

**EULOGY ON JOHN
ALBION ANDREW**

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Eulogy on John Albion Andrew by Edwin P. Whipple

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EDWIN P. WHIPPLE

**EULOGY ON JOHN
ALBION ANDREW**

EULOGY,

ON

JOHN ALBION ANDREW,

DELIVERED BY

EDWIN P. WHIPPLE,

WITH AN APPENDIX,

CONTAINING THE PROCEEDINGS OF THE CITY COUNCIL, AND AN
ACCOUNT OF THE SERVICES IN MUSIC HALL.



BOSTON:

ALFRED MUDGE AND SON, CITY PRINTERS, 34 SCHOOL STREET

1867.

CITY OF BOSTON.

In Common Council, Nov. 26, 1867.

ORDERED: That the thanks of the City Council be presented to Mr. Edwin P. Whipple, for his eloquent and appropriate address on the Life and Character of the late John Alblon Andrew, delivered before the City Government and citizens of Boston, this day, in the Music Hall.

ORDERED: That Mr. Whipple be requested to furnish a copy of his address for publication; and that the Committee on Printing be authorized to print one thousand copies of the same, together with the proceedings of the City Council upon the occasion of Mr. Andrew's decease.

Sent up for concurrence.

WESTON LEWIS,
President.

Concurred:

In Board of Aldermen, Dec. 2, 1867.

CHAS. W. SLACK,
Chairman.

Approved, Dec. 3, 1867.

OTIS NORCROSS,
Mayor.

EULOGY.

I AM not so presumptuous, Mr. Mayor and Gentlemen of the City Council, as to rise here with the intention to pronounce a eulogy on him whose sudden death sent such a shock of grieved surprise through the nation, for the universal sense of bereavement is the only fitting eulogy of the virtues and abilities whose departure it mourns. My more modest purpose is to attempt, as well as I can, to account for the influence he exerted during his life, and for the peculiar preciousness of the memory he has left behind him. It is generally felt that since the death of Lincoln the country has not been called upon to lament so great a public loss; and a simple statement of the qualities of mind and character which made him so honored and so endeared is, therefore, better than all panegyric.

JOHN ALBION ANDREW was, in the best sense of the word, well born. He came of that good New England stock in which conscience seems to be as hereditary as intelligence, and in which the fine cumulative results of the moral struggles and triumphs of many generations of honest lives appear to be transmitted as a spiritual inheritance. Born in Windham, Maine, on May 31st, 1818, at the time Maine was a part of Massachusetts, his genial nature was developed in the atmosphere of a singularly genial home. The power of attaching others to him began in his cradle, and did not end when all

that was mortal of him was tenderly consigned to the grave. Free from envy, jealousy, covetousness, and the other vices of disposition which isolate the person in himself, his sympathies were not obstructed in their natural outlet, and he early laid the foundation of his comprehensiveness of mind in his comprehensiveness of heart. He was not a bright boy in the sense of having that superficial perception and ready memory by which lessons are rapidly learned; but if his mental growth was slow it was sturdy, and what he acquired went to build up faculty and to pass as a force into character. At Bowdoin College, from which he was graduated in the class of 1837, he was indifferent to academic honors, and was surpassed in scholarship by many whom he obviously surpassed in all the qualities of intellectual manhood. His ambition at the age of nineteen had maturity in it, showing none of that passion for prominence which the young are apt to mistake for the deeper impulse which gradually lifts men to eminence. He took life in a large and leisurely way, unvexed by the fret and sting of unsatisfied vanities, and less anxious to shine in the estimation of others than to stand well in his own. Choosing the law for his profession, he came to this city to study it in the office of Henry H. Fuller, and in 1840 was admitted to the bar.

As a lawyer he rose but slowly into practice, and developed only by degrees those powers which eventually placed him in the front rank of his profession. There are some prodigies of legal learning and skill who have not only mastered the law, but been mastered by it. Their human nature seems lost in their legal

nature. But it was the law of Andrew's mind, that his character should keep on a level with his acquirements, and that the man should never be merged in the professional man. The freshness, elasticity and independence, the joyousness and the sturdiness, of his individuality, increased with the increase of his knowledge and experience. He showed, from the first, that he could, in Sir Edward Coke's phrase, "toil terribly." We have the testimony of his personal and professional friend, Mr. Chandler, that no man at the bar ever studied harder; that he looked up his cases with great care and zeal; that he was quick to seize points, and tenacious to hold them; that he was recognized at the bar as a dangerous opponent before he had acquired much outside reputation as a lawyer; that he tried a case with "courage, perseverance, spirit, and a dash of old-fashioned but manly temper"; and that he probably never lost a client who had once employed him. It is impossible to overrate the influence of this austere legal training in making him the great power in the State he finally became, for it was the union of the lawyer with the philanthropist that eventually produced the statesman.

And in passing from the lawyer to the philanthropist we find no break in the integrity of the man. His philanthropy was born of the two deepest elements of his being, beneficence and conscience, his love of his kind, and his sense of duty to his kind; and both had received Christian baptism. The virtues which Christianity enjoins he cultivated with a simple faith in their absolute excellence and authority, which was astonishing in a

busy layman; and the difficulty of classing him exclusively with any denomination of Christians, is due to the fact that though he held decided doctrines, he so subordinated theological doctrines to Christian virtues, that wherever the spirit of Christianity was, there was his church. The distinction between Unitarian and Trinitarian, between Protestant and Catholic, vanished the moment he recognized in another that love of God which comes out in service to man. During all the years he was toiling as a lawyer, he found time to give his thought, his eloquence and his learning,— he found time, I should more properly say, to give *himself*;— to all societies which contemplated the relief of the poor, the reform of the criminal, and the succor of the oppressed. Few men were connected with so many unfashionable and unpopular causes. Indeed it was only sufficient to know that alliance with any party or philanthropic cause was considered to involve some loss of social caste or business patronage, to be pretty sure that John A. Andrew was allied with it. And opposition and obloquy could not embitter his spirit. He was amused rather than exasperated at the idea that, in a Christian community, it could be considered, even by fops, a mark of vulgarity to apply Christian principles to politics and affairs. The champion of many causes, he escaped the narrowing influences which might have resulted from his exclusive devotion to any particular one, whilst his robustness of moral health saved him from all sentimentality, sanctimoniousness and cant. Moral sentimentality is to moral sentiment what indolent reverie is to executive thought. Sentiment is known by

its being concentrated on the object which calls it forth. Sentimentality, the epicurism of heart, is content to fondle its benevolent feelings, and shrinks from entering into the rough fight which the feelings were given to sustain. Now Andrew's sentiment was ever thoroughly vital, and impelled his whole moral force outward to a palpable object, to secure a practical good.

It is hardly necessary to refer to any instances of his public displays as a reformer, for what was obloquy then is glory now. The march of American society is so swift that the paradox of yesterday becomes the truism of to-day, and the short course of one life suffices to give a man the distinction of being mobbed by the same generation by which he is crowned. Even in conservative England, Lord Eldon, the type of toryism, and overloaded with wealth and honors, could, in his old age, as he saw Brougham and Denman rise to the highest judicial positions, ironically regret that he had not himself "begun in the sedition line." Without derogating from the honor of the reformer, without abating a tittle of the gratitude we owe to him, we must still remember that his assailants are his assistants, and that his views generally reach the public mind and conscience through the ill-meant machinations of his enemies. To be slandered is, in this country, to be famous, and if you wish to keep an innovator obscure; the only policy to be followed is the policy of silence. Andrew, doubtless enjoyed his share of the advantages of that publicity which is the direct result of being roundly abused, but there was one precious element in his beneficence which evaded this kind of renown. He loved not only to promote noble