom of their country objects of jealousy, victims of neglect. In an attempt to detail the effects which have flown from our independence, and which may hereafter ensue, it is difficult to be concise without seeming superficial or to be diffusive without becoming tedious—My observations will accordingly be general.”

1789. Stillman, Samuel (1738-1807). AN ORATION, DELIVERED JULY 4TH, 1789, AT THE REQUEST OF THE INHABITANTS OF THE TOWN OF BOSTON, IN CELEBRATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: Printed by B. Edes & Son, 1789).

Stillman was minister of the First Baptist Church of Boston.

1790. Gray, Edward (1764-1810). AN ORATION, DELIVERED JULY 5, 1790. AT THE REQUEST OF THE INHABITANTS OF THE TOWN OF BOSTON, IN CELEBRATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: Printed and sold by Samuel Hall, 1790).

Gray connected “America’s divine destiny” with America’s mission as the nation that sets examples for all the world.

1791. Crafts, Thomas, Jr. (1767-1798). AN ORATION, PRONOUNCED JULY 4TH, 1791: AT THE REQUEST OF THE INHABITANTS OF THE TOWN OF BOSTON, IN CELEBRATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: Benjamin Russell, 1791).

1792. Blake, Joseph, Jr. (1766-1802). ORATION, PRONOUNCED JULY 4TH, 1792; AT THE REQUEST OF THE INHABITANTS OF THE TOWN OF BOSTON IM [SIC] COMMEMORATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: Printed by Benjamin Russell, 1792).

Blake discusses the circumstances which led up to the declaring of independence and warns his listeners what factors need to be addressed if the new nation is to be successful.

1793. Adams, John Quincy (1767-1848). AN ORATION, PRONOUNCED JULY 4TH, 1793, AT THE REQUEST OF THE INHABITANTS OF THE TOWN OF BOSTON, IN CELEBRATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: Printed by Benjamin Edes, 1793).

John Quincy Adams was the eldest son of John Adams. John Quincy gave other orations on the Fourth of July, one at the Capitol in Washington City in 1821, another at the groundbreaking ceremony of the C&O Canal, north of Georgetown, in 1828, another in Quincy, Massachusetts, in 1831, and yet another in Newburyport, Massachusetts, in 1837. The 1793 speech was reprinted in E. B. Williston, ELOQUENCE OF THE UNITED STATES. 5 vols. (Middletown, Conn.: E.&H. Clark, 1827).

1794. Phillips, John (1770-1823). AN ORATION, PRONOUNCED JULY 4TH,



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1794, AT THE REQUEST OF THE INHABITANTS OF THE TOWN OF BOSTON, IN COMMEMORATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: Printed and sold by Benjamin Edes, 1794).

Phillips was born in Boston, studied at Harvard and became a prominent attorney. In 1822, he was elected as Boston's first mayor. His oration was said to bear "the finest marks of intellectual vigor" and "extracts from it have found their way into the school-books as models of eloquence." "Two Reform Mayors of Boston," BAY STATE MONTHLY 3/4 (September 1885): 251-52. A local newspaper reported that Phillips' piece was "expressive of those sentiments which animated the people of the United States while contending against the British nation, in support of the liberties and independence of this country." Phillips presented his address in the First Church before the "Supreme Executive." PHILADELPHIA GAZETTE AND UNIVERSAL DAILY ADVERTISER, 11 July 1794, 3.

1795. Blake, George (1769-1841). AN ORATION PRONOUNCED JULY 4TH, 1795 AT THE REQUEST OF THE INHABITANTS OF THE TOWN OF BOSTON: IN COMMEMORATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: Printed and sold by Benjamin Edes, 1795).

A Boston editor commented on Blake's address and thought it was excellent: "Not one oration, since that delivered by the great Hancock, on the 5th of March, '73, in the same House, for spirit, energy of style, and truth, can in any degree be compared with it" (BOSTON GAZETTE, 6 July 1795, as reported in Martin, 276).

About his presentation Blake said, "The event which happened on this day, the feelings, manners and principles which led to it, are the subject of our present contemplation—a subject in which is involved a history not more glorious to America, than it is humiliating and disgraceful to the proud nation with whom she contended—the same feelings which are agitated by the first impression of injury, which are heightened by an unwarrantable increase of the imposition, and which are turned to desperation when the injury becomes cruelty insufferable; such were the emotions which first propelled Americans to a contest with Britain."

1796. Lathrop, John, Jr. (1772-1820). AN ORATION, PRONOUNCED JULY 4, 1796, AT THE REQUEST OF THE INHABITANTS OF THE TOWN OF BOSTON, IN COMMEMORATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: Printed and sold by Benjamin Edes, 1796).

Lathrop presented a Fourth of July oration in 1798 in Dedham, Massachusetts. An excerpt of this oration is printed in Robert Haven Schauffler, ed., INDEPENDENCE DAY: ITS CELEBRATION, SPIRIT, AND SIGNIFICANCE AS RELATED IN PROSE AND VERSE (New York: Moffat, Yard and Company, 1912), 52-53.

1797. Callender, John (1772-1833). AN ORATION, PRONOUNCED JULY 4,



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1797: AT THE REQUEST OF THE INHABITANTS OF THE TOWN OF BOSTON, IN COMMEMORATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: Printed and sold by Benjamin Edes, 1797).

Callender opens his address with these words: "The ingenuity of man diligently searches for the authority of precedent, to sanction the propriety of a favorite measure; but the revolution which produced the chearful [sic] hilarity of this day is entitled to our grateful commemoration, not from a servile imitation of ancient customs, but from its own abstract and intrinsic merits. the preservation of our independence is intimately connected with a preservation of those sentiments and opinions which gave birth to it, and the experience of one and twenty years affords an ample conviction that the spirit which an imated [sic] our countrymen at the glorious epoch we celebrate, still warms our bosoms."

According to one newspaper, Callender's address, presented at the "old Brick Meeting House" was "eloquent, impassioned, and [a] national oration. It is vehemently, and from our knowledge of the ingenious orator deservedly praised." (CITY GAZETTE AND DAILY ADVERTISER, 3 August 1797, 2.)

1798. Quincy, Josiah (1772-1864). AN ORATION PRONOUNCED JULY 4, 1798, AT THE REQUEST OF THE INHABITANTS OF THE TOWN OF BOSTON, IN COMMEMORATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: John Russell, 1798).

Quincy, a congressman, was born in Boston, graduated from Harvard in 1790. He was elected mayor of Boston in 1823, and in 1829 had been named president of Harvard, where he addressed curriculum reform of the institution. A comment from a contemporary editor about Quincy's address: "Mr. Quincy regards the present moment as too serious and critical to be passed over by him with the common place topics of congratulation and applause." Quincy compared the founders' ideals with his time and warns citizens about the perils of government. An Oration Pronounced July 4th, 1798 ... MONTHLY MAGAZINE, AND AMERICAN REVIEW (June 1799): 1, 3. A reporter for the COLUMBIAN CENTINEL (7 July 1798, 2) thought Quincy's oration "ranks among the most masterly productions, which the effervescence of patriotism, united to the amplest resources of genius, ever originated in any nation, or on any epoch. The elegant flights of its eloquence were attempered by the impressive energies of argument. While it presented a forcible and animating appeal to the passions—it irresistably imposed conviction on the understandings of his auditory. The honor which the Orator has reaped from the occasion, is only to be equalled by the service, which his oration has rendered to his country."



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1799. Lowell, John, Jr. (1769-1840). AN ORATION, PRONOUNCED JULY 4, 1799: AT THE REQUEST OF THE INHABITANTS OF THE TOWN OF BOSTON, IN COMMEMORATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: Printed by Manning & Loring, 1799).

Compares the French and American revolutions. For comment on this address, see "An Oration, Pronounced July 4th, 1799..." MONTHLY MAGAZINE, AND AMERICAN REVIEW (August 1799): 1, 5.

1800. Hall, Joseph (1761-1848). AN ORATION, PRONOUNCED JULY 4, 1800, AT THE REQUEST OF THE INHABITANTS OF THE TOWN OF BOSTON, IN COMMEMORATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: From the Printing-Office of Manning & Loring, 1800).

1801. Paine, Charles (1775-1810). AN ORATION, PRONOUNCED JULY 4, 1801, AT THE REQUEST OF THE INHABITANTS OF THE TOWN OF BOSTON IN COMMEMORATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: Manning & Loring, 1801).

1802. Emerson, William (1769-1811). AN ORATION PRONOUNCED JULY 5, 1802, AT THE REQUEST OF THE INHABITANTS OF THE TOWN OF BOSTON IN COMMEMORATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: Manning & Loring, printers, 1802).

Clergyman, born in Concord, Massachusetts. Emerson graduated from Harvard in 1789 and in 1799 was pastor at the First Church in Boston where he remained his whole life. One of his sons was the noted literary figure, Ralph Waldo Emerson.

1803. Sullivan, William (1774-1839). AN ORATION, PRONOUNCED JULY 4TH, 1803 AT THE REQUEST OF THE INHABITANTS OF THE TOWN OF BOSTON: IN COMMEMORATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: Printed at the "Boston Weekly Magazine" office, by Gilbert and Dean, 1803).

1804. Danforth, Thomas (1774-1817). AN ORATION PRONOUNCED JULY 4, 1804, AT THE REQUEST OF THE SELECTMEN OF THE TOWN OF BOSTON IN COMMEMORATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: Russell and Cutler, 1804).

1805. Dutton, Warren (1774-1857). ORATION, PRONOUNCED JULY 4, 1805, AT THE REQUEST OF THE INHABITANTS OF THE TOWN OF BOSTON, IN COMMEMORATION OF AMERICAN INDEPENDENCE (Boston: A. Newell, printer, 1805).

The oration, presented at the Meeting House, was described as "spirited and well adapted" (NEW ENGLAND PALADIUM, 5 July 1805, 2).

1806. Channing, Francis Dana.

According to C.W. Ernst, the oration by Channing was not printed.

1807. Thacher, Peter Oxenbridge (1776-1843). ORATION DELIVERED BEFORE THE INHABITANTS OF THE TOWN OF BOSTON, ON THE THIRTY-FIRST ANNIVERSARY OF THE INDEPENDENCE OF THE UNITED STATES OF AMERICA (Boston: Printed by Munroe & Francis, 1807).



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1808. Ritchie, Andrew, Jr. (1782-1862). AN ORATION, PRONOUNCED JULY 4, 1808 AT THE REQUEST OF THE SELECTMEN OF THE TOWN OF BOSTON IN COMMEMORATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: From the press of Russell & Cutler, 1808).

1809. Tudor, William, Jr. (1779-1830). AN ORATION PRONOUNCED JULY 4, 1809, AT THE REQUEST OF THE SELECTMEN OF THE TOWN OF BOSTON IN COMMEMORATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: Printed by Joshua Belcher, 1809).

1810. Townsend, Alexander. ORATION, DELIVERED JULY THE FOURTH, 1810, AT THE REQUEST OF THE SELECTMEN OF BOSTON, ON THE FEELINGS, MANNERS, AND PRINCIPLES THAT PRODUCED AMERICAN INDEPENDENCE (Boston: John Eliot, 1810).

1811. Savage, James (1784-1873). AN ORATION DELIVERED JULY 4, 1811, AT THE REQUEST OF THE SELECTMEN OF BOSTON IN COMMEMORATION OF AMERICAN INDEPENDENCE (Boston: John Eliot, Jun., 1811).

1812. Pollard, Benjamin (1780-1836).

According to C.W. Ernst, the oration by Pollard was not printed

1813. Livermore, Edward St. Loe (1762-1832). AN ORATION DELIVERED JULY THE FOURTH, 1813 AT THE REQUEST OF THE SELECTMEN OF BOSTON: IN COMMEMORATION OF AMERICAN INDEPENDENCE (Boston: printed by Chester Stebbins, 1813).

1814. Whitwell, Benjamin (1772-1825). AN ORATION PRONOUNCED JULY 4, 1814, AT THE REQUEST OF THE SELECTMEN OF THE TOWN OF BOSTON IN COMMEMORATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: Charles Callender, 1814).

A report in the WEEKLY MESSENGER (8 July 1814, 3) describes Whitwell's address as "a spirited, elegant and truly independent Oration."

1815. Shaw, Lemuel (1781-1861). AN ORATION DELIVERED AT BOSTON, JULY 4, 1815 BEFORE THE SUPREME EXECUTIVE OF THE COMMONWEALTH, AND THE MUNICIPAL AUTHORITY AND CITIZENS OF THE TOWN, IN COMMEMORATION OF AMERICAN INDEPENDENCE (Boston: From the press of John Eliot, 1815).

Shaw became Chief Justice of the Commonwealth of Massachusetts on August 31, 1830.

1816. Sullivan, George (1771-1838). AN ORATION PRONOUNCED ON THE FOURTH JULY, 1816, BEFORE THE INHABITANTS OF THE TOWN OF BOSTON AT THE REQUEST OF THE SELECTMEN (Boston: Printed by C. Stebbins, 1816).

1817. Channing, Edward Tyrrel (1790-1856). AN ORATION, DELIVERED JULY 4, 1817, AT THE REQUEST OF THE SELECTMEN OF THE TOWN OF BOSTON IN COMMEMORATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: Printed by Joseph T. Buckingham, 1817).

Educator, lawyer, born in Newport, Rhode Island. Channing graduated from Harvard in 1819. In 1818-19, Channing was editor for the NORTH AMERICAN REVIEW. As a contributor to the journal, his style has been described



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as "remarkable for its strength and purity and a severe critical taste, which qualities enabled him to exert a great influence over an entire generation of prominent men, whose literary education he directed in his pedagogical capacity and through the press." (NATIONAL CYCLOPAEDIA OF AMERICAN BIOGRAPHY [1906] 13:150-51).

1818. Gray, Francis Calley (1790-1856). ORATION, PRONOUNCED JULY 4, 1818, AT THE REQUEST OF THE INHABITANTS OF THE TOWN OF BOSTON, IN COMMEMORATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: Charles Callender, 1818).

1819. Dexter, Franklin (1793-1857). AN ORATION DELIVERED JULY 4, 1819, AT THE REQUEST OF THE SELECTMEN OF THE TOWN OF BOSTON IN COMMEMORATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: Joseph T. Buckingham, 1819).

For a lengthy review and criticism of Dexter's address, see the unsigned article "A Candid and Cautionary Criticism on Mr. Dexter's Oration" (INDEPENDENT CHRONICLE & BOSTON PATRIOT, 17 July 1819, 4) in which the writer refers to Dexter's remarks as "chilling" and "inanimate language." The article is summarized as "We are not disposed to censure the orator as not having a full idea of the blessings of our independence, but merely to prevent a repetition of expressions, which in future may have a tendency to lessen our energies on this anniversary."

1820. Lyman, Theodore, Jr. (1792-1849). AN ORATION DELIVERED AT THE REQUEST OF THE SELECTMEN OF THE TOWN OF BOSTON: ON THE ANNIVERSARY OF AMERICAN INDEPENDENCE, IN THE YEAR 1820 (Boston: Printed by J. T. Buckingham, No. 17, Cornhill, 1820).

1821. Loring, Charles Greely (1794-1867). AN ORATION, PRONOUNCED ON THE FOURTH OF JULY, 1821, AT THE REQUEST OF THE INHABITANTS OF THE TOWN OF BOSTON, IN COMMEMORATION OF THE ANNIVERSARY OF NATIONAL INDEPENDENCE (Boston: Published by Charles Callender, 1821).

1822. Gray, John Chipman (1793-1881). AN ORATION, PRONOUNCED ON THE FOURTH OF JULY, 1822, AT THE REQUEST OF THE INHABITANTS OF THE TOWN OF BOSTON, IN COMMEMORATION OF THE ANNIVERSARY OF NATIONAL INDEPENDENCE (Boston: Published by Charles Callender, 1822).

1823. Curtis, Charles Pelham (1792-1864). AN ORATION, DELIVERED ON THE FOURTH OF JULY, 1823, IN COMMEMORATION OF AMERICAN INDEPENDENCE, BEFORE THE SUPREME EXECUTIVE OF THE COMMONWEALTH, AND THE CITY COUNCIL AND INHABITANTS OF THE CITY OF BOSTON (Boston: J. W. Ingraham, 1823).

Curtis predicted that Cuba would be annexed by the U.S. as a new state (Martin, 184).

1824. Bassett, Francis (1786-1875). AN ORATION, DELIVERED ON MONDAY, THE FIFTH OF JULY, 1824, IN COMMEMORATION OF AMERICAN INDEPENDENCE, BEFORE THE SUPREME EXECUTIVE OF THE COMMONWEALTH, AND THE CITY COUNCIL AND INHABITANTS OF THE CITY OF BOSTON (Boston: Wells and Lilly, 1824).

1825. Sprague, Charles (1792-1875). AN ORATION, DELIVERED ON MONDAY,



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FOURTH OF JULY, 1825: IN COMMEMORATION OF AMERICAN INDEPENDENCE, BEFORE THE SUPREME EXECUTIVE OF THE COMMONWEALTH, AND THE CITY COUNCIL AND INHABITANTS OF THE CITY OF BOSTON (Boston: True and Greene, city printers, 1825).

As reported in a newspaper column, "we consider Mr. Sprague's oration as an eloquent performance, and one, that, if tolerably well delivered, would produce great effect....It indicates talent and imagination... the language is occasionally extravagant, and the metaphors sometimes scarcely in good taste" ("An Oration, Delivered on Monday, Fourth of July, 1825 ..." UNITED STATES LITERARY GAZETTE [1 August 1825]: 353). Sprague's Fourth of July poem, "Eighty Years Ago," was printed in the BOSTON COURIER, 7 July 1856 and NEW YORK TIMES, 8 July 1856, 3.

1826. Quincy, Josiah (1772-1864). AN ORATION, DELIVERED ON TUESDAY, THE FOURTH OF JULY, 1826, IT BEING THE FIFTIETH ANNIVERSARY OF AMERICAN INDEPENDENCE, BEFORE THE SUPREME EXECUTIVE OF THE COMMONWEALTH AND THE CITY COUNCIL AND INHABITANTS OF THE CITY OF BOSTON. DELIVERED AT THE REQUEST, AND PRINTED BY ORDER OF THE CITY COUNCIL (Boston: True and Greene, 1826).

The oration was given in the Old South Church, with an "excessively full" audience in attendance (BOSTON DAILY ADVERTISER, 6 July 1826).

1827. Mason, William Powell (1791-1867). AN ORATION DELIVERED WEDNESDAY, JULY 4, 1827, IN COMMEMORATION OF AMERICAN INDEPENDENCE: BEFORE THE SUPREME EXECUTIVE OF THE COMMONWEALTH, AND THE CITY COUNCIL AND INHABITANTS OF THE CITY OF BOSTON (Boston: From the press of Nathan Hale City printer, 1827).

Graduated from Harvard in 1811, studied law and was admitted to the bar

1828. Sumner, Bradford (1782-1855). AN ORATION DELIVERED FRIDAY, JULY 4, 1828, IN COMMEMORATION OF AMERICAN INDEPENDENCE, BEFORE THE SUPREME EXECUTIVE OF THE COMMONWEALTH, AND THE CITY COUNCIL AND INHABITANTS OF THE CITY OF BOSTON (Boston: From the press of Nathan Hale city printer, 1828).

1829. Austin, James Trecothick (1784-1870). ORATION DELIVERED ON THE FOURTH OF JULY, 1829, AT THE CELEBRATION OF INDEPENDENCE, IN THE CITY OF BOSTON (Boston: John H. Eastburn, 1829).

Lawyer, politician, and author who had given an oration on July 4, 1815, in Lexington, Massachusetts. Austin was born in Boston and graduated from Harvard in 1802. He was a member of the state legislature and in 1828 was in charge of determining the boundary line between Massachusetts and Connecticut east of the Connecticut River. From 1822-43, he was attorney-general of Massachusetts. Austin wrote a number of books, including THE LIFE OF ELBRIDGE GERRY, WITH CONTEMPORARY LETTERS (1828-29).



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1830. Everett, Alexander Hill (1790-1847). AN ORATION: DELIVERED AT THE REQUEST OF THE CITY GOVERNMENT, BEFORE THE CITIZENS OF BOSTON, ON THE 5TH OF JULY, 1830 (Boston: Press of John H. Eastburn, City printer, 1830).

1831. Palfrey, John Gorham (1796-1881). AN ORATION PRONOUNCED BEFORE THE CITIZENS OF BOSTON ON THE ANNIVERSARY OF THE DECLARATION OF INDEPENDENCE, JULY 4TH, 1831 (Boston: Press of John H. Eastburn, 1831).

Presented at the Old South Meeting House. Out of "the multitude of orations pronounced on the late celebration of independence," a Boston editor reported that Palfrey's presentation was "the best immeasurably the best that we have seen.... the style of Mr. Palfrey's oration is plain, familiar, unaffected, and appropriate. Its politics are sound and practicable." NEW ENGLAND MAGAZINE 1/2 (August 1831): 172-73. According to Martin (237), Palfrey "regretted the intellectual dependence of Americans upon England. By allowing England to supply our literature, ... we give her an opportunity 'of an imperial sway over our spirits.'" It was reported in the NATIONAL INTELLIGENCER (11 July 1831, 3) that Palfrey's presentation was "a masterly and very appropriate oration."

1832. Quincy, Josiah, Jr. (1802-1882). AN ORATION DELIVERED JULY 4, 1832 BEFORE THE CITY COUNCIL AND INHABITANTS OF BOSTON (Boston: John H. Eastburn, 1832).

1833. Prescott, Edward Goldsborough (1804-1844). AN ORATION: DELIVERED BEFORE THE CITIZENS OF BOSTON, ON THE FIFTY EIGHTH [SIC] ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: John H. Eastburn, City printer, 1833).

Note: Prescott gave an oration in Boston on July 4, 1832, "before the officers of the militia, and members of the volunteer companies of Boston" (Boston: J. H. Eastburn, printer, 1832).

1834. Fay, Richard Sullivan (1806-1865). ORATION ON THE FIFTY-EIGHT ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: J. H. Eastburn, printer, 1834).

1835. Hillard, George Stillman (1808-1879). AN ORATION PRONOUNCED BEFORE THE INHABITANTS OF BOSTON, JULY THE FOURTH, 1835, IN COMMEMORATION OF AMERICAN INDEPENDENCE (Boston: Press of J. H. Eastburn, City printer, 1835).

Hillard was born in Machias, Maine, and graduated from Harvard in 1828. In 1833, he began co-editing the Unitarian weekly paper, THE CHRISTIAN REGISTER. In 1850, he was elected state senator. Hillard was the author of several books. An editor for a magazine had this to say about his oration: "This is a beautiful production. The thoughts are appropriate, instructive and pointed; the language is finished, imaginative and rich with all the graces of the accomplished writer; the spirit of the



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oration is of the highest and purest order breathing the strongest devotion to the cause of religion, morals and our country" (THE NEW-ENGLAND MAGAZINE 9/8 (August 1835): 142).

1836. Kinsman, Henry Willis (1803-1859). AN ORATION, PRONOUNCED BEFORE THE INHABITANTS OF BOSTON, JULY THE FOURTH, 1836, IN COMMEMORATION OF THE SIXTIETH ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: J. H. Eastburn, City printer, 1836).

1837. Chapman, Jonathan. AN ORATION DELIVERED BEFORE THE CITIZENS OF BOSTON, ON THE SIXTY FIRST ANNIVERSARY OF AMERICAN INDEPENDENCE, JULY 4, 1837 (Boston: John H. Eastburn, City printer, 1837).

Chapman was elected mayor of Boston in 1840.

1838. Winslow, Hubbard (1799-1864). THE MEANS OF THE PERPETUITY AND PROSPERITY OF OUR REPUBLIC: AN ORATION, DELIVERED BY REQUEST OF THE MUNICIPAL AUTHORITIES, OF THE CITY OF BOSTON, JULY 4, 1838, IN THE OLD SOUTH CHURCH, IN CELEBRATION OF AMERICAN INDEPENDENCE (Boston: John H. Eastburn, City printer, 1838).

1839. Austin, Ivers James (1808-1889). ORATION DELIVERED BY REQUEST OF THE CITY AUTHORITIES, BEFORE THE CITY OF BOSTON, ON THE SIXTY THIRD ANNIVERSARY OF AMERICAN INDEPENDENCE, JULY 4, 1839 (Boston: John H. Eastburn, 1839).

1840. Power, Thomas (1786-1868). AN ORATION DELIVERED BY REQUEST OF THE CITY AUTHORITIES BEFORE THE CITIZENS OF BOSTON, ON THE SIXTY-FOURTH ANNIVERSARY OF AMERICAN INDEPENDENCE, JULY 4, 1840 (Boston: J. H. Eastburn, City printer, 1840).

1841. Curtis, George Ticknor (1812-1894). THE TRUE USES OF AMERICAN REVOLUTIONARY HISTORY: AN ORATION DELIVERED BEFORE THE AUTHORITIES OF THE CITY OF BOSTON, ON MONDAY, THE FIFTH OF JULY, 1841, BEING THE DAY SET APART FOR THE CELEBRATION OF THE SIXTY-FIFTH ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: J. H. Eastburn, 1841).

Lawyer, historian who was born in Watertown, Massachusetts, and graduated from Harvard in 1832. At the time that Curtis presented this Independence Day oration, he was a Whig in the Massachusetts House of Representatives (1840-43). Curtis presented another Fourth of July municipal oration in 1862 (see entry below).

1842. Mann, Horace (1796-1859). AN ORATION DELIVERED BEFORE THE AUTHORITIES OF THE CITY OF BOSTON, JULY 4, 1842 (Boston: J. H. Eastburn, City printers, 1842).

As reported in Martin (268), Louise H. Tharp, Mann's biographer, estimated that 17,000 copies of one edition and 10,000 copies of another edition were printed. There were no less than 5 editions published.

1843. Adams, Charles Francis (1807-1886). AN ORATION, DELIVERED BEFORE THE CITY COUNCIL AND CITIZENS OF BOSTON, IN FANEUIL HALL, ON THE SIXTY-SEVENTH ANNIVERSARY OF THE DECLARATION OF INDEPENDENCE, JULY 4TH,



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1843 (Boston: J. H. Eastburn, City printer, 1843).

1844. Chandler, Peleg Whitman (1816-1889). THE MORALS OF FREEDOM: AN ORATION DELIVERED BEFORE THE AUTHORITIES OF THE CITY OF BOSTON, JULY 4, 1844 (Boston: J. H. Eastburn, city printer, 1844).

A local editor reported: "The author of this excellent discourse, one of the most distinguished among the young lawyers of Boston, has done honor to himself, and justice to the occasion, by the manly tone and style of his address. The promptings of national vanity, and the claims of an exaggerated patriotism, have been equally set aside by him, for the teachings of wisdom and truth." NORTH AMERICAN REVIEW 59/125 (October 1844): 502.

1845. Sumner, Charles (1811-1874). THE TRUE GRANDEUR OF NATIONS: AN ORATION DELIVERED BEFORE THE AUTHORITIES OF THE CITY OF BOSTON, JULY 4, 1845 (Boston: J. H. Eastburn, City printer, 1845; American Peace Society, 1845).

This statesman graduated from Harvard and was active as a orator in the movement for outlawing war and was equally outspoken against slavery. Sumner spent much of his political career in Congress serving as a senator representing Massachusetts. His address represents one of the most important documents of the pacifist movement, albeit one which garnered considerable criticism. Sumner condemned war saying that military forces cost more money than the commerce they were to protect; Christianity outlawed war and that war would precipitate the downfall of morality. A Boston editor reported years later about his Independence Day address: "Charles Sumner delivered ... an oration on Peace, which provoked much hostile criticism; and on the next succeeding anniversary of American Independence, Fletcher Webster delivered an oration on War, which was designed to show that there are cases 'where war, with all its woes, must be endured'" (Charles Cowley, "Colonel Fletcher Webster," BAY STATE MONTHLY 1/3 [March 1884]: 145). Years later an editor of a magazine recalled what Sumner told him about that day: "Peace among the nations has been the great idea and purpose of my life. When a young man, and having no expectation of, or aspiration for public life, I was prevailed upon by the city authorities of Boston to accept an invitation to pronounce the 4th of July oration. I determined to select a theme worthy of the occasion, and worthy of myself, and I chose 'The True Grandeur of Nations'" ("Charles Sumner," THE ADVOCATE OF PEACE 5/4 [April 1874]: 28). For a criticism of Sumner's oration, see BOSTON EVENING TRANSCRIPT, 5 July 1845.

1846. Webster, Fletcher (1813-1862). AN ORATION DELIVERED BEFORE THE AUTHORITIES OF THE CITY OF BOSTON IN THE TREMONT TEMPLE, JULY 4, 1846



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(Boston: J. H. Eastburn, City printer, 1846).

Webster's oration was a response to Sumner's address the year prior. Webster argued for the lawfulness of war and that it was the duty of citizens to obey the government in these matters.

1847. Cary, Thomas Greaves (1791-1859). AN ORATION DELIVERED BEFORE THE AUTHORITIES OF THE CITY OF BOSTON, AT THE CELEBRATION OF THE DECLARATION OF INDEPENDENCE: JULY 5, 1847 (Boston: J. H. Eastburn, City printer, 1847).

1848. Giles, Joel. Practical Liberty. An Oration Delivered before the City Authorities of Boston in the Tremont Temple, July 4, 1848 (Boston: Eastburn's press, 1848).

1849. Greenough, William Whitwell (1818-1899). THE CONQUERING REPUBLIC. AN ORATION DELIVERED BEFORE THE MUNICIPAL AUTHORITIES OF THE CITY OF BOSTON, JULY 4, 1849 (Boston: J. H. Eastburn, City printer, 1849).

Greenough served on the Boston City Council (1847-49) and was trustee of the Boston Public Library (1856-88).

1850. Whipple, Edwin Percy (1819-1886). WASHINGTON AND THE PRINCIPLES OF THE REVOLUTION: AN ORATION DELIVERED BEFORE THE MUNICIPAL AUTHORITIES OF THE CITY OF BOSTON, AT THE CELEBRATION OF THE DECLARATION OF AMERICAN INDEPENDENCE, JULY 4, 1850 (Boston: Ticknor, Reed and Fields, 1850; J. H. Eastburn, City printer, 1850).

Whipple, a critic, essayist, and lecturer. According to one editor, compared to other orations that year, Whipple's was "the most racy and vigorous of any of them.... He attempts to place the intellectual character of Washington in a brighter light than it has usually been regarded. He carries his point by force of argument, rather than by a gush of enthusiasm. It is a pleasant surprise to find so hackneyed a theme treated with so much wisdom and originality" (SOUTHERN LITERARY MESSENGER 16/10 (October 1850): 591). According to another account, "As an orator, ... his style of delivery is exhilaratingly piercing and inspiring, and though quiet, is withal very peculiar and original" ("Edwin Percy Whipple," GRAHAM'S AMERICAN MONTHLY MAGAZINE OF LITERATURE, ART AND FASHION 42/4 [April 1853]: 448- 55).

1851. Russell, Charles Theodore. AN ORATION DELIVERED BEFORE THE MUNICIPAL AUTHORITIES OF THE CITY OF BOSTON, JULY 4, 1851 (Boston: J. H. Eastburn, city printer, 1851).

Russell discusses the meaning of the day, the colonists who settled in their new land, events leading up to the declaring of independence and the rationale for "throwing off British allegiance," the resulting government, the Constitution, and the importance of "Christian benevolence" bestowed by God.

1852. King, Thomas Starr (1824-1864). THE ORGANIZATION OF LIBERTY ON



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THE WESTERN CONTINENT: AN ORATION DELIVERED BEFORE THE MUNICIPAL AUTHORITIES OF THE CITY OF BOSTON, AT THE CELEBRATION OF THE SEVENTY-SIXTH ANNIVERSARY OF THE DECLARATION OF AMERICAN INDEPENDENCE, JULY 5, 1852 (Boston: Rockwell and Churchill, City printers, 1892 [sic]).

Lecturer and Universalist minister. King was born in New York City but spent his youth in Massachusetts. He pursued theological study and was named minister of the Hollis Street Unitarian Church in Boston in 1848. In 1860 King moved to California where he helped establish Unitarianism there. Apparently some 1,500 copies of this oration were printed (Martin, 268).

1853. Bigelow, Timothy. AN ORATION DELIVERED BEFORE THE MUNICIPAL AUTHORITIES OF THE CITY OF BOSTON, JULY 4, 1853 (Boston: J. H. Eastburn, printer, 1853). Oration presented at the Old South Church. Additional information in "The Celebration Yesterday," BOSTON EVENING TRANSCRIPT, 5 July 1853, 2.

Edward Everett, the popular orator who himself had presented an oration in Boston's Faneuil Hall that day had garnered a copy of Bigelow's address and commented on the presentation and Bigelow's principal theme at a dinner later that day: Everett "styled it [Bigelow's oration] a manly, ingenious, fervid discourse, rising far above the common-place eloquence customary on such occasions, and throwing new light upon its theme. It was a smoothly-written oration, and one or two paragraphs were admirably composed. But it was too florid-too long, and not capable of bearing a criticism, when viewed as a whole. It showed, however, that its author had thought out several chapters of a Philosophy of American History. In his fine contrast between America and other countries, he neglected to allude to those points on which we have an immaterial superiority." ("Massachusetts: The Fourth in Boston," NEW YORK TIMES, 7 July 1853, 3.) See also, "Mr. Everett's Remarks on the 4th," FARMER'S CABINET, 14 July 1853, 2.

Of note, Bigelow made mention of the death of Daniel Webster, one of the nation's most popular orators: "But though the republic is safe even when the great citizens are removed, we cannot forget today the death, a few months since, of her greatest statesman. The mountains of New Hampshire gave Daniel Webster to America, and his character and conduct always bore the colossal imprint of his birthplace."

1854. Stone, Andrew Leete (1815-1892). AN ORATION DELIVERED BEFORE THE MUNICIPAL AUTHORITIES OF THE CITY OF BOSTON: AT THE CELEBRATION OF THE SEVENTY-EIGHTH ANNIVERSARY OF AMERICAN INDEPENDENCE, JULY 4, 1854 (Boston: J. H. Eastburn, City printer, 1854).

Stone condemns the fugitive slave law.

1855. Miner, Alonzo Ames (1814-1895). AN ORATION DELIVERED BEFORE



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THE MUNICIPAL AUTHORITIES OF THE CITY OF BOSTON: AT THE CELEBRATION OF THE SEVENTY-NINTH ANNIVERSARY OF AMERICAN INDEPENDENCE, JULY 4, 1855 (Boston: Moore & Crosby, city printers, 1855).

1856. Parker, Edward Griffin (1825-1868). THE LESSON OF '76 TO THE MEN OF '56: AN ORATION DELIVERED BEFORE THE MUNICIPAL AUTHORITIES OF THE CITY OF BOSTON, AT THE CELEBRATION OF THE EIGHTIETH ANNIVERSARY OF AMERICAN INDEPENDENCE, JULY 4, 1856 (Boston: G. C. Rand & Avery, city printers, 1856).

1857. [William Rounseville Alger](#) (1822-1905). THE GENIUS AND POSTURE OF AMERICA: AN ORATION DELIVERED BEFORE THE CITIZENS OF BOSTON, JULY 4, 1857 (Boston: J. E. Farwell and Company, 1864).

Clergyman, born in Freetown, Massachusetts. Rounseville graduated from the Harvard Divinity School in 1847. After a pastorate at the Mount Pleasant Congregational Society in Roxbury, he was installed at the Bullfinch Street Society in Boston. Rounseville's oration included his anti-slavery views regarding the slave power in the South and its upholders in the North. According to the NATIONAL CYCLOPAEDIA OF AMERICAN BIOGRAPHY (1896), Boston's "board of aldermen refused to pass the customary vote of thanks [for the oration], but seven years later, in 1864, the vote was passed." There were 5 editions of this oration published.

1858. Holmes, John Somers. AN ORATION DELIVERED BEFORE THE MUNICIPAL AUTHORITIES OF THE CITY OF BOSTON, JULY 5, 1858 (Boston: G. C. Rand & Avery, city printers, 1858).

1859. Sumner, George (1817-1863). AN ORATION DELIVERED BEFORE THE MUNICIPAL AUTHORITIES OF THE CITY OF BOSTON, JULY 4, 1859 (Boston: Rockwell and Churchill, City printers, 1859).

There were 3 editions of this orations published. Sumner's address caused such a furor that the Boston City Council immediately adjourned to a closed room and deliberated whether to send the orator a "vote of thanks" for giving the address. Sumner's views as "a well-known sympathizer with the European Republicans abroad, and with the American Republicans at home" were not received well. In addition, according to a newspaper report, Sumner spoke in "disrespect" of Chief Justice of the U.S. Roger Brooke Taney. ("Boston Thunders," NEW YORK TIMES, 13 July 1859, 4.)

1860. Everett, Edward (1794-1865). ORATION DELIVERED BEFORE THE CITY AUTHORITIES OF BOSTON, ON THE FOURTH OF JULY, 1860 (Boston: G. C. Rand & Avery, City printers, 1860).

Printed also in "Mr. Everett's Oration," NEW YORK TIMES, 7 July 1860, 1-2; LIVING AGE 66/844 (4 August 1860): 286-96; NATIONAL INTELLIGENCER, 11 July 1860, 2.

1861. Parsons, Theophilus (1797-1882). AN ORATION DELIVERED ON THE FOURTH OF JULY, 1861: BEFORE THE MUNICIPAL AUTHORITIES OF THE CITY OF



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BOSTON (Boston: J. E. Farwell & Co., printers, 1861).

Parsons, a lawyer and author, was born in Newburyport, Massachusetts. In 1825 he established the UNITED STATES LITERARY GAZETTE and later taught law at Harvard. Throughout his life he produced numerous legal writings. In his oration, Parsons discussed the value of self-government and the nation's Constitution.

1862. Curtis, George Ticknor (1812-1894). AN ORATION; DELIVERED ON THE FOURTH OF JULY 1862, BEFORE THE MUNICIPAL AUTHORITIES OF THE CITY OF BOSTON (Boston: J. E. Farwell & Co., Printers to the city, 1862).

Curtis gave a Boston municipal oration in 1841 (see entry above). Curtis represented Dred Scott before the Supreme Court in 1856-57.

1863. Holmes, Oliver Wendell. ORATION DELIVERED BEFORE THE CITY AUTHORITIES OF BOSTON, ON THE FOURTH OF JULY, 1863 (Boston: J. E. Farwell & Co., Printers to the city, 1863; Boston: Ticknor and Fields, 1863).

1864. Russell, Thomas (1825-1887). ORATION DELIVERED BEFORE THE CITY AUTHORITIES OF BOSTON ON THE FOURTH OF JULY, 1864 (Boston: J. E. Farwell, 1864).

1865. Manning, Jacob Merrill. PEACE UNDER LIBERTY: ORATION DELIVERED BEFORE THE CITY AUTHORITIES OF BOSTON, ON THE FOURTH OF JULY, 1865 (Boston: J. E. Farwell & Co., printers, 1865).

Clergyman, born in Greenwood, New York. In 1854 Manning was pastor of a Congregational Church at Medford, Massachusetts, and in 1857, became assistant pastor of Old South Church in Boston.

1866. Lothrop, Samuel Kirkland (1804-1886). ORATION DELIVERED BEFORE THE CITY AUTHORITIES OF BOSTON ON THE FOURTH OF JULY, 1866 (Boston: A. Mudge & Son, 1866).

Lothrop continued the Fourth of July tradition of hailing George Washington as one of the greatest figures of modern times: "the more I contemplate human nature ... the more the character of Washington, in its glorious beauty, in the august sublimity of its splendid combinations, looms up before my imagination ... as the grandest to be found in the authentic records of our race, save those records, short and simple, that contain the glorious gospel of the Son of God" (Martin, 103).

1867. Hepworth, George Hughes (1833-1902). ORATION DELIVERED BEFORE THE CITY COUNCIL AND CITIZENS OF BOSTON, JULY 4, 1867 (Boston: A. Mudge & Son, City printers, 1867).

Clergyman and journalist, born in Boston. Hepworth graduated from Harvard in 1853 and assumed a number of pastorships. By 1857 he was associated with the Church of the Unity in Boston, later getting involved in the Civil War as an aide to General Bank's command in



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Louisiana. He then returned to Boston where he founded a preparatory school for Unitarian ministers. By 1880 Hepworth was working to raise money for the Irish famine fund.

1868. Eliot, Samuel (1821-1898). THE FUNCTIONS OF A CITY: AN ORATION BEFORE THE CITY AUTHORITIES OF BOSTON, ON THE FOURTH OF JULY, 1868 (Boston: A. Mudge & Son, 1868).

Sixth president (1860-64) of Trinity College, Hartford, Connecticut. Eliot was born in Boston and graduated from Harvard in 1839. From 1866 to 1872, he was "overseer" of Harvard University and in 1868 elected president of the American Social Science Association. Among Eliot's books is PASSAGES FROM THE HISTORY OF LIBERTY (1847).

1869. Morton, Ellis Wesley (d. 1874). AN ORATION DELIVERED BEFORE THE CITY AUTHORITIES OF BOSTON: ON THE FIFTH OF JULY, 1869, IN CELEBRATION OF THE NINETY-THIRD ANNIVERSARY OF AMERICAN INDEPENDENCE (Boston: A. Mudge & Son, City printers, 1869).

1870. Everett, William (1839-1910). AN ORATION BEFORE THE CITY AUTHORITIES OF BOSTON, ON THE FOURTH OF JULY, 1870 (Boston: A. Mudge & Sons, printers, 1870).

1871. Sargent, Horace Binney (1821-1908). AN ORATION BEFORE THE CITY AUTHORITIES OF BOSTON, ON THE FOURTH OF JULY, 1871 (Boston: Rockwell & Churchill, City printers, 1871).

1872. Adams, Charles Francis, Jr. (1835-1915). AN ORATION BEFORE THE CITY AUTHORITIES OF BOSTON, ON THE FOURTH OF JULY, 1872 (Boston: Rockwell & Churchill, City printers, 1872).

One of the favorite orations of the nineteenth century, Adams' piece received a favorable review in the SPRINGFIELD REPUBLICAN, 6 July 1872.

1873. Ware, John Fothergill Waterhouse (1818-1881). AN ORATION BEFORE THE CITY AUTHORITIES OF BOSTON, ON THE FOURTH OF JULY, 1873 (Boston: Rockwell & Churchill, City printers, 1873).

1874. Frothingham, Richard (1812-1880). ORATION DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON, IN MUSIC HALL, JULY 4, 1874 (Boston: Rockwell & Churchill, printers, 1874).

Historian, born in Charlestown, Massachusetts. Published a number of books, including HISTORY OF CHARLESTOWN (1848) and THE RISE OF THE REPUBLIC OF THE UNITED STATES (1881). In this oration, Frothingham discussed the growth and prosperity of Boston, historic events leading up to the Revolution and the issue of slavery and that it was not abolished by the country's founders.

1875. Clarke, James Freeman (1810-1888). ORATION DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON, IN MUSIC HALL, JULY 5, 1875 (Boston: Rockwell and Churchill, city printers, 1875).

Unitarian minister. Clarke considered his oration "a kind of preparatory lecture for the great feast to be



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held next year in Philadelphia." He dealt with "the worth of republican institutions" and that religious institutions are best left to the support of "the will of the people."

1876. Winthrop, Robert Charles (1809-1894). ORATION DELIVERED BEFORE THE CITY COUNCIL AND CITIZENS OF BOSTON: ON THE ONE HUNDREDTH ANNIVERSARY OF THE DECLARATION OF INDEPENDENCE, JULY 4, 1876 (Boston: Printed by order of the City Council, 1876); ORATION ON THE CENTENNIAL ANNIVERSARY OF THE DECLARATION OF INDEPENDENCE DELIVERED IN THE MUSIC HALL, AT THE REQUEST OF THE CITY GOVERNMENT, BOSTON, 4 JULY, 1876 (Boston: J. Wilson and Son, 1876).

Winthrop was elected to the Massachusetts house of representatives in 1834, secretary of state in 1850, and for many years was president of the Massachusetts Historical Society. Winthrop was a frequent orator, most of which were commemorative and historical. For example, he spoke at the laying of the cornerstone of the Washington Monument in 1848. According to one contemporary account, "it is, however, as orator that Winthrop's fame will be most lasting.... His style was stately and often highly rhetorical" (Frederic Bancroft, "The Late Robert C. Winthrop," HARPER'S WEEKLY 1 December 1894, 1135). This speech was reprinted in Selim Peabody, AMERICAN PATRIOTISM (New York: American Book Exchange, 1880).

1877. Warren, William Wirt (1834-1880). ORATION DELIVERED BEFORE THE CITY COUNCIL AND CITIZENS OF BOSTON, ON THE ONE HUNDRED AND FIRST ANNIVERSARY OF THE DECLARATION OF AMERICAN INDEPENDENCE, JULY 4, 1877 (Boston: Printed by order of the City Council, 1877).

1878. Healy, Joseph (1849-1880). ORATION DELIVERED BEFORE THE CITY COUNCIL AND CITIZENS OF BOSTON, ON THE ONE HUNDRED AND SECOND ANNIVERSARY OF THE DECLARATION OF AMERICAN INDEPENDENCE, JULY 4, 1878 (Boston: Printed by order of the City Council, 1878).

1879. Lodge, Henry Cabot (1850-1924). ORATION DELIVERED BEFORE THE CITY COUNCIL AND CITIZENS OF BOSTON, ON THE ONE HUNDRED AND THIRD ANNIVERSARY OF THE DECLARATION OF AMERICAN INDEPENDENCE, JULY 4, 1879 (Boston: Printed by order of the City Council, 1879).

Senator and historian born in Boston and graduated from Harvard in 1871. In 1878 Lodge, a republican, was elected to the Massachusetts General Court. An editor for a popular newspaper summarized the content of Lodge's oration: "The oration is a comprehensive view of our national achievements, and of our national perils and duties. Mr. Lodge pleads warmly for the careful cultivation of the sentiment of State rights. Two principles will surely save us reverence for the Constitution, and careful maintenance of the State-rights principle. Mr. Lodge's warning against the strife of classes is not less timely and wise, and his oration is as excellent in literary form as in its



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weight of suggestion." "Echoes of the Fourth of July,"
HARPER'S WEEKLY, 27 September 1879.

1880. Smith, Robert Dickson (1838-1888). ORATION DELIVERED BEFORE THE CITY COUNCIL AND CITIZENS OF BOSTON, ON THE ONE HUNDRED AND FOURTH ANNIVERSARY OF AMERICAN INDEPENDENCE, JULY 5, 1880 (Boston: Printed by order of the City Council, 1880).

According to Ernst, the oration is "on Samuel Adams, a statue of whom, by Miss Anne Whitney, had just been completed for the City. A photograph of the statue is added."

1881. Warren, George Washington. OUR REPUBLIC LIBERTY AND EQUALITY FOUNDED ON LAW. ORATION DELIVERED BEFORE THE CITY COUNCIL AND CITIZENS OF BOSTON, IN THE BOSTON THEATRE, ON THE ONE HUNDRED AND FIFTH ANNIVERSARY OF THE DECLARATION OF INDEPENDENCE, JULY 4, 1881 (Boston: Printed by order of the City Council, 1881).

1882. Long, John Davis (1838-1915). ORATION DELIVERED BEFORE THE CITY COUNCIL AND CITIZENS OF BOSTON, JULY 4, 1882, BY HIS EXCELLENCY JOHN DAVIS LONG (Boston: Printed by order of the City Council, 1882).

32d governor of Massachusetts, congressman, secretary of the navy, who was born in Buckfield, Maine.

1883. Carpenter, Henry Bernard (1840-1890). AMERICAN CHARACTER AND INFLUENCE: ORATION DELIVERED IN BOSTON, JULY 4, 1883 (Boston: s.n., 1883).

1884. Shepard, Harvey Newton (1850-). ORATION DELIVERED BEFORE THE CITY COUNCIL AND CITIZENS OF BOSTON, JULY 4, 1884 (Boston: Printed by order of the City Council, 1884).

1885. Gargan, Thomas John (1844-1908). ORATION DELIVERED BEFORE THE CITY COUNCIL AND CITIZENS OF BOSTON, ON THE ONE HUNDRED AND NINTH ANNIVERSARY OF THE DECLARATION OF AMERICAN INDEPENDENCE, JULY 4, 1885 (Boston: Printed by order of the City Council, 1885).

1886. Williams, George Frederick. ORATION DELIVERED BEFORE THE CITY COUNCIL AND CITIZENS OF BOSTON ON THE ONE HUNDRED AND TENTH ANNIVERSARY OF THE DECLARATION OF AMERICAN INDEPENDENCE, JULY 5, 1886 (Boston: Printed by order of the City Council, 1886).

The oration took place at the Boston Theatre and began at 10 a.m. Cited in "The Day in Boston," WASHINGTON POST, 6 July 1886, 1.

1887. Fitzgerald, John Edward. ORATION, DELIVERED BEFORE THE CITY COUNCIL AND CITIZENS OF BOSTON, ON THE ONE HUNDRED AND ELEVENTH ANNIVERSARY OF THE DECLARATION OF AMERICAN INDEPENDENCE, JULY 4, 1887 (Boston: City Council, 1887).

1888. Dillaway, William Edward Lovell. ORATION DELIVERED BEFORE THE CITY COUNCIL AND CITIZENS OF BOSTON, ON THE ONE HUNDRED AND TWELFTH ANNIVERSARY OF THE DECLARATION OF AMERICAN INDEPENDENCE, JULY 4, 1888 (Boston: Printed by order of the City Council, 1888).

1889. Swift, John Lindsay (1828-1895). ORATION DELIVERED BEFORE THE



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CITY COUNCIL AND CITIZENS OF BOSTON, ON THE ONE HUNDRED AND THIRTEENTH ANNIVERSARY OF THE DECLARATION OF INDEPENDENCE, JULY 4, 1889 (Boston: Printed by order of the City Council, 1889).

Cited under the title "The American Citizen" by C. W. Ernst in O'Neil (1894). According to Ernst, the pamphlet "contains a bibliography of Boston Fourth of July orations, from 1783 to 1889, inclusive, compiled by Lindsay Swift, of the Boston Public Library."

1890. Pillsbury, Albert Enoch (1849-1930). PUBLIC SPIRIT. ORATION DELIVERED BEFORE THE CITY COUNCIL AND CITIZENS OF BOSTON, ON THE ONE HUNDRED AND FOURTEENTH ANNIVERSARY OF THE DECLARATION OF INDEPENDENCE, JULY 4, 1890 (Boston: Printed by order of the City Council, 1890).

1891. Quincy, Josiah (1859-1919). THE COMING PEACE: ORATION DELIVERED BEFORE THE CITY COUNCIL AND CITIZENS OF BOSTON, ON THE ONE HUNDRED AND FIFTEENTH ANNIVERSARY OF THE DECLARATION OF INDEPENDENCE, JULY 4, 1891 (Boston: Printed by order of the City Council, 1891).

An active politician who was a great grandson of Josiah Quincy (1772-1864). Quincy was elected to the Massachusetts General Court in 1885 and elected mayor of Boston in 1896.

1892. Murphy, John Robert. ORATION DELIVERED BEFORE THE CITY COUNCIL AND CITIZENS OF BOSTON ON THE ONE HUNDRED AND SIXTEENTH ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#), JULY 4, 1892 (Boston: Printed by order of the City Council, 1892).

1893. Putnam, Henry Ware. ORATION DELIVERED BEFORE THE CITY COUNCIL AND CITIZENS OF BOSTON: ON THE ONE HUNDRED AND SEVENTEENTH ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#), JULY 4, 1893 (Boston: Printed by order of the City Council, 1893).

According to the list of Boston orators by C. W. Ernst, Putnam's orations was titled "The Mission of Our People."

1894. O'Neil, Joseph Henry (1853-1935). ORATION DELIVERED BEFORE THE CITY COUNCIL AND CITIZENS OF BOSTON (Boston: Printed by Order of the City Council, 1894).

Includes appendix: "A List of Boston Municipal Orators," by C. W. Ernst. O'Neil provides a brief history of events preceding the Revolutionary War, the lives of the signers of the [Declaration of Independence](#), John Phillips, who was Boston's orator in 1794, the progress of America, the impact of the Civil War, and the welcoming of immigrants.

1895. Berle, A. A. (1866-1960). ORATION DELIVERED BEFORE THE CITY COUNCIL AND CITIZENS OF BOSTON ON THE ONE HUNDRED AND NINETEENTH ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#), JULY 4, 1895 (Boston: Printed by order of the City Council, 1895).

The subject is "The Constitution and the Citizens."
Contains "A List of Boston Municipal Orators, by C. W.



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Ernst," pp. [35]-42.

1896. Fitzgerald, John Francis (1863-1950). ORATION DELIVERED BEFORE THE CITY COUNCIL AND CITIZENS OF BOSTON ON THE ONE HUNDRED AND TWENTIETH ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#), JULY 4, 1896 (Boston: Printed by order of the City Council, 1897).

Contains a separate appendix: "A List of Boston Municipal Orators," by C. W. Ernst.

1897. Hale, Edward Everett (1822-1909). CONTRIBUTION OF BOSTON TO AMERICAN INDEPENDENCE: ORATION DELIVERED BEFORE THE MAYOR AND CITIZENS OF BOSTON AT THE ONE HUNDRED AND TWENTY-FIRST CELEBRATION OF THE [DECLARATION OF INDEPENDENCE](#), MONDAY, JULY 5, 1897 (Boston: Printed by order of the City Council, Municipal print. Office, 1897).

Contains a list of Boston municipal orators by C.W. (Carl Wilhelm) Ernst (1845- 1919).

1898. O'Callaghan, Denis (1841-1913). ORATION DELIVERED BEFORE THE CITY COUNCIL AND CITIZENS OF BOSTON ON THE ONE HUNDRED AND TWENTY-SECOND ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#), MONDAY, JULY 4, 1898 (Boston: Printed by order of the City Council, 1898).

Contains a list of Boston municipal orators by C. W. Ernst.

1899. Matthews, Nathan, Jr. (1854-1927). ORATION BEFORE THE CITY AUTHORITIES OF BOSTON ON THE FOURTH OF JULY, 1899 ([Boston]: Municipal Print. Office, 1899).

The subject is "Be Not Afraid of Greatness." According to the article "The Day in Boston," in BALTIMORE MORNING HERALD, 5 July 1899, 1, the theme of ex-Boston mayor Matthews' speech focused on international "expansion." Matthews said to his audience, "The practical duty of the United States, which no amount of historical misinformation will enable us honorably to avoid, is to re-establish peace and civil order in the Philippine Islands, and to do it at once, and then to formulate a scheme of government for the islands, framed for the sole purpose of promoting the material welfare and political progress of their inhabitants." Another recommended article is "Americans in the Orient," NEW YORK TIMES, 5 July 1899, 5.

1900. O'Meara, Stephen (1854-1918). ORATION DELIVERED BEFORE THE CITY COUNCIL AND CITIZENS OF BOSTON ON THE ONE HUNDRED AND TWENTY-FOURTH ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#), WEDNESDAY, JULY 4, 1900. (Boston: Municipal Printing Office, 1900).

1901. Guild, Curtis (1860-1915). ORATION DELIVERED BEFORE THE CITY COUNCIL AND CITIZENS OF BOSTON: ON THE ONE HUNDRED AND TWENTY FIFTH ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#), THURSDAY, JULY 4, 1901 (Boston: Municipal Printing Office, 1901).

A separate appendix includes a list of Boston municipal orators, by C. W. Ernst. Guild was born in Boston and



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was Lieutenant Governor of Maryland, 1903-06 and Governor of Massachusetts, 1906-09. In 1908 he ran for the Republican nomination for the vice presidency. The subject of the oration is "Supremacy and Its Conditions."

1902. Conry, Joseph A. FOURTH OF JULY ORATION ... AT FANEUIL HALL, FRIDAY, JULY 4, 1902 (Boston: [City Council], 1902).

1903. Mead, Edwin D. (1849-1937). FOURTH OF JULY ORATION ... AT FANEUIL HALL, SATURDAY, JULY 4, 1903 (Boston, 1903).

The Subject of the oration is "The Principles of the Founders."

1904. Sullivan, John A. ORATION DELIVERED IN FANEUIL HALL BEFORE THE CITY COUNCIL AND CITIZENS OF BOSTON... : MONDAY, JULY 4, 1904 (Boston: Printed by order of City Council, 1904).

The subject of the oration is "Boston's Past and Present. What Will Its Future Be?"

1905. Colt, LeBaron Bradford (1846-1924). FOURTH OF JULY ORATION ... AT FANEUIL HALL, TUESDAY, JULY 4, 1905. AMERICA'S SOLUTION TO THE PROBLEM OF GOVERNMENT (Boston, 1905).

1906. Coakley, Timothy Wilfred. ORATION. THE AMERICAN RACE, ITS ORIGIN, THE FUSION OF PEOPLES; ITS AIMS, FRATERNITY. DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON IN FANEUIL HALL, ON THE ONE HUNDRED AND THIRTIETH ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#) OF THESE UNITED STATES, JULY 4, 1906 (Boston: Municipal Print. Off., 1906; Allied Ptg. Trades Council, 1906).

1907. Horton, Edward Augustus. PATRIOTISM & THE REPUBLIC. AN ORATION DELIVERED AT FANEUIL HALL, JULY 4, 1907 (Boston, 1907).

1908. Hill, Arthur Dehon (b. 1889). THE REVOLUTION AND A PROBLEM OF THE PRESENT. AN ORATION DELIVERED AT FANEUIL HALL, JULY 4, 1908 (Boston, 1908).

1909. Spring, Arthur Langdon. THE GROWTH OF PATRIOTISM DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON IN FANEUIL HALL, ON THE ONE HUNDRED AND THIRTY-THIRD ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#) OF THESE UNITED STATES, JULY 5, 1909. Boston: City Printing Department, 1909.

Arthur L. Spring was a Boston lawyer and former Common Councilman (1890-93). Born at Salmon Falls, New Hampshire, Spring was a member of the Legislature of Massachusetts (1894-95) and served in the Massachusetts militia for sixteen years. He was also one of the directors of the Boston Elevated Railway Company (1895-1900). He died on January 2, 1918.

Spring's oration focused on the history and nature of patriotism covering the periods of the Revolutionary War, "The Constitutional Struggle," Civil War, and "Our Own Times." Patriotism consists, he said, of "a love of country based on freedom and righteousness rather than



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on strength and power." Further, he explained, "to excel in good citizenship: a spirit which loves the flag but cherishes as well each effort to make a better community."

1910. Wolff, James H. THE BUILDING OF THE REPUBLIC. AN ORATION DELIVERED AT FANEUIL HALL, JULY 4, 1910 (Boston, 1910?).

Wolff studied at Harvard and was active on behalf of civil rights during the late 19th century in Massachusetts.

1911. Eliot, Charles William (1834-1926). THE INDEPENDENCE OF 1776 AND THE DEPENDENCE OF 1911. AN ORATION DELIVERED AT FANEUIL HALL, JULY 4, 1911 (Boston, 1911).

Educator, graduated from Harvard in 1853 and appointed president of Harvard in 1869. In his address Eliot calls for a new [Declaration of Independence](#) "as a means of resisting the oppressive effects of industrial government." Eliot said that a new declaration "if it were written now would among other things set forth that every citizen in a free State has an unalienable right to that amount of employment which will yield for him and his family a decent living; that every worker has a right to be insured against the personal losses due to acute sickness, chronic invalidism, injuries through accident, and the inevitable disabilities of old age; that every man has a right to the normal pleasures and enjoyments of life and leisure to enjoy himself, and that all the instruments of production, including the land and all the means of distributing products should belong, not to individuals, but to the State or to society as a whole." ("New Declaration Needed," NEW YORK TIMES, 5 July 1911, 16.)

1912. Pelletier, Joseph C. (1872-) RESPECT FOR THE LAW. DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON IN FANEUIL HALL, ON THE ONE HUNDRED AND THIRTY-SIXTH ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#) OF THESE UNITED STATES, JULY 4, 1912

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1913. MacFarland, Grenville S. A NEW [DECLARATION OF INDEPENDENCE](#): AN ORATION DELIVERED AT FANEUIL HALL, JULY 4, 1913 (Boston: City Council, 1913).

1914. Supple, James A. RELIGION: THE HOPE OF A NATION. DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON IN FANEUIL HALL, ON THE ONE HUNDRED AND THIRTY-EIGHTH ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#) OF THESE UNITED STATES, JULY 4, 1914 (Boston: City of Boston Printing Department, 1914).

Includes a list of Boston municipal orators by C. W. Ernst, [31]-30.

1915. Brandeis, Louis Dembitz (1856-1941). ORATION: TRUE AMERICANISM. DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON IN



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FANEUIL HALL, ON THE ONE HUNDRED AND THIRTY-NINTH ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#) OF THE UNITED STATES, JULY 5, 1915 (Boston: City of Boston Print. Dept., 1915).

Born in Louisville, Kentucky, Dembitz, was an attorney who practiced in Boston until 1916 when he was appointed associate justice of the Supreme Court. Brandeis led the fight for municipal subway systems. His Independence Day oration discussed the Americanization of the immigrant, American ideals, American standard of living, and his belief that education is a lifetime continuum of learning.

1916. Chapple, Joe Mitchell. "The New Americanism."

1917. Gallagher, Daniel J. "Americans Welded by War."

1918. Faunce, William H. P. (1859-1930). "The New Meaning of Independence Day."

1919. DeCourcy, Charles Ambrose. REAL AND IDEAL AMERICAN DEMOCRACY (Boston: City of Boston Printing Dept., 1919).

DeCourcy was associate justice of the Supreme Court of Massachusetts, 1911 to his death.

1920. Wiseman, Jacob L. "America and Its Vital Problem."

1921. Murlin, L. H. "Our Great American."

1922. Burke, Jeremiah Edmund (1867-). ORATION: DEMOCRACY AND EDUCATION; DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON IN FANEUIL HALL, JULY 4, 1922 (Boston: Printing Department, 1922).

1923. Lyons, Charles W. ORATION: THE AMERICAN MIND. DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON IN FANEUIL HALL, ON THE ONE HUNDRED AND FORTY-SEVENTH ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#) OF THESE UNITED STATES, JULY 4, 1923 (Boston: City of Boston Printing Department, 1923).

Contains a list of Boston orators by C.W. Ernst

1924. Ferrell, Dudley H. "The Genesis and Genius of America."

1925. Dowd, Thomas H. OUR HERITAGE: INDEPENDENCE DAY ORATION (Boston: City of Boston Printing Department, 1925).

The oration was presented on Boston Common.

1926. Peters, Andrew James. A CITIZEN'S RESPONSIBILITY FOR DEMOCRACY; INDEPENDENCE DAY ORATION DELIVERED AT FANEUIL HALL, JULY 5, 1926 (Boston: City of Boston Printing Dept., 1926).

1927. McGinnis, William. "Responsibility of Citizenship."

1928. Rogers, Edith Nourse. "Our Debt to Our Forefathers."

1929. Luce, Robert (1862-1946). LIBERTY AND LAW. DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON IN FANEUIL HALL, ON THE ONE HUNDRED AND FIFTY THIRD ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#) OF THESE UNITED STATES, JULY 4, 1929 (Boston: City of Boston Printing Dept.,



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1929).

Contains a list of Boston orators, by C. W. Ernst

1930. Parker, Herbert (1856-1939). PRESERVATION OF CONSTITUTION INVIOLEATE. DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON IN FANEUIL HALL, ON THE ONE HUNDRED AND FIFTY FOURTH ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#) OF THESE UNITED STATES, JULY 4, 1930 (Boston: City of Boston Printing Department, 1930).

Includes a list of Boston orators by C. W. Ernst

1931. Walsh, David I. (1872-1947). ORATION. TO ESTABLISH JUSTICE OUR SOCIAL AND ECONOMIC SOLUTION, DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON IN FANEUIL HALL, ON THE ONE HUNDRED AND FIFTY-FIFTH ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#) OF THESE UNITED STATES, JULY 4, 1931 (Boston: City of Boston Printing Department, 1931).

Lawyer; Walsh was born in Leominster, Massachusetts. He was governor of Massachusetts, 1914-16 and U.S. senator from Massachusetts, 1919-25, 1926-47. He stated in his oration, ``To establish Justice! This is the alpha and omega of Americanism; the aim, ideal, and inspiration of all who seek to live for and to serve America. Equality of rights and opportunity, unmolested pursuit of happiness, permeated with an exalted sense of justice, are the foundations upon which our political and social institutions have been built."

1932. Mayor James M. Curley, "delegate from Puerto Rico to the Democratic convention in Chicago, addressed a crowd of 100,000 at Boston Common. "Boston Welcomes Mayor as Hero," WASHINGTON POST, 5 July 1932, 2.

1933. Tomasello, Joseph A. (1887-). ORATION, ITALY'S CONTRIBUTION TO AMERICA, DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON IN FANEUIL HALL, ON THE ONE HUNDRED AND FIFTY-SEVENTH ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#) OF THE UNITED STATES, JULY 4, 1933 (Boston: Print. Dept., 1933).

Includes an appendix of Boston orators, 1771-1933

1934. O'Connell, William C. (1859-1944). DEMOCRACY: ITS ORIGINS, PROGRESS AND DANGERS, DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON IN FANEUIL HALL, ON THE ONE HUNDRED AND FIFTY-EIGHTH ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#) OF THESE UNITED STATES, JULY 4, 1934 (Boston: City of Boston Printing Dept., 1934).

His speech was broadcast over radio station WJZ ("Today on the Radio, July 4, 1934," NEW YORK TIMES, 4 July 1934, 23.

1935. Hart, Albert Bushnell. Oration at Faneuil Hall. Cited in "Two Holiday Flag Raisings," BOSTON GLOBE, 5 July 1935, 5.

1936.

1937. Mercier, Louis J. A. (1880-). INDEPENDENCE DAY ORATION: PRINCIPLES AND PROGRESS, DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS



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OF BOSTON IN FANEUIL HALL, ON THE 161 ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#) ... JULY 4, 1937 (Boston: Printing Dept., 1937).

Includes a list of Boston municipal orators by C. w. Ernst, [23]-32.

1938.

1939. Chadwick, Stephen Fowler (1894-1975). PERPETUITY OF AMERICA CHALLENGED, DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON IN FANEUIL HALL, ON THE ONE HUNDRED AND SIXTY THIRD ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#) OF THESE UNITED STATES, JULY 4, 1939 (Boston: Printing Dept., 1939).

1940. Sullivan, John P. AMERICAN DEMOCRACY CHALLENGED, DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON IN FANEUIL HALL, ON THE ONE HUNDRED AND SIXTY-FOURTH ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#) OF THESE UNITED STATES, JULY 4, 1940 (Boston: City of Boston Printing Department, 1940).

1941.

1942.

1943.

1944. Maloney, Francis Thomas. NATION CANNOT SURVIVE INTERNAL PERSECUTION OF ITS CITIZENS, DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON IN FANEUIL HALL, ON THE ONE HUNDRED AND SIXTY-EIGHTH ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#) OF THESE UNITED STATES, JULY 4, 1944 (Boston: Printing Department, 1944).

1946. Kennedy, John F. SOME ELEMENTS OF THE AMERICAN CHARACTER: AN ORATION DELIVERED AT FANEUIL HALL, JULY 4, 1946 (s.l.: King & Queen Press, 1976).

1949. Wright, John J. INDEPENDENCE DAY EXERCISES, FANEUIL HALL, JULY 4, 1949 (Boston: City of Boston Printing Dept., 1949).

1950. Gray, Francis Calley, president of the Fiduciary Trust Company of Boston. Oration at Faneuil Hall. Cited in "Freedom's Pledge Renewed as City Marks Rainy 4th," BOSTON DAILY GLOBE, 5 July 1950, 1, 22.

1953. Johnson, Mordecai W., faculty, Howard University. Address at Faneuil Hall. Cited in "Thousands Celebrate Night before the Fourth," BOSTON GLOBE, 4 July 1953, 1-2.

1958. Linehan, Daniel. AMERICA, A WAY TO HAPPINESS (Boston: City of Boston Administrative Services Department, Printing Section, 1958).

1959.

1960. Barron, Jennie L. (1891-1969). FREEDOM FOR ALL. DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON IN FANEUIL HALL, ON THE ONE HUNDRED AND EIGHTY-FOURTH ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#) OF THESE UNITED STATES, JULY 4, 1960 (Boston: Administrative Services Dept., 1960).

Judge and women's rights activist. In 1937 was named



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associate of the Boston Municipal Court and later associate of the Massachusetts Superior Court.

1961. Kennedy, Edward Moore (1932-). FREEDOM'S DESTINY, DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON IN FANEUIL HALL, ON THE ONE HUNDRED AND EIGHTY-FIFTH ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#) OF THESE UNITED STATES, JULY 4, 1961 (Boston: City of Boston Administrative Services Department, Printing Section, 1961).

1962. Canham, Erwin D. THE AUTHENTIC REVOLUTION. DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON IN FANEUIL HALL, ON THE ONE HUNDRED AND EIGHTY-SIXTY ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#) OF THESE UNITED STATES, JULY 4, 1962 (Boston Administrative Services Dept., 1962).

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Paratroop commander who gained fame during WWII by parachuting with his troops.

1964. Lyons, Louis Martin (1897-). RIGHTS-DIGNITY OF MAN, RENEWAL-DIGNITY OF CITY: INDEPENDENCE DAY ORATION: DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON IN FANEUIL HALL, ON THE ONE HUNDRED AND EIGHTY-EIGHTH ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#) OF THESE UNITED STATES, JULY 4, 1964 Boston: Administrative Services Dept., Printing Section, 1964).

1965. Brin, Alexander. THE CHALLENGE OF INDEPENDENCE DAY, DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON IN FANEUIL HALL, ON THE ONE HUNDRED AND EIGHTY-NINTH ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#) OF THESE UNITED STATES, JULY 5, 1965 Boston: Printing Section, 1971).

1966. McNiff, Philip James. FREEDOM AND RESPONSIBILITY. DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON IN FANEUIL HALL, ON THE ONE HUNDRED AND NINETIETH ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#) OF THESE UNITED STATES, JULY 4, 1966 (Boston, 1966).

1967. Finn, Daniel J. THE GREAT EXPERIMENT. DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON IN FANEUIL HALL, ON THE ONE HUNDRED AND NINETY-FIRST ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#) OF THESE UNITED STATES, JULY 4, 1967 (Boston, 1967).

1968. Wood, Robert Coldwell. URBAN INDEPENDENCE. DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON IN FANEUIL HALL, ON THE ONE HUNDRED AND NINETY-SECOND ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#) OF THESE UNITED STATES, JULY 4, 1968 (Boston, 1968).

1969. O'Leary, Gerald F. THE AMERICAN ODYSSEY. DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON IN FANEUIL HALL, ON THE ONE HUNDRED AND NINETY-THIRD ANNIVERSARY OF THE [DECLARATION OF INDEPENDENCE](#) OF THESE UNITED STATES, JULY 4, 1969 (Boston, 1969).

1970. Piemonte, Gabriel F. AMERICA: YESTERDAY-TODAY-TOMORROW.



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DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON IN FANEUIL HALL, ON THE ONE HUNDRED AND NINETY-FOURTH ANNIVERSARY OF THE DECLARATION OF INDEPENDENCE OF THESE UNITED STATES, JULY 4, 1970 (Boston, 1970).

Candidate for mayor of Boston in 1959.

1971. Homburger, Freddy. INDEPENDENCE OR INTERDEPENDENCE: INDEPENDENCE DAY ORATION, 1971: DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON IN FANEUIL HALL, ON THE ONE HUNDRED AND NINETY-FIFTH ANNIVERSARY OF THE DECLARATION OF INDEPENDENCE OF THESE UNITED STATES, JULY 4, 1971 (Boston: Printing Section, 1971).

1972.

1973. Labaree, Benjamin Woods. A LESSON FROM THE PAST. DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON IN FANEUIL HALL, ON THE ONE HUNDRED AND NINETY-SEVENTH ANNIVERSARY OF THE DECLARATION OF INDEPENDENCE OF THESE UNITED STATES, JULY 4, 1973 (Boston, 1973).

1974.

1975. Lewis, Elma. THE GLORY OF OUR PRESENCE. DELIVERED BEFORE THE CITY GOVERNMENT AND CITIZENS OF BOSTON IN FANEUIL HALL, ON THE ONE HUNDRED AND NINETY-NINTH ANNIVERSARY OF THE DECLARATION OF INDEPENDENCE OF THESE UNITED STATES, JULY 4, 1975 (Boston, 1975).

1976. Silber, John (1926-). DEMOCRACY: ITS COUNTERFEITS AND ITS PROMISES (Boston: Boston University, 1976).

Presented at Faneuil Hall on Sunday, July 4, 1976.

1987. Weinstein, Allen. Oration at Faneuil Hall.

President and CEO of the Center for Democracy; professor of history at Boston University, 1985-89; awarded UN Peace Medal Award in 1986 for "efforts to promote peace, dialogue and free elections in several critical parts of the world."

1996. Menino, Thomas. Oration delivered in Faneuil Hall.

Mayor of Boston discussed Bunker Hill to Dorchester Heights

1997. Kelly, James M. Oration delivered in Faneuil Hall.

Boston City Council president

“MAGISTERIAL HISTORY” IS FANTASIZING, HISTORY IS CHRONOLOGY



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"It's all now you see. Yesterday won't be over until tomorrow and tomorrow began ten thousand years ago."

- Remark by character "Garin Stevens"
in William Faulkner's INTRUDER IN THE DUST



Prepared: June 27, 2014



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SAMUEL DUNBAR

ARRGH AUTOMATED RESEARCH REPORT

GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.



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Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.
Place requests with <Kouroo@kouroo.info>. Arrgh.