



Elizabeth, b. Feb. 23, 1739/40; d. unm. Jan. 29, 1787. (5) Dorcas, b. Aug. 15, 1744; m. John Hill (A.B. 1756?). (6) Thomas, b. June 18, 1747; d. in infancy. (7) Lydia, b. Dec. 17, 1749; m. Phineas Whitney (A.B. 1759), Apr. 19, 1770. (8) Mary, b. Feb. 22, 1755.

1. The covenant is printed in Lemuel Shattuck, *History of the Town of Concord* (Boston, 1835), pp. 262-3.
2. *Boston Evening-Post*, Jan. 7, 1745.
3. Daniel Lancaster, *Notes on College Graduates* (New York Hist. Soc.).
4. Ebenezer Parkman, *Diary* (Mass. Hist. Soc.), Dec. 13, 1755.
5. Ebenezer Bridge, *Diary* (Harvard College Library), Dec. 18, 1755.

*Sibley's Harvard Graduates*, 7:455-457.

#### **Benjamin Bradstreet (Harvard, 1725)**

Benjamin Bradstreet, first minister of Annisquam, was born in Newbury about 1705, a son of Humphrey and Sarah (Pierce) Bradstreet. His father was the town physician and lived to the south of the village in a house separated from the Merrimac River only by the highway. Like most of the rest of the Class of 1725, Benjamin had to live in the town during his freshman year because of the crowded condition of the college; when space did become available, he asked to room with his classmates Pike and Webb in the south chamber over the library. In 1728 he applied for his M.A. *in absentia* and was denied it because the excuse for his absence was not convincing. At the next Commencement he was awarded the degree "though necessarily absent."

His failures to appear at Cambridge may have been related to his marriage, on November 9, 1726, to Sarah Greenleaf, or to the preaching engagements which he enjoyed. On November 22, 1727, having sat under his preaching for only four Sabbaths, the church of Topsfield invited him to settle in the ministry, but he declined with a most uncomplimentary promptness. The explanation must have been his dislike of the strife which was then raging in the relatively wealthy church of Topsfield, for the next summer he accepted a call to the poor and newly organized Third Parish of Gloucester, commonly known as Annisquam or Squam. Here he was offered a salary of £125 (with provision for an increase to £135), a woodlot, and £100 settlement money. These sums were in paper money; when the province returned to a specie basis, his salary was only £82 a year.

The ordination at Squam took place on September 18, 1728. John Tufts (A.B. 1708) of West Newbury preached an unusually able sermon on this occasion. At the end of it he turned to Bradstreet and said:

*Colonial Collegians, 1642-1774: Biographies of Those Who Attended American Colleges before the War for Independence*. CD-ROM. Boston, Mass.: Massachusetts Historical Society : New England Historic Genealogical Society, 2005. (Online database. *AmericanAncestors.org*. New England Historic Genealogical Society, 2008.)



Colonial Collegians, 1642-1774 Page(s) :2941 Volume : Harvard

Since it is at your request, that I stand in the Desk at this time . . . you will surely suffer me now to be your Monitor. . . . Do not pinch them with scanty Sermons, for with what measure you mete, it shall be measured to you again. . . . And then take heed unto your Self also, that your conversation in all things, be as becomes the Gospel. . . . The better Christian you are, the more useful and successful Minister you are like to be. If you fall under declensions in personal Holiness, your whole Flock as well as your own Soul will fare the worse for it. . . .<sup>1</sup>

The covenant which Bradstreet and the members of the new church signed was a simple one without theology or dogma. The people were not unduly religious and not too respectful of the clergy to suggest to an unpopular preacher that he leave town by taking a shot at him. When the first meetinghouse burned, there was a controversy over the site of the new one. The frame was laid out at the place favored by the majority, but when they gathered for the raising they found that the timbers had been spirited away during the night to the spot favored by the minority. In good humored resignation they raised the building there.<sup>2</sup> Still, the only difficulty of Bradstreet's ministry to reach serious proportions was the defamation of his character by one Benjamin Wheeler, and here, when the parson was about to sue, John Cleaveland (Yale 1745) of Essex obtained an apology in time to keep the case out of court.<sup>3</sup>

At the time of the Great Awakening, Cleaveland and Bradstreet took the New-Light side against the majority of the clergy. The revival in Squam broke out in January, 1741/2, in the schoolroom where Moses Parsons (A.B. 1736) was teaching. Such was the excitement of the children that the usual exercises had to be given up. The parson was called in to help the schoolmaster, and later he preached a sermon about this experience which so delighted his hearers that they had it printed. When, eighteen months later, the ministers of the province were called to assemble at Boston to consider the effects of the Awakening, Bradstreet sent them a letter praising its results in Squam:

Tho' I had labour'd hard for it, yet I could never persuade young Persons, to form themselves into a Society, for the spending together the Sabbath Evening in religious Exercises, until about fifteen Months past: And now we have two Societies of young Persons who meet together twice in the Week to read, sing, and pray . . . And some of them which were too much addicted to the youthful Sins of Quarreling, Swearing, Drinking, etc. seem to be wonderfully reformed. . . .

Thanks be to God, we have no Divisions, nor Separations among us; we are without Dreams, Visions, and Trances . . . nor are we troubled with Exhorters. . . .

So that I am far from joining with those, who say the present Day in general is a dark Day to our Churches . . . and I freely confess that I verily believe, there has been of late and now is, a blessed Work of God going on in many Parts of this Land, and divine Influence the Spring of it.<sup>4</sup>

By March, 1761, Bradstreet had become "very feeble, very paralytic," and his friend Cleaveland was engaged to preach half time at Squam. In June Bradstreet began to have convulsion fits and by October he was "feeble in body and mind" as a result of them.<sup>5</sup> In the spring he took a journey thinking to improve his health by a change of scene. Returning, he had reached Danvers when death overtook him on May 31, 1762, in the

*Colonial Collegians, 1642-1774: Biographies of Those Who Attended American Colleges before the War for Independence.* CD-ROM. Boston, Mass.: Massachusetts Historical Society : New England Historic Genealogical Society, 2005. (Online database. *AmericanAncestors.org*. New England Historic Genealogical Society, 2008.)



## Colonial Collegians, 1642-1774 Page(s) :2942 Volume : Harvard

fifty-seventh year of his age.<sup>6</sup> He and Sarah had eight children, none of them with any Harvard connection: (1) Sarah, b. Mar. 2, 1729/30; d. Mar. 3, 1746/7. (2) Thomasin, b. May 22, 1732; m. George Dennison, Feb. 2, 1748/9. (3) Humphrey, b. Nov. 2, 1735; m. Ann Reed, May 4, 1758. (4) Martha, b. Mar.11, 1738/9; m. Job Stanwood. (5) Elizabeth, b. June 21, 1741; m. James Day, July 1, 1762; d. Dec. 8, 1821. (6) Mary, b. July 10, 1743; m. 1st, Timothy Haraden, 2nd, William Fuller. (7) Benjamin, b. Apr. 12, 1747. (8) Sarah, b. Oct. 16, 1748.

### Works

Godly Sorrow Described. . . . Deliver'd January 28th, 1741.2. At an Evening Lecture in the First Parish of Gloucester. . . . At a Time of Great Awakenings. . . . Boston, 1742. (3), iv, 28 pages. *BA, EI, H, MHS*.

1. John Tufts, *A Humble Call to Archippus* (Boston, 1729), pp. 21, 22.
2. *Bulletin of the Essex Institute*, IV, 125.
3. John Cleaveland Mss. (Essex Institute), III, 33.
4. *The Testimony and Advice of an Assembly of the Pastors . . . July 7, 1743* (Boston, [1743]), pp. 39-41; *Christian History*, I, 187-8.
5. Samuel Chandler, *Diary*, in John J. Babson, *Notes and Additions to the History of Gloucester. Second Series* (Salem, 1891).
6. *Boston News-Letter*, June 17, 1762.

*Sibley's Harvard Graduates*, 7:457-460.

### John Brown (Harvard, 1725)

John Brown of Newbury was born in that town on March 2, 1706, a son of Richard (A.B. 1697) and Martha (Whipple) Brown. His father was at that time schoolmaster of Newbury, but in 1712 he became minister of Reading, from which town John entered college. During his four years at Harvard he lived in the town and was only once fined heavily. For the M.A. degree he submitted an essay on the affirmative side of the question, "An Scientia mechanica naturalis Philosophiæ sit Pars maxime proficua?" The degree was awarded him although he was too sick to attend Commencement.

As Brown's *Quaestio* suggested, he appears to have been interested in mechanical science, for he was engaged to do surveying for the town of Newbury in 1729. Occasionally he acted as an attorney, but farming was his chief occupation. It would appear that he lived in the house in which he was born, where his mother and younger brothers and sisters joined him after his father's death in 1732.<sup>1</sup> He was probably the John

*Colonial Collegians, 1642-1774: Biographies of Those Who Attended American Colleges before the War for Independence*. CD-ROM. Boston, Mass.: Massachusetts Historical Society : New England Historic Genealogical Society, 2005. (Online database. *AmericanAncestors.org*. New England Historic Genealogical Society, 2008.)