

THE  
ADIN BALLOU

Memorial

---

A SOUVENIR



**Dedication of**  
**THE ADIN BALLOU**  
**MEMORIAL**



INCLUDING  
THE UNVEILING OF THE STATUE  
A HISTORICAL STATEMENT  
WITH  
FORMAL PRESENTATION AND RESPONSE  
COMMEMORATIVE ADDRESSES AND  
ACCOMPANYING EXERCISES  
AT  
HOPEDALE, MASSACHUSETTS  
OCTOBER 27  
1900

CAMBRIDGE  
**Printed at the Riverside Press**  
1901

## TABLE OF CONTENTS

	PAGE
PRELIMINARY STATEMENT . . . . .	5
EXERCISES ON THE GROUNDS . . . . .	9
INTRODUCTORY REMARKS . . . . .	10
UNVEILING OF THE STATUE . . . . .	14
EXERCISES IN THE TOWN HALL . . . . .	14
PRAYER BY REV. CHARLES J. WHITE . . . . .	15
SELECTED HYMN . . . . .	17
ADDRESS BY THE PRESIDENT OF THE DAY . . . . .	19
HISTORICAL STATEMENT . . . . .	23
PRESENTATION AND RESPONSE . . . . .	36
ADDRESS OF REV. LEWIS G. WILSON . . . . .	39
LETTERS . . . . .	45
ADDRESS OF REV. CARLTON A. STAPLES . . . . .	54
ADDRESS OF DANIEL SEAGRAVES . . . . .	58
ADDRESS OF ALEXANDER WILDER, M. D. . . . .	62
APPENDIX . . . . .	71

## PRELIMINARY STATEMENT

THE Adin Ballou Memorial, an account of the dedication of which is given in the following pages, consists of a statue of the man whose name it bears, somewhat larger than life, surmounting a massive pedestal appropriately inscribed, and the grounds on which it stands. It is located near the center of the principal village of the thriving town of Hopedale, Massachusetts, once the seat of the Hopedale Community, of which Mr. Ballou was the founder and leading spirit. The grounds constituted his former homestead, on which he resided for nearly half a century; the dwelling house and its appurtenances occupying one corner of them, the remaining portion being devoted to gardening purposes and the production of various kinds of fruit. They have a frontage of eight rods and a depth of about ten and a half rods, making an area of a little more than half an acre. The house was a modest one story and a half cottage with an ell, to which a small printing-office was attached. The buildings have been taken away, the cottage being removed to a new site a quarter of a mile distant, refitted, and otherwise improved and made convenient and attractive for further domestic service. The lot, relieved of these incumbrances, and of several large fruit trees in the foreground, has been carefully graded, laid out, beautified, and fitted

for its new uses, under the direction of a skillful landscape gardener. It is now a broad lawn, intersected by well-graveled walks, and ornamented with beds of shrubbery and flowers of tasteful design. Most of the fruit trees in the rear are preserved, and will remain as they are until other trees more desirable for their shapeliness and shade can be grown.

The monument, including the statue and pedestal, occupies a position somewhat to the rear of the center of the lot and considerably removed from the main street of the village; from which, however, excellent views of it can be obtained, whatever be the direction of approach. The statue is of Roman bronze, eight feet in height, and weighs sixteen hundred pounds. It was modeled by William Ordway Partridge, of New York City and Milton, Mass., and finished under his immediate supervision, the casting being done by proficient artisans in New York. It represents Mr. Ballou as he was in mid-life, with a light mustache and beard, all his powers in full vigor, standing erect and self-possessed, in a natural position, and one perfectly familiar to those who knew him at that period, as if in the act of addressing a public assembly. His left hand grasps a book which rests upon a supporting column simulating a pulpit or desk, while the right hand is thrown out a foot or more from the body — a posture altogether characteristic of him when engaged in earnest argument or exhortation. His head is bare, and his countenance, the features of which are strikingly correct, is lighted up with an animated and exceedingly lifelike expression.

The pedestal, supporting the statue and consisting of a die, base, and sub-base, is also about eight feet high and of good proportions throughout. It is made of Cape Ann granite from the quarries of Jonas French & Co., according to plans drawn by Daniel Woodbury of Boston, architect, who superintended its construction and erection. The die is six feet in height, with slightly inclining sides, its top measuring three feet four inches square and its bottom four feet, and weighs seven tons. The base is seven feet square and the sub-base ten feet. The whole structure rests apparently upon a grass-covered mound, slightly raised above the general level of the ground about it, while having a substantial and durable foundation underneath. The mound is surrounded by a spacious graveled area which has two approaches from Hopedale Street in front and one from Peace Street on the southerly side.

On the several faces of the die are the following inscriptions, appearing substantially as indicated.

On the front or west face: —

ADIN BALLOU;

PREACHER, AUTHOR, REFORMER, PHILANTHROPIST,  
APOSTLE OF CHRISTIAN SOCIALISM,

AND

FOUNDER OF THE HOPEDALE COMMUNITY.

1803-1890.

“Blessed are the Peacemakers.”

“Not disobedient to the heavenly vision.”

On the rear or east face : —

This Monument is erected and these grounds are set apart as a Memorial of Adin Ballou — a tribute of affection, gratitude, and honor, from many friends.

On this spot he spent the greater portion of his life ; here he wrought his chief work and entered into rest.

Dedicated and presented to the  
TOWN OF HOPEDALE,  
October 27, 1900.

On the south face : —

A man of rational Christian faith, sterling qualities of mind, and rare excellence of character ; whose life was devoted to works of Righteousness, Brotherhood, and Peace, — to the well-being of his kind and the upbuilding of the kingdom of God on the earth.

On the north face : —

*Extract from Preface to the History of Hopedale Community.*

“If Providence has entrusted me with any distinctive mission in the world, it is to aid in showing my fellow-men the way into that Christlike order of life which illustrates the great ideas of the Fatherhood of God and the Brotherhood of man.”

# ADIN BALLOU MEMORIAL

---

## DEDICATORY AND COMMEMORATIVE EXERCISES

THE movement for a permanent Memorial of Adin Ballou, inaugurated in the autumn of 1898 and urged forward with befitting diligence through the intervening period, reached its culmination two years later; the event being celebrated with appropriate dedicatory and commemorative exercises in the town of Hopedale, Mass., where the said Memorial is located, on the afternoon of the 27th of October in the year 1900. Announcement of what was to take place having been widely extended by private circulars and through the public press, a considerable assemblage of people from near and far was gathered on the date specified, each and all desirous of expressing by their presence and participation in the exercises of the day their appreciation of the nobility and worth of the man whom they had known but to admire and love, and of doing honor to his name and memory. The occasion was rendered the more noteworthy and impressive by the closing of the mills in the village, the suspension in large measure of ordinary business, and the general

quiet that prevailed, as on a day of rest and sacred observance. The weather proved somewhat inauspicious and threatening, which prevented many, no doubt, especially aged and infirm persons, from attending, while the funeral of a prominent and much esteemed citizen of Milford near by, occurring at the same time, detained many more who would otherwise have been present.

Nevertheless, a goodly company convened at the outset on the memorial grounds, standing singly or in groups in close proximity to the monument, conversing with each other, or awaiting in silence the opening ceremonies. Promptly at the hour of half-past one, the time fixed upon for the exercises to commence, the Hopedale Band, whose members had kindly volunteered their services for the occasion, arrested the attention of those gathered around and brought them into proper order by strains of carefully chosen and well-rendered music. When they ceased, Rev. Wm. S. Heywood, of Dorchester, son-in-law of Mr. Ballou, who had had general charge of the work now brought to a successful issue, stepped to the improvised platform, and in an informal manner began the speaking of the afternoon with the following

#### INTRODUCTORY REMARKS.

The grandest product of any land or clime is a great and noble man, — a man of preëminent qualities of mind, and heart, and character, whose intel-

lectual and executive endowments are surmounted and dominated by a lofty moral purpose and a profound sense of the eternal verities, and whose life, consecrated to high aims and animated by a Christ-like spirit, is devoted to the well-being and happiness of his fellow-men and to the establishment of the divine kingdom on the earth: his chief if not his only care, "to stand approved in sight of God, though worlds judge him perverse." Such a man is a consummate flower in the garden of humanity, imparting fragrance and vitality to surrounding airs; "a gem of purest ray serene," shining conspicuous amid the common jewels that adorn and enrich the world. He is a masterpiece of creative wisdom and love, the crowning glory in the realm of time of the handiwork of the Almighty, "transcending," as Theodore Parker says, "the earth and moon and sun — all the material magnificence of the universe." A guide is he and an inspiration to other men — to the age in which he lives and to unnumbered ages yet to come. His life enters into the life of the race, cleansing it of its impurities, quickening its better energies, developing its higher capabilities, renewing, beautifying, transfiguring it forevermore.

Men of this type are not numerous in our day, or, indeed, at any period of history. They do not throng the thoroughfares of the globe; are but rarely found in the arena of human effort and accomplishment. But when they appear, it becomes us to take knowledge of them; to recognize them, to appreciate them, to reverence them, to render them

the homage ever due to immaculate virtue and imperishable worth. And this is the purpose for which we are convened to-day. For such a man as I have portrayed, in large degree, was Adin Ballou,— he to whom we now and here pay tribute; the tribute of personal esteem, of heartfelt gratitude, of affectionate remembrance and well-merited commendation. A man was he of gentle bearing and persuasive speech, of unimpeachable integrity and a name without reproach, a consistent disciple of the Master he loved so well and a wise interpreter of the counsels of God, an earnest champion of unpopular causes and salutary reforms, and a benefactor of his kind. And we have met, on the very spot where he dwelt for nearly fifty years and wrought his chief work, and whence, in ripened age, he entered into rest, that we may celebrate the consummation of an undertaking designed to crown him with somewhat of the honor felt to be his due, and to perpetuate his name, his memory, and his beneficent, uplifting influence in the world unto many generations.

It is not for me, however, to pronounce his eulogy or speak his praise; to recount his multiform personal and social accomplishments; his distinguishing intellectual, moral, and spiritual characteristics; or to rehearse even a single chapter of the story of his long, active, consecrated, and benignly useful life. Testimonies of such a nature, whatever they may be, will come more fittingly from other lips than mine, whose utterances you will presently be privileged to hear.

It is my simple task just now, as the one upon

whom has devolved the responsibility of superintending in a general way the movement which this day reaches its culmination and of making provision for this observance, to open its proceedings with these introductory remarks, and, in behalf of those by whose free-will offerings these grounds have been prepared and this monument erected upon them as a permanent memorial to Adin Ballou, to welcome you to this locality, made sacred by so many never-to-be-forgotten memories and associations, and to the various exercises, here and elsewhere, of this interesting and hallowed occasion. May something of the humane, reverent, heroic spirit of him to whom we do honor possess all our hearts, and may his illustrious example as a servant of the truth, a warrior against every form of wrong, and a friend and helper of his fellow-men, be to us all an incentive and encouragement to the best use of all our powers, to righteous and noble living, from this time henceforth, as long as we have being.

I will claim your attention no longer at this stage of proceedings than to beg the privilege of presenting to you Mr. Eben S. Draper of Hopedale, who has been asked and kindly consented to serve as President of the Day, in which capacity he will have charge of the further exercises prepared for us.

Mr. Draper upon assuming the position specified made grateful acknowledgment of the honor conferred upon him in a few fitly chosen words, reserving the more formal address he had prepared

for a later opportunity. He then stated that the next exercise upon the programme for the day was the unveiling of the statue, and he called upon Mrs. Abbie Ballou Heywood, the daughter and only near relative of Mr. Ballou present, to perform that duty.

Mrs. Heywood, who had meanwhile stepped upon the platform, holding the cord by which the covering was to be removed from the still concealed product of the sculptor's art, at once complied with the request, and the full figure of her beloved and revered father appeared in all the dignity and nobleness of his distinctive personality, as manifested in mid-life, when, under the inspiration of some great theme, he stood in the presence of a congregation of eager listeners, instructing or exhorting them concerning the things that make for righteousness, or upon some scheme or plan of his devising for the betterment of the world.

The unveiling of the statue having taken place and the accompanying applause having subsided, those in attendance, by direction of the President, formed a procession, and, under the leadership of the Band, repaired to the Town Hall where the remaining observances of the occasion were to be held.

Upon reassembling, the audience being augmented by a large number of persons, who for various reasons had not participated in the open-air ceremonies, to the extent of filling the spacious auditorium to its utmost seating capacity, the services were

resumed with as little delay as practicable, and proceeded without interruption to the end. The Band honored the occasion with another selection, after which Rev. Charles J. White, of Woonsocket, R. I., offered the following fervent and impressive

#### PRAYER.

Almighty and ever blessed God, our heavenly Father, we are gathered here to-day to pay the tribute of our reverent love to one whom thou didst bless as thou didst thy servant of old, and whom thou madest a blessing to us and to a great multitude no man can number. During many eventful years he went in and out amongst us — a man of God, a humble, faithful follower of thy Son, Jesus Christ. We humbly invoke thy blessing upon us and upon these services. May a deeper sense of the beauty of such a life and its worth to the world come into all our hearts. To live in an age full of distractions, full of the idolatry of mammon worship, of materialism, of atheism, and yet to live the higher life, — never swerving from the path of rectitude, never losing sight of the true ends of life, never bartering spiritual treasures for the dross of our market-places, to have been always the same calm, manly man — this won all our hearts. His life was a light shining in the darkness. It made the place where he dwelt to be like a city set upon a hill whose light is shed abroad over distant fields. His words appealed to our sense of justice, truth, righteousness, and love ;

his presence, to all the sentiments of a true and genuine manhood. He taught us the worth of character, showed us how a steadfastness in adherence to principle gives dignity and power to life. He illustrated the charm of simple manners, sincerity in speech and fidelity in action. He made attractive to us the quiet heroism of a life that seeks only to be true and useful. By his life he made the gospel luminous. He became our instructor in righteousness. He was our leader in works of reform. He interpreted for us the divine word in nature, in human experience, and in the holy book. His sincerity chastened us, his purity won us, his goodness wrought as a spell, his wisdom excited our reverence, his courage inspired us, his sweet spirit was a continual refreshment. Our Father, we loved this man whom thou didst bless, and we pray that we may never forget him and the sacred lessons of his life. Forever inscribed upon the tablets of our souls may his gracious memory remain. May his fidelity to convictions of right and duty, and his benignity in the maintenance of them, come more and more into our lives. Persuaded that we are right, may we as fearlessly and unselfishly as he withstand the evil and fight against the iniquity that assails us. May we have more of sympathy for the weak, the sorrowing, the poor, the bereaved, and all the multitudes that need a friend, a consoler, and inspirer.

Out of the shadows into light — out of despair into hope — out of hate into love he led them. He comforted them ; he brought them to the healing and

refreshing waters of life. O Father, as yonder statue, massive, majestic, lifelike, stands through storm and sunshine, and all the tumult of the elements from year to year, an impressive spectacle to the people of this place and to the strangers who shall visit it, may its moral significance never be lost. May the venerable man as he beholds it say, "Surely virtue makes life worth living." May the young say, "It is noble to serve the needs of the world, to spurn ignorance and indolence, and to live for the cause of truth and righteousness." May all who behold it say, "To be such a Christian as he is to be a prince in the city of our God." May his associates in the ministry of Christ emulate his example. Will God bless and sanctify the life of his servant and all the solemnities of this occasion to the everlasting welfare of his people, for His holy name's sake. Amen.

The assemblage then united in singing the following Hymn written for another occasion by Rev. John W. Chadwick, of Brooklyn, N. Y.

"What has drawn us now apart  
From the common daily round,  
Bringing here a lowly heart,  
Standing as on holy ground ?

"Not the scorn of humble things,  
Simple tasks that love can find ;  
Not the pride of thought that brings  
Laggard will and restless mind.

## ADIN BALLOU MEMORIAL

“ Nay, but here upon the height,  
Rapt from idle cares away,  
Fain our souls would see a light,  
Herald of the coming day ; —

“ Morning visions high and pure,  
Glorious things that are to be,  
Faith and hope that shall endure,  
Love’s abiding unity ; —

“ All the things that make for peace  
In the daily toil and strife ;  
All that can our part increase  
In the world’s diviner life.

“ Short the time we linger here ;  
Then with earnest heart and hand,  
Back to work with holy fear ;  
Every vision God’s command.”

## ADDRESS

BY THE PRESIDENT OF THE DAY.

LADIES AND GENTLEMEN,— Under ordinary circumstances it would have given me great pleasure to officiate in these dedicatory exercises, but as the only reason for my doing it is the illness of my brother, General Draper, I am sorry to be occupying the position. I am very glad, however, to say that while his physicians do not consider it wise for him to attend to business at the present time, he is improving very rapidly, and it will be, I trust, a comparatively short time before he is entirely recovered and is attending to his ordinary duties.

As you are all aware he has presented the statue of Mr. Ballou which is to-day being dedicated.

The grounds have been given by many friends and admirers, but the statue, as I have said, has been presented by General Draper. He desired extremely to have been present to-day to take part in the exercises, both because he had a great admiration and respect for Mr. Ballou, and further, because he desired to say this in public and quite at length; in fact he urged me to be present on this occasion, because he thought it was important that our family should be represented in the exercises on account of their life-long admiration and intimacy with Mr. Ballou.

I do not feel that it would be wise or proper for me to undertake any special eulogium or discriminating criticism of Mr. Ballou and his work. That can much better and more properly be done by those who were more closely associated with him, and who knew him longer, and more especially those who were intimate with him during the time of his hardest work and greatest trials. When I had the benefit of acquaintance and association with him, after I was old enough to appreciate it, he was in the position of minister in the Hopedale parish, and my acquaintance was that ordinarily existing between a pastor and one of his congregation, except that I had a partial understanding and realization of the work he had done in the past.

The principal feature of Mr. Ballou's life, as I knew it, outside of his goodness, which impressed me, was his strength, more mental than physical in later days, but evidently great, physically as well as mentally, in his prime. It was always remarkable to me to see a man of such grand strength of brain, and also of feeling, evidently blessed with sufficient force so that in other men it might be called temper, always have perfect self-control and never to be, or seem to be, anything except a strong, just, good man. I do not know that the words Mr. Ballou uttered were any more remarkable than those uttered by other men, but they carried conviction with them, and impressed any one who heard them greatly.

It has often seemed to me, from my experience of men in public station and in public life, that it is not

so much what a man says as the man who says it, that impresses people and carries conviction, and this to my mind was the great force in what Mr. Ballou said, the character and goodness of the man back of what he said, which was known of all men. With his earlier work connected with the founding and conducting of the Hopedale Community, I of course was not familiar, but knowing what a tremendous disappointment the seeming failure of his idea must have been to him, I was much impressed with the fact that he had not allowed it in any way, so far as could be seen, to embitter his life, or to prejudice his judgment of men and things. This in itself proved the possession of great and rare virtues, because we all know that there are few men with whom we are acquainted, who are strong enough to endure failures in the accomplishment of things that are dear to them, without rendering them unable in the future to judge of other men and things justly or properly.

His love of truth, as he understood it, was with him a supreme feeling, and the only person that he had to convince of the truth of anything, in order to have him live absolutely in that line, was himself. He was considerate of the opinion of others, but when they did not agree with his own well considered conclusions, he had no doubt or hesitation in following his own path. His personality was delightful; his conversation most interesting; and his manner charming and sincere. It was always a pleasure to meet him, and his presence was always an influence for good.

I am glad that this statue which has been unveiled to-day has been erected, and in the future, as it calls to mind the person whom it represents, it will help all who hear of his life to be better and nobler themselves.

## HISTORICAL STATEMENT AND PRESENTATION

BY REV. WM. S. HEYWOOD

Two years ago, in the autumn of 1898, Mr. and Mrs. William Tebb,<sup>1</sup> of London, England, old-time friends and admirers of the man upon whom our chief thoughts are fixed to-day, being on a brief visit to this country, spent an afternoon with myself and wife at our home in Dorchester. During the interview, occupied mostly in conversation upon questions of reform, with reminiscences relating to the progressive movements of the past fifty years or more and the persons identified with them, among whom he stood conspicuous, one of our guests, when reference was made to him, remarked that there ought to be a monument erected as a testimonial to his exalted character and signal service of the truth and of humanity, and as a means of transmitting his name and influence to posterity. Whereupon the suggestion became for quite a while the theme of animated discussion, our English friends urging with much zeal the inauguration of immediate practical measures for carrying it into effect. Mrs. Heywood and myself, though naturally gratified at the proposition, were yet reluctant to become sponsors for the contemplated movement, or

<sup>1</sup> See Appendix.

to be regarded as its originators or chief promoters. But we were willing to coöperate with others in its behalf, and, if desired, to act as their agents in seeing what could be done in the way of prosecuting it to a successful issue. So much was stated to our visitors, and I personally promised to confer with persons in Hopedale and elsewhere who might be presumed to have sufficient interest in the project to aid in its realization. Proceeding to do this, the response was so favorable that upon further consultation with Mr. and Mrs. Tebb it was determined to enter upon the undertaking at the earliest practicable date.

Of course the execution of the proposed work involved the raising of money, which must be done by an appeal to the friends of Mr. Ballou scattered far and wide over a large extent of country. But before such an appeal could be issued it was important that some certain amount should be fixed upon as the maximum of expectation in this regard. And this matter was thoughtfully considered in conversation and correspondence with Mr. and Mrs. Tebb, the decision being that five thousand dollars (\$5000) should be asked for, in the confident hope that two thirds or three fourths of that sum could be secured with little difficulty. Another preliminary question that arose requiring early answer related to the character, nature, or form of the memorial itself. And this proved a more serious problem — one upon which much time and thought were expended. Several things were suggested as perhaps suited to

the end in view. One was to reconstruct the Ballou dwelling-house, make it as durable as possible, and fit it up as a museum in which could be collected and preserved household articles, pictures, books, letters, manuscripts, and other mementos of its former occupant and his distinctive work. Another was to solicit of Mr. Joseph B. Bancroft, who was understood to be contemplating the erection of a library building as a tribute to the memory of his estimable wife, such an enlargement or change of his plans as to allow a room, corridor, or alcove within its walls to be set apart and used for the purpose already indicated in regard to the house. A third proposal was to erect on a section of the Ballou homestead near the street a massive, ornate, imposing fountain, whose waters should flow perpetually and abundantly for the comfort and refreshment of both man and beast. This was strongly favored, not only on the ground of its practical utility, but because of its symbolic significance — the personal influence and public labors of Mr. Ballou having been a source of inspiration and renewed life to many souls. To these several propositions, however, there arose objections which caused them at length to be abandoned for another that seemed more feasible and satisfactory. And this was to place on some part of the said home lot a monument of massive size and artistic design, bearing fitly chosen inscriptions and emblems of a varied but distinctively expressive and appropriate character.

That point being settled, another scarcely less

perplexing and difficult of solution came to the front. What shall be the form of the monument itself, its architectural design or character? And efforts were at once put forth to obtain information and fix upon something acceptable and conclusive in that regard. Mr. and Mrs. Tebb, who had left Boston for the South before that matter came up for consideration, visited sculpture galleries, marble and granite works, and cemeteries along their way, hoping to find what in their judgment would serve the purpose in view, but without avail. I did the same in and about Boston and New York, but had no better success. They continued their quest in London and vicinity after their return home in December with the same result. Nothing was found quite satisfactory to any of us. The search was at length suddenly terminated and all perplexity relieved in a manner as unexpected as it was gratifying and conclusive.

While making a call one morning upon Mrs. Edward L. Osgood at her home in Boston, the proposed monument became a theme of conversation. Referring to the form or design which should characterize it, she said with much feeling and emphasis, "It ought to be a statue." "Yes," I replied, "that would be the most appropriate and desirable; but statues cost money — much more than it was deemed possible to raise or wise to attempt to raise." And there, after a few more remarks between us, the matter rested.

The following day I wrote to her brother, Gen-

eral Wm. F. Draper, then in Rome as United States Ambassador, giving him some account of the movement for the contemplated memorial and soliciting for it his favorable consideration and aid. I also spoke of the difficulty experienced in finding a suitable design for the proposed structure, and asked him, situated as he was at one of the great art centers of the world, where sculptures greet the eye along almost every street, as well as in studios, museums, and galleries of art, to look about, and, if possible, find something that in his judgment would meet the requirements of the case. I also incidentally quoted the words of his sister the day before, with my comment in reply to them.

By due course of mail an answer to this communication was received, expressing a deep interest in the enterprise and a readiness to render it substantial aid, without going into details. A few days later a second letter came to hand, in which was this significant passage: "If the idea of a memorial statue meets the views of other contributing friends, I will make the following proposition: If they will provide the grounds properly fitted up, — say the lot on which Mr. Ballou's house now stands, — I will give a statue and pedestal." This generous offer was speedily made known to friends in this vicinity, who were much pleased with it, and in due time to Mr. and Mrs. Tebb, whose satisfaction and delight words could but inadequately express.

Encouraged by this happy solution of a perplexing problem, those having the enterprise in charge

deemed it advisable to institute immediate measures for its prosecution and fulfillment. Circulars were accordingly issued, stating briefly what had been undertaken and what accomplished, and soliciting contributions of money to meet the conditions upon which the proposed gift of an unnamed friend would become available. These circulars were sent to personal friends of Mr. Ballou still living, (so far as they could be found,) to surviving members of the families of those known to have passed away, and to persons understood to cherish a high regard for him and his work in the world. The response to the appeal was so prompt, and so generous withal, as to remove all doubt of ultimate success, and to warrant proceedings of a more definite and practical character.

The first of these was to decide upon and secure the services of an artist for the construction of the statue and its legitimate adjuncts, and inquiries were at once made to that end. Several persons of eminence as sculptors were suggested and their merits carefully considered. Among these was William Ordway Partridge, of New York city and Milton, Mass., a man of good repute in his profession, whose statues of Alexander Hamilton and General Grant (equestrian) in Brooklyn, N. Y., and of Shakespeare in Chicago are regarded as superior works of art by connoisseurs and much admired by the general public. He was highly recommended by Mr. Edwin D. Mead, of the "New England Magazine," a man of rare culture and refinement, in whose judgment

there was good reason to confide. His favorable opinion was confirmed by other persons of similar qualifications whom it was deemed wise to consult in the matter. Rev. John W. Chadwick, of Brooklyn, somewhat of an art critic, wrote: "I do not think you would make a mistake in taking Mr. Partridge for your sculptor." Mr. Franklin W. Hooper, president of the Brooklyn Institute, a competent adviser in such a case, said, "I think Mr. Partridge can be relied on to do a good piece of work, and I believe that his education and temperament fit him well to study the problem of the statue of Adin Ballou."

Influenced by these and other testimonials of a like character I visited at different times his studio in Milton, where much of his larger work is done, for the purpose of examining the many products of his skill and toil to be found there and of interviewing him face to face. The result was that he was given the commission for the construction of the statue and its monumental base, and a contract was made between us accordingly.

I may add that while the model for the statue was in process of making at Milton, it was visited repeatedly by Mrs. Heywood and myself, as it was once by persons from Hopedale and elsewhere, for the purpose of criticising it and offering such suggestions in the way of modification or change as were thought desirable in order to secure a satisfactory counterpart of the man whose outward form it was designed to represent.

And now the work is done. The image of our beloved and honored one, reproduced in permanent and unalterable bronze, is completed and given its appropriate place on the spot made forever sacred as his former home, the seat of his most disinterested and arduous labors for God and Man, the center out of which went immeasurable power of blessing for the world; and there it is to remain until its constituent elements are decomposed and crumble into dust, reminding those who look upon it of the noble personality, the sublime character, and distinguished career of Adin Ballou, and helping to carry his name, his fame, and his influence onward and forward to the undetermined futures of human history.

It is a great pleasure for me to announce that the moneys received in answer to the appeal sent forth as already stated <sup>here</sup> ~~was~~ sufficient to meet substantially the financial liabilities involved in the undertaking. They supplied means for the purchase of the grounds, the fitting them up as a site for the statue, and the meeting of the incidental expenses connected with the general management of affairs. By special arrangement with the Park Commissioners of Hopedale, they assumed the entire responsibility of grading, laying out, and beautifying the lot, putting in the foundation of the monument, and otherwise suiting the locality to the specific uses for which it has been set apart and is this day consecrated, making it an ornament and attractive feature among many others of this beautiful village.

It will not be deemed out of place, I trust, for me

to improve the present opportunity of saying a few words in grateful recognition of the contributions made in different ways by interested and willing parties to the triumphant success of the movement which to-day reaches its culmination and gains its crown. Nor shall I be thought invidious, I venture to hope, if, in so doing, I mention names that have already passed my lips. We shall all of us long and gratefully remember the two English friends with whom the movement originated, from whom it received generous financial aid, and by whom it has been followed from first to last with unabated interest and satisfaction. It would have gladdened their hearts, had circumstances permitted, to have been with us on this occasion and participated in these services, as it would ours to have looked into their faces and given them cordial greeting. They are, no doubt, with us in spirit, and possibly at this moment are formally joining us in these commemorative observances. "The date of the inauguration of the Memorial," wrote Mrs. Tebb in a recent communication, "will be kept as a red-letter day. The American and English flags will float on either side of our gateway, and there will be other indications of our rejoicing with you and all at Hopedale on the important occasion. Except for the impossibility for Mr. Tebb to take part in any public function, we should have tried to be with you."

And I cannot refrain from referring again and in more personal terms to him whose munificent generosity has provided the noblest and most impressive

feature of the Memorial, but whose generosity has in no wise exceeded the uniform courtesy, kindness, and magnanimity which he has manifested in this affair from the beginning until now. I may add that in arranging the details of these proceedings, the thought naturally turned to General Draper as the proper person to serve as President of the Day. He was asked to act in that capacity and to favor us with an address expressive of the admiration and reverence with which he regarded the man at whose feet we lay our offerings at this time. He accepted the invitation, but the state of his health and his physician's interdiction prevent him from carrying his purpose into effect. This we can but deeply regret, not because we are not well provided for by the one who takes his place, but because we lose the charm and inspiration of his personality and the peculiarly fitting words which he would have spoken to us and which we should have so gladly heard.

In giving expression to the gratitude which is due to those persons whose donations have made the Adin Ballou Memorial possible, and prepared the way for the satisfactions and delights of this occasion, it is designed to include all who in any way have aided in the work from the greatest to the least. The children and youth whose dimes and nickels have gone to swell the aggregate amount received are by no means to be forgotten or ignored, but counted in with those of larger gifts as helpers in a good and worthy cause. And even manifestations of friendly interest and words of encouragement un-

accompanied by monied contributions have been duly appreciated and deemed deserving of remembrance.

This review would lack an important feature and fail to do justice to all concerned did it not refer to the sculptor, Mr. Wm. Ordway Partridge, and the part he has taken in the achievement we are gathered here to celebrate. As is evident to all thoughtful minds, he has wrought under embarrassing circumstances and amid many difficulties. He had no living object before him to copy; no bust, cast, or outward form of person, face, or feature, by which to shape his model or guide his thought and hand. He had nothing to aid him in his task but a few photographs, taken at different periods of life, under widely varying conditions — none of them the exact reproductions of him they claimed to represent, especially in his most natural posture and happiest mood. He could and did receive suggestions, as indicated, from persons who had known the subject. But those persons were of diversified tastes, retained different memories or impressions of the man himself, had dissimilar ideas regarding attitude, expression of countenance, etc.; and often when not satisfied were unable to state definitely what should be done to remedy the real or supposed defect. But Mr. Partridge studied his subject thoroughly, even to the careful reading of his autobiography, examined the pictures of him carefully, listened to criticisms and suggestions patiently and endeavored to profit by them, wrought conscientiously, and, I feel justified in

saying, has succeeded admirably. Not that there are no blemishes or defects to be seen ; not that everything is true to life ; not that perfection is attained. But Mr. Partridge has given us a fine specimen of the sculptor's art ; he has fashioned for us a grand representation of majestic manhood, an excellent reproduction of the bodily form and distinctive personality of Adin Ballou.

Of the other features of the Memorial — the pedestal on which the statue rests, the surrounding grounds, and all connected therewith, I have occasion to say but a word : they all speak for themselves ; they are their own commendation, reflecting credit and honor in proportionate degree upon those respectively under whose superintendence and by whose skill and labor they have been prepared and fitted for their proper place and office in this commemorative achievement.

And so, dear friends, we come to the end of our story. The work is done. The hopes of two years ago are this day fulfilled and justified. The Adin Ballou Memorial is completed and now receives its coronation. The outward token of our gratitude, veneration, and love is before us, its chief feature a type of that simple moral beauty and majesty which characterized the personality and the career of him whose name it bears. There it is and there may it remain, a mute but eloquent witness, not alone to the man it represents, but to the grandeur and eternal excellence of those fundamental principles of truth, righteousness, and love, of which he was an able and

eminent champion and interpreter. There it is and there may it remain for centuries yet to come, or until those principles find practical illustration in all the affairs and relations of human life, among all peoples in all parts of the globe; till the great end for which he longed, prayed, labored, when incarnate in the flesh, be accomplished; till the sublime ideal that so gladdened his eye and heart be made real, and the glorious vision to which he was never disobedient becomes actualized in the experience of mankind. That end, that ideal and vision, was a divine order of society, a kingdom of heaven on the earth, patterned after and representing, in imperfect degree to be sure, but still representing the society of the blessed in higher realms of being. He was ever contemplating and ever striving to hasten the coming of the time in which he believed with all his heart, when, in the unfolding purpose of God as revealed by prophets and poets since the world began, men, rising above their selfishness and pride, their cruelty and crime, their scorn and hate of one another, shall dwell together as one great brotherhood; when so-called Christian nations, instead of ignoring or trampling under foot the most central teachings of the Master they profess to serve by waging bloody and wicked wars, thus multiplying the miseries of the world, shall make them the basis of all public policies, whether relating to domestic concerns, to their intercourse with each other, or their dealings with inferior and more benighted peoples; and when the angelic song of "Peace on earth, good will to men"

shall be no longer a memory, an echo of a melody that "came upon the midnight clear" in the long time ago, or a merely sentimental ditty falling upon careless, unresponsive ears and hearts, but a "Gloria in Excelsis" indeed, charged with uplifting and transforming power—the full-choired anthem of a regenerate humanity and a ransomed world, wherein universal man lives in love and harmony with his brother man, and God, the infinite Spirit, is all and in all.

And now the only remaining duty I have to perform at this time is to present this Memorial of Adin Ballou, in the name and behalf of those by whose contributions it has been made possible, with all its belongings, as originally provided, to the town of Hopedale, to have and to hold it in fee simple and in exclusive proprietorship for safe keeping and preservation, from this time henceforth to many generations. And to you, sir (addressing Mr. Frank J. Dutcher), representing the inhabitants of said town as chairman of its Board of Park Commissioners, I take pleasure in passing this title-deed (handing him the document) properly executed and attested, conveying the same, as stated, according to due forms of law. I confidently trust that you and those for whom you act, as also your and their successors, will guard and protect this possession, with unremitting diligence and care, in order that it may long endure, unimpaired by the hand of the spoiler and the ravages of time, to testify by its presence in this beautiful village and in this general community to the

noble character and no less noble work of him in whose honor it is erected, and to the perpetuity of whose name, fame, and influence we this day consecrate it; in affectionate and reverent remembrance of him, and in adoring gratitude to the Author of all good for the unspeakable gift of such a friend, teacher, exemplar, and benefactor to us and the world.

## RESPONSE

BY MR. FRANK J. DUTCHER

It gives me much pleasure to accept, in behalf of the Town of Hopedale through its Board of Park Commissioners, the property conveyed by this deed. For those who knew Mr. Ballou for many years this piece of land has associations not possessed by any other spot in town. Here he lived for nearly half a century; many of us remember his venerable form at the well known seat at his desk in the south window, or possibly occupied in outdoor pursuits, and his genial smile which met us in passing. Every tree upon the premises was planted by his hands and bears evidence of the thoroughness with which he accomplished his work. It is therefore fitting that the scene of a large share of his active life should have been selected as the site of a permanent memorial. The statue which we are here to dedicate will be a constant reminder to this and future generations of the founder of this town and of the principles for

which he stood. In accordance with the wishes of those who have generously contributed towards this Memorial, the Park Commissioners as its custodians will endeavor to give it such care as will render it of permanent benefit to the community.

## ADDRESS OF REV. LEWIS G. WILSON

OF HOPEDALE, MASS.

MR. PRESIDENT, LADIES, AND GENTLEMEN,—It is with no little hesitation that I take my place here to-day as one of those who are to bear witness to the great goodness and value of the life of Adin Ballou. There are those here present who knew him in those early days when, in his mature manhood, he so bravely confronted the evils of Society, State, and Church, and never wavered from his own conceptions of personal responsibility. I had the honor and the great happiness of only five years—the closing years of his life in our midst—in which to walk and talk with him; but they were years of such intimacy of fellowship that perhaps they may in a measure represent a much longer time of association.

This is an important day in the history of our town. We have come here to honor the memory of that man, who, on the 24th day of March, 1842, with a little company of earnest and sympathetic co-laborers, met in the “old house,” and, to use his own words, “with praise and prayer and thanksgiving and fraternal congratulations,” started out to put into practical application what he was pleased to call the principles of Christian Socialism. Success in this world takes on many outward forms. Not all are

born to accomplish the same things ; not all are constituted to achieve the same results. But he is, after all, the most successful man who most thoroughly enables his contemporaries and those who come after him to realize the highest type of manhood. Adin Ballou struggled all his life to gain this kind and quality of success. No one can read his autobiography without being convinced that at an early age he had a "heavenly vision," and that he never became disobedient to it. He insisted in his own life upon the practice of those virtues which should strengthen, cleanse, and beautify his own character, and he showed thousands of others how they might accomplish similar results. He did not hesitate when he had once formed a determination to espouse what he believed to be the truth, no matter what it might cost in terms of obloquy, persecution, and self-sacrifice. He was led through this loyalty to truth and right to abandon one position after another as greater light came to him from time to time ; but he was consistent through all the years of his notable life to the vision of personal and social progress which had appealed to him in his early days. The monument which we dedicate to-day would be of little value if it did not represent and enforce some great and lofty ideas. To rear merely the effigy of a particular man for his own sake is of little avail. The man in whose memory it is raised must have lived and taught and labored for some great end that his fellow-men account worthy to be realized in practical human life. This monument to Adin Ballou would hardly be

worth the material of which it is composed if it were not to remind the passer-by that human life is something which has a divine significance. I know that it shall be said by many that the life of Adin Ballou was most significant because of his experiment to work out a system of society based upon socialistic principles. With such I have no controversy, and I shall applaud every word that shall be said in praise of that noble enterprise. But there are many and unforeseen complications in all ages that make such experiments more or less futile. Humanity in all its great variety must have scope for its innumerable tastes, capacities, and longings. The great world is so large, human nature is so fond of its personal freedom — even to do wrong or to do nothing — that the generations as they come and go are forever presenting so many new and unknown factors that the human mind has not yet appeared which is able to grasp and make practical (or, I believe, even desirable) any universally efficient plan of social, political, and industrial coöperation. The day may come, but it has not yet arrived, when so great a scheme may be made manifest. At present it is for us to lay the emphasis upon those fundamental laws of personal righteousness and social good will, which, I believe, were the paramount factors in the teachings and in the character of Adin Ballou. In all times and in all places they need such grand re-statements as he so eloquently made. Through much struggle and through study, self-denial, and hard work he sought to accomplish the enlightenment and spiritual elevation of mankind.

Adin Ballou was great, too, in my opinion, because he believed that a human soul once individualized and set upon its work needed the whole of time and the whole of eternity in which to do it. No little span of threescore years and ten would do. Our attention has been called to the fact that when he was met by apparent failure there was no bitterness, no rancor, no cynicism in his conversation. This is easy to understand when we realize that he knew that no good work is ever a failure. Adin Ballou did not fail! His success was genuine and ample because it was the success which always attends good thoughts, good deeds, good motives, good principles, and a perfect faith. And he knew, as we all ought to know, that whatever may be the passing incidents of this present life, all high and holy purposes are bound to reach fulfillment in God's own good time. He knew that when he laid aside his work in this sphere of human interest he was to be commissioned for a still higher and wider service in the higher life. He knew that the spiritual life in store for him and for us all was to be in the style and fashion of all that the Infinite and Eternal had promised in the hopes and aspirations of the sons of men.

And finally, Adin Ballou believed that man could never realize himself and the immortal soul could never reach its glorious destiny in the midst of discord, strife, human hatred, or anything that degrades it. And, therefore, in season and out of season, he championed the great gospel of peace and good will, — peace and good will in the heart, peace and good

will in our thoughts one of another, — social, sectarian, national, and industrial peace and good will. All the wrongs and miseries of human life must give way when that life is spiritualized and purged of its destructive and debasing tendencies. This was his triumphant doctrine. It beamed upon him in those early days of his heavenly vision. It was the star of his lifelong devotion. He was loyal to it to the last.

Yes, we honor the memory of Adin Ballou to-day because he believed in the divine mission of the human soul; because he proclaimed a grand and victorious immortality; and, finally, because through all his active years he actually incarnated the spirit which runs in the lines of that prophetic poem of our beloved Longfellow, —

“ Were half the power that fills the world with terror,  
 Were half the wealth bestowed on camps and courts,  
 Given to redeem the human mind from error,  
 There were no need of arsenals and forts.

“ Down the dark future, through long generations,  
 The echoing sounds grow fainter and then cease;  
 And like a bell, with solemn, sweet vibrations,  
 I hear once more the voice of Christ say, ‘ Peace!’

“ Peace! and no longer from its brazen portals  
 The blast of War’s great organ shakes the skies!  
 But beautiful as songs of the immortals,  
 The holy melodies of love arise.”

The band at this stage of the proceedings favored the audience with another piece of music, after which

a little time was given to the reading of letters from persons known to have great respect for Mr. Ballou and to be in cordial sympathy with many of his distinctive views, received in response to invitations to be present and participate in the exercises of the occasion. They are presented as tributes to his personal worth, his generous aims in life, and his unfaltering zeal in every good word and work.

## LETTERS

FROM REV. WILLIAM H. FISH,

*The oldest living associate and co-worker of Mr. Ballou.*

It would be a great pleasure to me, my friends, to be with you by bodily presence, as I certainly am in spirit, to share with you the social and spiritual inspiration and influences of this most interesting occasion attendant upon the lifting of the veil from the memorial statue of my almost lifelong friend and brother, Adin Ballou, and the dedication of it to one of the ablest and noblest men of his generation, in his sphere of life and work. He was consecrated most devotedly and earnestly to God and humanity for the advancement of the Divine Kingdom throughout society. For seventy years in a broad field he preached with much power and effective influence the Christ's gospel of "good tidings of great joy" to all people, which breathed only "peace on earth and good will to men;" and now his representation, standing in perpetuity, will give emphatic though silent support to the great cause he so long worked for with voice and pen.

As I have known something of the movement resulting in this Memorial, I am quite sure that the family and friends of Mr. Ballou must appreciatively and gratefully esteem and honor the man who, with

kindred spirit to him, was also consecrated to God and humanity: I mean Mr. William Tebb, of London, who first, I understand, proposed some fitting monument to Mr. Ballou, offering also a very generously large amount as the beginning of a general subscription for it. His most intelligent and excellent wife, once a beloved member of my own family, no doubt encouraged and supported him in this by her corresponding spirit. Other rich men and women also who followed these with generous donations will be fully appreciated and honored, as will the many beside who could give only their mites in comparison; even the smallest amounts will share their due proportion of gratitude and praise as the practical friends of the great departed brother, who was the equal friend of all classes. Heaven bless them all, both rich and poor; and may they all find their great friend and each other in some higher and better sphere of being, in that blessed heaven for which Dr. Martineau said "all men sometimes sigh and good men hope."

. . . . .  
Fraternally yours,

WM. H. FISH.

FROM FRANCIS J. GARRISON.

LEXINGTON, Oct. 25, 1900.

MY DEAR MR. HEYWOOD:—

I am indebted to you for your kind reminder of the dedication of the Adin Ballou monument at

Hopedale on Saturday, and regret that I cannot be present on the occasion. I am glad that the town with which he was so long identified, and to which he gave such moral and spiritual uplift, is to have this bronze effigy of him as a constant reminder of its debt to him. From my earliest boyhood the name of Adin Ballou has always been associated with Hopedale, and it is impossible for me to think of one without the other. He was truly its patron saint, and it is most fitting that his form and face should thus be made familiar to the generations to come, and his memory kept undying.

I am, with great regard,

Very truly yours,

FRANCIS J. GARRISON.

FROM GEORGE L. CARY,

*President of Meadville Theological School.*

MEADVILLE, Penn<sup>a</sup>, October 23d, 1900.

DEAR MR. HEYWOOD,—I regret exceedingly that school duties stand in the way of my accepting your kind invitation to attend and take part in the exercises at Hopedale next Saturday. The moral heroism of the life of Adin Ballou well deserves the recognition which it is to receive from his devoted friends, and I should esteem it a great privilege to be present at the installation of the Memorial which their generosity has provided.

Cordially yours,

GEORGE L. CARY.

FROM ALFRÈD H. LOVE,

*President of the Universal Peace Union.*

PHILADELPHIA, Tenth Mo., 25, 1900.

DEAR FRIENDS,— It is with profound regret that I have to deny myself the renewed baptism which is to come with the unveiling of the statue of the revered Apostle of Peace, our beloved Adin Ballou, and the appropriate dedication services accompanying that ceremony. Yes, give us a monument to Adin Ballou on the consecrated soil of Hopedale. It will be a re-consecration. The light of his pure life already makes it "holy ground."

Few men had a deeper hold of my affection and esteem. Model and tutor he was to me. The very thought of him is an inspiration and a stimulus to strive for the realization of our highest ideals. It was the magnetism of the Divine in him that drew purest streams from the spiritual fountains of our soul life. Our thoughts were better thoughts, our struggles were lighter struggles, because of his faith and trust. His "Christian Non-Resistance" was my text-book. It was the clearest exposition of Peace principles ever issued from the press.

Adin Ballou was one of the founders of the Universal Peace Union. He was a necessity of the age. A gigantic civil war was putting professions to the test. The first gun fired on Sumter, April 10, 1861, placed peace men upon trial. It made the Universal Peace Union. At informal meetings held

preliminary to its formation his presence was electric ; his addresses were powerful, argumentative, convincing. When organization was effected he ought to have been elected permanent president, and I so recommended, but he declined. Yes, let it be a monument both in heart and in sight ! It is, I believe, the first monument that was ever erected to a pure, radical, conscientious, and consistent Peace man !

I can never forget my visit to Hopedale and to the home of Adin Ballou. I was there on Sunday and had the rare pleasure of hearing him in his own church, and the privilege of participating in the service, speaking for peace and arbitration. From the meeting we went to his lovely home doubly endeared by his estimable partner. When the time came for us to separate, he emphasized his exalted aspirations and bold demands for Peace, but sadly said at last, "I walk in the shadow of my great disappointments."

Yes, I repeat, unveil the statue, dispel the darkness, and "let his light so shine before men that they may see his good works and glorify our Father which is in heaven."

Your attached friend,  
ALFRED H. LOVE.

FROM WILLIAM LLOYD GARRISON.

Boston, October 24, 1900.

MY DEAR FRIEND, — I regret not to be present at the dedication of the Adin Ballou Memorial. In

these days of war, when the strenuous life of the fighter is exalted and the peaceful precepts of Jesus are derided, it is an especially appropriate time to celebrate the memory of the great non-resistant of Hopedale.

Adin Ballou was a rare and noble man, living his long life in the spirit of love and seeking to bless his generation. With his unceasing labor for the true brotherhood of the race and the realization of the Sermon on the Mount, he naturally allied himself with the abolitionists and kindred reformers. His name is an honored one in anti-slavery annals. The poor blessed him, and his gentle yet sturdy nature drew him to the side of the suffering and the oppressed.

The Hopedale Community was a center of light and influence. It was a brave effort for high thought and plain living amid surroundings far from propitious. It will be remembered and cherished long after the thousand financially successful enterprises of the day are forgotten. From it radiated ideas and apostles who carried with them renewed faith in humanity, and aspirations having for their goal the reign of heaven upon earth.

The busy world regarded Hopedale with indifference and its dignified and stalwart founder with amused tolerance, wondering how one could spend himself in such unprofitable work. For what purpose has this life except the acquisition of material gain? But invisibly, the seed so humbly sown grew in the hearts and souls of men eventually to be

scattered across the sea. Mr. Ballou lived to receive the recognition of Tolstoy, whose genius has made all nations of the earth give ear to the gospel of non-resistance.

My father's regard and veneration for this true philanthropist and attached co-worker has been left as a legacy to his children. As one I deem it a privilege to pay this inadequate tribute to Adin Ballou.

Very sincerely yours,

WM. LLOYD GARRISON.

FROM MR. AND MRS. WILLIAM TEBB.

HAMBURG, 5th Oct., 1900.

DEAR MR. & MRS. HEYWOOD, — Mrs. Tebb and I were much gratified at the receipt of your esteemed letter informing us that the Adin Ballou Memorial was nearly completed, and the ground (so fittingly chosen) where it is to stand had been made ready for its reception. You also extend a cordial invitation to ourselves to be present and participate in the interesting ceremony of dedication.

I need hardly say that, heartily sympathizing with your object, and reverencing the man whom you will assemble to honor, nothing would afford us greater satisfaction than to be able to comply with your wishes and be permitted to unite with you and the surviving friends. Some of these will undoubtedly recall their reminiscences of Adin Ballou, — his struggles in initiating beneficent reforms, his wise

teachings, his high ideals, and his unfaltering faith in the ultimate triumph of the principles he advocated for the permanent well-being of the human race.

Your letter reached me at Berlin (where I was consulting a well-known physician), the capital of an empire which boasts of possessing three millions of trained soldiers, — a crushing burden to the nation and a menace to liberty and progress throughout the continent of Europe. Happily, however, there are not wanting signs in the rapid spread of socialistic ideas that the people of Germany are becoming tired of the rule of the “mailed fist” and of the misery which it entails.

In the presence, however, of the growth of militarism and aggressive imperialism in my own country, with its legacy of bitter race hatred, it hardly becomes me to refer to the irrational policy of other nations. England has, I fear, forfeited her historic title to be considered the friend of oppressed nationalities by the stupendous blunder of the South African war, — a war provoked by a few ambitious and unscrupulous politicians and their rapacious allies. Those present at the approaching commemorative service, whose privilege it was, like my own, to possess the personal friendship of Adin Ballou can realize what this venerated apostle of peace and righteousness would think of it all. How strenuously he would have exposed and denounced its wickedness! and with what unerring judgment and logic he would have shown a more excellent way!

In a letter to Mrs. Tebb on the true sources of happiness, dated 4th June, 1875, he said: "An unenvious, unrevengeful, forbearing spirit, which seeks to overcome evil with good only, is indispensable to true happiness. Yet the majority of mankind, as individuals, communities, and nations, expend a large portion of their time and resources in resenting insults, retaliating injuries, and crushing out offenders and enemies with deadly force!"

Adin Ballou spent his long and valuable life in opposing slavery, mammon, war, and social injustice, and endeavoring to build up a community in which the laws of health, reason, moral order, and practical Christianity should prevail; and the statue now erected to him will be a perpetual memorial of his work for future generations.

Believe me, dear Mr. & Mrs. Heywood,  
Yours very faithfully,

WM. TEBB.

For Mrs. Tebb and myself.

The following telegram was received at a late hour

FROM REV. CHARLES H. EATON, D. D.,  
*of New York City.*

Regret that I cannot be with you. Many honors to Adin Ballou, the true patriot, prophet, and inspirer of men.

## ADDRESS OF REV. CARLTON A. STAPLES

OF LEXINGTON, MASS.

MR. CHAIRMAN, — It seems hardly necessary for me to add anything to what has been already so fittingly said of the work and character of our dear friend, Adin Ballou. But I wish to say that it has had my hearty and unqualified assent. Allow me, then, to speak of some personal recollections of him and my indebtedness to him for influences which have done much to guide my life.

When a child of four or five years, I remember spelling out his name on "The Independent Messenger," — a religious paper edited by him, and published at Mendon, — and the thrill of surprise and satisfaction it gave me to have accomplished so much in learning to read. From that day to this it has been a name associated with tender memories and pleasant to repeat.

When the body of my elder brother was brought home from the pond where he was drowned while gathering lilies, his gentle voice, his comforting words, his face radiant with trust and love, were an unspeakable blessing to father and mother. In the church listening to his preaching, often not knowing what it meant, still that melodious voice, that dignified manner, that glowing countenance impressed

me deeply, and made me feel that he spoke of things true and heavenly.

I was a member of the Sunday-school which he first organized in the Mendon Church, and recall words and stories of his annual addresses, especially one on David and Goliath; nor shall I ever forget his Fourth of July oration in the church (I think in 1838) upon the wrong and sin of slavery, — a forcible, exhaustive, and convincing argument, which I listened to impatiently, while a dime was burning in my pocket given me for celebrating the day. The oration was published here and in England, and widely circulated. It produced a profound sensation in the town and the Church, and was the means of alienating some of his friends and supporters, making it more difficult to raise his salary, which never exceeded five hundred dollars. His advocacy of the cause of temperance, speaking for it in the district schoolhouses of the town, of the anti-slavery cause, and the cause of peace, while seriously increasing the burdens of his work, widely extended his influence and won for him many devoted followers. I well remember his removal to this place in 1842 on the formation of the Hopedale Community, when the old Jones mansion was the only house here, where to-day we see a large and prosperous village. It was my good fortune to visit the place in that year and meet the members, when the whole Community — some fifteen or twenty persons — were sheltered under one roof and living together as one family. Subsequently, when a private school was

established here under Mr. Ballou's charge, I became one of his pupils. Thus more than ten years of my early life were under his direct personal influence. I learned to regard him with the highest respect, and even a feeling akin to reverence, — a sentiment that the experience of later years has only deepened; and as I look back upon the past of my life I feel that I owe to him much of whatever good I have done for others or attained for myself. It was due not so much to what he said as what he was. High, broad, and noble as his sentiments were, the man was more and nobler.

The founding of the Hopedale Community was an earnest attempt to embody in civic and social life the principles of the Sermon on the Mount, — the spirit of Christian brotherhood and of sonship with God, — the noblest conception of life and duty ever taught by man. Adin Ballou believed in these sentiments with all his mind, heart, and soul, and did all in his power to make them effective in human society and upon the consciences of men. His faith in them never waned or wavered; they might be defeated to-day, but they were sure to rise to-morrow, "for the eternal years of God are theirs." All his disappointments had not shaken his conviction of their invincible power; to fight against them was contending with the Almighty. In this faith he lived, in this faith he died.

A man of the people, in sympathy with all classes and conditions in their hopes and struggles for what is better, his early life was passed on the farm

where he was inured to hardship and enjoyed few privileges of intellectual improvement. But he was a diligent student all his days of books, of men, of society, and an efficient laborer with the axe, the scythe, the hoe, on his own little homestead. "I am not ashamed," he said, "to be seen doing any kind of work however hard and disagreeable." Thus he was in sympathy with the workers in all departments of industry, glad to take them by the hand and give them words of good cheer. A man of tireless activity as long as he lived, working with hands or brain, in the garden, at the printing press, with his pen, or poring over family and town records to compile his historical and genealogical books, he accomplished an amount of literary work, much of it the hardest drudgery, that is astonishing — work requiring untiring patience and persistence for fifty years. But after all, what is to live longest and prove most helpful and beneficent is the example, the faith, the spirit of Adin Ballou, as they have touched, broadened, and elevated other souls. The noble statue which we have dedicated to his memory may fall and crumble into dust, this beautiful village that he founded, with its vast industries and its splendid prosperity, may sink into decay, and the valley itself become again the wilderness it was two hundred years ago when Deacon John Jones, of the Mendon Church, here began the first clearing, but the fruit of his life, garnered up in souls made more Christ-like by his influence and going forth from them to quicken and uplift other souls, shall endure when all material things have passed away.

## ADDRESS OF DANIEL SEAGRAVE

OF WORCESTER, MASS.

MR. PRESIDENT, LADIES, AND GENTLEMEN,— I am invited to occupy a brief space of time on this occasion as the representative of Worcester County Commandery, K. T., of which the subject of these remarks was in days of yore an active and worthy member. His Masonic record in brief is as follows:—made a Master Mason in Charity Lodge, now dormant, at Milford in 1824, the year of his majority, having been born in 1803, and Worshipful Master of the Lodge in 1826; exalted a Royal Arch Mason in Mt. Lebanon Chapter, Medway, in 1825; created a Knight Templar in Worcester County Commandery, then located at Holden but now at Worcester, Sept. 15, 1825, of which he was a useful and esteemed member for several years. Sept. 7, 1871, he was elected an honorary member of that body, and at the time of his decease was the oldest surviving member both in age and membership.

“ Ere mature manhood marked his youthful brow  
He sought our altar and he made his vow :  
Upon the tessellated floor he trod,  
Bended his knee and placed his trust in God.  
Through all his long and noble life he stood  
A true, warm Brother, foremost e'er in good.”

Now a few words of reminiscence. It had been my privilege to know of Mr. Ballou from childhood, and to have heard him discourse as a Christian Minister in the church of his faith in my native town of Uxbridge. My recollections of him as he appeared to me at that time are vivid to this day. So frequent were his ministrations on wedding and funeral occasions, particularly the latter, in all the region round about, that his name became a household word.

It was my privilege, also, during the years of the '40's to read his paper, "The Practical Christian," which was so ably edited by him; and during the last several years of his life, it was my good fortune to meet him occasionally in person and thus recall my recollections of him and renew my acquaintance with him. My impressions of him from my first knowledge of him to the close of his life were that he was one of nature's noblemen — a man who walked daily with his God and could always be counted as a friend, both in companionship and counsel.

Rev. Adin Ballou — a man honored as a citizen, a Mason, a Knight Templar, and as a Christian Minister; beloved and esteemed by his family, his neighbors, his fellow-townsmen, and by all who had his acquaintance during his long, preëminently active and useful life, till its very close, — who can truthfully tell the story of this life and measure the influence which it had for good upon all who came in contact with it for a period of more than four-score years! How full of kindly words, noble deeds,

righteous endeavors, was this life ! The poet has thus written of a good man : —

“ O truest man, one in a thousand men ! —  
O generous heart, O trusty faithful heart !  
How in our hearts indelibly is drawn  
The record of thy virtues, many and pure,  
Twin record with the registry in Heaven,  
Whose penman is, O joy, the omniscient God !  
He made our Brother, made him of the clay  
So sacred hence to virtue and to us ! ”

But I am not here to pronounce an extended eulogy of this good man, your fellow-townsmen, for this has been so well and truthfully done by the speakers who have preceded me that I need not multiply words in that direction. I am happy to know that the people of this town and the friends of Mr. Ballou, here and elsewhere, among them your distinguished fellow-citizen, Hon. William F. Draper, our late ambassador to Italy, have made it possible by their generous contributions to erect yonder heroic statue of enduring bronze upon the site of his former home in this community during many years of his life — a most appropriate spot — upon which shall stand for many generations the image, aye, the counterpart of this worthy man and highly esteemed citizen. You, as his friends and neighbors, do well to show your profound regard for such a man by words of eulogy and by erecting an enduring memorial like that which we have assembled to dedicate on this occasion. Well may we

pay tribute to his memory. Ne'er lived a truer, nobler man than he.

There may his memorial stand and stand forever upon that sacred spot hallowed by the association of the years of a long, useful, godly life, as a silent teacher of all that is true and noble in manhood, in good citizenship, and in the highest type of Christian character.

## ADDRESS OF ALEXANDER WILDER, M. D.

OF NEWARK, N. J.

I AM deeply conscious, Mr. Chairman, of the importance of this occasion. It is significant that we are paying tribute to a man for being brave and heroic in the cause of charity and peace. But before speaking of him, let me say a few words concerning the projector of this Memorial. In his personal character, in his quality of mind and heart, in self-abnegating efforts to promote and accomplish what would be of benefit to others, William Tebb is a worthy successor of Adin Ballou. If, as in the case of the ancient prophets, the spirit of one came in great power upon the other, then is William Tebb a man so inspired. All the praise that has already been bestowed upon him, he has richly deserved. His career of philanthropy for many years past, his devoted efforts in behalf of others, his generous munificence, his zeal in endeavoring to break the chains which arbitrary power had forged, have had few examples in our time to equal them. Iniquity framed into law is no less baleful in its character than when defiant of law, and he has swerved in no effort for its removal. Truly such a man is imbued with a spirit and purpose like that of the man whom we are assembled here to honor.

The late William Leggett once said, "Show me a thing to be right in principle and I will reduce it to practice if I can." In this utterance, so tersely made, we find delineated the character and career of Adin Ballou. Were I to have any doubt of him, it would arise from the praise I hear so unstintingly bestowed. When all men speak well of a person, he is generally a trimmer rather than a reformer. The latter must wait for a future generation to do him justice. Yet Adin Ballou was a man whom it is meet to praise.

It was not my fortune to be personally associated with him. I only knew him by years of correspondence. Once, however, in 1848, the reformers of that period held a convention at West Winfield, N. Y., in which he was the principal speaker; I made a day's journey to be present. It is hardly necessary to mention the impression he made upon me. I remember how he appeared as he stood in the pulpit of the church where we were assembled. His manner of address was remarkable for its gentleness, his utterances were mild, but his argument was cogent and full of a force that seemed to overbear all question. The closing sentence, "I have done," still rings in my ears.

The civil war through which our country passed apparently obliterated its former history from the memory of most people. Few are able to tell what took place before it, or to recall the momentous questions that then agitated the public mind. Yet there was an irrepressible moral conflict going on in which

brave souls were engaged, and mortal but immoral efforts were put forth to soothe and silence the voice of awakened conscience. It was amid those scenes that Adin Ballou passed the heroic period of his life.

He early displayed that openness to religious conviction that inspired and characterized his endeavors in everything that he undertook. He never lost his faith in the spiritual, but always cognized the superior powers that direct and influence human action. He believed in God as the Father of mankind, who did not will that any should perish. But he was conscious that salvation is subjective and moral rather than judicial. In his conception it consisted in being made free from sin itself— from the turpitude, the actual thinking and doing wrong rather than from the penalties. Hence while he ignored all notion of a retribution inflicted arbitrarily by a God unceasingly angry, he thought and taught that no soul on earth or beyond the earth would enjoy the Divine presence except by putting away everything evil and learning to do well.

Believing, as he did, in a religion and worship that should be active and efficient in every department of human life, he took part in the various movements of his day for bettering the condition of his kind. He was keenly sensitive to the evils of drunkenness, to its entailing of disease, poverty, and wretchedness, bringing devastation to homes and destruction to morals and social life, and fought valiantly against that widely prevailing vice. The appeal had gone forth against the enslaving of human beings,

and many and mighty were the efforts of men in power and in business to prevent the agitation of the subject and silence the moral uprising of the people to bring the wickedness to an end. The prosperity of the country was involved, it was affirmed, inasmuch as it depended vitally upon the wealth produced by slave labor. Adin Ballou chose to be just rather than rich, and so was an abolitionist. It was also claimed that women as well as men are charged with the duties and responsibilities of our daily life, and are therefore entitled in justice to a full share of its powers and privileges. He acknowledged the claim and its consequent right, and woman found in him a sympathizer and helper.

There was another issue in his view equally important and essential with those named. He held and maintained that the Sermon on the Mount inculcated an order of life that can be and ought to be lived. He met the obligation manfully and sought to weave the lesson into every-day experience—to practice that real charity which seeks as paramount the good of others, to submit to wrong instead of doing wrong, resisting not with violence the evil assailant, but turning to him the unsmitten cheek, aspiring in all things to be perfect as the heavenly Father is perfect, forgiving injury and seeking only to know and do the will of God. When the Non-Resistant Society became desuete in Boston, it found shelter in Hopedale.

This doctrine was vital in primitive Christianity and was fully believed and taught by Adin Ballou.

It was announced by two Hebrew prophets of the ancient time who said, "Let us go up to the mount of Jehovah, to the house of the God of Jacob, and he will teach us his ways and we will walk in his paths." "And he shall judge among the nations and rebuke many peoples. And they shall beat their swords into ploughshares and their spears into pruning-hooks."

And then comes the proclamation of the true evangel, without which Christianity is no better than an empty gourd, "Nation *shall not* lift up sword against nation, *neither shall they learn war any more.*" If there be a Christianity different from that or adverse to it, far be it from me.

It was from a little group of persons striving to realize as one family what they sincerely believed and revered as the highest good, having Adin Ballou as their teacher and the "Practical Christian" as their exponent, that Hopedale came into existence. It was a noble enterprise, a godlike conception. Ancient cities paid worship to their founders as divine personages. We also eulogize Adin Ballou as a hero. In classic times heroes were regarded as of a nature superior to men; a hero was a son of God. Think it no sacrilege then that this is claimed for our hero of today. We have also a scripture for it, relating that "many sons of God were to be brought into glory by the captain of their salvation."

Athens is remembered, not however for distinction because Solon was her lawgiver, nor for Themistocles the general, nor even for Perikles her statesman,

but as the home of Plato. So likewise in future times Hopedale will be held in grateful memory, not so much for her distinguished citizens, or her financial and mechanical achievement, but because this man lived here. The name Hopedale will always have its place in men's memories associated with Adin Ballou.

He was an apostle of the gospel of Peace. He looked upon war as in its essence crime, abnegating all the commandments of God and especially the two great commandments of all, which enjoin love absolute to God and love to others as embodied in our own being. And he sought to establish here a commune in which there might be some approximation to, some realization of the diviner life.

Such a man is circumscribed by none of the peculiar limitations of time. He looks beyond, he knows of what is behind the curtain as one who hears discourse from that world where all is reality. He is near to all that is of the eternal world.

It has been suggested that this statue which we have this day inaugurated will ultimately crumble away and perish. It may become buried beneath the soil, and at some far-off period be found again and taken for the simulacrum of a divinity. But the true memorial of Adin Ballou depends upon no relic so ephemeral. He is immortal. He fulfilled his mission. Whatever undertaking he may have seemed to leave unaccomplished, it is so only in appearance. No word, no work, so holy in purpose, is ever fruitless. There is a reward in the doing itself. Great

tasks, like trees of long endurance, require generations to be fulfilled. What is begun in the service of truth and goodness is sure to be consummated ; only we perhaps do not see the way and end thereof, and the times and seasons are not in our power. It is in the true and living world beyond this superficial transitory sphere that there is any real completing.

Even though, like the sages of antiquity, Adin Ballou may have been overlooked or underestimated in his own generation, there is for him perennial distinction. He did not live in time alone, but his vision and communion were of two worlds — that which now is and that which is to come. He has not died, but lives forevermore. His presence here is more real and vital than yonder statue. He is in the everlasting home ; he is, as he was when among us bodily, a dweller in eternity.

At the close of Mr. Wilder's address, which concluded the speaking on the occasion, the congregation united in singing the familiar

#### DOXOLOGY.

“ From all that dwell below the skies,  
Let the Creator's praise arise ;  
Let the Redeemer's name be sung,  
Through every land by every tongue.

“ Eternal are thy mercies, Lord ;  
Eternal truth attends thy word ;  
Thy praise shall sound from shore to shore,  
Till suns shall rise and set no more.”

## BENEDICTION.

Now may the blessing of God, the Father Almighty, His grace as it was in his Son, our Lord, and in His faithful servant and follower, Adin Ballou, and the fellowship of the Holy Spirit, be and remain amongst us forever. Amen.

## APPENDIX

### A BIOGRAPHICAL SKETCH

WILLIAM TEBB, whose name with that of his wife, Mary E. Tebb, is closely associated with the movement delineated in the foregoing pages, was born October 22, 1830, in Manchester, England, to which city his parents had removed from Westmoreland County, the Lake District, three years before. He inherited from a long line of yeoman ancestry a vigorous physical constitution, which was, however, so much impaired by an attack of scarlet fever in his childhood and the attendant blood-letting medical treatment, so universally practiced at that day, that he has been more or less a sufferer therefrom during all his subsequent life. As was then and there usual with the children and youth of the humbler classes in society, he received but a meager amount of school education, scarcely more than can now be acquired in the lower grades of our New England Grammar Schools. But his naturally active mind and an early awakened desire for knowledge atoned in large measure for the deficiency.

When about fifteen years of age he was given employment in the office of a leading business firm of his native city. The days were long and his labors wearisome; but he found relief and enjoyment as well as instruction and inspiration in certain evening classes and clubs which he joined, and in lectures upon practical and progressive topics by some of the foremost platform speakers of his own country and of the United States. Through the teachings of these men and by what he learned from experience and observation, he became profoundly impressed with a consciousness of the existence about him, in both manufacturing and agricultural localities, of various forms of wrong and suffering caused by unjust legislation and by an inequitable and unfraternal industrial system, to which the

great mass of working men and women were subjected. Moreover, he was struck with the devotion paid by professedly religious people to matters of dogma and ceremony while indifferent to the degradation and misery seen on every hand and to the causes producing them. The better impulses of his heart prompted him to inquire if there were not some remedy for the existing inequality and wretchedness, some cure for the ills that afflicted so many of his fellow-men, and to hail as an evangel of mercy and blessing whatever gave promise of relief and better conditions of personal, domestic, social, and civil life.

About this time he heard of Robert Owen and of his theories and plans touching a new industrial and social system, and even visited New Lanark, Scotland, where Mr. Owen was endeavoring to put those theories and plans into practical operation. Other thinkers and workers along similar lines to the same beneficent ends became known to young Tebb as he grew towards manhood, intensifying his interest in and sympathy for any and all efforts to benefit and bless mankind. Among the names of such was that of Adin Bal-lou, which first came to him through English magazines that copied articles from American papers concerning him and his work at Hopedale. From what he thus learned he was anxious to learn more. The attempt to organize a Christian Republic in which Practical Christianity should not only be taught but applied to all human concerns seemed to the young man as he says "too good to be true." Such an effort, founded on the Fatherhood of God and the Brotherhood of Man, appeared as a new dispensation, prophetic of a new heaven upon the earth. Hearing of "The Practical Christian," he subscribed for it, and finding it so acceptable and so valuable to mankind he labored diligently to extend its circulation and influence among his fellow-countrymen.

Desirous of seeing more of the world and of acquainting himself with the reformatory movements on this side the water and those identified with them, he left the land of his nativity for the United States in 1852, soon after attaining his majority. For a time he was associated with a valued friend in a business enterprise at Hamilton, Canada West, but two years later removed to Providence,

R. I., when the opportunity opened to him of making the acquaintance of Mr. Ballou and forming a friendship with him as lasting as life. Obtaining employment in the counting-room of a large manufacturing establishment at Blackstone, it was convenient for him to visit from time to time this new-found friend and counselor, whose spirit he in large measure caught and whose labors for the good of mankind he appreciated and sought to emulate.

In Mr. Tebb's "enthusiasm for humanity" he instituted meetings on Sunday and on week-day evenings for the discussion of great questions then agitating the public mind, — Temperance, Anti-Slavery, Peace, the Rights of Women, Industrial and Social Reform, etc.; becoming himself ere long a ready and effective public speaker. His utterances upon these themes, and especially upon that of American slavery, were so searching, brave, and uncompromising, that he became an object of obloquy and persecution on the part of the pro-slavery portion of the community, who, unable to silence him, conspired to get rid of him. Chief among his opponents was a clergyman of the neighboring village of Millville, who, under the pretext that his Sunday labors in the cause of Reform was a desecration of the day and hence prejudicial to the best interests of the people at large, induced his employers to discharge him, obliging him to seek occupation elsewhere.

In 1862, having spent the intervening years for the most part in the West, he returned to his native land, where his business capacity and enterprise found ample field for active exercise in a line of manufactures which proved not only eminently useful to the world, but highly lucrative as well; enabling him not only to supply himself and family with all the necessities and comforts of life and dispense a generous hospitality, but to contribute in substantial ways to the promotion of many salutary reforms with which his name has been identified — reforms that have given him prominence in the more intelligent and philanthropic circles of English society and an international if not a world-wide reputation.

While residing in Blackstone and making occasional visits to Hopedale, Mr. Tebb made the acquaintance of Miss Mary E. Scott, daughter of William and Sarah Scott, well known in the

village at the time, whom he subsequently married. She has been both helpmeet and companion to him in all his endeavors; coöperating with him and even sometimes anticipating and leading him in his labors for the advancement of the truth, the overthrow of unjust customs and laws, and the inauguration of a better era for mankind. One in the order of marriage they are substantially one for all that makes for human welfare and happiness.

The great questions which have interested Mr. and Mrs. Tebb during the forty and more years of their wedded life, as he recently writes, and in the agitation of which they have been more or less actively engaged, are moral, social, and religious reform, psychical phenomena and inter-communication between the seen and unseen worlds, the public health, anti-vivisection, the vaccination tyranny, the prevention of premature burials, the removal of poverty, the enfranchisement of woman, peace and arbitration as a method of redressing grievances and settling difficulties instead of wars and the resort to force and arms.

What may be regarded, perhaps, as the chiefest of Mr. Tebb's labors and the most signal achievement of his life was the securing of the repeal of so much of the Compulsory Vaccination Laws of the British Empire as to exempt persons conscientiously opposed to the practice from observing it. The story of his agency in the matter is a most interesting one, but too long for more than a summary of it here.

Some thirty years ago an incident occurred in connection with the unsuccessful vaccination of one of his children, to which his attention was called by his thoughtful wife, leading him to question the validity of that method of treatment as a preventive of the small-pox, so generally believed, and prompting him to enter upon a thorough and exhaustive investigation of the whole subject. Beginning with a careful examination of cases coming under his immediate observation and as carefully studying others reported in the columns of the public press and in medical journals, then reading all the literature upon the subject accessible to him, he extended his researches until he has made the whole world almost tributary to the purpose in view. He has done this, not only by correspondence with people

competent to aid him in his endeavors, but by personal interview and scrutiny, traveling far and wide in search of knowledge and in gathering statistics relating to the matter. He has visited every part of his native land, most of the countries of continental Europe and northern Africa, the Canadas and many of the States and Territories of the United States, several of the divisions of South America, Asia Minor, India, China, and Japan, the islands of the Southern hemisphere, including New Zealand and Australia, consulting the most reliable authorities and interviewing many distinguished citizens, — scientists, medical experts, and others, — in the interest of the cause he had come to have so much at heart. And he has become convinced beyond all possibility of doubt that the prevailing view of the practice in question is one of the greatest delusions that ever misled and victimized the human race; that it has no inherent and certain efficacy in staying the ravages of the dread disease it is supposed to mitigate or prevent; but that it is a prolific means of disseminating some of the worst maladies that afflict mankind, notably cutaneous infections, pyæmia, ailments of the eyes, syphilitic maladies, and leprosy.

The result of his inquiries Mr. Tebb has given to the world in numerous articles in the public journals of England and America, in "The Vaccination Inquirer and Health Review," of which he was the founder, and in several pamphlets from his pen, the principal of which are "The Vaccination Question," "Fourteen Years' Struggle," "Results of Vaccination," and "The Recrudescence of Leprosy," a work of over 400 octavo pages. His views were also very fully set forth in his testimony before the Royal British Commission on Vaccination, appointed by Parliament in 1889, whose sittings continued till 1896, when it made a report recommending that persons conscientiously opposed to the practice be exempted from the operations of the law exacting it. This report was printed in full and circulated through the kingdom, doing much to create a public sentiment against the practice in question and to secure a final adoption of its recommendation by the government, which was approved by the Queen over her own signature, August 12, 1900.

For fidelity to his convictions in persistently agitating this matter and in refusing to have his children vaccinated, Mr. Tebb has not only encountered much bitter opposition, but popular odium as well and legal prosecution. He has been made to suffer not a little for his faith's sake. Thirteen times has he been arraigned before the courts and required to pay fines amounting to several hundred if not a thousand or more dollars. But now, in his declining years, he has the great satisfaction of feeling that he has triumphed in his warfare, having been instrumental in securing the repeal of the compulsory features of a statute of the kingdom which he regarded as a gross infringement upon the rights of conscience and the principles of personal liberty.

In his work in this behalf Mr. Tebb has had the sympathy and coöperation in his own country of some of its most noted citizens ; among them Dr. Charles Creighton, formerly Demonstrator of Anatomy at Cambridge College ; Prof. Edgar M. Cruikshank, Bacteriologist of King's College ; Alfred R. Wallace, F. R. S., an eminent scientist and physician ; C. H. Hopwood, of the Queen's Council ; J. Garth Wilkinson, a distinguished author ; Prof. Francis Newman, John Bright, John Stuart Mill, and Herbert Spencer. Mr. Gladstone declared himself "opposed to compulsory vaccination and mistrusted the practice altogether."

Mr. Tebb was instrumental in organizing a series of Anti-Vaccination Congresses on the continent of Europe ; the first having been held at Paris in 1879, the last at Berlin in 1899, enlisting men of high character and wide reputation in science, statesmanship, and literature in the cause. On a visit to the United States in 1879, he initiated a movement which resulted in the formation of the "Anti-Vaccination Society of America," with Dr. Alexander Wilder of New York, Professor of Physiology, as President.

Mr. and Mrs. Tebb, who now reside on a charming manorial estate called Rede Hall, in Barstow, Surrey, a few miles out of London, have an interesting family of four children. A son, W. Scott Tebb, graduated at Cambridge College, studied medicine, and is a physician in the nation's capital. He is the author of "A Century of Vaccination," a volume of 450 pages, in which

he gives a history of the practice from the days of its originator, Dr. Edward Jenner, and proves to his own satisfaction and that of many others, not simply its inutility as a prevention of smallpox and kindred diseases, but its harmfulness in spreading other and even more loathsome ones. Their eldest daughter is the wife of a Professor in a London University. The second one, Christine, is a highly educated scientist, a member of the British Astronomical Society, by whose authorities she was sent to Russia a few years since to take and report observations of an important eclipse, visible in that country, but not in England. She was about the same time called to a Professorship in Bryn Mawr College, Penn., but declined the honor. She has been the companion of her father in most of his travels of research in foreign lands, acting as his amanuensis and as the interpreter of languages unknown to him, for the acquisition of which she seems to possess by nature a wonderful aptitude, which she exercises with scarcely less wonderful facility and proficiency. The youngest daughter, Beatrice, resides with her parents at Rede Hall.

# The Adm Ballou Memorial Fund

## STATEMENT

There has been received from one hundred and three persons subscribing to this fund, in contributions varying from one dollar to five hundred dollars each, the sum of \$2623.15, and from the Worcester Co. Commandery, K. T., of Worcester, the Loyal Workers, and Unitarian Sunday School of Hopedale, \$135.00 additional, making a total of \$2758.15. This amount has been devoted exclusively to Memorial purposes, \$2000.00 having been paid for the Ballou homestead as a site for the monument since erected upon it, and the remaining \$758.15 passed over to the town of Hopedale, by agreement with its Board of Park Commissioners, to be expended in grading the lot and otherwise properly preparing it for its designed use as a part of the public Park System under their supervision.

The buildings on the premises were disposed of for a sum sufficient for the payment of printers' bills, (*not including that incurred by the publication of the accompanying "Souvenir,"*) postage, traveling expenses, etc., with a balance of \$41.85 which was also paid to the town; making an aggregate of \$800.00 that the town received under the arrangement and in furtherance of the object specified above.

WM. S. HEYWOOD, *Treasurer.*