

had simply one window (if it may be so called), — an opening at the place where a bell may have hung. Christ Church, on the contrary, had both an upper and a lower window in its tower, above which its spire rose. The language of Devens, and also of Revere, — the only authorities hitherto relied on, — if carefully considered, clearly sustain the view advocated by Dr. Watson. Moreover, the position of Christ Church, elevated, just opposite Charlestown, was a fit place from which such signals could be seen. Not so, it is believed, with the Old North Meeting-house, as well from its location, surrounded by buildings, as from its having no tower or steeple or spire, properly so called.

A writer of bad verses (happily unpublished), residing in the vicinity of Boston, under date of "March 15, 1795," *three years* before Paul Revere wrote his letter to Dr. Belknap, and *fifty-four* years before Richard Devens's memorandum was published by Mr. Frothingham, thus commences his poem, entitled "Story of the Battle of Concord and Lexington, and Revere's Ride, twenty years ago": — \*

"He spared neither horse, nor whip, nor spur,  
As he galloped through mud and mire;  
He thought of naught but liberty,  
*And the lanterns that hung from the spire."*

If not a uniform rule, certainly the general custom seems to have been, as Dr. Watson shows, to denominate the places of worship of Dissenters as "meeting-houses." On Price's editions of Bonner's map of Boston, 1743 and 1769, copies of each of which are in my own possession, we have the following marginal references to the body of the map: "The Old Meeting, Old North M., Old South M., Anabaptist M., King's Chapel, Brattle St. M., Quakers' M., New North M., New South M., French M., New No. Brick M., Christ Church, Irish Meeting-house, Hollis Street Meeting, Trinity Church, Lynds Street Meeting." (Many of these places of worship on Bonner's original map, 1722, were designated as "churches"; but that name was afterwards carefully erased, except where it was applied to Episcopal churches.)

Religious bodies known as "churches," a name dear to our fathers, were connected with every Dissenting, or what we now call Orthodox, religious society; comprehending a select body of the "saints," the visible Church. To this body the minister sustained peculiarly close relations. The whole

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\* These verses were written on some half-dozen leaves of an old folio account-book, dated as above, and signed "Eb. Stiles." The detached leaves were presented to the Cabinet of this Society last year.